

Conference Report and Intelligence Briefing

The 12th European Conference on Education (ECE2024)
The 12th European Conference on Language Learning (ECLL2024)
The 12th European Conference on Arts & Humanities (ECAH2024)
The 4th European Conference on Aging & Gerontology (EGen2024)

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Executive Summary

The IAFOR European Conference Series gathered scholars and professionals from around the globe to London to address pressing issues within Education, Language Learning, the Arts & Humanities, and Gerontology. Speakers at the conference highlighted enduring issues of power and inequality, particularly as they manifest in global conflicts and the marginalisation of vulnerable groups today. A variety of topics emerged in response to these widespread and felt issues, with a particularly strong emphasis on Artificial Intelligence (AI), particularly the ethics surrounding its infrastructure, implementation, and access. The need for democratic oversight in the development and deployment of AI to avoid reinforcing existing social and economic disparities was a key point in keynote and delegate presentations alike. Discussions also highlighted the role of education today, particularly in the Arts & Humanities, emphasising these disciplines as essential for fostering ethical and responsible citizenship. Concerns were also raised about the ongoing defunding of these disciplines and the potential consequences for critical thinking and societal engagement due to their increasing absence. To further engage with these issues, the [IAFOR International Academic Board announced four key themes](#) that will run through IAFOR conferences and shape academic discussions over the next five years of programming (2025-2029): Technology and Artificial Intelligence, Humanity and Human Intelligence, Global Citizenship, and Education for Peace and Leadership.

The role of the Arts & Humanities in addressing the broader societal challenges was also a focal point, with discussions on how these disciplines can foster a more profound understanding of human behaviour, cultural diversity, and ethical leadership. The decline in funding for these fields was criticised as a threat to cultivating the critical thinking and empathy necessary for addressing global issues such as climate change, social injustice, political conflict, and technological disparity. Furthermore, the conference raised awareness on the importance of redefining the purpose of education to embrace uncertainty and foster creativity. The discussions advocated for an educational approach that encourages curiosity and lifelong learning, challenging the current trend toward standardisation and specialisation. This approach was proposed as essential for developing responsible global citizens who can engage with the complexities of the modern world.

Migration and refugee education were also highlighted as significant concerns, with discussions centred on how middle powers can utilise niche diplomacy to influence global governance and improve educational access for displaced and excluded populations. The conference highlighted the transformative potential of education in integrating refugees into their host societies, thereby shifting the narrative from refugees as a 'problem' to recognising them as an 'opportunity' for societal growth and development. The Forum, a moderated open-dialogue format of discussion newly implemented into IAFOR's conference plenaries, weaves the conference's focal points with the delegates' view on global issues, with the focus on ethics and care in global citizenship. The discussion addressed the challenge and the potential solutions for educators as well as policymakers in defining and fostering global citizenship.


The intersection of AI and human intelligence was explored with a focus on how AI, while powerful, lacks the creativity and ethical judgement inherent in human intelligence. The necessity of interdisciplinary collaboration in AI development was a key point to ensure that AI technologies are inclusive, ethical, and serve societal needs, particularly through the inclusion of the Arts & Humanities in its ongoing development and range of use. The discussion also emphasised the importance of critical and creative literacy in education, discussed as a way to empower students to navigate and critically engage with AI in meaningful ways. The conference also addressed the challenges of an ageing population and the role of AI in healthcare, particularly in supporting healthy ageing and social care. While acknowledging the potential of assistive robots and AI in enhancing healthcare, the speakers cautioned against over-reliance on technology, advocating for a balanced approach that integrates human compassion with technological advancements. The importance of interdisciplinary collaboration between AI developers and healthcare professionals was stressed to ensure that technology serves to enhance, rather than replace, human care.

The IAFOR European Conferences in London reinforced the importance of international and intercultural collaboration, as well as an interdisciplinary approach in addressing the complex challenges facing humanity today. The discussions called for a rethinking of our social, economic, and political systems, advocating for an inclusive approach that values diverse perspectives and fosters global citizenship. IAFOR's commitment to providing a platform for these critical dialogues was reaffirmed, with a focus on continuing to create spaces where all voices can contribute to shaping a sustainable and equitable future.



1. Introduction

IAFOR's European Conferences in London were held in partnership with University College London (UCL) and Birkbeck, and was co-hosted with UCL, with which IAFOR has a long-standing history of collaboration. Featuring an open and interdisciplinary two days of plenary sessions, 672 delegates from 84 countries joined this intellectual exchange. In his welcome address, [Dr Joseph Haldane, Chairman of IAFOR](#), alumnus of the University of London, and now an [Honorary Professor of UCL](#), spoke of the importance and aptness of hosting our conference in this city, but also within the unique intellectual space offered by a 'great university' which has placed 'the international, the intercultural and the interdisciplinary at the heart of its mission.'

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In her [welcome address](#) on behalf of the university, [Professor Alison Koslowski](#), Pro-Provost of Equity and Inclusion at UCL addressed the mutual aims and mission between the two institutions. Both UCL and IAFOR are dedicated to encouraging interdisciplinary discussion, facilitating intercultural awareness, and promoting international exchange. UCL was the first university in England to welcome students from diverse cultural, religious, and social backgrounds, 'founded on the notion that it is possible to live together well and to believe radically different things,' Professor Koslowski explained. IAFOR is actively looking towards fostering the same inclusive environment and promoting UCL's beliefs within our own organisation's own programming repertoire, offering spaces of academic dialogue and debate where all voices are elevated and heard. According to Professor Koslowski, 'We all have preconceived ideas which can feed into prejudice of one kind or another. One of the ways in which we can work to notice these preconceptions is to experience the challenge of finding ourselves in dialogue with people from other backgrounds and places, such as this conference permits.' She also commended IAFOR for its proactive efforts in creating a safe environment for international, intercultural, and interdisciplinary exchange. IAFOR looks forward to a continued collaboration with UCL, SOAS, Birkbeck University of London, ECPD, and all other institutions who share this common mission.

IAFOR Provost, [Professor Anne Boddington](#) began the conference's academic programme by citing how Plato's views on power ring true even after centuries of human and societal transformation: those who tell and claim the stories, control the world; and the stories we are told and tell are the flesh on the bones of power. The fact that humans are still facing discrimination and exclusion based on power struggles even after numerous transformations of societal, economic, and political structures may signal that the instinct to overpower others is deeply ingrained within the definition of 'human'. While we may struggle with defining what it means to be human, we pay little attention to who has the ability to decide what it means to be human. Throughout human history, power comes from stories that are heard, but Provost Boddington directed us to consider a critical question: who tells these stories today?

Power injustices manifest themselves in all levels of human activity. Today, global conflicts, resource disputes, natural crises, and cultural, ethnic, or religious tensions often result in catastrophic consequences for the marginalised 'other', depending on who is telling the story. Migration exemplifies this, with 120 million displaced people on the move in Europe alone. [Professor Brendan Howe](#) explained in his keynote speech that migrancy of marginalised peoples results in the massive loss of homes and educational opportunities for these demographics. On the other hand, as [Professor Alfonso J. García-Osuna](#) outlined in his keynote presentation, rampant consumerism drives ecological overshoot, putting humanity in conflict with nature as well. The marginalised 'other' is usually the first to feel nature's wrath, while those in power and 'safe' within their robust infrastructure fail to understand how natural catastrophes will soon knock on their door too. [Dr Neelam Raina](#) further discussed how the marginalised 'other' – specifically indigenous people, people living on geographical margins, and women – are excluded from academic, economic, and political systems, despite holding precious tacit knowledge, capable of contributing to and innovating those systems.

Questions of power and democracy, such as access to knowledge, are further exacerbated by the proliferation of Artificial Intelligence (AI) and the advancement of technology. This is one of the reasons why IAFOR maintains an open-access policy on all generated knowledge either through conferences or journal articles, striving for the democratisation of knowledge and the creation of an inclusive community. It is also one of the key reasons why IAFOR selected the theme of Technology and Artificial Intelligence as an emerging issue to be discussed among our community members.





Those who have easy access to and control AI control what it learns and in which direction technology evolves. The marginalised 'other', people who do not even have access to data and the internet, and possess different forms of knowledge and perspectives, never get an opportunity to be heard or included in the algorithm. [Dr Cian O'Donovan](#) argues that users of AI are also at the mercy of the developers' world views, as they become increasingly dependent on technology without understanding how it works. Older generations particularly suffer from this ambiguity, while younger generations do not realise how their unique worldviews, autonomy, and creativity are slowly being erased.

It is time to rethink our 'broken system', as Dr Raina stated. Before we attempt to define what it means to be 'human', we need to look at what humans do and how they do it. The definition of 'human' will depend on whether what humans do is objectively positive or negative. As the plenaries highlighted, we do not have to be at the mercy of our deeply ingrained instinct for survival. Our economic system needs to be rearranged so that it does not promote uncontrolled consumerism harming humans and nature. Our educational system needs to be rethought, through targeted questions such as what is the purpose of education, who does it serve, what is knowledge, and how is knowledge created? Our political systems need to change from having too much emphasis on nationalism to more emphasis on how our communities are part of a larger socio-economic and ecological system. Dr Raina concluded that individuals who comprise society and create social systems need to reevaluate their behaviour, how they approach the marginalised, what it means to be a responsible citizen, and how they contribute to the greater good of humanity. These are issues raised around the idea and education of global citizenship, which IAFOR identifies as another key theme to be addressed in our series of conferences, especially through the open-dialogue format discussions of The Forum.

A recurring note across the keynote speeches and panel discussions was an allusion to the fact that inclusiveness, respect, and cooperation are much more beneficial to humanity than segregation, exclusion, and undemocratic decision-making. Power does not come only from the oppression of the 'other'; power can also come from positive collective efforts and ideas. Interdisciplinarity can lead to innovative solutions otherwise obstructed by limited perspectives and can in turn drive responsible technological advancement. The same is true for tacit knowledge and people on the margin contributing to sustainable development. Succumbing to what keynote speaker [Dr Marcelo Staricoff](#) coined as the 'joy of not knowing' approach to learning and inquiry and embracing uncertainty by being open to other points of view can birth new ideas and stimulate research and development. Democratic governance of AI – including global knowledge sharing, allowing access to physical infrastructure, equitable decision-making power, and transparency in AI governance and development of AI – can lead to a wider range of benefits for all people and nature. Seeing humans as part of nature, co-existing with other living organisms, and not as a 'god' will instil more respect for the planet and ensure sustainable practices, argued keynote speaker Professor García-Osuna. As he raised questions around what makes us human and how humanity relates to our social, economic, and political surroundings, Professor García-Osuna spoke directly to another key theme identified as important by IAFOR: Humanity and Human Intelligence.

Professor García-Osuna continued that in order to reach the understanding that together we have better chances of survival, the instinct so central to human nature as individuals and as a species, Professor García-Osuna noted that the role of education is of utmost importance. He made a plea for the central and crucial importance of the Arts & Humanities in this education. The Arts & Humanities have seen their funding significantly slashed across many institutions around the world, yet these subjects play a prominent role in cultivating an ethical and responsible mindset within future generations. In Professor García-Osuna's words, without the combination of creativity, social responsibility, conflict resolution skills, respect, and cultural appreciation: 'The STEM disciplines just feed the capitalist system of production and consumption, not adding 'real value to the human experience.' It is arguably a key responsibility of higher education institutions to promote debates on contested narratives; to reflect, act, and improve on justice, equity, and humanity to maintain an uneasy but essential peace. For this, we need to redefine what 'peace' or 'global citizenship' mean, and what such a curriculum looks like.



Our invited speakers have offered several solutions to how we can foster more collaborative efforts and distil the good parts of being human from exclusion, discrimination, fear, and hatred. From embracing uncertainty and abolishing the fear of the unknown to creating socially responsible and active citizens on and off campus, education plays a large role in fixing our 'broken systems'. Reinvesting in education, especially the Arts & Humanities, is essential. Valuing the process of knowledge creation instead of the final product of technological output, avoiding dependency on technology, and adopting a proactive rather than a reactive mindset to technology and AI will also help us understand our ever changing relationship with technology better. Replacing nationalism with a more global mindset will lead to a repositioning of the human within nature and the wider socio-economic and political system.

The academic programme during the London conference offered an interdisciplinary lens into a narrative that weaves together human behaviour, peace, global citizenship, and the role of technology and education in these processes. Many of these issues revolved around the question of what it means to be a global citizen.

In keeping with the IAFOR mission, we hosted our second Forum during the plenaries, centred around the wider issues addressed within the London programme. In its design, the open discussion format of The Forum underlines the importance of hearing insights and drawing upon delegates' experience and expertise, their various national, cultural and disciplinary backgrounds to address the topics at hand, gathering their insights on questions of exclusion, discrimination, ethics, and care within global citizenship and peace education. The Forum, its format, and its participants will further the integration of our forthcoming conference themes by incorporating the 'international, intercultural, interdisciplinary' of IAFOR's conference programme and its delegate network.





2. The Arts & Humanities at the Helm: From 'God' Back to 'Human'


Humanity is currently fighting battles on a multitude of fronts while it struggles to define what it means to be human. From natural crises and ecological overshoot due to a flawed economic system of overconsumption, to exclusion and physical attack on the marginalised, to an intellectual struggle between human and artificial intelligence, Professor García-Osuna described humans as a self-proclaimed 'god' slowly walking towards his own demise. In our struggle for survival, an instinct that is so central to our nature, we redefined what it means to be human: to be human, in this context, means to overpower others and nature itself, having one's ideas heard, and being entitled to certain things. Despite humans having drafted a Declaration of Human Rights to be universally applicable to all, since 'human' means to have power, rights are for those with power. In Thucydidean words, 'the strong do what they can and the weak suffer what they must.'

Professor García-Osuna argued that the Arts & Humanities have traditionally had the effect of taming our animalistic nature and preventing us from falling prey to the passion of power. As their name implies, the Arts & Humanities remind us what it means to be human by teaching cultural understanding, acceptance of the 'other', a curiosity for other people's ways of expression and worldview, peaceful negotiation skills, and how to engage with society. They also are able to occupy contested spaces that science cannot, through indirect ways of influencing politics with more nuanced approaches. The Arts & Humanities allow us to reevaluate our biases and social behaviour by positioning the human within a wider ecological, socioeconomic, and political system – not above it.

Yet, it is this very discipline that is currently heavily defunded and labelled as 'frivolous'. Any knowledge that does not translate to monetary profit seems useless to those driving the market and those who benefit from it. A common point in all three keynotes on the role of the Arts & Humanities was that by devaluing the discipline, we are limiting our chances of fighting against a limited focus on the immediate locality, nationalism, the rise of right-wing politics, and climate change, and the marginalisation of the weak, those deemed 'uncreative', and nonautonomous young generations. Professor García-Osuna urged that it is crucial for humanists to become more vocal and stand their ground against the corporate mindset; the Arts & Humanities must be repositioned within the educational system, for they are crucial to the redefinition of the 'human' if the human wants to survive and live with dignity.



2.1. Keeping the Arts & Humanities Alive

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Speaking on how the Arts & Humanities are currently under attack, [Professor Donald E. Hall](#) of [Binghamton University](#), United States, presented how various factors can lead to the decline of a university in 'perilous times' like today. In the keynote presentation, '[How to Destroy a University](#)', Professor Hall gave an intimate example of how the intellectual freedom of the social sciences and other fields of science is under attack in the United States by those in institutional power: decision-makers questioning their 'value' and place in higher education.

Professor Hall led us to the overarching question of what the 'purpose' of higher education is, highlighting from his own personal experience how the social sciences opened his eyes and mind to the global community of ideas and provided a way out of the unlivable life he saw around him. He stressed that the role of educational institutions should not be just to train students in a mechanical track, but to take young adults on a 'journey of consciousness' by broadening and deepening their understanding of the complexities of the world. He argued that the university as an institution should enhance the student's ability to see the world from a variety of viewpoints and be aware of the diverse needs of others, growing their potential to intervene in pressing crises around the world. In other words, the role of education, as exercised within universities, should be the creation of responsible and active global citizens.

Indeed, the Arts & Humanities have always had the goal of teaching 'diverse viewpoints' and how to accept the diversity of perspectives, thoughts, and cultures. Citing Hans-Georg Gadamer's *Truth and Method*, Professor Hall highlighted how the 'confrontation of perspectives' drives change in the world and helps us learn from each other about our own limitations, mistakes, and selves.

In the United States, however, diversity offices are being shut down and discussions on differences on campus and in the classroom are being banned. This, Professor Hall argued, is opposing the learning process Gadamer proposed, as it limits the diverse perspectives and 'kills the generation of new knowledge.' What the Arts & Humanities do is challenge the concept of static truth, adorned by would-be autocrats and political and religious fundamentalism. Right-wing politicians tend to not believe in the worth of reading fiction, studying foreign languages, or pursuing art. This leads to budget cuts in these fields of study helmed by right-wing politicians, whose anti-humanities agenda mirrors their anti-science agenda, such as the belief in an univocal, monostatic truth.

For example, [West Virginia University](#), a university aiming to be a powerhouse in research and teaching, faced a severe budget cut that led the university to fire all of its tenured language professors, eliminate its art history programme, and halt over 100 other faculty lines. The Arts & Humanities faced the most severe budget cut in this university, for their contributions were viewed as 'frivolous'. Paired with the decreasing population and subsequently low enrollment numbers, fewer options of study have also led students to decide not to attend WVU in particular, opting instead for an institution offering Arts & Humanities tracks. What is worse, Professor Hall said, is that WVU is being used as a model of how other states could and should do with their universities, which will be the 'harbinger of the horror' across the United States. Students and faculties in these fields are suffering from the consequences of the university's 'inept and criminally neglectful' administrative leadership.

Professor Hall highlighted that humanists should remind people that the Humanities and Language Studies are vocationally useful. What we teach in these fields helps increase employability by enabling students to see the world and generate new knowledge in creative ways. This, he argued, will help in addressing the students' and parents' anxiety over their employability if the Arts & Humanities track is pursued. Professor Hall urged us, the 'privileged' holders of positions in higher education, to use our space in the academy to practise what Foucault called the 'specific intellectual', creating incremental changes by pushing for these issues relentlessly against those who are anti-science, anti-art, and anti-diversity. 'Silence equals death,' said Professor Hall as he encouraged delegates to spread the values of internationalism, interculturalism, and interdisciplinarity back at their home institutions.





Watch on YouTube

2.2. Nature, Humans, and the Humanities

Human beings see themselves in conflict with each other, but they are also in conflict with nature itself. This is the point of view that the 'profit-driven world' has created. In his keynote speech '[Humanities at the Helm: Mobilizing Scholars to Confront the Planetary Climate Crisis](#)', Professor Alfonso García-Osuna from [Hofstra University](#), United States, discussed how our political and economic systems have repositioned the 'human' from being a part of an ecosystem to becoming its 'god'. This was the unfortunate work of the Humanities themselves, and so, it is the Humanities that should correct humanity's course before we drive our planet to ecological overshoot and humanity to its extinction.

To demonstrate the importance of the Arts & Humanities and true wisdom, Professor García-Osuna opened his speech with a quote from the stoic philosopher Seneca, who made the distinction between wisdom and ingenuity. 'Ingenuity [science] allowed man to know and control his physical environment, while wisdom allowed him to do it with an ethical purpose,' he said. The problem is we chose to put more value on control, dominance, and power over ethics and sustainability throughout modernity, particularly in regard to our physical environment. In Professor García-Osuna's words, 'Now that our planet is roasting while we continue to shoot at each other, we as Humanists must enter the battlefield in the name of reason, assuming control over these spaces that science has been unable to enter.' But how did we end up in this predicament?

Education has placed a lot of emphasis on the positive effects of the Humanities such as the Enlightenment, which sparked intellectual curiosity and the advancement of science and technology. Conversely, nobody really talks about the dark side of the Humanities. While Western scientific thinking has given humans the ability to question the static truths of religious fundamentalism, it has replaced it with another static truth: that there must be an entity above everything else. Professor García-Osuna elaborated that the Humanities placed the human at the forefront, 'that is to say, historically, a place reserved for a god. They replaced the gods with us.' With the gods marginalised and the human brought to the forefront, nature was no longer sacred. The economic growth seen since the Industrial Revolution never questioned sustainability, uneven or unequal growth. In this way, we gradually sparked a war with nature, and today humans are fighting climate change.

'Even though we recognise that as humans we will perish if we overtake all other organisms on the planet, we haven't done much to find a solution,' said Professor García-Osuna. Perhaps, this is because we realise that we would need to erase a part of ourselves that makes us 'human'. We would have to erase the instinct to overpower others, which is deeply ingrained within the definition of 'human' and tied to our survival instinct. Because of this, Professor García-Osuna doubted that humans will ever be able to overcome their natural desire for power and overconsumption; 'Evidently, preservation requires consumption, and consumption requires violence to other organisms. Higher levels of violence improve the odds of sustaining life as the more you kill, the more you eat and stockpile.' It is more likely that we will continue over consuming, hoarding resources for leaner times, and using violence to secure survival.

While we may not be able to change the core of what makes us human, our natural instincts, or our passions, we can still attempt to tame them. Professor García-



Osuna identified tribalism and nationalism as the main obstacle to irresponsible consumption and violence. 'The problem is that societal wellbeing is understood as a local necessity. Beyond the borders of the imagined community of the tribe, be it a municipality, a state, or a nation, that necessity gradually dissipates'. Professor García-Osuna argued that our socioeconomic and political systems are designed in such a way as to ensure the survival of our tribe or nation, and education reinforces this thinking pattern. This thought was echoed by some delegates at The Forum discussion, who argued that many today feel unattached to concepts such as global citizenship and worry more about the rising cost of living and threats to their immediate survival.

Professor García-Osuna questioned whether we could re-introduce the Arts & Humanities in a way that we can overcome 'locality' – viewing and acting within our own immediate interests – and sensitise ourselves to the issues of marginalised people and the earth itself. He encouraged us to recommit to the concept of supranationalism and supranational institutions that 'encourage loyalty to something greater than the nation or community that encourage people to think of the planet as their homeland.'

The Arts & Humanities, along with the educators and academics who teach them, may not be able to change national policy, as Professor Hall mentioned in his keynote presentation, but they possess a different kind of power, said Professor García-Osuna. According to him, humanists' main purpose is to generate and analyse novels, poems, paintings, films, sculpture, or theatre. These are areas that stimulate critical thinking and influence our socioeconomic and political behaviour. As humanists, 'we have jurisdiction over much of the culture that society consumes. It means we control the very influential component of society's perceived moral constitution. We command the narrative through which society looks at itself,' he argued. Quoting Carolyn Levine, 'humanist thought can help us organise ourselves into collective forms that could truly generate meaningful structural change in our political systems.' Such power can convince political representatives to pay more attention to the environment or be voted out of office. In this indirect way, Professor García-Osuna concluded that the Arts & Humanities can occupy spaces that are inaccessible to the Sciences and revolutionise thinking in a peaceful way.



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2.3. Humanities at the Margin

Another perfect example of how the Arts & Humanities can occupy spaces that other sciences cannot or are unsafe to enter was presented by Dr Neelam Raina of [Middlesex University](#), United Kingdom. Her keynote speech titled [‘Invisibilised and Erased Narratives: Essential Views from the Margins’](#) talked about how we are deliberately erasing and invisibilising a lot of people, things, and solutions in the name of the institutions that we put our faith in; ‘institutions that have failed us.’ Dr Raina urged us to inquire about and include the marginalised and their tacit knowledge in new ways that do not necessarily conform to institutionalised processes and systems.

The middle ground is shrinking, especially after the COVID-19 pandemic, and violence has been on the rise worldwide. The middle ground, usually a safe space where people of different views and values come together to discuss their differences, is also shrinking; institutions have stopped providing such spaces for dialogue, and in the few cases where dialogue takes place, it is polarised, explained Dr Raina. Groups of people that are marginalised are either facing violence silently or are being excluded from our current socioeconomic and political systems altogether. With only limited dialogue and reflection taking place, those marginalised voices do not even get a chance to be heard. According to Dr Raina, people at the margins –those being geographical, religious, or educational in nature, or identity-, access-to-resources-, and gender-related –often possess a specialised kind of knowledge and contribute to the economic system in ways that have not been institutionalised and, therefore, not accepted.

However, it is this tacit knowledge that is our promising future, argued Dr Raina. This is a kind of knowledge that does not come from earning a degree, but through years of practice and an orally transmitted tradition from generation to generation. These practices have shown time and time again how resilient they can be, as Dr Raina illustrated later through her case study. Here, resilience is viewed ‘not as defined by the West, but resilience as unfragile, anti-fragile, unbreakable,’ proclaimed Dr Raina. The Arts & Humanities are the disciplines that show curiosity for and study this tacit knowledge, usually through entry points and ways that remain closed to other

disciplines studying formalised socioeconomic and political systems. 'The study of tacit knowledge allows us to have difficult conversations that we could otherwise not have' said Dr Raina.

To elucidate how important the contribution of the Arts & Humanities is to dialogue and conflict resolution, Dr Raina used the case study of her project in the Kashmir region of India, where women in two culturally divided communities are among the most marginalised of the marginalised. These women are firstly marginalised geographically, as their communities reside deep in the mountains with no connectivity or infrastructure. They are also marginalised in terms of gender, following a patriarchal society in which they are not allowed to speak about politics. Then, there is also a religious dichotomy between Hindu and Muslim women, avoiding each other for religiopolitical reasons. It is these women that disciplines such as the political sciences or economics cannot reach. Politics is such a contested topic in this region that 'talking about politics will get you into trouble. However, the conversation about culture, humanities, art, heritage, and tradition goes down very well. People will come out of their house to talk to you,' said Dr Raina.

'There is an entry point that the Arts & Humanities presents to us that allows us to navigate spaces that are not open to dialogue; spaces that are fragile because of their politics of identity,' Dr Raina claimed. She went on to explain how her case study featured a project inquiring about these women's arts and crafts practices which brought these two communities together in a shared room, sparking endless conversations with each other about embroidery and crafting, seemingly erasing any trace of conflict. It is in these conversations about crafts and arts common to both Hindu and Muslim communities that the middle ground started to appear. The 'neutrality of creativity' according to Dr Raina, often seen as 'frivolous' by profit-driven society, creates an opening for conflict resolution and the eradication of violence.

Echoing Professor Alfonso García-Osuna, Dr Raina concluded with a call to action to rethink our broken system. 'We need a radical rethinking of our contract with goods, services, and systems,' she said, continuing that 'if the institutions we have given power to and had a reason to exist are now dysfunctional, then we need to question them.' Individually, 'we need to stop thinking that we are on a train we cannot jump out of. We need to create these spaces that allow us to bring forth these marginalised voices.' Dr Raina commended IAFOR for doing exactly this: creating a safe space and avenues through which complex and contested issues are not directly addressed, but are given a platform to be heard and talked about in a peaceful, apolitical way.



3. Migration, (Peace) Education 101, and Global Citizenship

According to Professor Boddington, power exercised against the marginalised can be challenged indirectly on individual, professional, and governmental levels to fix our broken system. Marginalised groups are not the only ones affected by power dynamics. On the other side of the spectrum are the privileged groups, which also have their share of responsibility in marginalising the 'other'. While there is a lot we can do for the marginalised, there is similarly a lot we can do for the privileged to ensure a balance of power.

The role of the Arts & Humanities is exceptionally important in current times when we are facing a humanitarian crisis regarding migrants, refugees, and heightened war and conflict around the world. Refugees and migrants make up one of the larger groups of marginalised people around the world and are often seen as a 'problem' that needs to be fixed one-sidedly, according to Professor Howe. However, these people can also be an 'opportunity' for the development of economies and societies that host them, empowered by the dominant groups within society, noted Professor Howe. According to him, education is their biggest obstacle to a smooth integration within local communities and national economies, but it can also be their greatest solution.


It is not only the 'problem' of the refugees that we need to fix, but also realising that 'opportunity' comes with accepting them. The greatest obstacle to allowing the opportunity of welcoming refugees and migrants to affect local, national, and global communities positively is the 'problem' of the indifference or, sometimes, violence shown by privileged groups within society. 'Addressing both sides and fostering understanding and respect is the key to a harmonious coexistence between two often unequal groups', said Professor Howe.

So, how do we challenge this dynamic indirectly and 'apolitically'? The keynote speakers, panellists, as well as the audience had a chance to discuss these issues at the London conference. In sum, it is high time for us to redefine education and rethink its purpose. What does 'Peace Education' and 'Global Citizenship' look like? What is the purpose of education? How can we abolish the fear of the unknown and embrace the joy that comes from not knowing something? Rethinking the purpose of education comes with the realisation that what is needed the most during these times of crisis are young, responsible, and active citizens, who are conscious and autonomous learners, unafraid of not knowing the 'other', and capable of discerning what is morally and ethically incorrect, based on 'universal wrongs', according to the plenary panel discussion, ['Educating for Peace: Conflicting Narratives, Migration, Immigration, and Global Citizenship'](#).





3.1. Refugee and Migrant Education

 Watch on YouTube

Power struggles between the dominant and the marginalised groups within society can manifest on different levels: the individual, professional, or governmental level. Challenging these dominant power dynamics can also arise from various levels. In his keynote speech '[Providing Access to Higher Education for Refugees: Challenges and Benchmarks](#)', Professor Brendan Howe from [Ewha Womans University](#) in South Korea addressed one of these levels, namely how 'middle powers' on a governmental level can challenge superpowers to the benefit of the marginalised. Specifically looking at the global issue of migrants and refugees and their struggle with access to education, Professor Howe explained how middle powers can use 'niche diplomacy' regarding this humanitarian crisis to change international policies and hold superpowers, such as the United States, accountable for the lack of action against injustices occurring to migrants and refugees. With the help of education, he argued that we can create a win-win situation for both the marginalised and governments by empowering refugees and fostering a peaceful environment for the development of societies and economies.

There are currently 110-135 million forcibly displaced people in the world, of which 35.5 million are refugees; 41% of these refugees are under 18 years old. The migration and refugee crisis is a severe challenge to national governments and international organisations. In his talk, Professor Howe explained that 'along with the climate crisis, the COVID-19 pandemic, the illegal invasion of Ukraine, and the conflict in Israel-Palestine, the migration and refugee crisis is one of the most serious challenges to the so-called "liberal, rules-based international order"'.

One of the most pressing issues faced by migrants and refugees is access to education so that they can be smoothly integrated into their host countries' socioeconomic systems. Among the many obstacles they encounter, the biggest one is the lack of proper documentation, such as national IDs and educational attainment certificates that usually get lost during a rushed exodus from war-stricken zones. Without such documentation, it is extremely difficult for migrants and refugees to enter universities and find employment in their host countries. These problems led to the 2019 Global Framework on Refugee Education, the first-ever global treaty on educational matters. 'We have been aware of these problems since 2019, but little progress has been made since then,' said Professor Howe. While a lot of workshops and professional training are offered to them, what they actually need is access to degree programmes. 'We are not focusing on the long-term needs of refugees', Professor Howe stated. While workshops and professional training might help refugees and migrants ensure their immediate survival, degree programmes would ensure that refugees can get access to better job opportunities in the future, thereby empowering their resilience in the long-term.

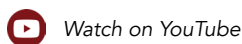
Professor Howe pointed out that this is because we are always discussing the 'problem' of refugees, instead of the 'opportunity' of refugees. Refugees and migrants are usually painted as trouble-makers, raising crime rates, having conflicting cultural, societal, or religious values from their host societies; having difficulties integrating into these societies, and being a financial burden on the country. However, there are many opportunities that come from welcoming refugees and migrants that are not discussed enough. 'Educated refugees empower their communities, they promote socio-economic and gender equality and contribute to the peaceful development of societies,' said Professor Howe. According to him, research has demonstrated that higher education reinforces individual competence and the sustainable development of society. If we focused on delivering higher education opportunities to migrants and refugees, they could, in turn, be a driving force for national economies and social wellbeing.

This is where middle powers and niche diplomacy can step in to elevate the status of the marginalised refugees and migrants. According to Professor Howe, 'middle powers, such as Canada, South Korea, Norway, and Australia, can be system-affecting states.' They identify niches of foreign policy, particularly where they can financially benefit from the most. Often, the selected niche area is in humanitarian governance issues. Middle powers want to contribute to global governance reform not only because it's the right thing to do, but because they can get more money from it: 'Global governance reform represents a noble opportunity for middle powers not only to aid the most vulnerable individuals and groups, but also to raise their own prestige and influence on the international stage,' said Professor Howe. National governments do not currently fulfil their responsibilities as proposed by the UN. This, Professor Howe argued, is where middle powers that usually do not have enough power to influence powerful nations can step in. With their niche diplomacy and under the pretence of a global humanitarian crisis, they can put pressure on more powerful national governments to fulfil their responsibilities.

The migration and refugee crisis is as much a global responsibility as it is a local one. On a global scale, middle powers can have a considerable influence on the political scene. This is exactly how power dynamics can be indirectly challenged through ways that do not directly contest powerful actors. What local, individual, and professional responsibility to empower the marginalised looks like will be discussed in the subsequent sections.



3.2. Educating for Peace 101



What can we do as individuals, as professionals, and as government leaders to make a difference? How can we reconcile conflicting narratives and give marginalised voices a chance to tell their stories? The panel discussion ['Educating for Peace: Conflicting Narratives, Migration, Immigration and Global Citizenship'](#), moderated by Professor Anne Boddington of [Middlesex University](#), United Kingdom, touched upon these questions and offered insights as to what a conflict resolution (or Peace Education) curriculum could look like. The panel comprised Professor Donald E. Hall, Professor Brendan Howe, and [Professor Ljiljana Marković](#) of the [European Center for Peace and Development \(ECPD\)](#) in Serbia, each of them engaged in educating for peace through their own disciplines, curricula, and teaching methods.

To the opening question of what we can do as individuals in our everyday lives to empower marginalised people, all three panellists agreed that having a critical mindset and acting upon it are the most important things. We need to focus on understanding what the 'universal wrongs' are, said Professor Howe; if there is something that, on an individual level, we intuitively think is not right, we have an obligation to speak about it, but always within safe bounds. 'Politics is the art of the possible. Do what you can within the bounds of keeping yourself safe,' he urged the audience. Adding to this, Professor Marković stressed the importance of being an active consumer and autonomous learner. 'We need to know why we are learning, what our aims are in our individual careers in life, and what quality of knowledge we want to produce within ourselves,' she said. To become a 'specific intellectual' in the Foucaultian sense, and to exercise power within our spheres 'with a critical consciousness, with a sense of social commitment, with a sense of vision, with a responsiveness to students, is key,' concluded Professor Hall.



Professor Howe agreed that being responsive to students' needs through a bottom-up perspective is an important step that professionals and educators should take. Regular consultations with students, faculty staff, and administrators exemplify good leadership that comes from the bottom-up, is responsive, effective, and encourages a human-centred approach in all disciplines. Professionals need to put these peaceful interactions and conflict-resolving discussions at the centre of the students' learning universe, added Professor Marković. However, while Professor Hall speaks for the responsiveness to students, he also warned educators, faculty members, and higher-status academics that they cannot, and are not supposed to, change national policy. According to his perspective as an educator, 'we don't change policies of governments that are not even our own and are thousands of miles away.' He warned against assuming that by demonstrating or acting in a civilly disobedient way, educators are changing the world outside their campuses. Instead, what educators should strive to do professionally is to make sure that when students leave the campus, they remain active citizens; they vote, speak up, and demonstrate outside of campus.

Finally, on a governmental level, both Professor Marković and Professor Hall made a note of the 'terrible divestment from public education'. Funding has been severely limited in public universities, especially in the case of the Arts & Humanities but in other disciplines as well. There needs to be a reinvestment in public education, with Professor Marković proposing that she would allocate more than 7% of GDP as an investment into education. As a result, the cost of education borne by students themselves would also decrease, making education more accessible to even an undocumented person, such as refugees and migrants, who may not have the means to finance their education through proper work, said Professor Howe.

The panel also offered their answers to what a Peace 101 undergraduate course could look like. As Professor Boddington explained, global citizenship education or education for peace are such abstract themes to many, making specific curricula difficult to design if a universal definition for these themes is not decided. Specifically, she asked the panellists to answer the question 'what is the literature to your "perfect" module of Peace 101?' Her question was further justified by an audience member asking what 'peace' is, displaying their disappointment in educational institutions' capacity to understand and enact meaningful change in a world full of hatred.

'Peace is a contested concept. It is not only the absence of war,' answered Professor Howe. According to Professor Howe, instead of teaching the war/peace dichotomy common to international relations, he would teach about conflict and conflict resolution. 'We all experience conflict in our everyday lives. In fact, we can even experience conflict without anyone else being around'. He made an anecdotal reference to the internal conflict of wanting to lose weight but loving to eat chocolate. How to reconcile these conflicting thoughts within ourselves is the question we should focus on. Conflict is not necessarily a bad thing. 'What is bad is when it manifests itself in a violent way,' he concluded. 'Hate is socially constructed. We are not born into this world hating other people. It is the product of securitisation, deflecting from our own shortcomings. As it is socially constructed, we can socially deconstruct it. That is the objective of peace education: to socially deconstruct hatred'. Lack of empathy, and commonality instead of division, is the basis of what we need to talk about, added Professor Hall.

Professor Marković also insisted on including subjects that make us understand our internal thinking processes. She heavily leaned on the economic side, as she viewed behaviour as a matter of choice, explicable by economic concepts such as marginal utility, scarceness, and choice theory: 'It is up to us to choose the trade-off between "chocolate and losing weight", in order to understand and prevent the conflict before it happens'. According to her, preventing conflict is a crucial part of teaching about peace. Therefore, she mentioned that she would teach the works of John Maynard Keynes, Michael Posner, James Meade, Okita Saburo, and Shinichi Ichimura. She further cited some classical philosophy works such as Aristotle and Darwin's evolutionary theory as essential parts of the curriculum to help students understand that their subjective truth is not fixed.

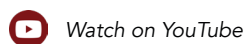
For Professor Donald Hall, the most important thing is for students to understand where power lies and how power is exercised. The single, most important thing he would teach is the work of Michel Foucault. He would also teach texts that show where oppression is normalised, such as George Orwell's *1984*.

Ultimately, the panellists agreed amongst themselves that the learning outcome of 'Education for Peace' should be critical consciousness. Their proposed curricula and modules should equip students with the ability to see that our subjective truth is not eternal or fixed, and not an inherent right that each of us has. The panel proposed that this should be the purpose of education and urged the audience to rethink what education is for, and what curriculums should look like.





3.3. The Forum: Global Citizenship and Caring for the Marginalised



Watch on YouTube

The panel on 'Educating for Peace' was followed by IAFOR's second round of The Forum discussions, an open dialogue between audience members moderated by Professor Hall and Dr Melina Neophytou of IAFOR. This conference's Forum discussed '[Global Citizenship: Ethics and Care](#)' and strikingly reflected similar insights from experienced professionals alongside the experts on the panel. After asking the audience first to define global citizenship, the moderators prompted participants to share their insights on the relationship between institutions and the people, the indifference of students regarding global issues, and how to get students and people in general to care about the world. The discussions mainly revolved around themes of colonialism, neoliberalism, and capitalism/consumerism, yielding interesting contrasts to some of the keynote speeches.

As the panel before discussed, the ones who have power have the ability to tell their stories and have their stories shape reality. In defining global citizenship, one of the participants echoed exactly this by questioning who has the power to define what global citizenship means.

“ For a long time, we've had this dichotomy of whose voice is allowed, who has the power, who are the privileged. It becomes a perspective, but whose perspective? If we talk about global citizenship, we have to respect individual identities. We have to respect the cultural capital that every individual brings from their cultural background. This means, it will not be about the loudest voice that has always been perpetuated in the world, where setting a cultural perspective has always defined the standard.

In the same line of thought, another delegate said that having a positive or negative attitude towards global citizenship may be influenced by where someone comes from. The participant alluded to the fact that people in some countries may have an easier time harnessing the benefits of global citizenship due to their stronger passports, while others have limited options or are even excluded from global citizenship. Global citizenship in both cases is seen as a privilege and as a product of those who have the power to define what it means.

Not only is there a disconnect between those in power and those who follow, but there also seems to be a disconnect between institutions with their lofty aspirations and citizens with practical demands. When asked whether they agreed with this statement, the vast majority in the audience (71%) answered 'yes', while only 3% said 'no', and 26% answered that 'it's complicated'. To elaborate on why 'it's complicated', a delegate argued that:

“ *There is lots of talk about hard-to-reach communities, but I actually think it's hard to access institutions. I think this framing, and the framing of thought, and reversing that into people aren't hard to reach, institutions are hard to access is the right question to ask...I think institutions of universities are such echo chambers and rooted in the "hypothetical", sometimes even in practice. I think it's a more intersectional layer of local governments, of local councils (I am from one), looking at how people are actually implementing and caring or not caring for their communities, and having that interdisciplinary approach between institutions as well.*

To understand why a lot of students do not care for their communities or for the world as global citizens, participants were asked to share their insights from teaching and interacting with students in their classrooms. A distraught delegate painted a profile of the average student today, complaining that 'they have big pockets of money, they are influenced by social media, they don't make their own bed, and they use [ChatGPT](#) for their assignments.' Using unethical means to complete their own assignments and not being responsible enough to contribute to their own family, let alone their community is a problem that parents and educators alike should look at before they demand them to be global citizens.





Others came to the students' defence, shifting the blame to the socioeconomic system instead. One delegate stated 'it is not that students do not care, they have just become part of this cycle within the neoliberal, capitalist framework.' Students are more concerned about making a living and surviving rather than contributing to social causes, thereby forced by our consumerist system to 'join the rat race'. The anxiety of finding a job is the reality of students today. According to another participant:

“ They are not even sure if they will be able to rent an apartment one day, live on their own, or buy food. That level of economic insecurity can drive a lot of lack of sympathy toward the plight of others because you are mostly worried about yourself.

This consumerist system affects students as much as educators too. According to one delegate's experience:

“ Teachers want to [make students care about global issues] but they can't because they also exist as a part of that neoliberal, consumerist framework.

I am a lawyer and work in the development sector. I have met a lot of social workers. They want to make a change, but they also need to make money.

The difference in socioeconomic status between students is also problematic and accentuates the issue further, as a delegate noted:

“ In Nigeria, people find it difficult to eat. When you haven't found food to eat, what are you going to talk about? We go into a class and we see students who are living in poverty and others who live in affluence. So, while others are thinking about what to eat, some are thinking about flying private jets and going on yachts.

Although these are depressing insights and complex issues, participants have offered some solutions that could sensitise the younger generations to global issues and develop an ethical and moral compass while caring for others. One delegate echoed Professor García-Osuna's and Dr Raina's argument that to solve the problem, we have to change the regime. 'I think the mismatch comes from the absence of political will. If there is political will in any nation, then the institutions will match the people's and their leaders' opinions,' they explained, 'otherwise, the institutions are just talking, and the people just obey. How to solve the problem? This is the question now. To solve this problem, you have to change the regime. That is the only way.'

Another delegate said that 'students have to be citizens in their own country first.' Off-campus experiences, such as service learning, can improve their capacity for empathy towards other people's suffering and get them in touch with local issues. 'Once they learn empathy, they can imagine other people's suffering. So, citizenship first, and then global citizenship' the delegate concluded. This view posits a conundrum against what Professor García-Osuna suggested in his keynote about nationalism or tribalism being the main issue of why people do not care about the world. He argued that too much focus on the local takes away from the bigger picture of global issues. If people remain preoccupied with their localities, the interconnectedness between all local communities is lost. On the other hand, not being attached to the local community and developing a sense of belonging and sharing of issues desensitises people to the plight of others. How to balance these two worlds – the local and the global – might be the real issue.

Other solutions to sensitising younger generations, such as changes in the curriculum, educational structures, and teaching pedagogies, were also offered. For example, one participant highlighted the effect of teaching religion at schools, a subject that has almost disappeared from curricula nowadays. According to that educator:

“ In South Africa in the 1990s, we used to have a subject on Religion at school. We used to have young students who knew elderly people, they knew how to pray, and how to respect everyone. You saw someone struggling, you helped. Nowadays, when kids see you struggling, they laugh and they are competing with who is more savage. On social media, you can see daily how disrespectful and ignorant young people are. That is what the world turned into today.



In terms of teaching pedagogies, an educator prompted others to create project-oriented lessons, such as taking students on field trips and working with marginalised sections of society as part of the curriculum. Another educator said that teachers should approach especially complex political issues with other pedagogical models 'through which people could be influenced in the way they think and act.' To understand our political system, we have to teach politics in a different way because 'everyone hates politics.' Another educator presented a more radical thought that 'the teacher education system must change. There is a likelihood that teachers themselves do not care about the world. If the teachers don't care, then how would the students care?'

The final thought of The Forum discussions summarised the complex situation of how certain discussions can lead to more social division and conflict, suggesting a more indirect, calm approach, in line with Dr Raina's presentation.

“ *We have to move away from playing the blame game. If we want to change a mindset, we cannot do so with accusatory tones. I teach pre-service teachers on Culture and Ethics. There, we talk about the achievement gaps between coloured students and white students. Many of the teachers feel like “I wasn't part of the history of segregation. I feel I'm being accused every time society talks about change.” This gives every human being a fire mindset, when they feel they are being accused of something they don't feel responsible for. So, if we want to develop care within students, we should have an open mind and an open dialogue, without stigmatising any groups of people.*

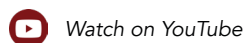
The Forum will continue to provide such an apolitical space for privileged and marginalised people alike to speak their minds freely, striving to erase stigmas and prejudice. Through an interactive and calm dialogue, IAFOR hopes to generate insightful knowledge from the ground that can enlighten all participants and our community, fostering international, intercultural, and interdisciplinary cooperation.





3.4. Rethinking the Purpose of Education

Both the panellists and keynote speakers, as well as participants at The Forum, have expressed the need for rethinking the purpose of education. Not embracing the 'other' and showing hate towards a marginalised group stems from a 'fear of not knowing the "other"' as Professor Howe previously mentioned. Therefore, the primary purpose of education should be to learn how to embrace what we do not know and abolish the fear of not knowing. This is what Dr Marcelo Staricoff ([University of Sussex](#), United Kingdom) discussed in his keynote presentation titled '[The Joy of Not Knowing and Why It's So Brilliant to Not Know!](#)'. Dr Staricoff's main message to educators was that education should reinforce the inquisitive nature of young children and encourage them to step into the 'pit' of unfamiliarity to find joy in learning something new.



Dr Staricoff began with the definition of knowledge and contrasted it with societal expectations of what it means to possess extensive knowledge. Individuals face a lot of pressure to appear knowledgeable and competent in various situations. As a result, evaluation methods in the current educational system focus on the reiteration of knowledge, testing students' memory skills and rewarding those who can reproduce what they already know. However, 'knowledge is irrelevant if it's not accompanied by a thorough understanding and mastering of that knowledge, and the wisdom with which to use such knowledge for the good of society,' said Dr Staricoff.

He argued that embracing uncertainty can enhance creativity and innovation, citing examples from fields like science and technology where breakthroughs often come from acknowledging gaps in knowledge. There are numerous historical instances where significant technological and academic advancements occurred because individuals admitted they did not have all the answers, with the enlightenment being such a period of inquisition and exploration of the unknown. These examples highlight the transformative power of embracing uncertainty in driving innovation and progress. Dr Staricoff highlighted the importance of creating environments where questions and exploration are valued over immediate answers. The 'Joy of Not Knowing (JONK) Learning to Learn Week' is among the models that foster such a mindset, which schools use to launch the academic year and includes how students can be equipped with creative thinking, visible thinking, philosophical thinking, and

realising themselves as lifelong learners. Accepting and valuing the state of not knowing helps individuals navigate complex challenges more effectively and innovate in ways that those who strive for certainty may overlook. He encouraged a shift in perspective towards embracing uncertainty as a driving force for innovation.

Accepting uncertainty also comes with several psychological benefits. Dr Staricoff suggested that acknowledging one's limitations can reduce anxiety and promote mental well-being, as it shifts the focus from trying to know everything to engaging in continuous learning. By accepting the impossibility of complete knowledge, to 'feel comfortable with being uncomfortable,' individuals can foster a mindset oriented towards growth and development. Fostering curiosity and maintaining an open mind also results in the inclusion of marginalised students in the classroom, as every student feels a sense of belonging to a group with the same goal: to find out things they do not know. Not knowing is not seen as a weakness, but as something desirable, thereby empowering all students to participate in class activities, as they realise that in order to learn something new they must not know it first.


Dr Staricoff reiterated the importance of curiosity and continuous learning by calling for a cultural change in how knowledge and uncertainty are perceived. 'If we take the path of least resistance all the time and remain in comfort, then there is no learning that happens as a result of that,' he explained. As he invited the audience to reflect on their own experiences with uncertainty and how it has influenced their personal and professional growth, he made a point that they were once curious children too. Children are born as natural philosophers and investigators. Education needs to nurture this inquisitive nature. With this as education's purpose, a case can be made against standardisation and specialisation, which today's labour market and our consumerist society promote. This promotion of knowledge repetition instead of knowledge generation is further accelerating conflicts and crises today. If education has one role to play, then, it would be to instil within students a sense of curiosity and happiness that comes from generating new knowledge as a result of being confident enough to approach the 'other', the unfamiliar, and the unknown.

Interdisciplinarity follows exactly this JONK model proposed by Dr Staricoff. What kind of technology can we create if we include disciplines labelled as 'frivolous' and 'unproductive'? What would AI look like if developers were trained in classical philosophy? There is a tendency to divide disciplines and follow a method of standardisation and specialisation, which can be detrimental to society's well-being and the advancement of knowledge and technology. Dr Staricoff's JONK method is applicable even outside the K-12 education system, as it encourages disciplines to not be afraid of each other but recognise that in each of them, there are important questions that other disciplines can answer for them.





4. Artificial Intelligence as Humanity's Ally

 Watch on YouTube

Societies around the world are currently facing many challenges, notably an ageing population and a higher cost of living. As conference chair, [Dr Evangelia Chrysikou](#) from the [Bartlett School of Sustainable Construction](#) at UCL, United Kingdom, pointed out in her [welcome address](#) that many young people from her home country of Greece are leaving for a better life abroad, are not reproducing, and driving the 'brain drain' trend in the country. One debilitating consequence of this is that Greece now lacks doctors, putting the whole country's healthcare sector at risk. The lack of doctors is also slowly felt in other European countries, including the United Kingdom. This poses problems for the future, where a possible consequence of a lack of medical professionals will lead to the expectation that a child will have to support up to two parents and four grandparents. 'How will the future young generation be able to support healthcare, while also being carers, nurses, and maintain a full-time job?' asked Dr Chrysikou.

This is where we seek help from technology. In fact, AI is already being used in healthcare, but its usage is limited. Currently, AI does not know social responsibility. It should be able to assist with social issues of patients and the elderly, but at the moment it only assists during actual hospitalisation. Social responsibility is a characteristic of human intelligence. Incorporating this human characteristic into AI requires creativity and interdisciplinary cooperation. Had AI developers been educated in social sciences or welfare, for example, they could have considered the whole spectrum of a human's life and not focused only on what a human consumes – in this case, care during hospitalisation – driving hospital profitability.

AI is feared by many, but it does not need to be seen as a threat. AI is not creative, as it only generates already existing knowledge; it does not know what to do with the knowledge it generates. The real threat is human intelligence becoming more like artificial intelligence, in the sense that we might be reproducing knowledge without generating new knowledge, or without using that knowledge in a meaningful way that benefits society.

Education has already been moving towards that direction for decades, especially with the introduction of the Internet. However, the introduction of technology, such as the book, the Internet, and now, AI, does not mean that the learning process has been taken over by technology itself. As humans, we are still capable of learning and innovating: technology should be seen as a tool, and its advancement should be seen as an enhancement that enables us to achieve new heights and set new records. Conversely, we need to rethink the purpose of education, rethink what a good scholar is, and rethink what knowledge is. The situation also asks us to rethink our consumerist society and the meaning behind living with dignity. The proliferation of AI is actually forcing us, in a good way, to ask these critical questions. Therefore, the narrative should not be one of human vs artificial intelligence, but how human and artificial intelligence can cooperate effectively for the betterment of society.

For that to be achieved, we need to focus on the democratic governance of AI. We need an AI that is inclusive, safe, ethical, and responsible. The introduction of AI is opening up many new possibilities for humanity to transform itself, along with its socio-economic and political structures. Decision-makers need to be careful not to reproduce already existing social injustices within new ways of thinking and operating. Therefore, how many sectors and stakeholders are involved in the training, development, and implementation of AI is crucial. We need AI to evolve in many directions to accommodate and include all possible directions. In order to do so, we need to recognise what these directions are and from where they derive. Including marginalised voices is of utmost importance to ensure that all directions have been included, while also opening the way for innovative solutions based on tacit knowledge.

'We need all sectors and industries to come together: scientists, artists, politicians, industry experts, and others,' said Dr Chrysikou. She concluded her address by highlighting the importance of quality education in shaping the future of AI and humanity, and our role in sculpting it: 'This is why this IAFOR conference is good. It invites everyone from all countries, cultures, and disciplines to come together. Educators will become the link that supports the branches the future young generations have to support'.






4.1. 'Delving' into Education with AI

Many critics view the relationship between human and artificial intelligence as a contentious one fearing AI's volatile position of power to generate knowledge without having any real use for it. It does not get creative with the knowledge it reproduces, and it cannot think of ways to use existing knowledge to create new knowledge. A common thread of consensus among the speakers and delegates in London was that the real challenge is not AI taking over human intelligence, but human intelligence becoming more and more like artificial intelligence. Human intelligence may become a type of intelligence that knows how to generate knowledge with AI as its tool, without knowing what that knowledge means, where it came from, or how it can benefit society. In his presentation titled '[AI and Education](#)', [Dr David Mallows](#), Head of Academic Writing at the [UCL Institute of Education](#), United Kingdom, discussed this contentious dynamic by addressing the impact of AI in Higher Education. His encouraging message is that the learning process, although disrupted by AI, did not lose its meaning, and that education can benefit from the responsible use of AI, if educators are not afraid of using it.

The importance of the learning process, Dr Mallows argued, is the journey and not the end. Producing a written argument involves a process during which students engage with the ideas they generate rather than just deliver a 'final product'. Counter to the argument made by those who fear AI, technology has not permanently disrupted this learning process. However, the introduction of AI has prompted us to rethink how knowledge is created, how it is expressed through writing, and how the created knowledge is evaluated. Humans have not lost their ability to learn – it is just a matter of readjusting how we evaluate their learning process, as new tools require new methods.

 Watch on YouTube

Dr Mallows presented how academic writing has been used as 'passing' or 'pretending to be', quoting that 'by writing academically, you pretend to be an academic' as students mimic the writing styles as they produce a written piece. This raises the question: if AI can produce academic writing for students, what can they, or have they actually 'learnt' from the process of writing? To accommodate students' engagement with AI, UCL allows a 'window' of assessment change that lessens the bureaucratic process it usually takes, enabling educators to incorporate or rethink how we allow the student to use 'the tool' while maintaining 'the craft' in the learning process. The rubric has been constantly readjusted to emphasise the students' criticality, the student's ability to distinguish human-generated texts from AI ones, and how to become critical of machine-created texts. Writing is not knowledge, said Mallows, but it is the accepted form of expression of knowledge. We tend to place the value on the writing rather than the idea and this is what has to change.

Educators should engage with AI not because it is a threat, but because it exists and students have been using it in interesting ways. It asks us to rethink how we ask questions to create knowledge and how certain knowledge is being created. In writing a paper, for example, we tend to accept the human proofread text, or accept suggestions from [Grammarly](#) and spell check in [MS Word](#) without questioning them, as we value the 'final product' rather than the process of generating it. ChatGPT is another tool that works in a similar way of 'assisting' or 'shaping' the final product in the same manner that we have been accepting. Dr Mallows further stressed that the 'tool' is not the craft'; we should look at AI as a tool that helps the students who have difficulties in writing and focuses on how they engage and justify their final product.

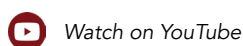
Dr Mallows pointed out that there is something that AI cannot do that humans can do very well, and that is creative thinking. Human ideas are original and come from human experience. AI reproduces knowledge based on what is already known, but it cannot think of ways in which already existing knowledge can be used to generate new, innovative solutions. Human intelligence is capable of using existing knowledge creatively, rearranging it, and mixing it with real-life experience to generate new knowledge. Therefore, educators should not be afraid of AI, and instead redefine the purpose of education and the purpose of knowledge creation. Students should be assessed based on these human capabilities, such as originality and creativity, which AI cannot replicate.





So, how can we become competent users of AI and how can students realise that they can do something that AI cannot? To incorporate AI in higher education effectively, Dr Mallows urged educators to foster AI literacy. At UCL, there are several 'AI levels' of classes, from 'level 1' of not allowing students to use AI at all, to 'level 3' where the class fully engages students with AI in assignments. Dr Mallows argued that the 'level 3' class is the right direction to go towards, but it requires a lot of change. The main questions arise around ethics and academic integrity in using AI, as well as issues around guidelines and transparency. To address these questions, Dr Mallows proposed that students should be trained to have 'critical literacy' and 'creative literacy', which are characteristics that are lacking in ChatGPT-generated texts. Students should be able to question and become critical about these texts, or learn how to better prompt ChatGPT to achieve the desired outcome. This would foster AI literacy within students, not accepting what AI produces or using it as the only tool, but critically evaluating and recreating what it produces. The book and the internet have previously disrupted education, and many were wary of their introduction into the learning process. However, humanity has adapted and it has accepted all technological advancements. AI is just another such advancement that is currently disrupting education. We can either be afraid of it, or we can accept it and see how we can benefit from it, said Dr Mallows. The key is to focus on the learning process and not the final product. He prompted institutions and faculty members to ask the critical question of 'What is it that we are actually certifying and measuring in the credentials we give as a higher education institution?' 'There is currently a lot of denial out there' regarding the development of teaching methods for critical literacy, said Dr Mallows. Once educators figure out how to assess the learning process of students and how to incorporate critical literacy in curricula effectively, education and humans will be immensely empowered by the use of AI.

An example of why AI is needed and how human and artificial intelligence can be used as a healthy combination to generate new knowledge for the betterment of society's wellbeing is the eye movement tracking AI technology, used to improve the learning process of students. In her presentation titled ['The Examination of Eye Movements in Language Learning Research: A Focus on Vocabulary'](#), [Dr Ana Pellicer-Sánchez](#) of the UCL Institute of Education, explained how AI tracks learners' eye movements while they process new vocabulary. Dr Pellicer-Sánchez highlighted the role of eye-tracking technology in providing insights into cognitive processes, and how this reveals strategies learners use to decode and comprehend new words in the vocabulary learning process.



Watch on YouTube

By providing examples measuring saccades, fixations, and regressions when encountering unfamiliar vocabulary, Dr Pellicer-Sánchez demonstrated the utility of eye-tracking in understanding the intricacies of language acquisition, such as learners' attention, processing behaviour, and vocabulary gains. The findings assist in producing effective learning materials, such as highlighting and emphasising new vocabulary in reading material for the reading approach, or bilingual subtitles in media in the viewing approach.

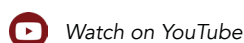
Despite limitations of eye-tracking research, mainly revolving around the fact that it does not represent 'everything' underlying the learning process, Dr Pellicer-Sánchez highlighted the positive outcomes of using technology in a creative way to create innovation and new knowledge. The eye-tracking movement to improve language learning is an excellent example of the cooperation between human and artificial intelligence. It is exactly this outcome that Dr Mallows hoped for education and research to reach. Finding creative ways to use AI in order to enhance the learning process can have tremendous effects on the advancement of humanity and technology in many fields. If we take Dr Staricoff's words into consideration, repurposing education and knowledge creation to contribute to the good of society involves the coming together of various disciplines and the cooperation of artificial and human intelligence. Not being afraid of AI, but rather stepping into the 'pit' of the unknown and seeing what we can do with AI, is the way to move forward.





4.2. AI for Sustainable Healthcare and Ageing

The responsible use of AI applies universally in all areas and disciplines, not just in education. AI is changing our lives in almost every sector, with the healthcare sector being one of the areas in which AI has had the most influence. With this also comes the challenge of unregulated AI: in the healthcare sector where situations can be a matter of life and death, dependency on unregulated AI can be fatal. [Professor Praminda Caleb-Solly](#) of the [University of Nottingham](#), United Kingdom, addressed how assistive robots and AI technologies are transforming support for healthy ageing and social care in her presentation titled [‘Helping Us To Help Ourselves – How Assistive Robots and AI Can Change the Dynamics of Supporting Healthy Ageing and Social Care’](#).



There is currently an increasing demand for social care due to an ageing population, especially in developed countries. This increasing demand, together with poorly resourced health and care infrastructures, produces multi-layered problems, such as a shortage of staff in the healthcare sector, social isolation in homecare, or a lack of preventive healthcare, said Professor Caleb-Solly. AI and robots have already been around for the past few years, supporting workers and patients within some stages of the patient care continuum. However, there has not yet been systematic use of assistive robots and AI that work with health and social care professionals along the full patient journey, including prevention, rehabilitation, and social care of patients as they exit the hospital and are reintroduced to their social network and daily routines. Adopting assistive robots could help in enabling access to social connections and ageing in place, as well as mitigating the risk of hospitalisation and supporting job displacement. These innovations are critical advancements in helping change the current landscape of health and social care.

Professor Caleb-Solly argued that, while there is a need for assistive robots and AI, we should be cautious of becoming reliant on them, as it can lead to over-dependency. Rather than replacing human caregivers, robots and AI can enhance their capabilities. Patients and humans in general need to retain autonomy and independence in their daily lives: robots should be assistive, and not replace human

actions and decision-making. We still need humans to increase a robot's reliability in its functions, and to have it involve us humans in its assistive actions. What the healthcare sector should look at is what AI can do well and what humans can do well, and allocate responsibilities accordingly.


Assistive Robots, in Professor Caleb-Solly's definition, are ones that should be able to 'sense' the patient's health status, 'learn' and predict the patients' needs, and 'assist' with such needs in a personalised way. In her research, data was used from already existing consumer-based Internet of Things technologies to develop machine learning and AI algorithms to detect patterns of behaviour to identify illness through monitoring changes. This data, when combined with the patient's medical record, can provide effective information to drive personalised care. In her research, she is exploring how robots can utilise large language models and notes the importance of including healthcare professionals in the process of creating the robot-learning models to better deploy the technology. Telepresence robotics is among the types of technology that connects patients to healthcare professionals and people in their support system, which has evidently improved the patients' well-being.

There are also ethical issues to take into consideration, and a need for regulatory frameworks to ensure safe and effective implementation. Like the speakers before her, Professor Caleb-Solly also stressed the collaborative potential between technology and human caregivers, aiming to alleviate some of the burdens on the current healthcare system. She called for a balanced approach to adopting these technologies, urging policymakers and healthcare providers to embrace innovation while maintaining a focus on compassionate and pragmatic care. Professor Caleb-Solly's arguments echo what other speakers on AI have warned about in terms of not knowing how AI generates its knowledge and depending too much on its final product without critically thinking about it. The discussion also prompted us to rethink, once more, what the purpose of using AI is in our daily lives. Had there been more interdisciplinary discussion between AI developers within the healthcare sectors and social scientists, for example, or had AI developers inquired about knowledge outside of their own discipline, AI robots could have already been considered as suitable tools to help patients reintegrate into society after a critical health issue. Problems such as isolation or depression within older adults with ageing-related impairments could also be addressed through technology if humans train AI responsibly and with empathy towards these societal issues that are often overlooked. Once again, the importance of the collaboration between human and artificial intelligence takes a central position in the discussion around AI.





4.3. Democratic Governance of AI

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Most of the aforementioned issues surrounding AI are the product of its undemocratic governance. 'The politics of AI lies just in the middle of a lot of political decision-making directions, as it can go anywhere and it can affect anything,' argued Dr Cian O'Donovan (University College London, United Kingdom) in his keynote presentation titled '[Artificial Intelligence and Innovation Democracy](#)'. This is exactly why policy-makers need to make sure that the foundations upon which AI rests are democratic in terms of inclusivity, transparency, and safety, in order to not replicate or exacerbate the socioeconomic injustices that already exist in the world.

The struggle for power, as elaborated on by other speakers and panellists, in the sense of storytelling and whose voice gets a chance to be heard is also reflected within AI governance. The grand narrative of AI being inevitable stems from the belief that 'we are all in this together' when in fact we are not. The access, or the harm from AI, is not equally distributed and has accelerated already existing unjust and unsustainable harms in an unstable direction. Who determines provision, access, cybersecurity, safety, and ways of implementation? Currently, only 15% of generated research draws a link between AI and social needs, while only 1% acknowledges the downsides of AI. Debates around governing AI, such as ethical, responsible, and safe AI, currently miss a 'politics of radical hope and inclusion,' said Dr O'Donovan. 'Maybe that is something to look for in the Margins,' he said while nodding in Dr Raina's direction and alluding to her previous argument about the importance of seeking out tacit knowledge of marginalised people.

‘Sociopolitical choices need to be made regarding AI,’ argued Dr O’Donovan. More sectors and more stakeholders need to be included in the decision-making process surrounding the usage of AI in multiple sectors. The least powerful sectors and people are important for democratic politics and the democratic governing of AI, as we look toward a more inclusive decision-making process. Therefore, citizen involvement is probably the closest we can get to inclusivity at this moment: ‘We need to be asking the public: “What do you think about AI, what do you think about the direction in which it is going?” We don’t have opinions of what AI developers think yet either. The ones who design AI seemingly don’t have those same perspectives as the public,’ stressed Dr O’Donovan. It seems as if many current policy-makers are aware of what Dr O’Donovan expressed are ‘mis-benefits’ of AI and the risks they entail for the current direction in which AI is going, but continue to make the same decisions regardless. He argued that multiple directions are needed. ‘The process is not one of slowing down or speeding up. It’s all about giving AI a direction.’

Dr O’Donovan proposed ‘Hopeful AI’ as a way to change the narratives of inevitability and for people in different groups to benefit from it in diverse ways. To initiate and shape ‘Hopeful AI’, Dr O’Donovan argued that we should reclaim the politics of AI. The current politics involving AI are less than democratic, for politics around it, such as the assessment of the risks and its alignments with political and business agenda, is more individualist or group-specific rather than collective. Dr O’Donovan, echoing the views of others, emphasised the motto upon which IAFOR rests – the ‘international, intercultural, and interdisciplinary’ – as crucial in any political discussion.

5. Conclusion

IAFOR’s London conference created an opportunity to bring together insights from the fields of Education, Language Learning, Arts & Humanities, and Gerontology that align with the four key themes IAFOR has identified as emerging trends within academia and society at large. Addressing issues of humanity and human intelligence, artificial intelligence and technology, global citizenship and peace education, and leadership, the keynote speakers and panellists weaved a narrative of international, intercultural, and interdisciplinary cooperation as the key to solving complex local and global issues.

Today, humans are faced with numerous crises, including climate change, the marginalisation and violence towards certain minority groups, a rising cost of living, an ageing population, and a struggle between human and artificial intelligence. In striving to become a ‘god’, humanity has positioned itself above nature, creating unsustainable social, economic, and political systems that are causing the challenges it currently faces. Education – the Arts & Humanities in particular – hold the key to rectifying all these missteps, as they can recentre and redefine the ‘human’, cultivate understanding, respect, and acceptance of the ‘other’, and allow for peaceful negotiations and the coexistence of various groups of people within one global society.



However, it is the Arts & Humanities that are currently facing the danger of elimination, as they are being heavily defunded in institutions of higher education across the globe. With the proliferation of AI, a technological advancement that possibly holds the solution to creating a sustainable future, the importance of the Arts & Humanities is even more emphasised. We need critical consciousness, autonomous learning, creative thinking, and inclusive practices, in order to not replicate already existing social injustices within a new system the ongoing implementation and evolution of AI is allowing us to build.

The discussions at this IAFOR London conference asked us to rethink the purpose of education, what it means to be a global citizen, knowledge and the creation thereof, and most importantly, to rethink what it means to be 'human'. Our debates call for a radical rethinking and reimagining of our broken social, economic, and political systems in order to create a more sustainable future. We need to foster an environment in which the 'international, intercultural, interdisciplinary' can thrive, so as to ensure that all voices are heard. Marginalised people, people from the Global South and North, people from developed and developing countries, and all other dichotomous groupings based on gender, sexuality, race, ethnicity, religion, etc., must enter the dialogue discussing how best to create a better future. IAFOR will continue to carry this mission forward, striving to provide an inclusive and safe space for all voices to speak up.



Conference Networking and Cultural Events

Networking events within our conference programmes provide designated spaces for open discussion, forming professional connections, and inspiring collaboration within and outside the conference venue. The conference itinerary featured a variety of such spaces, welcoming both returning delegates and new members alike.

An afternoon tour at [The British Museum](#) served as the London programme's Cultural Event, offering an exceptional prelude to the conference on Wednesday, July 10. The guided tour brought delegates through the museum's vast and historic collection, leading them through some of the world's most significant artefacts spanning millennia of human history and culture.

The conference Welcome Reception capped off the conference plenaries at SOAS, University of London on Thursday, July 11. Delegates, both familiar and new to the IAFOR network, were welcomed to carry on discussions prompted by this year's keynote presentations with the speakers themselves, and plenary speakers joined delegates to speak one-on-one about their work, research, and ideas. A staple within IAFOR's conference programme, the Welcome Reception is always free for all registered delegates to attend, where they are encouraged to expand upon the programme and their network.

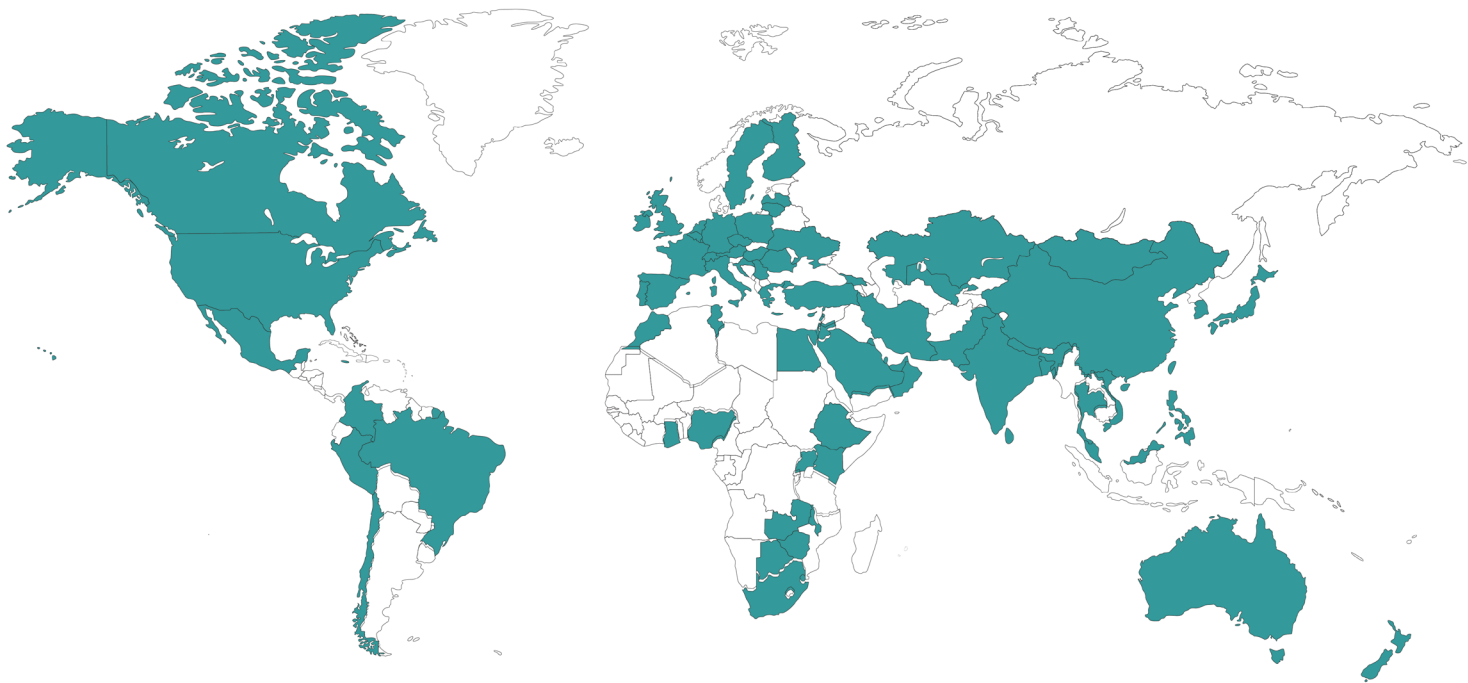
The Conference Dinner followed the reception, leading delegates to the [Savile Club](#), one of London's most prestigious and historic private members clubs. Established in 1868, the Savile Club has long been a gathering place for the city's intellectuals, artists, and dignitaries, with IAFOR delegates and our London programme speakers continuing this tradition of intellectual exchange and camaraderie within the historic venue.

Delegates were treated to a warm welcome speech by long-time IAFOR collaborator and respected figure in the world of art and design education, [Professor Bruce Brown](#) from the [Royal College of Art](#), United Kingdom.

The Conference Dinner celebrates the network of academics IAFOR has built over the years, as well as the cultural and culinary background of our host venues. For our London programme, the Savile Club provided an exemplary course meal of British fine dining. Delegates from all over the world enjoyed a culinary experience that showcased the best of British cuisine, expertly prepared and presented.

Towards the end of the evening, IAFOR CEO & Chairman Dr Haldane delivered a closing and thank you speech, congratulating the speakers on their insightful presentations, expressing his appreciation for the high calibre of discussion that had taken place throughout the day. He also looked forward to the parallel sessions in the coming days, encouraging delegates to continue their engagement with the diverse and thought-provoking topics on the agenda.





international
intercultural
interdisciplinary

One of the greatest strengths of IAFOR’s international conference is their international and intercultural diversity.

ECE/ECAH/ECLL/EGen2024 has attracted 670+ delegates from 80+ countries

United Kingdom	75	Czech Republic	8	Qatar	3	Kenya	1
United States	50	Greece	8	Sweden	3	Kosovo	1
Hong Kong	44	Netherlands	8	Vietnam	3	Kuwait	1
Taiwan	38	Pakistan	8	Bangladesh	2	Latvia	1
India	34	South Korea	8	Barbados	2	Luxembourg	1
Japan	26	Kazakhstan	7	Colombia	2	Malta	1
Australia	21	Portugal	7	France	2	Morocco	1
Saudi Arabia	21	Thailand	7	Lebanon	2	Nepal	1
United Arab Emirates	19	Germany	6	Lithuania	2	Peru	1
Canada	18	Georgia	5	Macau	2	Saint Lucia	1
China	18	Ghana	5	Romania	2	Sri Lanka	1
Israel	16	Singapore	5	Serbia	2	Uganda	1
South Africa	14	Austria	4	Tunisia	2	Ukraine	1
Nigeria	13	Croatia	4	Zimbabwe	2	Uzbekistan	1
Spain	12	Egypt	4	Bahrain	1	Zambia	1
Poland	11	Ireland	4	Botswana	1		
Brazil	10	Mongolia	4	Bulgaria	1	Total Attendees:	672
Indonesia	10	New Zealand	4	Chile	1	Total Onsite Presenters:	422
Turkey	10	Oman	4	Cyprus	1	Total Online Presenters:	166
Italy	9	Switzerland	4	Ethiopia	1	Total Countries:	84
Malaysia	9	Finland	3	Hungary	1		
Philippines	9	Iran	3	Jamaica	1		
Belgium	8	Mexico	3	Jordan	1		

ECE/ECAH/ECLL/EGen2024

Key Statistics

Date of creation: June 10, 2024

international
intercultural
interdisciplinary



672 DELEGATES
FROM 84 COUNTRIES



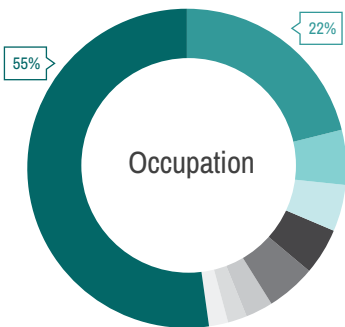
422
Onsite
Presentations



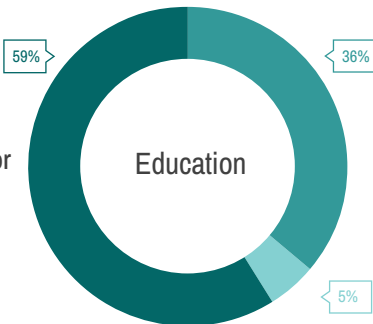
166
Online
Presentations



498
Institutions and
Organisations



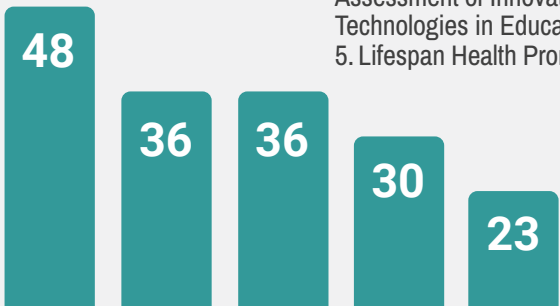
55% University Faculty
22% Doctoral Student
6% Public Sector/Practitioner
5% Postgraduate Student
5% Postdoctoral Fellow or Instructor
3% Other
2% Independent Scholar
2% Private Sector



59% Doctoral Degree
36% Masters Degree
5% Bachelors Degree

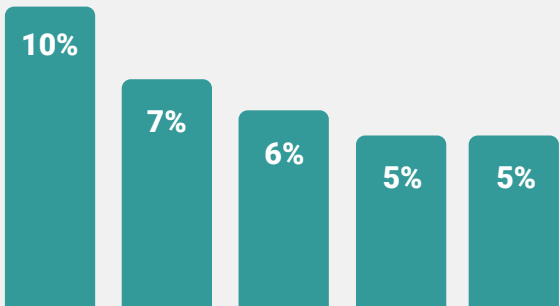
Top Five Streams

1. Teaching Experiences, Pedagogy, Practice & Praxis (48)
2. Higher Education (36)
3. Learning Experiences, Student Learning & Learner Diversity (36)
4. Design, Implementation & Assessment of Innovative Technologies in Education (30)
5. Lifespan Health Promotion (23)



Top Five Countries of Delegates

1. United Kingdom (10%)
2. United States (7%)
3. Hong Kong (6%)
4. Taiwan (5%)
5. India (5%)



588
Total
Presentations



258
Hours of
Content

Multiple Authored vs. Single Authored Submissions



international | intercultural | interdisciplinary



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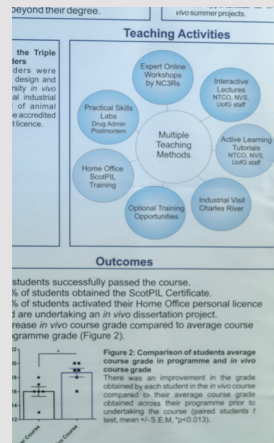
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Conference Photographs









WHEN TO CLOSE THE BOOK(S): EXPLORING THE CONSEQUENCES OF LEARNING TERMINATION IN ASSOCIATIVE LEARNING TASKS
 Ngoc Diep Le, Vanessa Cieplinska, Julia Mazurek, Katarzyna Baran, Aleksandra Krogulska, Elizabeth A. Maylor
 Presenter: Ngoc Diep Le, ngocdiep.le@student.uj.edu.pl

INTRODUCTION
 Stopping learning often has negative consequences for memory performance (Krogulska et al., 2021; Murayama et al., 2016)

Cue-overload effect – the more targets (items) are associated with one cue (concept), the more inhibited cued-recall for any single target

RESEARCH QUESTIONS
 Can terminating learning lead to better memory performance in a situation where the risk of cue-overload is high (E1 & E2)?
 Do people stop learning when a task is more difficult (E2) than a simpler task (E1)?

METHOD
EXPERIMENT 1 (N = 72)
 STOP Group: rice, hill, ENO LIET
 CONTROL Group: rice, hill
 list of 50 word-pairs: 5 cues paired with 10 targets each
 filler task
 cued-recall memory test
EXPERIMENT 2 (N = 80)
 list of 48 word-pairs: 4 cues paired with 12 targets each
 filler task
 cued-recall memory test

RESULTS
DECISION TO 'STOP'
 Experiment 1: 11% stop, 89% non-stop
 Experiment 2: 18% stop, 82% non-stop
'STOP' POSITIONS
 Experiment 1: 25, 25, 25
 Experiment 2: 25, 25, 25
CORRECTLY RECALLED PAIRS
 Experiment 1: 10, 10, 10
 Experiment 2: 10, 10, 10

CONCLUSIONS
 Learning an easier (ordered by category, predictable) study material reduces the tendency to stop learning too early (89% vs. 18%)
 Regardless of the perceived study material difficulty, stopping learning hinders memory performance
 Is it possible to create conditions under which stopping leads to positive consequences?
 Important implications for learners and teachers: worth discouraging learners from stopping learning too early

REFERENCES
 Krogulska, A., Cieplinska, V., Mazurek, J., Baran, K., Krogulska, A., Maylor, E. A. (2021). The consequences of learning termination in associative learning tasks. *Journal of Experimental Psychology: Applied*, 27(1), 1-10.

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