**Helen Widdop-Quinton**

 I'm at Victoria University in Melbourne, but I also moonlight a little bit with Southern Cross University up in New South Wales and Queensland. My background is one of environmental and sustainability education, what does it mean to be human in a modern climate changing world and what is education for in current life. My research area tends to be with children and young people on exploring how they interact and engage with their situations, particularly connections to nature and that sort of thing.

 **Sarita Galvez**.

I'm living now in La Ruta, Tasmania on Palawa country. I work at the early Years lab of the University of Tasmania. We do work around research in early years about climate, climate changing worlds and what it is. So really like that question of what it is to be humans in this particular world with multiple crises and ongoing ecological precarity is is the question like what? What do we need education for? How do we practice education today are really questions that are moving the kind of research on the work that we're doing in the early years Lab.

**Ruth Toumu’a**

My heritage is from Papua New Guinea and New Zealand. And I'm married to a Tongan man. So we spend our time between the Kingdom of Tonga and the Pacific and Aotearoa New Zealand. I'm based at the University of Otago at the Wellington Medical School and my area of interest is academic literacies. And so working at the Higher Education Development Centre and I also do some work for the University of the South Pacific where I support regional projects in education and literacy development in the Pacific region.

**Faizah Abd Majid**

I'm from Faculty of Education UITM. That stands for Universiti Teknologi Mara, Malaysia. And what is so interesting about Uitm is actually the biggest university in this country. It could also be the biggest in the region, as we have close to 200,000 students, easily 18,000 staff were in between 18,000, we got about 9000 academics. teacher education and also professional development. My latest project is actually related to academic professionalism and academic integrity. Having gone through the draft that you shared a few days ago, I thought it's kind of very interesting and I look forward to learning also from this session.

**Linus Digim’Rina**

I'm the head of anthropology, sociology, archaeology at the University of Papua New Guinea. Port Moresby. My background is in anthropology, largely, more looking at the, various groups and cultures in PNG. Papua New Guinea. I've been a lecturer here at the University of Papua New Guinea for over two decades, and the interaction I have with students is continuous and learning process. There are some challenging questions I come across on the question of education, whether we're delivering with the right tools or right approaches.

 **Norazah Abdul Aziz.**

I'm from Universiti Teknologi Mara. I did my PhD, it was in Melbourne and it was around educational policy and development of intercultural competence. now I'm back in the university. My area of research has focused a lot on educational management and leadership and also the integration of technology in education. I am very much also interested in teacher education, particularly in the current context that we're in. a lot of the things I read in the document that you've provided resonates with a lot of the things that are in my mind. I'm thinking about the current situation and the future teachers who's going to teach , next generation.

**Makereta Mua**

I'm from the Fiji National University. So I'm the head of department. We have a small department, but we teach ethics and governance, which is a compulsory course at Fiji National University for a lot of our students. Quite often the ethics courses that we teach are mistaken for values education courses when our course is really it's emancipatory teaching philosophy aimed at cultivating ethical literacy and moral autonomy for students. But quite often it gets confused with values education.

**Pauline Chin.**

Aloha From Hawaii. It's just sunset here. I come from the University of Hawaii at Manoa. And the programs that we are focusing on have to do with this kind of like decolonizing. We have had a history of of approximately 200 years of colonization, but we're also very focused, at least in my program, which is a sustainability oriented program on climate change, ocean acidification and the various issues that come along with that. So it's teacher education where the programs that I run are funded by the National Science Foundation and they're oriented to teacher agency that the writing and the teaching of place based programs.

**Nor Fariza Mohd Nor**

I'm from The National University of Malaysia. I'm currently the chair for Center for Research in Language and Linguistics, The Faculty of Social Sciences and Humanities. As the chair of the center, I deal a lot with my staff, the lecturers, and I'm very much involved with research, with the postgraduate students. I currently teach research methodology for postgraduate students. And what's important is I find that ethics in research is something that I emphasize on the students. the kind of research that they do to me should also reflect, should contribute, give back to the community. I'm currently doing a research on climate change, looking at issues, sustainability opinions, public opinion about climate change.

And the most recent research that I'm doing now is the use of ChatGPT. I just finished my lecture just now, guiding students on how to use ChatGPT in an ethical manner. And they're very interested. with regards to this roundtable discussion, technology particularly so is it's the right time for for us to discuss human education in the third millennium.

 **Raihanah Mohd Mydin**

I'm a faculty member at the Faculty of Social Sciences and Humanities with over 28 years of experience in the field of literary studies where I teach language, intercultural communication, comparative literature, Malaysian literature in English,etc. and supervise undergraduate students, graduate and post-graduate students, as well as conduct my own research in the field of Interculturality, as represented in a culturally diverse narrative and in popular culture. I'm very interested in the way stories can create a space for our learners to engage with interculturality and develop cultural literacy as well as emotional literacy through a vicarious experience of reading stories. I'm very passionate also about empowering learners who I work with because I was myself a very slow learner who struggled with learning early in life and had seminal role models at college, especially who were kind of brought me out of my own shell and made me realize my own true potential as a human being. I love the draft that I'm reading, in particular, the idea that we're looking at our learners as human beings, and also we are looking at ourselves educators as human beings, and looking at our communal agency to empower our learners. So I really, truly love the statements that I'm reading so far in the draft and so blessed to be part of this team.

**Scott Webster**

I was originally involved in the first round table conversation that we had over in India, and what I want to share with you is one of the themes that we were working with and adding to it. I'll just share some slides that I've put together and, and I can make these available, of course. The topic I'd address is the notion of being educated.

But just to go back to the beginnings of this group that Margarita has helped put together, the notion of making education much more of a human endeavor, it's very much a great interest to philosophers, of course, asking questions of why education, what makes it important, what does it mean to be human? In particular, what does it mean to be an educated human, sometimes referred to as ontology? And of course, this draws on different modes of existence. The two most common referring to is the mode of ***having*** where students can acquire knowledge and skills of what things that they have, or that they *become* a certain kind of ***being***, especially in terms of their attitudes, interests, convictions, etc.

What does it mean to be educated and how does education enhance this? In our conference in India, we talked about a variety of dehumanizing influences. These were primarily understood to be the neoliberal commercial influence becoming technicist and also authoritarian

One of the key reports, of course, that's referred to a lot by Noam Chomsky is the Trilateral Commission, which flags this neoliberal influence. This report in 1975 called The Crisis of Democracy, basically complained from the corporate sector that there was too much democracy and as a result, it was hindering the free flow of capital. And so they were very much against value oriented intellectuals who would be involved in social unrest. Instead they were promoting the notion of compliant technicist and policy oriented intellectuals where people don't ask the questions of *why*, but simply *how*. How do we implement this?

Democracy has been flagged, of course, by a great many theorists, philosophers, social critics, etc., in recent decades of how it's on the decline. And these are just a small sampling, of course. But one of the themes coming through all this is this notion of **post-democracy** and contributors to this are people like Colin Crouch, Chantal Mouffe and Ranciere, and they refer to that our government, our societies continue to have all the various agencies. They give the impression that there's still democracy alive and well. But of course, as Crouch and the others go on to explain that these groups have been basically taken over by the corporate agenda, they've been sold out, such as the big major political parties as well. And no longer do we have a focus on what the needs of the people might be, but rather driving the agenda of global corporations.

All this has been made possible, of course, because people generally are adopting a very conformist kind of nature. They conform to experts, authorities and public opinion, which Chantal Mouffe refers to as consensus. And of course, this has a long history of what people are like as their default in our societies. Stanley Milgram's experiment, where we defer to the scientist who is dressed in a white coat and we allow such men in science gear to have authority over us even when inflicting pain on others. And of course, the Asch experiment, where we comply with the majority and not game enough to push against the masses. And of course, this nature of compliance has been flagged recently, especially here in Melbourne where I live. During the Covid pandemic, we were the one of the most lockdown cities in the world and one of the academics over here at Monash University wrote the article in the theory and practice of legislation flagging that democracy and its practices have gone from the city here and to be replaced with autocracy.

This was achieved basically through the rule of experts who were carefully selected to be speaking of the one single narrative. And it was very disturbing of how autocracy seemed to dominate our life over here. So when we address what it is to engage in education for democracy, for becoming more human in the third millennium, this is one area that I would argue could do with a great deal more attention, and that is ***what does it mean to be a democracy***? As Dewey has flagged for us in his famous book, Democracy and Education, the Democracy is far more than a form of government. It's primarily how we live, how we get on with each other. And the notion of ***being*** then refers to how we conduct ourselves, what are our attitudes, what's our habits, and of course how we think, what we think and how are we thinking critically. And Dewey referred to science as offering perhaps an ideal for democracy in the sense that scientific knowledge advances when it's treated like hypotheses, which then must be challenged by the null hypothesis in an attempt to falsify them.

So we see a relationship between the hypothesis and the null hypothesis is one of agonism. But this is a good thing. It's good to have dissent, it's good to have arguments, it's good to have differences. And this is something that we don't see enough, but rather we see a compliance to the expert view rather than an active kind of environment where ideas are constantly challenged. Chantal Mouffe has come up with this notion of **agonism**, where she was saying, if we're going to be democratic, then we should be agonistic and we should look at individual dissenting views in order to give the materials required for thinking and reflecting and challenging ideas.

So agonistic education should not be seen as something that's radical. Just a couple of quotes here from the outgoing vice chancellor of Oxford University who said it's unfortunate that students believe in the right not to be offended. And of course, this he was referring to was the cancel culture that we see a great deal. And this the silencing of so many views, the censorship that's taking place on a whole lot of platforms. The new professor, the vice chancellor of Oxford and the second court says that it's necessary if you're going to grapple with different opinions and different views, that you're not necessarily going to be comfortable with those. But how are we in our way of being as being comfortable with all of that?

My last slide here, ***being educated*** may be understood as *being Democratic*, *being scientific and being agonistic*, where dissenting accepting dissension is normal and confronting with ideas and having a null hypothesis is seen as something that's very valuable but is essentially agonistic. And therefore we must be agonistic people, not antagonistic, but rather agonistic.

**Yirga Gelaw**

It's really great to hear from all of you to at least briefly through this medium just to get to know you. I've seen so many interesting similarities in what we do in this region. For our discussion we have a starting point that is a declaration which has been put forward, and I hope all of you have had the chance to read the declaration. It contains concerns about education, what we are facing in education, the crisis, the militarization, and also the instrumentalization of education. We also see certain ideas that are put forward to humanize education, a kind of design, and think about education in a more critical way. And there is also some idea that is open. Opening the floor for further input from all of us, depending on where we live and what we think education should be.

What are the things that you consider to be challenges for education or for miseducation? And also, what do we consider education should be or what should be the purpose of education? What should be the right way of teaching? And also what can we do to work together or to contribute in terms of changing the way education should be handled?

I believe we all have concerns about education. When I started my PhD, I was thinking as an African, and everyone tells us that the problem of Africa will be solved if you have more schools, if you have more education if you have pens and pencils, it's because you are not educated that you have so many problems. But when I start to think about it, we have more schools today than before, we have more universities today than before. We have so many educated people in Africa today, much more than ever before. But our problems in terms of the environment, in terms of politics, in terms of violence, in terms of deprivation and so on are much more entrenched, much more bigger today than before.

So why is our problem rising with the expansion of education? What is wrong with education? That was my concern, really, And it's a question that has never been answered fully. I know you also have your own challenges when you think about the climate's catastrophic scenarios that we are facing, especially in the region in Oceania. But at the same time, most of our colleagues and governments are not really engaged with the existential threats that we face. So in education, what are the things that you think are concerning? And how should education be different in order for it to be a human-centered or ‘a human education’?

**Faizah Abd Majid**

I think I might have missed this information earlier from the presentation during the introduction presentation, but baybe it could be of help if we could understand that this declaration is meant for which audience? Why was this research conducted in the first place? What was the motivation behind it? And who are we targeting this declaration? I mean, are we going as far as UNESCO, for example, or are we going at just institutional level, in particular Curtin University? Or could it also be of use, could be the consumption of everyone else who was involved here in this discussion and maybe from there it's easier for us to maneuver our discussion, if you don't mind.

**Margarita Kozhevnikova**

Thank you very much for the for the question. The main audience of the document actually is the whole sphere of educational policy. We hope to globally impact this sphere of educational policy by the strength of ideas and solidarity, professional solidarity of ideas. We believe that we will develop this text as a result of an international discussion and then we plan publish this text, to present it to UNESCO and to disseminate it amongst national and international educational structures and organizations, including national ministries of education, etc. And we certainly will be grateful for all more ideas regarding the possible course of the development of the initiative.

**Yirga Gelaw**

My understanding is that there's this initiative which Margarita mentioned, and the idea behind this to contribute what education should look like in our time, and especially in the future, considering that the things that we face. So my understanding is that as people involved in education, it is a tremendously important opportunity to contribute a voice about what education should be from our point of view.

So the hope is that this declaration, once it's improved, will be used as some kind of document that reflects what educators from different universities in the world think about the challenges we face in education and how it should be different in the future. And I hope that will be a great thing because unfortunately, although there are so many issues that we face, we don't have the chance to really come together, work together and advance those ideas together by exchanging our experiences. And the second hope, which I myself am hoping individually is hopefully in this region, in Oceania, based on the similarities of research areas and interest that we have, we will continue to engage on what we hope or what we believe education should be, especially considering some of the massive crisis that we face in terms of climate emergency, in terms of other global crises that we face and on what is the best way to teach and how can we create a mechanism by which we can exchange ideas and insights and also work together. So that is that is a hope.

In addition to work discussing on the declaration, I hope the people here will continue to engage once in a while regularly on what we can do together in the future. So it's just a way of contributing an idea for whoever there is might be interested to consume it, but also to really advance critical insights into the future of education.

**Faizah Abd Majid**

I actually enjoyed reading the seven page long draft, and most of them I agree. And these are the things that we also discuss at our institution level, even at faculty level, even at our classroom level, when we meet our students at the idea of what is education to begin with, the very reason why we need education and the fact that education itself is about being human.

But my concern is possibly, since you said it's actually open for the public consumption, we need to be careful about putting our ideas, especially at the preamble. For example, like number one, I note the word the ***failure*** of education to respond. That is the very beginning of us introducing our idea to the public and we are giving them a negative connotation. It's like a bomb dropped on our head. So I think we need to be careful with the word of ***failure*** because we are targeting audience from across the globe. So they might disagree immediately upon before reading the whole seven page long. I suppose there could be some subtleness in presentation of our concern by not inviting immediately a negative connotation like that, which you could immediately drive people away from being excited about what's next in the succeeding pages and also the use of other words, for example, like the word *deprive* and *failure*.

 I've seen the word failure at beginning of a statement easily 2 or 3 times. So possibly the choice of words to suggest I do agree with the general ideas that you have in preamble, but it’s important how you present it to public. These could be mothers, parents, students themselves, educators. It could also be someone who is in the ministry. You did say that you wanted to attract the attention, right? So they don't want to start by saying that. They disagree with you immediately because saw the word *failure*.

And I think basically this is interesting. This is a way forward. However, we need to also remind ourselves, the idea that we have here is not really new. It's not really no novel because we've got people like Paulo Freire in the 1970s also talking about liberating the minds of the people in Brazil. And that was also about anti-colonization, decolonizing education to liberate the minds of the people under the pressure of colonization, where they were dictated on what they need to know in order to survive.

And thus in the separate kind of game under the colonization I think when we put forward this idea, let's not forget that has happened easily 3 or 4 decades ago, and this idea is about nurturing further in the third millennium where we talk about technology. So I think enriching what is already in the book is what is already in the past. From the past we have learned and way forward, especially with AI, with the integration of machine learning and robotics and analytics. I did see a sentence somewhere you said that it should be alongside the machine, that we are not the one dictated by the machine, but we are the one who created the machine and we need to be the one with the wisdom and that humanistic values come from us. So I think that is the point to go forward from, not to go back in the sense that we're still talking about democracy and liberation, because those have always been what we've been discussing in the last few decades.

**Helen Widdop-Quinton**

I want to support what you've said. I think, this has to be quite strategic.

**Nor Fariza Mohd Nor**

I fully support what Professor said just now. Yes, we are talking about human education, giving the opportunity for students, for learners to develop it. It's not something new. It has been happening for centuries. But you did put word crisis, this is a crisis in humanities all around the world in education. It's in different parts of the world. Say for example, in Malaysia.

I think where education is concerned, there's always the influence from the top. And that puts it in crisis. But I think what we're doing is we are trying to manage things around the crisis in the best possible way. And one of it is technology. Technology to me is this new millennium. I use a lot of technology in my teaching, so it's about human and technology working together, about embracing technology in a positive way.

We cannot deny that technology will change, like ChatGPT. I told my students the use of chatGPT is not for you to just copy and paste everything. And they found out by themselves that the reference, for example, given by ChatGPT is actually fake. They said they couldn't find the reference. So, this is one of the ways of making students realize how they can work with technology. Especially in this new millennium we can't run away from technology, it is to make them explore rather than hindering them from using technology. In the research group that I'm doing, I have a colleague who is totally against ChatGPT. Yeah, he said, No, chatGPT is bad. I said to him, Look, we have to embrace it in a proper way, in an ethical manner. Yes, there is crisis, but we cannot see crisis as just something negative there are also positive things about this crisis, that's my opinion.

**Sarita Galvez**

When you were talking before, you got about this very important philosophical questions and the times when we are living, like the time when Freire lived, when he wrote. And so there are specific times and specific geopolitical locations for particular ideas. I recently learned that, for instance, when Paulo Ferreira wrote The Pedagogy of the Oppressed, he was in the exile in Chile where there was particular time with the socialist arrival. In a particular kind of world people were wondering how to create more just worlds in those specific times.

And now we are in times that we have multiple problems and we cannot avoid think about the time of crisis that we are living because even though there were particular challenging times before the times we are living now, it's different now. I was just in Chile last year moving after Covid massive bushfires in Australia. Probably you all felt it. The smoke of the bushfires in Australia came to your places and we all listening what's going on in the islands. So there is a sense of unsettlement of ongoing crisis situation and, and the question of what education can do this time in this particular times is for me quite vital and without really an answer.

 But one of the things that excites me about being with other thinkers from Oceania is really that our places are in flux. So there's a movement already, there are currents that are moving that are hotter than before and are coming down and down. For instance, in Tasmania, 95% of the kelp forest, the marine forest disappeared in the last 30 years! And we know that those kelp marine forests are important nurseries for so many other beings that bring life here. And then in education there's the notion of introducing species. So let's go and let's kill the sea urchins, you know, because they are killing the kelp again. But that poses lots of ethical questions as well, because they didn't came here because they just wanted to come here. Conditions are changing. So things are on the move. And not only sea urchins and jellyfish, but also humans who are on the move. Some humans have the privilege of papers and can cross borders easily, some others not. Some will be welcomed and can continue practice culture wherever they arrive, some others not.

And so I think when we think about the education for the third millennia, like that massive question on ethics and relationality. What kind of humans? Humans by themselves or humans along ecosystems? And that's one of the things that I was missing from that document. We now know that human communities cannot survive if not within healthy ecosystems. And what does healthy ecosystem mean? We need to think about it, but we need to cultivate spaces for more than human life and that our ancient peoples knew but in a way that education that you're talking about and that is populated all around the world.

One problem is based on a massive separation between what is human and non-human with the privilege and exceptionalism of humans above all. And I think those colonial mindsets about separation binaries, Western binaries are very damaging and are creating particular worlds. I just want to put that on the question, especially regarding questions of biodiversity, human communities and more than human communities, what does it mean to be human, and places in flux, because I think that's a massive challenge for us in education.

**Raihanah Mohd Mydin**

When I was reading the draft and now listening, the question is asked to what are your challenges as an educator, what are your challenges?

So as I said, I teach literature and specifically minority fictions, that kind of cultural diversity. One of the challenges that I find is how do I create the space for my learners to empathize with communities that are foreign from theirs that they are not aware of, are not familiar with, especially students who come from privileged backgrounds. How do you create that kind of a space that allows them to engage with the stories and the characters and empathize themselves rather than you micromanage and tell them this is how it is. This is because the part of education is for them to discover on their own, right? That's my first challenge.

And the second challenge is in a book that I'm currently reading, Dopamine Nation. Not sure whether anyone's familiar with this book written by the Stanford psychiatrist and researcher Anna Lemke. And one of the things that she's saying in that book, which kind of hits for me is that we are now faced not with scarcity of resources, but rather abundance of resources. You know, our learners are over inundated with resources to the extent that they don't know how to sift the truth from untruth, cancel culture or false culture or whatever.

The other thing that I'm challenged with is when I enter the classroom, obviously they are young adults, they have been exposed to the world and their worldview is also colored by the kind of things that they've gone through, so there's a lot of challenges that you're going through and you're trying to create the space in the course of 14 weeks in a semester for us here, and there is a lot of issues that they are dealing with themselves. But all you're trying to do is get through the syllabus perhaps, or get the learning outcome done or making sure that the objective of the course is met.

 It's a lot of things to deal with, and it's nice to have a group of educators here to kind of complain to because this is the reality of it.

So those are the challenges. I don't have any answers, but I love the fact that towards the end of my career, I get to chance of actually speaking to a community of practitioners like this and say: I'm so grateful that you listen, I know you all are also going through this. And it reinforces my own mindset that something needs to be done. But I have no idea what. So I feel like even if it's just the first draft or first version of whatever it is, the statement that we're trying to put through, I think it's crucial that we put something out there.

But I agree with Prof. Faizah that it depends on the audience, because as I was reading it, I was reading it as an educator, but I was also putting on my hat as a mom of a teenage daughter. And I'm thinking, is this something I want to hear that education is failing us? If it is, why am I thinking of sending my daughter to college and like, what's the point? So, those those are my my concerns and I don't have any answers, unfortunately.

**Yirga Gelaw**

These are very important points. I think we'll come back to these powerful questions about where do we locate ourselves when we talk about education? Do we think through the mindset of the managers, the powerful people? Or do we think through the mindset of our students? Do we think through the mindset of people who are vulnerable, who are desperate, who are disposable? Or do we think through the mindset of managers and experts who have money, who have power? At the end of the day to talk about education is to take a position to know for whom we stand, for whom we teach, for whom we research. And from that point of view, the idea is that it is from a human-centered point of view, from the position where humanity is facing a crisis today, comes the question what should our approach to education would look like? So those are important insights and pointers.

 **Makereta Rosarine Mua**

I've taken a look at your declaration and I agree with much of what's written, but particularly I really agree with points number four, five and six. Point number 4 - crisis in humanities in education, particularly in universities, resulting in an undue focus on science, technology, engineering and all of that. Point number 5 - this whole thing about the influence of economic imperialism that results in positioning of education and all of that. And it does not allow learners to be prepared to be active community builders. And number six - imbued with neoliberal ideologies which reduce teachers and students to primarily produce and consume. I definitely agree with all of that.

And to be honest, looking through your draft, I think what is missing there is I think that education should really be holistic. I definitely think in a country like Fiji, the Pacific, the Oceania region, because we're very small countries and students are there to attend university for a job, it's all market driven, it's all about having jobs and all. And I think education should be holistic in the sense that it should prepare students for the many roles that they play in life. They're not just workers. It's not just training students up to be workers. You know, they're workers, but they're also fathers, mothers, voters, believers, customers, patients, etc. And I do think this is where education really needs to be. It really needs to have that holistic thing. And I do think that particularly in Oceania, Fiji, for example, they've just started at primary school to introduce civic education.

 I think the whole thing about education is that we're looking at good citizenship, we're looking at nation building. And I think that is what is amiss in education which is just too commercially driven. It doesn't allow for those things, that are really important. So I think civic education is really important and all of that.

I also agree that numbers 8 and 9 are a major concern in education. Eight - being the rise of populism, which drives the masses into conspiracy theories, xenophobia, hostile sentiments. Number nine - education systems are not sufficiently preparing people to question the world, but to function, they produce managed subjects. I totally agree with that. And my answer to that is that educational courses are needed to help develop students moral autonomy, not only in terms of individual responsibility and accountability, but to help them develop into independent and critical thinkers. And I'm pretty sure that in the first world countries that's a given, as so called Critical thinkers. But here in the Pacific and for my Fijian experience, there's still a lot of rote learning. Students come through primary, secondary school and they just know how to do a lot of memorising and rote learning. And to me, these points of moral autonomy are really important for individuals, but we should help them develop and become independent and critical thinkers, because that is how you would challenge things like all these conspiracy theories and all of that, especially what we watch on social media and having come through Covid 19.

I think the only thing I wanted to add there is a general point regarding concerns number three and eight, in which it is said that education systems often do not declare clear value positions that oppose hatred of others, violence, chauvinism and wars, and sometimes even promote them. And number eight, the failure to address fundamental human values with education predominantly being grounded in instrumental purposes. A general point to make is that for learners in the Oceania region, I think it's really important to know the place of culture and religion. Culture and religion are the things that are very influential in shaping students, their identity, the way they think, their outlook in life, this is where they draw their moral values from and all of that. I just don't think there are enough studies or even data on how culture and religion shape learners, ethical reasoning or their outlook in life.

**Norazah Binti Abdul Aziz**

I think something that needs to be added is empathy and designing education and teaching and learning experience for both educators and students.

**Yirga Gelaw**

This is, I think is also very important in terms of thinking about values and what is the location of values in our lives. Is it an individual or is it within the community? Those are important philosophical as well as practical questions.

**Ruth Toumu’a**

thank you for the opportunity just to share from my lived experience. The work that I've done over the last ten years has been in educational development and in literacy programs in the Pacific region. A lot of that work with the University of the South Pacific. And as we do educational development in the region, we focus primarily on compulsory education sector, so we're talking about primary and secondary. And in answer to the question, what are the concerns, what are the challenges for education in the Pacific region, as I have seen it on the ground, these are largely pragmatic problems. They're problems related to limited resources, teacher capacity and training and language and culture maintenance, etc.

Then, the need for better home and school connections, between the world of education and the world of the home or the real world that are disconnect. There's very much a sense of disconnect in a lot of our communities.

But I think if I if I were to boil it down, the three things that keep coming up in our discourse around educational development in Pacific are ***access***, ***quality*** and ***relevance***. And so, a lot of those practical aspects are related to access and quality. But I think where our concerns overlap the most with this document are in relation to relevance, and it's quite encouraging to see in the document the assertion of the importance of education being relevant to people.

 If I were to say three things that, that I would like to see more of, I'd like to see as we reshape and rethink education in the Pacific Oceania region, I think what I'm hearing my colleagues say and my own understanding and what I know people on the ground and in the villages, all kinds of people are saying is that we want more culturally democratic classrooms. Cultural democracy is very important for us. We want to see the valuing and the inclusion of our indigenous knowledge systems, our cultural values, our languages. We want to see them valued. We want to see them included legitimately into education systems, into curriculum, into teaching, into textbooks, into resources, all aspects. So this is a challenge for us.

And what I'm excited by is a lot of the work that I see happening at the moment. We have projects in a number of Pacific countries where they are reworking curriculum and there is almost like a groundswell now, a critical mass of highly educated Pacific peoples on the ground now are able to drive curriculum development. And that's exciting for me because in the past it's always been like “let's helicopter some specialists from overseas to design our curriculum for us”.

So it's not perhaps been surprising that the issue of relevance has cropped up again and again and again. I'm enthusiastic and cautiously optimistic about the ability now of our own people to develop our own curriculums, which are full of the things that we value, that give legitimate place to our indigenous knowledge systems that are dedicated to cultural maintenance, linguistic maintenance, all of these kinds of things. So culturally democratic education is a thing which I believe that we need at all levels in the Pacific.

The second is that I agree very much with the statements in the document around the importance of the values and citizenship and just this core ‘human’ personality the word that's used often there. I use the word character, the development of good, positive and valued attributes. In most of our Pacific cultures we have words for a child who has been raised nicely. We know what good character is when we see it. What we're bemoaning now is that our education systems are not providing opportunity to support the work of the home in developing good character in our children. And so we're bemoaning this fact and then in this vacuum Western media is coming and a lot of other ideas and value systems are filling up the heads of our children. So we have this tension now.

 Not only do we have a vacuum because our curriculums are largely foreign based, but we also have competing value systems in the face and highly accessible to our children. So to think of values, citizenship, ethics, that kind of thing, development of the whole person is highly important.

Makereta and others have mentioned the importance of holism. If you look at holistic development from a Pacific perspective, we have models, we use them in the health system, we use them in the education system where we're beginning to have widespread acceptance. Now, finally, after maybe 20 years of asserting these models of Pacific worldviews of holism, we see the need for the development of the whole person, the mental and emotional, the social, the physical and the spiritual.

And I like what's been said before about the place of spirituality and religion in the education process. I'm glad that it's been highlighted.

The last thing that I really agreed with this document was the idea of collective responsibility, particularly in relation to the environment, in relation to our Earth. So I like the fact. And think that in our small island states if anybody is experiencing the impact of generations who have not developed that sense of collective responsibility for our Earth, we are experiencing it in the Pacific in undue proportions. We are experiencing it, we contribute the least, but we experience the most. So think you touch the heart of any island dwelling person when you say our education systems need to be helping to instill and foster that love for creation, that respect for creation. We have millennia old cultures that have lived sustainably in our places, in our islands. I think it's time for us. And this is part of bringing in those indigenous knowledge systems, giving them valued and respected places within and alongside science, technology and other knowledge systems.

I think that the last thing, along with the collective responsibility, is relational ethics. Because our cultures are highly relational, relationality comes with its own set of ethical principles and behaviors. So these for us are vital for our next generations to receive and to decide, how much a part of my being is this because those are. What these relational ethics are, what held our societies together made them strong and resilient and vibrant over thousands of years in our quite challenging environments in the Pacific. But I think that's what held us together, there's a lot in there that can carry us forward. Those are just my thoughts around my lived experience.

**Yirga Gelaw**

I think that's very, very inspiring and insightful. It reminded me that among human rights we consider the right to education as a very important human right, but we don't question who's education is a human right. Often the right to education is a right to Western education. It is a right to study in Western languages. It is a right to produce graduates that would serve capitalists millionaires, not their own society. It is not graduating people who can work with their communities, who can respond to suffering. This is producing rather graduates who will be worried about what experts do.

So is this whole idea of embedding an education in values and being concerned about the destruction of indigenous knowledges and languages, and how do we bring this wisdom that has sustained the Earth for thousands, for millennia to really continue into the future through education? Education for me has committed significant crimes by excluding Indigenous knowledge from the curriculum, by considering indigenous wisdoms and languages as primitive. There are still people who are in the education space who contribute for that form of epistemic-cide or lingui-cide or eco-cide. And I think responding to that is very, very powerful and important.

**Helen Widdop-Quinton**

Now, I was just applauding. It sounds wonderful. I suppose maybe just very quickly, I've just been recently involved in grass roots research strategy for the New South Wales State Council of Deans of Education. And it's really interesting, some of these things that you're all talking about were talked about by deans of education, by students, by teachers, so some of the quotes just resonating with me.

Some of the students said things like: “Is what we are learning relevant to our lives? Is school preparing students for life? As the world develops, so should schools”. And adult quotes for example: Why are maths and English prioritised over everything in schools, including a Planet in Peril? It's a battlefield of ideas. Why are some things still on top of the agenda? and the idea of culturally sensitive, relational, ethical sorts of approaches were the things that the stakeholders were all really saying, this is what education should be for. It's just lovely to hear these common themes.

**Ahmed Naeem**

I think all of these contributions really also reflect my personal experience, so maybe I'll just share a bit of it. I'm originally from Maldives and I think education to us meant like it was an individualization process where we were separated from Earth, from nature. A lot of materialistic conditions were imposed on us. So through once we do ten years of schooling. I’m sharing just a personal reflection. I think we got attached to what's considered Western education, but not any forms of indigenous knowledge. So I think all of these contributions are very real and really speak to me and I'm surprised how that there are commonalities in these experiences, although there's a lot of uniqueness. So I think it's really a great initiative.

**Faizah Abd Majid**

I think we'are really making a beautiful contribution for much more beautiful draft of declaration with the inclusion of a sensitivity to such relevant aspects. If I may I would add a little bit more in relation to the society as the most serious stakeholder in education and in educating. Here we talk about human education and earlier on we did see the words ‘humanizing education’. To my mind, there are two different things. Humanizing education is what the education is already is and adding on elements of making that education humanized. But we talk about human education. It's totally something new, something bold, something really transformative about this initiative that can open up to potential newness in ideas that we could present in the declaration. So we're talking about having society in education. It's not just about making the students aware about the community they are in and the needs of the community which they could be participating in. But it's also about having the society in the school, having the society part and parcel of educating the students. So in this instance, we're talking about schooling the society or socializing the education. This means we're talking about that strategic partnership between the community and school where students would be the agent of change and the society could be the agent of knowledge. So I suppose that is something that we could also add on to what is already there and to the new suggestions given.

**Yirga Gelaw**

It's very important input because often we see the society as outside where we are engaging with kind of a sample group of students to go out and fix the society. But instead, I think it's important to consider the society as a source of knowledge and education and the ways in which education can go beyond the classroom. We have had some classes where we would go to indigenous spaces and create an opportunity by which elders in the community can educate us about life, about what they know about the environment and what they believe and know about the world, and that type of considering the society as an educator, as a source of knowledge, and ourselves as students, as participants in that process is very important.

 **Nikki B. Carsi Cruz**

I am from Ateneo de Manila University in the Philippines, precisely from the School of Humanities and I teach nonviolence with the Department of Interdisciplinary Studies. When I read the points in the Declaration, of course, I agreed with a lot of things that I saw there. But there's also one thing I wanted to add.

The addition which I thought about was that the methods used in education are very terrorizing to a lot of students. It is not just the content and the message of education that I wish to critique, the importance given to certain kinds of knowledge, but it's also the modality and the ability of students to succeed at exams, to meet certain standards, at the exclusion of other kinds of intelligence that people have. I've seen so many students break down because of so much pressure. And these are not just students who cannot keep up, but those who are at the top and are so stressed. So I think that we have dehumanized our own students in the manner by which we measure their achievement. So thank you for inviting me here.

I try my best in my classrooms to have a non-violent mode, the means of teaching as well as its content. It matters to me that they are non-violent. So thank you for giving me space.

**Yirga Gelaw**

I think it's very it's a very good reminder to always remember about how things that are being done in the name of education when they are imposed over other people's experience and knowledge and when they marginalize their experiences, tend to be dehumanizing these people. That's been happening on indigenous populations, on poor people, on women, patriarchal ways of thinking and valuing. All of these things have part of the violence that are embedded in education, and therefore that's very important input as well.

**Hazri Jamil**

It's interesting discussion and very fruitful ideas. Not much to add. But when I looked through the declaration draft I thought it's just a matter of how you apply the position of the draft in the very specific context based that really we are addressing the issues and challenges in relation to education in our region.

The more specific context means the ideas about education that address regional issues, the indigenous ideas and all problems related to the rights of the children in the Oceania region to access to the quality education. Thus we consider similar experience in various countries and come up with new ideas on education in this area, like in Tasmania, etc., what have been discussed right now. This is an education for self-reliance and so on. The draft needs to highlight specific notion about education that address all these matters related to indigenous perspective about the education.

Besides, we have touched many things and issues and ideas about universal concept of education and that's something that maybe you can consider too to add in the draft.

**Yirga Gelaw**

Again and again, we come with this theme of indigenous knowledges, the importance of learning from Indigenous experiences. We live in Oceania in particular we’re blessed with longest and oldest indigenous cultures and highly biodiverse area. But again, we are always reminded how we don't know much about so many things that are happening around us like Sarita was earlier talking about the 95% of marine forests disappearing. And this is not told to us, this is not a part of our education. We don't know how much we are losing by not incorporating indigenous wisdoms and experiences, by perpetuating racism and also not achieving reconciliation in places like Australia, for instance. There's so much happening, there's so much suffering in the world, but we're not really responding. We're not connecting this with education. But the message and voice of nature and of indigenous cultures is really a powerfully coming from our region.

It's also important to remember some of the political challenges we are facing, the rise of geopolitical competition in our region and the existence of different forms of politics that do not really consider the diversity of knowledges and experiences that we have.

 **Nor Fariza Mohd Nor**

 I think another important point is in eliminating gender disparities in education, it's one of the SDG, the Sustainable Development Goals. Gender equality. Both genders have equal access to at least basic education and I think, probably in the indigenous groups there may be some gender disparity and not just within the indigenous, but even in the society that we're living now boys are preferred more by the family, boys should get the education instead of girls. So this is something which we should highlight in the Declaration.

**Yirga Gelaw**

Very important message as well. This is something that we often forget or kind of normalized with type of patriarchal world we live in. And that also reflects a violence that we perpetuate on those who have less power in society. And really the gender issue is a global issue everywhere in the world.

And we should also remember the system we work with. We often talk about humanity, technology, but a lot of what we have as institutions are not owned or controlled or governed by society, they are controlled by business interests. When we talk about progress, development, technology, all of these systems, even education itself as institution are often driven by profit models, they are deeply influenced by values that are not adhered and are not really important for society. So it is that very foundation where we are alienated, where we have to work in institutions that promote neoliberal ideals other than justice and so on. So that that's also a very important thing to remember.

**Ruth Toumu’a**

Stepping back to the last issue on gender, I’d like just to add another nuance from my own lived experience. We not only have the perennial issue of girls in access to quality and those kinds of issues in our Pacific region, but if you look particularly at the most highly tested aspects, like literacy, numeracy, these kinds of things, there's another interesting pattern that we find in a number of our Pacific countries. That is the vast underperformance of boys in literacy, standardized literacy testing, standardized and other kinds of testing, but particularly literacy. So we almost have the opposite kind of situation or problem in many of our Pacific nations where our boys are being disadvantaged by the style of teaching and learning, by the content, by the classrooms, by many aspects. Some people even say because we have predominantly female teachers, there is experience of not connecting with male teachers or role models or there have been a lot of hypotheses put forward for it. I just want to raise that another slightly more nuanced situation within our region and the Pacific countries, the the undeserving of our boys by our education system.

**Yirga Gelaw**

 In my own view, the many ways in which capitalism exploits people is by really taking advantage of the ways in which people can become autonomous, can support their own families. There's a lot of there's some research in Africa as well, where, for instance, land is taken away from farmers, where people, especially the men who depend on working with their physical labor, and that has been turned into commercial property. And the vulnerability of boys and men becoming disposable and useless in the new economy is really challenging.

And also we need to reflect on what do we mean by literacy because we all grow in a culture that make us literate. But there are institutions that we do not value as literacy equally, only all types of literacy that support the exploitative capitalist system are valued. And we are made to measure people's intelligence on the basis of other people's cultures and their literary experience. So that kind of colonialism as well has to be questioned. There are important questions. What are the ways in which we can encourage people to be intelligent, literate in their own mother tongue, in their own culture? How do we support those processes rather than imposing on them a worldview that is not based on their experience and tradition?

 **Linus Digim’Rina**

In terms of contributing ideas, I would like us to give us some insights. What can we do or what do we do, uh, in terms of educators working together, even leaving these values together and sharing these ideas and, and, and working together. Uh, do you have any suggestions about what we can do?

I find it a contribution so far very helpful. However, I do not envy your team in conceiving such a huge project of humanizing education. I worry about the levels at which education is dished, the scale and the fact that education has been institutionalized and more frighteningly, more commercialized, about the money and resources that's really driving the direction of the education. So, the challenges are huge. Nonetheless, congratulations in trying to push our way through.

I wish to question something about the way our discussion is moving, especially in privileging indigenous education or ideology of education as if Indigenous seemed to be providing some kind of an answer against other forms or methods of education. I'm worried that this might eventually develop into a myth.

Education, whether you're looking at the current institutions or the traditional indigenous institutions, they all end up to being very exclusive. So all of us in this panel are all with degrees. And we went through all this kind of education. So I go back home and I meet my friends who were with me at primary school. They're at a disadvantage. None of them is a doctor like I am. And none of them is sitting in a privileged position like I am and all that. So the process excluded majority of my friends and just picked up only a few of us to come this far.

 Now, this is not to say that indigenous systems do not follow that pattern as well. Excluding individuals, not everyone is sufficient on the wood cover or able to build a house cover or can even become the repository of the history of the group. But so they can be able to take leadership roles. So exclusivity as the final result of our education institutions is found in both indigenous traditional systems as well as the current systems, therefore the task how to continue to humanize it is quite difficult.

And yet, comparatively speaking, indigenous traditional institutions of education seem to be quite successful, relatively speaking, successful in humanizing education. How they did it, I'm not sure I know that one of them. Primary institutions of education at indigenous levels is the family. The fathers, mothers, aunties, uncles with all their stories from day one all the way to adulthood. They continue to do that. I don't know how we can do that today.

The next institution in traditional system would be traditional setup, what they call the initiation ceremonies. They come in various forms, mostly rather among boys than girls.

So, we all recognize the problems with our educational institutions, we can try and find few success stories in various places in our countries, but my worries are about our educational methods. Like all of you, I've been a teacher for over two years at the University but as a teacher, it doesn't stop in my office, it extends along the way to my house, to my family, with the family to the community as well. I continue to remain as a tutor, leader, mentor and all that. How do you incorporate all these activities? Probably one of the things that we might consider, if we were to humanize segregation at the recognized institutions supported by legislations which are powerful enough to maintain their sustainability. We really need to find ways and unfortunately don't have too many answers. But I'm aware that the little headway is made in some of the various courses we offer. I try to introduce some courses I think students really need to learn and I apply the same kind of approach when I take my students out in the field collecting data and provide mentorship to make sure that they not only grab knowledge, but they also understand *why* and their responsibilities.

**Yirga Gelaw**

A very important reminder, that when you think about decolonizing education, sometimes it becomes like a fashion, like everyone would tend to say: okay, let's decolonize Western education and so on. But if we don't have a concrete understanding of what we mean by that, the decolonizers can colonize us. It depends on who is using that idea, who is the agent, who is allowed to act in the name of decolonization, colonization and so on.

Perhaps it's not very much necessarily talking about indigenous knowledges, but instead it is necessary to really respond to the indigenous ideas, to the suffering, the historical trauma. Indigenous people are experiencing a process of responding to indigenous trauma, to the trauma of nature. And that response to suffering by itself has a humanizing effect on those who respond to that calling. I think, there should be a response on the basis of empathy and this responding to what happened through colonialism and so on is a form of education in itself. It's a kind of restoring and humanizing ourselves.

But of course we don't have a concrete definition of what is indigenous knowledge, how do we learn from it and so on. But what we do is this type of forums to alleviate the questions and challenges at a global level, and also try to engage with one another.

We know the knowledge that we have today among IT workers, workers, technology workers. But it doesn't work for the poor. It doesn't work for the homeless. It serves particular types of people who have access to it. So how do we then make education respond to those majority of people who are underserved by existing systems, structures and institutions? Bringing up that question to a global level is what we are trying to do and what I hope we can also do together in the future.

**Faizah Abd Majid**

I think there is something which is worth considering, since we are all from various parts of the world. We are from different countries and here we are talking about all of the same thing and we share common issues and common concern. But not to deny the fact that respective countries, governments, ministries would have also looked into this. But whether it is working successfully or whether it's just nice on paper, on blueprint but not really in implementation, that is yet to be discovered via proper empirical research.

But nonetheless some practices have been conducted. So if I may share some of the potential practices that I think could have come into support to the notion that we are proposing here I would mention somewhat what we have in Malaysia. We've got the Sulam program, we call it Service University Learning, where we take the students out to the community and the community to sort of like they identify problems and they work with the community to solve the problems, taking into consideration the context, the geopolitical context of the respective community. So that's one that is something like what we're talking about adding values, adding humanistic aspect to educating our students and training them to be real problem solvers.

Another example specifically with one university that I know in Malaysia is the International Islamic University. It's based in Gombak, Kuala Lumpur, where the VC himself aspires for all the graduates to be what he termed as Rahmatullah Alamin, tt's an Arabic word, it comes from two words Rahmat and Amin, where it means that they are leaders of the community, they are leaders in their own capacity, and they're able to contribute back to the society. So what they are doing in the university is that they adopt the nearing community as part and parcel of their curriculum, where the teaching and learning actually involved in the community.

When we talk about mobility here, we are talking about internalization, right? Intercultural and intercommunication and stuff like that. One thing I'm very familiar is the Ministry of Education in Malaysia, Ministry of Higher Education. Malaysia is so big with student mobility where there's a lot of incentive provided and encouragement to actually make our students move, not just between universities in Malaysia, but also across the globe. And there's this thing coming in big, what we call the Gap Project, where the student can just leave and join the workforce or just do some community work and come back. So there's no pressure for them to finish their studies according to the plan of studies or within a certain specific time.

So I suppose that is something which is happening at least in Malaysia, but I'm sure there are also best practices elsewhere. I suppose let's just have that declaration on the basis that we are also aware with what's happening in supporting the notion that we are talking about here. We're talking about value imbued curriculum, we're talking about ethics, we're talking about intercultural, we're talking about all this community based learning and whatnot. We're talking about leadership. We're talking about critical thinkers in the real sense of critical thinkers, problem solvers, real meaningful problem that they are solving. It's not based on assessment. It's not preparing students for assessment. So hence, let's show in that declaration there are also some good practices.

But of course, I would agree to a certain extent we don't know how successful it is, it looks so beautiful on paper, but we don't know whether at the end of it, it becomes just another technical procedure just to make the students go through it and have it graded and hence come back to the real grade of the students for the semester.

That is something else. But what we have in mind here is that we are aware of the importance of this and hence there are some practices and I'm sure in other countries as well, they would have something like this.

**Yirga Gelaw**

I completely agree with you. I think there are so many good experiences that we all have. And it's because of those experiences that we are concerned, we talk about these things, our own work, our own research, our own experience are part of that fruit that we want to be, for higher conversations. And we definitely don't feel like we are empty, that we haven't done anything. We have done so much!

But we are also reminded by the growing challenge of climate change, of AI, of institutions not controlled by people, of the ways in which our collective life is not managed by us, by our participation. All of these things are very concerning. And there are questions in relation to contributing ideas. We don't really define what humanity is for me, we understand when humanity is violated, when peoples are killed, when some violent act is happening. We recognize humanity in that moment. But if we were to abstractly define what does it mean to be human, depending on our religion, our understanding, our philosophy, we may come up with different definition of the human, and that is fine. But there are certain ways in which we agree at a global level in terms of especially when violence happens, when ideas and knowledges are used to silence, to kill other knowledges or standing against the violence.

 The instrumentalization of education, as indicated in our invitation letter, which Margarita also prepared, that those are very important reminders for us to work on. So we are just trying to wrap up what are the challenges that emerge from Oceania and where do we learn from our experiences, from our indigenous culture, from nature.

 We are still open for further conversations, but we have heard what are the prevailing concerns in Oceania and what are the ways in which education should be practiced, and emphasizing on the climate, nature, indigenous cultures, relationalism, holistic education, gender, and also learning from our experiences

**Raihanah Mohd Mydin**

If I can just add one more categorization, which I think is also super crucial, is bicultural identity, because we look at identity as if it's one or the other. But, you know, we have communities that are bicultural, meaning they have two different or three different heritage in their ancestries. So how do you how acknowledge and recognize that aspect in their sense of identity? And how do we then educate them? I like the idea that there's institutional education and education that's happening at home with the extended family members.

So just because you mentioned indigenous and gender, bicultural individuals also need to be taken into consideration, I feel.

 **Yirga Gelaw**

I think this is also very important. In many of the education systems we have certain identities not very much represented and including the education system like Indigenous identities within Australia is a good example for that. People can have also multiple identities.

We don't have a problem, in my understanding as human beings to shift from one to another identity. But the systems we work on have their own way of categorizing people into fixed identities and then that's what we are. We are concerned about how the imposition of identity in the politicization of certain selected identities could dehumanize people, that's a very important point.

Any any other points on the declaration? Any suggestion, any critique?

We have had points about the language, the wording. And if you have more ideas or more inputs, you're most welcome. Or how to move forward as well.

**Faizah Abd Majid**

I enjoyed reading this text of draft Declaration. I'm making comments here and there. And I was like thinking, oh, these are some of the things that I could also bring to my students when I meet them for further discussion!

But don't worry, I will not be, you know, disclosing the fact that this is actually a work in progress. But the ideas are there!

And it's very, very interesting, just the fact that it looks so beautiful, very content, very heavy, very weighted from the first page. However, as we go towards the end, when we are talking about school and when you went into tertiary level of education and adult education as the last one, I thought it's kind of like a quick brush off. I think there should be more content there rather than a couple of lines, easily five, six lines and they are not as heavy elaborated as others were in the previous pages.

So as someone who actually professionally in adult education and tertiary education, I’d say, when we want to prepare teachers, they are adult learners. When we want to prepare future teachers, they come to higher education. So tertiary level of education, adult education, I think, need more flesh to the discussion. It's kind of very slim. So, when come to that point, I thought I was a bit disappointed in the sense that much more could be added there. We talk so much about humanizing education and human education. We talk so much about the society, the culture and the values and whatnot. However, when it comes to adult education, we need talking about teacher educators, graduate students, researchers, policy makers, personnel who come for training. And the information that you share here is kind of a bit slim for us to derive any potential policies or come up with ideas or suggestions for practical application at our level.

**Sarita Galvez**

It was the same for me. When I got to the early years, I thought like: Oh, my God! It was like a bit there was missing there. And also there were ideas there, in the early years about like Western notions of childhood, connected to nature as a way of innocence.

Going back to your invitation maybe we can have the small groups where people that are doing more early years can get together and work a little bit closer with the early years lines, people that do more tertiary adult education can work a little bit on that side. So we can not only have the big group, but maybe we can have sections when we go into different small working groups.

I think it's just kind of like a privilege to be together, speaking about these things, connecting and also really engaging. I really appreciate what you said, Professor Linus, about romanticizing indigenous cultures or maybe following into another trap of binaries, or is this where privileging indigenous knowledges? And then what about how we are going to think relationally? And move forward in creating stories for the future in education, maybe it's really about bringing them together in different ways, in ways that have not been done before? Privileging First Nations voices on specific places, but also bringing science knowledge and bringing along.

I think that those are important conversations that we can problematize together. What does it mean colonizing when we talk about decolonizing where different geopolitical contexts are totally different? It's different decolonizing when we're thinking in Aotearoa or when we're thinking in Australia, or in Chile in the context or Latin America. These conversations, of course, need time. So, I'm really excited about it and I would really like to continue being part of these discussions looping through that text to make it a really strong and important document.

**Yirga Gelaw**

I also personally feel the document is a little bit long. It would be difficult for any policy makers or any large number of people to kind of easily grasp the preoccupations and concerns and also the proposed solutions. What I think might be possible, in my view, is if we can have a few volunteers at least to try to prepare a 1 or 2 page document, that kind which shows what are the concerns and ideas and suggestions of Oceania in relation to education, in relation to these topics. And then if we are able to contribute that as a conclusion by summarizing the points that's been discussed here, that might be an important contribution. I think the documents could have reflected more indigenous perspectives and very powerful and leading things for this region in particular, given the threats of climate change that we are facing. So, we have recorded all of the conversation here and we’ll sum up our conclusion and pass it on to the Global Forum that that might be a wonderful contribution as they can also listen to our meeting, our conversations, and they can draw from that and or we can also develop our own.