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life itself. I propose the neologism '(po)ethics' to designate the ethical foundation of creation and innovation in the educational experience with the purpose of going beyond the technical and instrumental rationality of modernity which reduced the Greek "know-to-make" to the modern technical repetition of the "know-how". The fundamental objective of this workshop is to present the actualization of the old Greek *poiesis* as a *techne*, that is, as a know-to-make always new that shows itself as creation and innovation of communal relations and of the *polis* as a work of art.

### **AGENCY IN NORMATIVE PRACTICE: ATTRIBUTION PRACTICE, CHILD-CENTEREDNESS, RESPONSIBILITY AND GROWTH**

*Kenny Huen, Hong Kong Institute of Education*

Wittgenstein's notion of freedom in normativity suggests an insight without obvious educational significance. In initiating a child into our form of life, we help her realize the compellingness of the rule and thus accept it. But if in so doing we are meant to educate her, there should be a bearing on authenticity and objectivity. However, these concerns seem to have been embraced by his intriguing remark 'What has to be accepted, the given, is ... *forms of life*.' Yet, it also appears, our basic concordance, in particular, our shared vision of being a human, constrains the idea of a child's personal growth. Can we make sense of a notion of child-centeredness such that a child's development is independent of any attribution practice? I would say no, but we need to spell out the givenness just mentioned in order to have a proper picture of the issue. The determinacy of meaning is not merely due to agreement of judgments, since normativity involves an agent's commitment, revision and even transformation. Or we can say the agreement is a dynamic and interactive one. The role that this agent plays is consistent with the one maintained in Ernst Tugendhat's view of self-determination. It terminates at an open-ended, rational, notion of responsibility. The idea of self-identity implicit in this perspective, however, is not entirely congenial to what is implied in Wittgenstein's conception of form of life, because of the latter's naturalistic implication. I argue that the later Wittgenstein's notion of agency is more adjusted and inclusive than what Tugendhat provides. In this light, Dewey's conception of child-centeredness will become more consonant with Wittgenstein's than at first supposed. Moreover, the notion of growth can be applied to, or taken as a vantage point from which to view, our own attribution practice.

### **DEMOCRATIC PHILOSOPHY OF EDUCATION IN I. R. OF IRAN AND ITS IMPLICATIONS FOR SECONDARY SCHOOLS CURRICULA**

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This workshop analyses the relationship between democracy and education in Iran. Therefore, the major purpose of this study is to articulate foundations and principles of democratic education in Iran by using an analytical framework based on three democratic models: deliberative, communitarian and liberal. This purpose is what prompted the question forming the foundation of this study: is there any differences between democracy in the i. r. of Iran and liberal democracy? to answer this question, the three substantial models of democracy served to conduct the comparison and analysis.

This research has been done through a descriptive-analytic method. So the following hierarchical steps have been considered: (1) collecting the related data, including the foundations of the anthropology of the advocates of democratic education among western philosophers, and comparing their points of view; (2) analysis of the Constitution of i. r. of Iran and comparing