Editorial: Public Pedagogical Formations of History

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This edition of the Journal of Public Pedagogies has grown out of a recent seminar series held by the Institute on the Public Pedagogical Formations of History. The focus of this seminar series was on the pedagogical affordances and limitations of the public representations of history. Presentations covered public memorialisation's, vigils as well other forms of representation. Two of the prompts' presenters followed were—How is the past remembered and in what ways is the past carried forward in the public realm. What pedagogical responsibilities do we as communities have, to bring a public into a relationship with the past and what might the public contours of this engagement look like. The articles in this Journal edition address these prompts and take our thinking into the problematics of what constitutes history and memorialisation. The articles themselves are a further form of representation bringing the reading public into a relationship with these specific instances.

In Timothy Martin's article 'Remembering the absent ones, remaking publicness' the author draws attention to the Toronto Homeless Memorial. Martin writes, "On the second Tuesday of every month, for 25 years, the Toronto Homeless Memorial has met in Trinity Square to remember, to grieve and to say that *this is not okay*." Through the work of Mario Di Paolantonio (2023) and Hanah Arendt (1957) Martin demonstrates the importance of, among other things, a transgenerational sensibility. He then moves on to a delicate examination of our relationality to objects and their meanings when we as humans engage the capacity to recognise why they matter.

In Michelle Low-Shamir's article 'Malaysia's Hidden Histories in the Public Sphere' Shamir interrogates the instances in the public sphere where a post-colonial collective identity is created. Her article brings to the fore how the Malaysian public uses popular culture mediums to challenge the national narrative of Malaysia's past and collective identity as written in its history textbooks. Rather than a textual analysis at the level of representation Shimar argues, media mediates which aspects of the past are made visible and invisible in the imagination of a collective identity.

Scott Welsh writes of the transgressive learning and knowledge associated with the history of needle use and public discourse, where it has primarily emerged in non-institutional environments, constituting learning drawn from experience, that is often labelled deviant by society and criminalised by the law. This particular history of the development of a branch of addiction experience and study, has emerged and continues to evolve outside conventional educational

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contexts. Through this study, we might gain knowledge of how transgressive practices, such as intravenous drug use, can emerge in transgressive subcultures and then the pedagogical value of community treatments for substance use, and the knowledges that substance users hold in their life experience.

In this edition we have taken a departure from publishing in English to print Yuri Paez's article on her work in understanding the public pedagogical effects of theatre that addresses the perilous state of women in different parts of Mexico. To quote from the abstract, "This article is situated at the intersection of public pedagogies, memory and theatre, and from these perspectives seeks to understand how learning occurs in public spaces, what memories are constructed through theatre and what kinds of ethical and political commitment is enabled when bodies, scenes and silences are articulated as pedagogies." The significance of Paez's work cannot be underestimated and the rendering of the article in Spanish is to maintain the nuances of her description and theorisation.

Lastly Jake Burdick, Mahreen Mamoon and Ralph McCoy draw on the work of Lacan. These authors read the public symptomatically, problematising a dichotomy of the way in which dominant social structures are maintained but simultaneously "demand their toppling." The authors analyse three sites of public pedagogy; "The Geroge Floyd Mural in Lafayette, Indiana, which memorializes Floyd's murder and the BLM movement that his death amplified, the figure of the "Karen" as a means of identifying a specific form of identity in online and cultural discourse and the town of Delphi, Indiana, largely known as the site of two children's horrific murders." What possibilities exist within in these manifestations to re-inscribe meanings as a form of public address and therefore public pedagogy.

In reflecting on each of these articles as a response to what are Public Pedagogical Formations of History, I encourage the reader to get a sense of how events can continue to be dynamic as encapsulated in public memory or in sites and actions of memorialisation. Psychoanalytically the occurrences described in each of the articles in this edition of the Journal continue to exist temporally within our cultural unconscious always working to push through to conscious. I argue this is the essence of remembrance. We may seek to distance ourselves through our situatedness, I am literally not in America, Cananda, Mexico or Malaysia so I am not implicated in these narratives but to claim that as a defence is just that a way of forestalling an acknowledgement of the inter-relatedness of being in culture. This group of articles brings to the fore our collective responsibility for this global world.

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Editor