

# Cultural Studies and Education: A Dialogue of 'Disciplines'?

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## Abstract

In this opening contribution to the Special Issue *Cultural Studies and Education: A Dialogue of Disciplines?*, Guest Editors Bill Green and Andrew Hickey survey the pedagogical and disciplinary intersections of Cultural Studies and Education. Positioning an account of Cultural Studies that draws attention (back) to Cultural Studies' founding pedagogical project, Green and Hickey note that Cultural Studies has always maintained a pedagogical imperative. Attention is given to how this concern for the pedagogical translates, now, across a range of educational settings, both formal and informal. The Editors cast a distinction between the *pedagogical* and *educational*, and from this basis argue that predominant accounts of Cultural Studies educative purpose derive from the relationship that the field has maintained with formal and institutional sites of Education. The paper then moves to survey the contributions for this issue with attention given to the conceptual and theoretical connections that run through the collection. Highlighting that emphasis is given to Cultural Studies' attendant practices and intellectual foundations, the Editors identify how Education and Cultural Studies might continue to engage in dialogue and how common intellectual threads that generate critically motivated scholarly practices might (continue to) recognise the implications of the conjuncture.

## Keywords

Australian Cultural Studies, education, pedagogy, curriculum, teaching, (inter)disciplinarity

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Richard Hoggart, Raymond Williams, E. P. Thompson and myself all taught in adult classes. Not for formal situations, not for exams, not for qualifications, just on Friday nights. I went for years ... talking about Russian novels, George Eliot's novels, and an old guy in his eighties "Not bad! Not bad! It is the fifth time I have been listening to *Middlemarch*" [laughter] ... In certain freedom and certain non-academic contexts, talking about your everyday life means how you may adopt your concept and language and your whole pedagogy to it. You talk about *what they already know*. It was a very formative moment for all of us. And as I mentioned in *The Popular Arts*, it has to do with popular forms as well. Then of course, it is the question of pedagogy. It is the question of how to teach an unknown field. The pedagogical question at the Centre for Contemporary Cultural Studies was like you are teaching as far as it goes. How are you teaching by discovering between Monday and Friday important stuff about Durkheim that you have to tell them. We were really making it up." (Stuart Hall, in Winter & Azizov 2017, 270; emphasis added)

### **Cultural Studies, Pedagogy, Education**

It is now widely-enough recognised that Cultural Studies commenced as a pedagogical project. With its roots in adult-education programs, a conjoined pedagogical purpose lay at the heart of Cultural Studies' earliest activations (Zhou & Liu 2015; Hytten 2011; Steele 1997; Lave et al. 1992)<sup>1</sup>. Cultural Studies sought to "awaken the desire for education amongst working people in the belief that education was central to the cause of emancipation" (Steele 1997, 88), and in taking on questions of class positionality, asked how "experiences are handled in cultural terms: embodied in traditions, value-systems, ideas, and institutional forms" (Thompson 1963, i). Cultural Studies opened opportunities for a *formal* education, but in doing so, also gave recognition to "new kinds of education" positioned "at the centre of communities" (Williams 1961/2011, 395)<sup>2</sup>, simultaneously turning scholarly attention to content that was within the grasp of its students and providing a way of encountering this material: a *pedagogy*.

This Special Issue takes up these concerns to query the ongoing significance of this coalescence of experience and instruction and the relationship between the learner, curriculum and pedagogy (Lusted 1986). Accounting for experience and the politics that constitute the historical, social and political positioning of the learner represents a pedagogical problematic which remains important to Cultural Studies, but on terms distinct from those encountered at the field's outset. Asking what remains recognisable at this particular intersection of Cultural Studies and Education, and what coordinates now demarcate Cultural Studies' educative intent, the papers offered in this Special Issue chart what it means to think of Cultural Studies as *educative*; as a pedagogical project. This coalescence represents an important prompt for (inter)disciplinary scrutiny.

Although the papers included in this Special Issue follow Lawrence Grossberg's (2019) observation that the "link between scholarship and teaching, thinking and pedagogy, is one of the things that makes cultural studies uniquely powerful and appealing" (21), they extend this sentiment to also query what now 'counts' as viable pedagogical practice in the work of

Cultural Studies. The papers recognise that vernacular concerns and quotidian experience continue to generate important *critical* incursions for Cultural Studies, but that the complexity of the present conjuncture necessitates new questions geared to account for the experience of this present moment. The papers ask, each in their own way: do the questions that prompted Cultural Studies' early formations – notably, questions of class consciousness and “solidarity and communality” (Hoggart 1957, 136) – continue to resonate? What revision of these questions is now required? How might a critically engaged Cultural Studies continue to operate as a pedagogical project in light of the stark cultural, social and economic transformations that have occurred in these early decades of the 21<sup>st</sup> century? The papers contemplate this problematic to consider what now constitutes “the ‘social character’ or ‘pattern of culture’ which is dominant” (Williams 1961/2011, 154) and note that while Cultural Studies may well be “at its heart ... a pedagogical project” (Grossberg 2019, 19), it is one that always requires recognition of the contingencies of context.

### **Cultural Studies, Education and the University**

Emphasis is given to questions of experience and positionality in each of the following papers. Cultural Studies provides a means for interrogating the conjuncture as it is confronted, in context, and on the basis of personal(ised) encounter. In terms of the pedagogical imperative inherent to this engagement, Cultural Studies works to give scholarly form to the recount of experience, providing cues to theorise what it means to live in this moment; a purpose that Henry Giroux (1994) identifies when noting that:

[W]hat cultural studies offers educators is a theoretical framework for addressing the shifting attitudes, representations, and desires ... being produced within the current historical, economic, and cultural juncture ... It also provides elements for rethinking the relationship between culture and power, knowledge and authority, learning and experience, and the role of teachers as public intellectuals. (298-99)

Cultural Studies affords the means to take stock of what matters in the conduct of everyday life, and to theorise this experience. This is, we note, where Cultural Studies' fundamental pedagogical purpose continues to be located – but a caveat is required at this point.

Ien Ang (2013) highlights that Cultural Studies is:

... first and foremost an academic practice, making its impact primarily in academic contexts. Its frames of reference are academic: very few cultural studies academics venture outside the university in their scholarly lives. (432)

As Ang (2013) notes, Cultural Studies is given form on the basis of this institutional presence<sup>3</sup>, and while the pedagogical purpose of degree programs in Cultural Studies might suggest an obvious educative remit (that is, to *teach* Cultural Studies as a disciplinary subject), a more granular interrogation of the implications of this emplacement reveals that the ‘doing’ of Cultural Studies is framed in deliberate ways according to this placement *within* the university-as-institution.

Few in higher education would disagree that the structures, dimensions and bureaucratic formations inherent to universities exert at least some influence over what is done in Cultural Studies. How one is required to enact one's practice as a Cultural Studies scholar runs in parallel with "the university's new corporatist logic" (Striphas 1998, 454), wherein prescribed ways of teaching coalesce with increasingly defined (and framed) curricula, all controlled by the mechanisms of an audit culture that measures (to infinite degree) the work of teaching and the practice of engaging with students. This imbrication of selective "performative truths" within the "ordinary everyday life and work" (Ball 2016, 1129) of educators in turn frames what is possible in Cultural Studies, and beyond any sense of the unabashed liberatory spirit that Cultural Studies' earliest formations held for "teaching as far as it goes" (Hall, in Winter & Azizov 2017, 270), it remains that Cultural Studies' current institutional positioning imposes proportional pedagogical constraints. This is where the *formality* of 'formal' education hits home, as both an impositional structure and a disciplining formation, influencing what can be done in the name of Cultural Studies.

This coalescence of Cultural Studies' positioning within the university-as-institution provides a first inflection for considering the intersection of Cultural Studies and Education. The university as an *educational* institution constitutes the practices that inculcate Cultural Studies' disciplinary formations, exerting influence over what 'counts' for Cultural Studies and how its pedagogical enactments materialise.

### **Cultural Studies and Schooling**

This consideration of the institutional implications for Cultural Studies also intersects the disciplinary field of Education itself. Just like Cultural Studies, Education<sup>4</sup> too functions as a distinct disciplinary formation, supporting its own modes of inquiry, ways of knowing and accumulations of attendant (pedagogical) practice. Although we emphasise that 'education' can be performed in multiple ways and is "not restricted to schools, blackboards, and test taking" (Giroux 2004, 498), we note that enactments of 'Education' carry their own formality and disciplinary assemblages. Demonstrations of Education within schools and universities, as two prominent expressions, function as formalised and institutional enactments of education, and it is from this perspective that important implications arise for Cultural Studies.

Although a growing literature on the place of Cultural Studies within universities is evident, it is noteworthy that there has been little direct engagement with schooling, at least in Australian Cultural Studies. We suggest, following Turner (2012) that this is largely because Cultural Studies has been seen as principally (if not exclusively) a matter of higher education. Consequently, Cultural Studies has tended to be 'applied' *to* schooling, rather than functioning as itself pedagogically intrinsic to school curricula; this observation invoking Hytten's (2011) distinction between Cultural Studies *of* Education and Cultural Studies *in* Education.

Yet, notwithstanding the marked ignorance about schooling in much of the contemporary Cultural Studies literature, there have long been striking signs, from the 1990s on, of an emerging orientation toward Cultural Studies' in Educational scholarship<sup>5</sup>. During this period

of emergent interest in the experience of ‘postmodernity’ (e.g., Giroux 1994; Green 2011, 56-57), the challenge to theory and the reconstitution of culture and politics, a coalescence was evident between Education *and* Cultural Studies on matters of identity and positionality, in context of postmodern questioning around conceptions of the individual and Self, and the relativity of ways of knowing. While at the time this was largely seen under the guise of “postmodern studies in education”, on reflection it could just as appropriately be described as ‘cultural studies *in* education’.

Representative publications from this period include Green and Bigum (1993), Green (1995), Gough (1993), Kenway and Bullen (2001), and Morgan (1995)<sup>6</sup>. These texts projected a Cultural Studies sensibility that was also evident in notable special issues and within the editorial boards of leading Education journals; notably, the *Australian Educational Researcher* (AER) and *Discourse: Studies in the Cultural Politics of Education* as key examples. Special issues of *AER* devoted to topics such as “The Textual Turn” (21: 3, 1994), “Researching New Literacies, New Technologies, New Kids, New Time, New...” (25: 3, 1998) and of *Discourse* including “Stuart Hall, 1932–2014” (36:2, 2015) demonstrate convergent lines of thinking in this period, with distinct links to questions of culture, experience and the conjuncture providing the intellectual focus for innovative scholarship at the intersection of these ‘disciplines’.

Reflecting on these examples, we note the point that the intersection of Cultural Studies and Education has been activated as much by journals including *AER* and *Discourse* as it has by outlets deriving a more readily discernible Cultural Studies focus. And yet, we suspect, this influence is rarely seen in this way; at least by Cultural Studies scholars. The current paucity of scholarship, let alone serious attention to schooling and formal education within Cultural Studies, stands as testament to this oversight.

### **Cultural Studies *in* and *of* Education**

Beyond questions of schooling, prevailing accounts of Cultural Studies and Education often also draw attention to the liberatory capacity that Cultural Studies’ theoretical, conceptual and methodological resources present *to* Education<sup>7</sup>. Claims regarding the critical capacity that Cultural Studies provides for the analysis of, for instance, popular culture in the classroom and beyond, the negotiation of social power, and explications of identity and questions of positionality, work alongside specific applications of methodological technique that emphasise discursive, textualist and ethnographic approaches to inquiry.

Yet, for all the potential that Cultural Studies offers Education as a way of constituting curricula and informing pedagogy, Cultural Studies remains peripheral within schools and (more importantly) curricula. Although Graham Turner (2012, 82) writes that “cultural studies has achieved extraordinary success in infiltrating secondary school curricula in the UK and Australia – in English, media studies, and film and television studies”, we note that rarely, if ever, are these incursions *actually* named as ‘Cultural Studies’. It may well be the case that intellectual, conceptual and methodological tools from Cultural Studies are now present in school curricula, but rarely are they recognised as such; with this strikingly the case in Australia. What then is possible for Cultural Studies in the curriculum – where does it sit?

Notable expressions of what these interventions might look like are found elsewhere. Luo's (2011) accounts of curriculum reform in Shanghai and the application of theoretical and methodological approaches derived from Cultural Studies provides a notable insight into the ways that Cultural Studies might intrinsically shape curricula and establish pedagogical cues for engaging students. Po-Keung Hui and Stephen Chan's (2006; 2011) deliberations on schooling and Cultural Studies in Hong Kong provide equally important examples. Hui and Chan (2006) identify how a relationship between Lingnan University and schools in Hong Kong generated important incursions into curriculum development and policy directives that worked to inform "teacher training and curriculum development" (Hui & Chan 2006: 166) and "the curriculum reform of secondary [school] subjects" (Chan & Hui 2011, 484). Alongside "research and curricular work on the Integrated Humanities (IH) and Liberal Studies (LS) subjects" (Chan & Hui 2011, 487-488), Cultural Studies provided a means for generating curricula, and not *just* the interrogation of it. The distinction that these examples make between 'cultural studies in education' and 'cultural studies of education' is extremely generative, but one that has not been taken up fully elsewhere.

This view is confirmed by scholars working in other national contexts; for example, Kathy Hytten (1999, 2011). Inferring this challenge of a Cultural Studies *of* Education as distinct from a Cultural Studies *in* Education, Hytten (2011) notes that when Cultural Studies does enter the school, it tends to identify with other disciplinary and theoretical fields:

The intersections between cultural studies and progressive educational projects are most apparent in work done in critical pedagogy and multicultural education, both of which aim to transform schools and society along the lines of social justice. (Hytten 2011, 214)

Following Hytten (2011), we agree that a risk resides in giving sole focus to "... what goes on in classrooms and schools" (Hytten 2011: 212) and not to the formation of a Cultural Studies curriculum itself. Why might this be so worthy of consideration? We argue that because schooling and formal education constitutes a primary (and primarily recognised) site for education, a more intrinsic association with such locations would provide Cultural Studies a presence and capacity to shape how knowledge is produced and consumed. This is more than a simple question of 'occupying space', but one where Cultural Studies is positioned as worthy of recognition as a distinct discipline, with its own methods, approaches to scholarship and attendant ways of knowing.

A second consideration corresponds with the mundanity of much educational practice, both perceived and experienced; its *everyday-ness*. Teaching involves working with the ordinary, day-in day-out, dealing with routine and discipline, maintaining order and cohesion, negotiating with colleagues and attending meetings, preparing syllabi, and so on. Life in schools (McLaren 2014) is demanding, stressful, sometimes even scarifying, and increasingly a matter of lived tension and even violence, at the same time it is also shot through with moments of pleasure and exhilaration. Cultural Studies has much to offer the negotiation of

this dynamic, its structural and affective dimensions and its social and cultural foundations, with the theoretical, conceptual, and methodological resources inherent to Cultural Studies primed to enable sense to be made of these experiences and the everyday experience of teaching and learning. To *not* have Cultural Studies readily available in schools is to limit the available stock of intellectual resources available to teachers and to students to negotiate and make sense of the everyday experience of schooling.

A final point: While this is the first instance of an Australian media/cultural studies journal engaging this topic, there have been previous special issues elsewhere (i.e., overseas) addressed to the interface between Cultural Studies and Education – notably, in the *International Journal of Cultural Studies* (2002; 2004), *East-Asia Cultural Studies* (2008) and *Cultural Studies* (2011), respectively. Education is featured again, although indirectly, in an *International Journal of Cultural Studies* (2007) issue focused on Richard Hoggart, while a special issue of *Critical Studies in Education* (2010) was addressed to “Pedagogy Writ Large: Public, Popular and Cultural Pedagogies in Motion”.

Handel Kashope Wright has been an important figure in this regard, guest-editing two of these special issues and interviewing key figures in the field (e.g., Lawrence Grossberg, Michael Green). As he indicates, he was introduced to Cultural Studies “as a doctoral student at the University of Toronto’s Ontario Institute for Studies in Education” (Wright 2003, 815), where he would have encountered scholars and teachers such as Roger Simon and Bob Morgan. He clearly sees the 1990s, perhaps especially in the USA, as something of a halcyon period in terms of the dynamic, productive interrelationship between Cultural Studies and Education – its heyday, perhaps: “If the end of the 1980s saw the initial overt juxtaposition of critical pedagogy and cultural studies, the 1990s can be identified as the decade in which cultural studies in education began to come into its own as an explicitly named, influential discourse in progressive education” (Wright & Maton 2004, 80). Further: “The late 1990s and turn of the century has witnessed the resurgence of cultural studies in education, this time in a much more assertive, self-confident and expansive form” (80). One wonders how he would see more recent developments in this regard, two decades on. Nonetheless we see this Special Issue as a further marker of what remains an important and largely undervalued topic.

### **This (Special) Issue**

Taking these points of inflection as its provocation, the brief set for this Special Issue asked the contributing authors to consider their own experiences at the intersection of Education and Cultural Studies. Focus was to be given to the ways that the disciplinary configurations of Cultural Studies and Education overlap; within schools and universities, but also within wider sites of public and informal learning and pedagogy. Each author embraced this focus, with the papers exploring the broadly ‘educative’ function of Cultural Studies and the (inter)disciplinary associations that Cultural Studies has *in* Education. Indeed, we note that the papers included in this Special Issue extend inquiries into the practical conduct of *actually* teaching from a perspective identified as ‘Cultural Studies’, while also defining the epistemic configurations of Education and Cultural Studies as distinct disciplinary formations<sup>8</sup>. This important dual focus

coalesces with the consideration given to the practice of enacting Cultural Studies as an educational project.

The issue commences with Julian Sefton-Green's reflections on the earliest (British) formations of Cultural Studies and its origin within extra-mural education programs in post-war Britain (formations that culminated most visibly in the establishment of the *Birmingham Centre for Critical Cultural Studies*). Sefton-Green asks "whether some of the underlying educational principles which animated Cultural Studies' origins have any value in today's climate?" and drawing attention to the complexity and dynamics of this present conjuncture, queries how conceptions of the vernacular, the popular and idiosyncratic might continue to provide a basis for engaging learners. By "drawing on peoples' understandings of popular culture to develop political and sociologically creative" methods of critique, Cultural Studies gives a "formal language" to theorisations of experience and provides a foundation to conceptually account for the practice of everyday life. Or so, at least, is the promise. Sefton-Green queries, however, what success Cultural Studies has achieved in meeting this remit; especially now, in a context of surveillance capitalism. Sefton-Green notes that holding "belief in education as a kind of capacity change" draws into question the 'tensions' that individualised vernacular knowledges reveal. It is, in other words, fine to declare that the vernacular might provide the basis for scholarly inquiry, but what should Cultural Studies' teachers do with these vernacular knowledges? How might conclusions be drawn from this current moment of 'alternative truths', 'fake news', and the retreat from empirical rationality?

Bill Green and Steve Connelly's paper surveys the placement, and continuing relevance, of Cultural Studies in the English curriculum. Charting recent developments in both the National Curriculum in England and Wales and the Australian Curriculum, Green and Connelly ask "what remains of Cultural Studies" with regard to the "possibilities and prospects for curriculum renewal"? Noting that Cultural Studies provides useful methodological and conceptual amenity for "cultural analysis" within the English curriculum, Green and Connolly describe how current transformations of the English curriculum in both countries has turned toward the teaching of English as, on the one hand, a reconstituted 'cultural heritage' and, on the other, an uneasy combination of knowledge and textuality. The paper questions the impact of Cultural Studies on English teaching, in the long term, and highlights the ongoing challenge of working towards a theoretically and conceptually vibrant approach to cultural practice and analysis which might "reclaim" a Cultural Studies orientation among various "important historical resources ... as a praxis-oriented project".

Continuing the focus on schooling, Megan Watkins and Greg Noble chart the uses of cultural theory as a means for expanding teachers' professional knowledge. Fixing a perspective on the work of teachers, Watkins and Noble observe that cultural theory provides "a language for teachers to think differently about ... cultural complexity to capture the dynamic, multiple and fluid nature of cultural practices and identities". Cultural Studies affords such intellectual resources that can be mobilised by teachers to expand a theoretical and conceptual toolkit "of specialised knowledge and intellectual agility to attend to the complexities of contemporary



schooling”. On these terms, Cultural Studies functions as both ‘method’ and ‘pedagogy’; a modality of techniques for cultural analysis that can inform the practical conduct of teaching.

Yet, and even with this amenity in mind, Watkins and Noble highlight the precarity of Cultural Studies’ use and usefulness within schools. By revisiting the experiences of a group of teachers from a project that examined how Cultural Studies might be incorporated into the day-to-day practice of teaching, Watkins and Noble note that the encounters these educators had with Cultural Studies (and the development of a concomitant theoretical stock of knowledge) was in contrast with the ‘knowledge’ that these educators received as part of their initial (formal) training as teachers. They note: “we were, in effect, asking teachers to be professionals, but in a way different to their training as practitioners”. This important juncture brings to mind John Dewey’s deliberations on ‘practical knowledge’, but also highlights the precarity that Cultural Studies has in schooling. For all the value that Cultural Studies holds as a means for introducing cultural theory to teachers, it remains *in addition* to other, and perhaps more dominant, expressions of education and ways of knowing.

This leads to the paper by Simon Gough, Annette Gough and Noel Gough reflecting on how Cultural Studies might inform science education. Extending a prominent theme evident throughout the papers in this Special Issue, the authors highlight that Cultural Studies offers the possibility to “step into the unknown potentials of a complex consciousness” and that, more specifically for the teaching of Science, such a possibility “functions as a constructive contribution to the cultural literacy of science educators”. This echoes the argument found in Watkins’ and Noble’s paper, with Gough, Gough and Gough going on to assert that it is with Cultural Studies’ capacity to read popular culture that important insights into teaching the science curriculum derive. By decoding popular understandings of science and technology displayed in popular texts (and Science Fiction specifically), scope is opened to broach questions of positionality, ethics and practice.

Anna Hickey-Moody, Peter Kelly, Scott Brook, Tammy Hulbert, Rimi Khan and Christen Connell move the discussion into the context of higher education. The authors chart the ways that micro-credential units of study – a recent phenomenon in higher education – can be used to engage students in the development of “21<sup>st</sup> century skills”. Moving beyond simple, dualist understandings of micro-credentials as either the latest fad for exploiting new ‘markets’, or, as an idealistically democratic means for radically engaging students, Hickey-Moody and colleagues consider what possibilities micro-credentials hold for generating space within higher education for student cohorts traditionally marginalized from such modes of learning. On these terms, micro-credentials offer the opportunity for “socially orientated, collaborative and creative artistic activities” that hold potential for engaging “students and their families in the development of their social relationship and creative skills”. It is at this juncture of creative production and critical activism that, as the authors argue, Cultural Studies provides specific promise, with Cultural Studies’ foundational concerns for criticality and dynamic mediations of representation providing a platform for the enactment of “21<sup>st</sup> century skills” geared toward creativity *and* employability.

Linda Wight and Simon Cooper extend this exploration of teaching (with) Cultural Studies in higher education. Situating their argument within the rapidly transforming space of popular culture and the advent of streaming television, Wight and Cooper identify that Cultural Studies' existing conceptual and theoretical toolkit does not entirely explain how contemporary audiences engage with the media they consume. Using "binge-watching" as their focus of analysis, Wight and Cooper note that new modes of streaming television draw to view new variations of audience agency and choice. This in turn has implications in the Cultural Studies classroom, with Wight and Cooper asking how "binge-watching might differ from other forms of cultural consumption". They consider how this might consequently require different "critical educative practices" and speculate that a reconstituted approach to Cultural Studies' teaching practice requires cognisance of "the current period of surveillance capitalism and the financial imperatives that drive streaming services". It is at this juncture that important questions of identity, positionality and cultural consumption can be posed, with Wight and Cooper noting that the positionality of our students as simultaneously cultural theorists *and* cultural consumers must be central to an effective Cultural Studies pedagogy.

An important challenge to Cultural Studies is articulated by Bep Uink's, Rebecca Bennett's and Gregory Martin's account of Cultural Studies' relevance to, and acceptance by, First Nations and Indigenous peoples. Although noting that Cultural Studies provides important capacity for working with questions of positionality, identity and knowledge, it remains that "the language of Cultural Studies – like English – is the language of the settler" and "in its current form ... cannot easily speak for or to pedagogical approaches that sit outside of Western discourse and epistemology". Indeed, Uink, Bennett and Martin identify that "the critical foundations and seminal theories that inform Cultural Studies methodology sit within a Eurocentric space". The challenge that this presents is twofold. As Uink, Bennett and Martin argue, Cultural Studies must "create conditions for interrogating the significant pedagogical challenge of reckoning with the field's discursive inability to speak to, with or for proto-discursive elements of the Aboriginal and Torres Strait Islander voice". But a greater challenge also presents: that pertaining to whether Cultural Studies is even needed. Uink, Bennett and Martin note that other fields, including Critical Race Theory and Australian Indigenous Studies, meet a similar remit but with closer attention to the epistemic conditions of indigeneity. Hence, Cultural Studies is left exposed as a discipline that may not be so relevant, valuable or necessarily important. This poses a significant question of the *value* that Cultural Studies might hold and the role that the field must play in the activation of more meaningful and inclusive practice that recognises positionality; First Nations positionality, in particular.

Finally, Hickey and Johnson consider the implications inherent to teaching with Cultural Studies in higher education contexts *not* recognized as sites of Cultural Studies programs. Hickey and Johnson position their argument centrally in the university context and contemplate what it means to draw on Cultural Studies' attendant theoretical, conceptual, and methodological resources to teach into other disciplines. Drawing parallels with Watkins and Noble's consideration of teachers' knowledges and Sefton-Green's accounts of invigorating school curricula, the focus here rests on what Cultural Studies enables the educator to *do*. Hickey and Johnson detail first-hand accounts of teaching into Communications and English

Literature programs, using their foundational training as Cultural Studies scholars to engage students and account for vernacular experience. As the authors argue, Cultural Studies holds potential to engage students via the consideration of personalised and idiosyncratic experience, at the same time that teaching *beyond* named programs of Cultural Studies offers the potential to expand the limits of what ‘counts’ as Cultural Studies.

Together, these papers provide insight into conceptions of Cultural Studies and Education that identify the continuing intra-actions between each discipline. We do not intend that these deliberations represent the final word on this particular intersection of disciplines, however, and hope that the papers contained here (and the arguments offered throughout) provoke further thinking and writing. We hope that this Special Issue provides something of a platform for further considerations of the associations (and tensions) that exist between Cultural Studies and Education.

### **Acknowledgements**

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### **Notes**

<sup>1</sup> A useful historical survey of the emergence of adult-education in Britain is offered by Zhou and Liu (2015). As they identify, “The attempt to describe and understand how British society was changing was at the centre of the political debate in the 1950s, and cultural studies” (73). They continue, noting that “British cultural studies took its roots in the ... class nature of adult education” (73).

<sup>2</sup> Raymond Williams (in Laing 1991), speaking of his experiences teaching in adult-education programs, has noted that “the real origins of British cultural studies were in these non-traditional classroom teaching experiences” (145). Importantly, he identifies that Cultural Studies worked to recognise “students’ choice of subject, the relation of disciplines to actual contemporary living, and the parity of general discussion with expert instruction” (Williams 1961/2011, 174).

<sup>3</sup> Extending this observation, Turner (2012, 76) offers the following caution: “I think we need to consider the possibility that cultural studies – rather than being the lively critical beast we like to think it is – has wound up generating teaching programmes that look very much like those of the traditional disciplines it was developed to renovate and displace”.

<sup>4</sup> We signify this distinction with a capitalised 'Education' to imply the disciplinary formation of Education enacted formally in institutional settings including schools and universities, while we use the lower case ('education') to indicate the practice of education more generally.

<sup>5</sup> An indication of this confluence occurred with the inauguration in the mid 1990s of a new editorial board for the journal *Discourse: Studies in the Cultural Politics of Education*. A renewed orientation for this journal was evident in the changed subtitle from "Australian Journal of Educational Studies" to "Studies in the Cultural Politics of Education", with the editors writing in their inaugural editorial that this transition to the 'new' *Discourse* represented the journal's refocusing on the cultural politics of education and "the blurring of traditional disciplinary boundaries within educational scholarship" (Rizvi & Lingard 1995, 4). Among a list of sixteen topics identified as indicative of the journal's new agenda, "cultural studies" is explicitly mentioned, as are concomitant areas "contemporary youth cultures", "new information technologies in education" and "media, culture, education" (4). Reflecting on the intersections of Cultural Studies and Education and the place that *Discourse* occupied in this period, Lesley Roman (2015) notes that: "*Discourse* itself was affected by Stuart Hall's work, whose editors, Bob Lingard and Fazal Rizvi felt inspired to rename the journal [from] its Australian focus to a transnational and discursive one and retitling it with the inflection of 'cultural politics' (i.e., *Discourse: Studies in the Cultural Politics of Education*) in the subtitle of the journal" (162). As Roman (2015) continues in her editorial essay, "Hall's primary legacy (albeit not yet fully appreciated) will be as an extraordinary educator and public intellectual" (161-162). It is worth bearing in mind too that Hall was initially a schoolteacher in London, and actively involved in English teaching and media education circles, prior to his work at Birmingham.

<sup>6</sup> The emphasis here might be broadly described as 'techno-cultural studies'; more generally, an emerging interest in media, postmodernity and youth culture was a feature of the 1990s work in key sites such as Deakin University in Victoria. Elsewhere (e.g., Western Sydney University) the focus was more on 'multi-cultural studies', addressed more specifically to issues and challenges of cultural, ethnic and linguistic diversity.

<sup>7</sup> Extending wider questions of the pedagogical function of Cultural Studies evident in Aksikas, Andrews and Hedrick (2019), Hickey (2016), and Carlson and Dimitriadis (2003), more focussed critiques of schooling and systemic education have been outlined by Chan and Law (2011), Chan and Hui (2006), Green (2018) and Hytten (1999, 2011). These works offer notable examples of the use of Cultural Studies' theoretical and conceptual resources in the critique of formal education.

<sup>8</sup> We note here the ambivalence concerning disciplinary identity that marks both fields, Cultural Studies and Education, albeit in different ways. For example, regarding Cultural Studies, see Hickey, McWilliam and Hourigan (2019).

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