

Enter and reimagine: Exploring *currere* together

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Introduction



Professor Ying Ma's visit to our home opens this issue. Usually, by virtue of the structure of an interview, the interviewer's presence slides into a secondary status, so positioned simply by being the interviewer, not being the person being interviewed. But here – consonant with the subject of the interview – Ying Ma manages to make herself very much and pleasingly present, thereby honoring *currere* as a praxis of presence.

Tesni Ellis and Adrian M. Downey reflect on the music that mattered to them as adolescents, that music forming the “contours of their relational and social lives,” retrospectively realizing that their “adolescent listenings were their first forms of study,” and that re-visiting those listenings with active attention constitutes a valued form of study, albeit perhaps one that does not fit within the constraining value logics of neoliberal capitalist society. They conclude the article by gesturing toward the affective potency of music heard while adolescents and its relevance for understanding *currere*.

In “The Heart of the Matter,” Marla Morris chronicles her experience of studying the work of Jean-Luc Nancy, prompted in part by Nancy's death and Christopher Fynsk's courageous teaching of his friend's work days after Nancy's death in 2021. Completing a second Ph.D., this one in philosophy, art, and critical thought conferred by the European Graduate School - <https://egs.edu/about/> - Morris studied with Fynsk and, especially, her research supervisor, the renowned Avital Ronell. Like Morris' stunning *Education at the Edge of Experience* (2024, Routledge), this important paper emphasizes *currere* as intensifying academic study, extending our knowledge of the ways what we study complicates us as human beings, encouraging us to become more than what others imagine us to be, more than in fact, we were before.

Vicente Regis' lyrical and theoretically resonant invocation of the significance of subjectivity in education, specifically in teaching, calls to us to bring to “educational encounters” the “same wonder as one feels when encountering the sea and other elemental beings, recognizing the interplay between the vastness of existence and human life's limitations,” sparking an “astonishment” of what becomes a “shared journey of self-discovery.”

Patricia Liu Baergen and Daiyairi Muivah conclude this second issue by emphasizing the pedagogical significance of autobiographical study, the method of *currere* encouraging educators to become attuned to an educational praxis anchored in existential experience, enabling us to “reimagine the different possibilities of praxis in education.”

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Enter the issue and, with our authors, reimagine what we can be.

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