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THE 8th ICCE CONFERENCE

Critical Education and Activism against Neoliberalism/Authoritarian Neoconservatism in Education, State and Society


At a time of economic crisis, when education is under siege by neoliberal capitalism and by neo-conservatism and aggressive nationalism, when teachers and academics are being proletarianised, youth criminalized, civilised and caring societies being stripped of welfare and benefits and rights, schools and universities turned into commodities, at such a time, critical education, as a theory and as a movement, as praxis, is clearly relevant. International communities of critical educators and activists are working together, and with other movements, to build active resistance to these processes and are engaged in fostering educational and social change leading to a more just, equal and fair society.

The current economic, social, and political crisis, that has been ongoing for 30 years, is manifesting more deeply in education on a global scale. The crisis- part of, and resulting from, dominant neoliberal and neoconservative politics that are implemented and promoted internationally as 'the only solution', under the slogan 'there is no alternative' (TINA), have substantially redefined the socio-political and ideological roles of education. Public education is shrinking. It loses its status as a social right. It is projected as a mere commodity for sale while it becomes less democratic, de-theorised, de-critiqued.

Understanding the causes of the crisis, the particular forms it takes in different countries and the multiple ways in which it influences education, constitute important questions for all those who do not limit their perspectives to the horizon of neoconservative, neoliberal and technocratic dogmas. Moreover, the critical education movement has the responsibility to rethink its views and practices in light of the crisis, and in the light of social, political and educational resistance in different countries- the paths that this crisis opens for challenging and overthrowing capitalist domination worldwide.
The International Conference on Critical Education (ICCE) - regularly attended by between 300 and 400 participants, provides a vibrant and egalitarian, non-elitist, platform for scholars, educators, activists, students and others interested in critical education and in contesting the current neo-liberal/ neo-conservative/ nationalist hegemony, to come together and engage in a free, democratic and productive dialogue. At this time of crisis when public education is under siege by neoliberalism, neo-conservatism and nationalism, we invite you to submit a proposal and to attend the Conference. We especially welcome new and emerging scholars/ scholar-activists.
CONFERENCE ORGANISING COMMITTEE

Main Organising Committee
Polina Chrysochou (Anglia Ruskin University, Chelmsford, UK)
Dave Hill (Institute for Education Policy Studies & National and Kapodistrian University of Athens, Greece)
Alpesh Maisuria (University of East London, London, UK)
Lisa Taylor (Kings College, London, UK)

Academic Assistants
Claire Mansfield (University of East London, London, UK)
Spyros Themelis (University of East Anglia, UK)

Setting Up & Operationalising Official Website
Estefania de Mello (Middlesex University, UK)
Naomi Hill (Institute for Education Policy Studies/UK)

Registration Desk/Bookstore/IEPS Administrators
Naomi Hill (Institute for Education Policy Studies/UK)
Hannah Hunt (Institute for Education Policy Studies/UK)

Student Ambassadors
Paul Braggins (Kings College, UK)
Margarita Eyene Oyana (University of East London, London, UK)
Megan Huggins (University of East London, London, UK)
Stacey Morgan (University of East London, London, UK)
Helen Wiggins (University College, London, UK)
Faye Yasmin (University of East London, London, UK)
INTERNATIONAL ORGANISING COMMITTEE


Co-Chairs:
Hana Cervinkova (University of Lower Silesia, Wrocław, Poland)
Polina Chrysochou (Anglia Ruskin University, Chelmsford, UK)
Kostas Skordoulis (National and Kapodistrian University of Athens, Greece)
Panayota Gounari (University of Massachusetts, Boston, USA)
George Grollios (Aristotle University of Thessaloniki, Thessaloniki, Greece)
Ahmet Yıldız (Ankara University, Ankara, Ankara, Turkey)

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Lotar Rasiński (University of Lower Silesia, Wrocław, Poland)
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Maria Pournari (University of Ioannina, Ioannina, Greece)
Marnie Holborrow (University College Dublin, Ireland, UK)
Martin Power (University of Limerick, Ireland, UK)
Marcin Starnawski (University of Lower Silesia, Wrocław, Poland)
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Peter McLaren (University of California, Los Angeles, USA)
Ramin Farahmandpur (Portland State University, Oregon, USA)
Ravi Kumar (South Asian University, New Delhi, India)
Rifat Okcabol (Bogazici University, Istanbul, Turkey)
Samet Baykal (Ankara University, Ankara, Turkey)
Soner Şimşek (Bogazici University, Istanbul, Turkey)
Spyros Krivas (University of Patras, Patra, Greece)
Spyros Sakellaropoulos (Panteon University, Athens, Greece)
Spyros Themelis (University of East Anglia, Norwich, UK)
Sharzad Mojab (University of Toronto, Toronto, Canada)
Takis Politis (University of Thessalia, Volos, Greece)
Tasos Liambas (Aristotle University of Thessaloniki, Thessaloniki, Greece)
Tuğba Öztürk (Ankara University, Ankara, Turkey)
Ulas Basar Gezgin (Istanbul Gelisim University, Istanbul, Turkey)
Ünal Özmen (Turkish Journal of Birgun, Istanbul, Turkey)
Wayne Ross (University of British Columbia, Vancouver, Canada)
Zeynep Alica (Ankara University, Ankara, Turkey)
WORKING LANGUAGE OF THE CONFERENCE

The working language of the conference is English. Therefore, all participants should ensure that all material accompanying the presentations (PowerPoints or handout sheets) is in English.

WI-FI INFORMATION

Conference Venues
Attendees (non-presenting participants): No individual WI-FI codes.
WI-FI via The Cloud public access from Sky Wi-Fi.
It can be reached all over UEL Campuses.
We are still working with the IT Department for a better solution.

Speakers: Specific log-ins issued on day of presentations, accordingly.

We are trying to keep the disruption to a minimum, but last-minute changes happen.
Any last-minute changes that may occur (WI-FI, Conference Program), will be separately distributed to all attendees in a booklet form, along with the Conference Book/Book of Abstracts. They will also be posted daily on the Official Facebook page and pinned on a board at Conference Venues. So please be sure to keep an eye.

Stratford Circus Arts Centre
Password for Free WI-FI: SCAC2k18
MAP – HOW TO GET TO STRATFORD SQUARE (USS)/UEL STRATFORD CAMPUS/MAIN CONFERENCE HOTEL/STRATFORD CIRCUS ARTS CENTRE
GENERAL CONFERENCE INFORMATION

Conference Participants/Attendees should be aware that they must register to receive their conference badges, which will give you access: through SECURITY into the conference to REFRESHMENTS which will be available at Stratford Circus Arts Centre Theatre Square, Stratford, London E15 1BX We kindly suggest all attendees/participants to always wear their conference badges so as to avoid any inconvenience.

Conference Registration Sites - Main Contacts: Polina Chrysochou, Dave Hill and Naomi Hill
Tuesday 24th July 2018:
Registrations from 17:00 to 19:30 at Stratford Circus Arts Centre Theatre Square, Stratford, London E15 1BX

Wednesday 25th July 2018:
Registrations from 9:15 to 11:15 at Stratford Square (USS), UEL University 1 Salway Road, E15 1NF

All following registrations, Thursday 26th July and Friday 27th July at Stratford Square (USS), UEL University A member of the conference team will be all days at the Registration Desk to assist all non-registered conference participants/attendees.

Saturday 28th July 2018:
Registration at UEL Stratford Campus Water Lane, E15 4LZ

ALL DAYS THE CONFERENCE FINISHES AT 17:00pm

Main Conference Hotel
Travelodge
High Street
Stratford
E15 2JG
For those Participants/Attendees who stay at the Main Conference Hotel, Travelodge both Conference Venues are a 10 to 20 mins walk
TOURIST AND TRAVEL INFORMATION

TRAVEL INFORMATION

Local Transport
University Square Stratford (USS) is in the centre of Stratford – 5 mins walk from Stratford station.

Public transport: Stratford station is served by National and London Overground Rail services, as well as the Underground (Tube) -Central line, Jubilee line and the DLR

Buses to Stratford station: numbers 108, D8, 45 and 25

Do Not get on the buses saying Stratford International as they will take you into the Westfield Shopping Centre

For Saturday, UEL Stafford Campus Public Transport: buses to the Romford Road are numbers 45 and 25

London’s Black Cabs: can be found at the entrance to Westfield shopping centre and outside of Stratford Station.
These are a very expensive way to travel in London, the tube and buses are much cheaper.
The local Newham Cab Company is Goldline, Telephone phone No: (0044) 0208 5555555

Tickets and Oyster Card for public transport
For cheaper tube journeys we suggest you buying an Oyster Card.
It’s a plastic card available at stations, costing £5.00, which can be used as pay as you go credit.
Instead of buying tickets, the Oyster card can be credited with money and used to travel on Bus, Tube and DLR.

Since there are different travel zones on the Underground and Rail Networks, the charges differ depending on the Zone someone enters (Stratford is zone 3) and on whether it’s ‘Peak Time’ (higher charging, 6:00-9:30) or ‘Off Peak Time’ (lower charging, 16:00-19:00, and later in the evening).

To claim a refund on a Visitor Oyster credit no longer needed you must send by post your Visitor Oyster card, along with your contact details (name/address/email address/phone number) to:
TfL Customer Services, 4th Floor
14 Pier Walk
London
SE10 0ES
**How to Use the Tube**

Tube’s lines run in four different directions, northbound, southbound, eastbound and westbound. Most underground stations have two platforms for each underground line. These will be labelled either northbound and southbound or eastbound and westbound. You need to get on the correct platform to ensure you travel in the right direction.

**24-hour Tube Service-Night Tube**

The night tube is running Fridays and Saturdays on five lines - the Victoria, Jubilee and most of the Central, Northern and Piccadilly lines (Tube maps will be included in the welcome packs). For further service information, you can visit the following Official Tfl Link: [https://tfl.gov.uk/campaign/tube-improvements/what-we-are-doing/night-tube](https://tfl.gov.uk/campaign/tube-improvements/what-we-are-doing/night-tube)

For Conference Attendees staying at the Main Conference Hotel, Travelodge, a map with transport details will be included in their welcome packs.

**Useful websites and free apps**


It can plan your complete trip including buses, trains and the DLR. If you need more precise information on arrival and departure times, the TfL Journey Planner has a ‘leaving’ or ‘arriving’ option.

A very useful free tube map app, if you don’t mind a few ads, is the Mapway tube app (it offers instant routing while offline).

A good alternative is the CityMapper app.

**Airport Transfer**

In regard to airports, flights come into all major airports, Heathrow, Luton, Gatwick and London City.

We kindly recommend all attendees to be cautious when using Black Cabs (taxis) to and from the airport, since the price can range from £90 to £120.

**Heathrow Airport** (Terminals 2 and 3): Get the Piccadilly line to Holborn tube station. Change from the Piccadilly line to the Central line to Stratford tube station (journey time approximately 1 hour and 17 mins-[cheapest option])

OR

Get the Heathrow Express (train) to Bakerloo tube station. Take the Central line to Stratford tube station (journey time approximately 48 mins-[more expensive option])
**Gatwick Airport:** Get any train to London Bridge tube station. Take the Central line to Stratford tube station (journey time approximately 1 hour and 17 mins-**cheapest option**)

OR

Get the **Gatwick Express (train)** to Victoria tube station. Take the Victoria line to Oxford Circus tube station. Change from the Victoria line to the Central line to Stratford tube station (**quicker but more expensive option**)

**Stansted Airport:** Get **Stansted Express** (train) to Liverpool street. Get from Liverpool street the Central line to Stratford tube station.

A useful website including travellers’ information for all five major London’s airports can be visited at:

[https://www.visitlondon.com/traveller-information/travel-to-london/airport](https://www.visitlondon.com/traveller-information/travel-to-london/airport)

We kindly recommend you before travelling to check online **National Rail Enquires** for any current or planned engineering works affecting your journey

[https://www.networkrail.co.uk/running-the-railway/looking-after-the-railway/planned-works/](https://www.networkrail.co.uk/running-the-railway/looking-after-the-railway/planned-works/)

**TOURIST INFORMATION**

A useful website for conference participants/attendees can be visited at:

[https://www.visitlondon.com/traveller-information/getting-around-london/london-maps-and-guides/london-planner](https://www.visitlondon.com/traveller-information/getting-around-london/london-maps-and-guides/london-planner)


For more in-depth information, the July 2018 issue of the free monthly online magazine, *London Planner*, can be downloaded at:

[https://www.visitlondon.com/traveller-information/getting-around-london/london-maps-and-guides/london-planner](https://www.visitlondon.com/traveller-information/getting-around-london/london-maps-and-guides/london-planner)

**Food and Drink**

Food in London, is of course, much more expensive than, for example, in Eastern and Southern Europe and Turkey. We kindly suggest to delegates to get water/drinks/food from supermarkets, where prices are much cheaper, or from the stalls/cheap cafes in Stratford Centre
Please see below some suggestions for **Food and Drink**

**Close Food Options:**
- **Cafe Mondo** (2 mins walk from USS) – **Good for lunch**
  
  5 Grove Avenue  
  E15 1EL

- **Stratford Shopping Centre (NOT the Westfield Centre)** (2 mins walk from USS) – **Very cheap**
  Lots of independent eateries in the area called Market Village.
  The shopping mall itself is a very interesting place. It is open 24hrs and after the shops close, a community of skaters, dancers and break-dancers, body poppers, the homeless and drug-takers take over from the fruit and veg-sellers.

**Further Food Options:**
There are lots of **very good quality and cheap choices** in East London **for dinner** (mainly Indian food – the British national dish)

See below for the **two most famous** - **Whitechapel Tube Station** (Anyone can Bring his/her own Alcohol (BYO) at both of them)

- **Tayyabs**
  83-89 Fieldgate Street  
  Whitechapel  
  London  
  E1 1JU

- **Needoo Grill**
  87 New Road  
  Whitechapel  
  London  
  E1 1HH

**Other suggestions include:**
- **Dosa world** - **Aldgate East Tube Station**
  46 Hanbury Street  
  London  
  E1 5JL

- **Dishoom** - **Shoreditch Overground Station** (**more Expensive and very Popular**)
  7 Boundary Street  
  London  
  E2 7JE
Close Pub Options:
O12 Bar & Grill Stratford (opposite USS) - Discount for students
108-110 The Grove London
E15 1NS

King Edward
47 Broadway
E15 4BQ

Golden Grove - Very cheap
146–148 The Grove London
E15 1NS

Rooftop Bar in the Stratford Shopping Centre (Refreshment rooms and nice beer garden)
27 Broadway
London
E15 4BQ

Cart and Horses (Birthplace of Iron Maiden)
1 Maryland Point
E15 1PF

Socialist Bookshops:
Bookmarks Socialist Bookshop (Open till 19:00) - Tottenham Court Road Tube Station
1 Bloomsbury Street
London
WC1B 3QE

Housemans Socialist Bookshop (Open till 18:30) – Kings Cross Tube Station
Peace House
5 Caledonian Road
Kings Cross
London
N1 9DX
REFRESHMENTS DURING THE CONFERENCE/BREAK TIMES/WELCOMING RECEPTION

During the conference some Refreshments will be provided. For lunch there will be a basic cold lunch each day comprising a sandwich, with vegetarian and vegan options. There will also each day be two breaks where tea/coffee/water will be available.

If Conference Participants/Attendees prefer hot food or something more substantial, then check our above suggestions for food.

Refreshments will be available at Stratford Circus Arts Centre (Theatre Square, Stratford, London E15 1BX) Wednesday 25th July, Thursday 26th July, Friday 27th July

Refreshments will be available at UEL Stratford Campus (Water Lane, E15 4LZ) Saturday 28th July

BREAK TIMES

Same Refreshment Break Times during the whole conference:
Morning Break: 11.15am - 11.45am
Lunch Break: 13.45pm – 14.30pm
Afternoon Break: 15.30pm – 16.00pm

WELCOME RECEPTION

In the good tradition of previous years, we have a Welcome Reception, OPEN TO ALL Conference Participants/Attendees, and members of the Conference Team.

The Welcoming Reception will be held on Wednesday 25th July, from 18:00pm to 19:30pm, at Stratford Circus Arts Centre (Theatre Square, Stratford, London E15 1BX).
Linda AKOMANING
Anglia Ruskin University, Chelmsford, UK
lysa_kus@yahoo.com

*The Challenges of Minority Ethnic Pupils in England: A Ghanaian Perspective*

Minority Ethnic groups around the globe are faced with diverse forms of challenges that sometimes impede on their basic human rights, such as the right to basic, equitable and quality education. In the UK, many anti-racist activists have over the past three decades, struggled for equality, inclusion, diversity and social justice for all groups in schools irrespective of their race, class, sex or gender. Yet, attainment statistics spanning more than three decades have indicated continuing high levels of underachievement among Blacks, including Africans in schools in England and Wales.

Although the UK signed the UN Convention Rights of the Child in 1990 and it came into force in 1992, it is evident that the rate of school exclusion amongst Black pupils/students in the UK is decreasing but is still disproportionately high. In this paper therefore, I present the many challenges that are faced with Minority Ethnic pupils in schools in the UK with emphasis on Ghanaians. I maintain that there are still measures, which ought to be taken by the UK government and schools to eliminate all forms of discrimination faced by minority ethnic pupils/students as highlighted in the ‘Inequality Audit Report’ (Lammy).

This paper draws inspiration from Bourdieu’s Social Reproduction Theory, particularly, the concept of ‘habitus’ and make a case that there is a strong correlation between the possession of Cultural Capital and educational success as it plays a crucial role in determining the educational outcomes of majority ethnic groups. Certain cultural heritages are most likely to be favoured while others are disregarded by the preservation of uneven social systems as deemed suitable or unsuitable for schools and higher education systems.

To concrete this point of view, this paper reveals the plight of the educational experiences of young people of Ghanaian origin whilst the empirical data presented in this paper supports their assertion.
International Students in the UK

The defining characteristic of university in modern times has been to challenge and interrogate both the relationships between higher education, knowledge and society and the relationships between globalization and higher education. The treatment of student mobility issues as a matter of international concern has been the subject of a significant debate within the academic field during the last few years, when the number of international students in OECD countries has remarkably increased, to the point of becoming ‘an important component of global migration flows’ (King, 2013, p. 127). However, student mobility or migration is not a completely new phenomena: it has a long and complex history. An understanding of this history and some of the main ongoing dynamics is fundamental to any consideration and attempt to give a contribution in theorizing international student migration or mobility.

According to Freire and Giroux, understanding the present both in sociological and political-institutional terms, means “place all pedagogical contexts in an historical context in order to see clearly their genesis and development” (1985, p. xxiv). International student mobility or migration theory is far from being homogeneous. On the one hand, after a long time of benign neglect, universities and higher education institutions are the subject of a significant national and international debate on their raison d’être (Barnett, 1993; 1995; Scott, 1998; Winn and Hall, 2017). On the other hand, migration is perhaps one of the most controversial and multifaceted field of research in modern times.

The debate on international migration has moved back and forth from the 1950s until today: from developmentalistic optimistic views back to the 1950s, to radical Marxist and neo-Marxist critique over the 1970s, towards both optimistic and pessimistic perspectives in the 1990s and 2000s (De Haas, 2010). What is remarkable is that the specific debate on international students and higher education has evolved quite separately from migration theory until recent years. For instance, Raghuram stresses the importance of the ‘‘analysis of the spatiality of higher education and its relationship to student mobility’’ (2013, p. 139), an aspect that remains still under theorized.

Following her argument, I would argue that we need to: first, ‘exploring the relationships between higher education, knowledge and society’ (Barnett, 1994, p. 5) in this historical momentum (i.e.: Brexit and the big academic strike occurring in these days), and then deconstructing these interdependent forces in relation to migration theories.
PLENARY SYMPOSIUM 1: EDUCATION AND MARXIST ANALYSIS IN SPAIN

Panel Chairs: Juan Ramón Rodriguez Fernandez and Dave Hill
Panel Moderators: Kostas Skordoulis and Polina Chrysochou

Juan Ramón RODRIGUEZ FERNADEZ
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The policy of Guaranteed Minimum Income Programmes in the case of Spain. A Critical Discourse Analysis
The neoliberal capitalist crisis of 2008 brought to light poverty and destitution in our societies. In Spain, 13 million people live in poverty, structural unemployment is over 20% and levels of insecurity have risen in all sectors and social groups. In the EU, 120 million live in poverty, while globally, wealth is increasingly concentrated in fewer hands.

Garanteed Minimum Income programmes are one the most important public intervention initiatives to combat poverty in Spain and the EU. Despite the heterogeneity of the different GMI schemes, it is possible to establish a common dual structure in all of them. First, all provide a regular income, usually monthly. Second, to greater or lesser extent all schemes make receipt of the benefit conditional on participation in various activities aimed at social integration and employment, most notably vocational courses. These training activities targeting poor people present a number of features and are based on various principles that are increasingly influenced by neoliberal thought.

What role does (adult) education play in these social policies aimed at combating exclusion in the neoliberal order? What kind of transformations have these GMI schemes suffered since the beginning of the neoliberal capitalist crisis? And what alternatives do we have to these schemes to achieve more.

Jose Ignacio RIVAS FLORES
University of Málaga
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Counter-hegemonic proposals in teacher training: decolonizing teacher education practices
Teacher education in Spanish Universities is suffering the slow but steady progress of neoliberal proposals in education. Academic excesses, highly scholarized model, strong protocolization of
their proposals, exacerbated control of educational practices, ... This change comes hand in hand with an important regression in the educational theoretical and ideological frameworks, both in the academic and scientific world, as in educational policies and school practices. Given this situation we present some counterhegemonic practices with which we are trying to break this inertia and starting another teacher education model. For that we start from some premises: on the one hand, the engagement of teacher education colleges with schools in educational system; it is necessary to understand all levels of education as a unit, as a transformative, political and emancipatory practice. On the other hand, we raise the need for future teachers to be part of alternative educational proposals, allowing their education as teachers take place from experiences of social and educational change. By last, a change in educational thinking that breaks with the theory-practice dichotomy is necessary, based on another theory of knowledge from the critical socio-constructivist perspective, in which both dimensions are re-constructed as a single entity.

Magdalena JIMÉNEZ
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Juan GARCIA
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The Youth Guarantee as a Policy to Combat Youth Unemployment. Advantages and Limitations of the Integral Programme of Qualification and Employment (PICE)
The Youth Guarantee is a European initiative with the aim of facilitating the incorporation into the job market of young people with difficulties. Its goal is to offer training to this vulnerable collective in the skills and abilities that allow them to find work. An important part of the initiative is the Integral Programme of Qualification and Employment (PICE) by the Chambers of Commerce. This programme is co-financed by the European Social Fund and forms part of the National System of Youth Guarantee, which is an initiative of the Ministry of Employment and Social Security in agreement with the Strategy for Entrepreneurship and Youth Employment. The PICE carries out personalized monitoring of the young people undergoing theoretical and practical training to orientate them in their social insertion and work placement. However, while it offers educational advantages, this measure also has limitations. In particular, although the intention is for the young people to have job experience when they finish their training, in practice the lack of opportunities in the job market makes this aim unrealistic.
Inclusion and Social Cohesion in the Diverse Societies of the 21st Century: Mentorship and Other Formulas for Social Inclusion from the Educational Space

Several academic and empirical studies identify the educational factor as a determinant for the people's life and work trajectories. Its role to promote the social cohesion has been widely recognized. Nowadays, diversity, the economic crisis and the increasing of the social inequality evidence the new challenges for maintaining the inclusive potential of the education. Throughout this communication we are going to recognize the main situations of social and educational exclusion, their consequences in terms of social inequality gap and the strategies to promote social inclusion in the educative space. Thus, we can identify the potential of the mentorship and other intervention experiences to prevent the educational exclusion and to get higher levels of social cohesion.

PLENARY SYMPOSIUM 2: ANTI-ACADEMIES ALLIANCE

Panel ChairModerator: Simon O’HARA
Panel Moderators: Dave Hill, Alpesh Maisuria and Lisa Taylor

Rationale for Panel
Activists and campaigners from the Anti Academies Alliance and Newham AgainstAcademisation will explain why academisation must be fought and how we can be successful in that fight.

Lead Paper: Simon O’HARA
AAA Campaign Organiser

There is a profound crisis in education. The current system of neoliberal education has failed. Academisation - once the flagship of marketisation, is mired in corruption, cronyism and outright failure. The exam-factory system is failing our children and the recruitment and retention of teachers and other school staff is reaching crisis point.
The current government is bereft of ideas to solve these and many other problems, but it continues to see privatisation as the answer. Under pressure, it is retreating on free schools and academisation, but its plans for more grammar schools are a deeply troubling indication of a Government that has no real commitment to ensuring that all our children receive the best possible education. At the moment, the Secretary of State for Education does not have a coherent education policy - he simply reacts to different crises.

That might not be a bad thing - most recent education legislation has been a disaster and a period of stability would probably be welcome. Unfortunately, a number of ambitious heads and governors are still pushing ahead with academisation proposals, often in the face of opposition from local communities and school union groups and off the accumulating evidence that academisation is not the panacea its adherents claimed it was. But whatever happens in the short term, the key debates revolve around Jeremy Corbyn’s idea for a National Education Service and why it must include a commitment to return all school to local democratic control. The arguments around structures and not just standards cannot be avoided.

We need a huge public debate about the future of education including aims, funding, structures and standards. Above all we need a pedagogy and curriculum fit for a diverse 21st century society.

Miriam SCHARF
Chair of Newham Against Academisation, Member of the National Steering Committee of the Anti-Academies Alliance, Retired teacher and Member of Newham NEU (NUT section) Committee
miriamscharf@yahoo.co.uk

Salema KHATUN
Mother of three children at Avenue Primary School, Newham. Key Campaigner against the attempted Academisation of Avenue Primary NHS Occupational and Therapist (specialising in Psychiatry)
Shakznk@yahoo.co.uk

Casey HOWARD
Parent of four children, who all attend Newham schools. Key Campaigner against Academy Conversion, Community Organiser, including regeneration and anti-knife crime initiatives, and Social Pedagogy Graduate
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Rationale for Panel

It is implicit that political discourses, and particularly those of the far left, play a particularly prominent role in critical education and critical pedagogy. A relatively new field of Public Pedagogy has many similarities and synergies with critical pedagogy, but through having a broad and yet sophisticated focus on the public and non-formal sphere, popular media and ‘designing’ or ‘doing’ pedagogy in these contexts, the political framing of this work can be more problematic and fluid compared to critical education.

This problematisation and its implications becomes clearer when we look at projects emerging from, or inspired by, Public Pedagogy that focus on intervention, action ‘on the ground’ and positive social change through educational innovation. A typical example of this is the RadioActive101 initiative (c.f. radioactive101.org) that has used participatory internet radio as a complex intervention for empowerment, non-formal learning and psycho-education for a range of socially excluded groups. Through reflecting on the attested achievements of this initiative that have occurred on a relatively large scale and across a diverse range of contexts, and other initiatives undertaken by the International Centre for Public Pedagogy (ICPUP) this symposium will reflect upon, challenge and discuss the political problematisations of pedagogy.

We will encourage audience contributions, especially in relation to questions like: What is a practical politics of pedagogy (and vice versa) in action? How can historical political paradigms apply to learning activity in the digital age for action? And, perhaps more ambitiously, what might an emerging politics of public pedagogy look like and feel like? Or, putting this another way, how can we move beyond critical pedagogy and move towards critically informed radical/revolutionary pedagogies that have high impact on learning and positive social change ‘on the ground’?
Responding to the Neoliberalised and Neoliberalising University: Being and Becoming Critically Academically Literate?

This paper is a contribution to dialogues on critical praxis in, against, and beyond the neoliberal university (Cowden et al., 2013). It focuses on engagements in, across and with Higher Education as processes of being and becoming critically academically literate - as contributing to necessary responses to the ongoing and intensifying neoliberalisation of the University (Canaan, 2013), and of the wider society it both shapes and is shaped by.

Within a wider contemporary conjuncture of integrated crises - political, social, economic, cultural, environmental/ecological crises - and struggles, we face a related (both caused by, and contributing to these contexts) crisis of education, and of the university (Rogerro, 2011). Universities are both being neoliberalised and are at the centre of a burgeoning network of bodies, organisations and institutions neoliberalising themselves and wider society (Cantwell and Kaupinnen, 2014). However, universities are also a long and deeply contested terrain of transformative possibilities and potentialities. How then might/are those of us (critical teachers/learners/researchers and others) within (or connected to) the academy respond/ing?

In this contemporary conjuncture, the theory and practice (praxis) of critical, radically democratic, education - including the evolution of a critical education movement - seems essential. Developing our (and others) understandings of this historical present contributes to evolving resistances and alternatives to transform ourselves, our relations and wider society.

Accepting Freire’s exhortation to begin where we are at – it is surely incumbent upon those working (with all staff and students understood to be academic labour (Hall, 2014) in HE, orienting their practices and relations to eco-social justice, to develop understandings of their own educational contexts in ways that enable essential resistances and alternatives to the neoliberalisation of the academy.

Drawing on critically pedagogy (Giroux, 2011), popular education (Crowther et al., 2005), and work on critical literacies (Crowther and Tett, 2012) and ‘critical academic literacies’ (Asher, 2015), I will explore some possibilities of conceiving of our attempts to understand, engage with and transform the university (including through our learning, teaching and research) as processes of being and becoming critically academically literate. A conception that speaks to a wider notion of critical education and literacies as; evolving understandings of ourselves and others, the word and the world - and the relationships between them, allied to an appreciation of our
individual and collective agency, and an orientation to act in and on the world to transform it in the interests of eco-social justice.

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The Patterns of Participation of Adult Learners in Vocational Courses at a Public Education Centre in Turkey
This study aims to designate the basic motive behind adult learners’ participation to the courses organized by a major Public Education Centre in Ankara during the spring term in 2015-2016 academic year by using Boshier’s Participation to Education Scale. It also investigates the socio-demographical features of adult learners as well as their motivational tendency averages and their experiences and reviews on vocational training courses.

The survey adopts a quantitative research technique and the scanning model is a product of a descriptive work. 219 adult learners enrolled in vocational courses in Başkent Education Centre constitute the research group of this survey. The data received has been analyzed through the use of frequency, percentage, and arithmetic average, standard deviation in IBM SPSS 200.0, Shapiro-Wilks Normality Test and Kruskal-Wallis Test.

According to the findings of the research, socio-demographical features of adult learners and their motivational tendencies differ. Another effect on their motivational tendencies is the courses they participate in. It is deduced that the most effective motivational tendency towards vocational training courses is Cognitive Interest; instead of Professional Advancement.

When the most effective motivational tendencies are investigated on the basis of the courses, it is seen that Professional Advancement comes forward only in 4 of the courses which are Radiator Stoking, Nursery Service for elderly, Food Hygiene, and Basic Education for Skin Care. The fact that only for 22% of the vocational and technical courses is the Professional Advancement the basic tendency is quite noteworthy. This indicates that vocational and technical courses are not exactly intended for vocational improvement, but as a way of socializing, as well as a leisure time activity.
Developments toward a Marxist Critical Ethnography

In their seminal book, *Ethnography: Principles in Practice*, originally from 1983, Martyn Hammersley and Paul Atkinson describe ethnography as a research method within the social sciences and anthropology that aims at gaining a deeper insight into a people’s knowledge and social culture, which it then tries to represent in writing. In its most characteristic form they wrote, this involves participating in people’s lives, watching what happens, listening to what is said, and asking questions to throw light on the issues that are the focus of the research.

However, ethnography generally and in education research at least; and particularly in recent decades; has been both contested and transient, for although there has been a notion of a dominant form of ethnography in the sociology and anthropology of education, as the face-to-face study of everyday interactions in schools, classrooms and informal learning, this perspective has always been open to innovatory grafts and has been transcended and challenged in practice.

In this presentation I will discuss developments in the ethnography of education identified from two text corpora and some therein referenced texts. I identify it as a mode of research that can form a basis for much needed social engagement, social and educational critique, and social and educational transformation. These possibilities are discussed in relation to what might be termed a series of ‘turns’ toward and from such commitments and the development of a Marxist critical ethnography.

Old Joys and New Hopes: Can we Return to Liberation Theology for New Strategies in Critical Education?

As a neoliberal worldview appears increasingly monolithic and consumes many of its critics, what does the project of Liberation Theology have to teach us today as activists and educators?

Currently, we face challenges that may seem very distant from those that attended the foundation of Critical Education – not only the resurgence and normalization of popular fascism, and co-optation of the language and tools of Critical Education by authoritarian neoliberal and neoconservative elements, but also how best to engage in productive self-critique of our disciplinary praxis in light of the needs of communities whose voices are calling us to redefine
our own historical project. Liberation Theology has weathered, to varying degrees of success, many of these same difficulties, and it is the intellectual soil in which Critical Education has some of its deepest roots.

I will argue that a return to the foundational work of theologians like Gustavo Gutierrez, James Cone, Letty Russell and others - as well as their theological descendants - may be an essential way to both recover and reinvigorate how we learn and teach toward liberation.

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*Can Socialist Countries' Educational Systems Resist Influence of Neoliberalism? - Cuba and China's Cases*

This paper examines the global impacts of neoliberalism by focusing on the changes in Cuba’s and China’s education system from the period of state socialism to the current period of economic reforms.

After the revolutions in Cuba in 1959 and in China in 1949, the new governments in both countries prioritized the development of education, especially mass education for all, such as increasing literacy rate in both urban and rural areas and building up schools and education institutions to increase enrolment. During these earlier periods, educational achievements in these countries were impressive. The policies of the central states led to positive educational outcomes as they provided resources to the education systems there were greater educational opportunities and accessibility for the citizens. However, it is also true that access to education was still unequal between different population areas and regions.

In the last several decades, the educational system, forms and some policies have changed in both nations, with the rise of neoliberal elements in education. Many shadow tutors, international schools, and private educational agencies and institutions have come out. Many schools and higher education institutions have become privatized or freed from central control. Some international schools have support from international agencies or organizations. The forms of higher education in both communist countries are similar to those in Western capitalist ones. The equity and equality of education for all at different schooling levels still have not been achieved, the educational gaps tend to be larger.
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**One Hundred Summers Since October: Teaching Marxism in Education Studies Today**

In a time of anniversaries - Marx’s bicentennial, once hundred summers since the October revolution, fifty since the revolutionary year of ’68 – what does it mean to teach Marxism in Education Studies today?

This paper discusses teaching Marx and Marxism against a backdrop of changing perceptions among undergraduate students. Increasingly positive responses to socialist ideas among young people in the UK and USA make possible new forms of engagement regarding the histories of communist and socialist education as well as Marxist analyses of contemporary questions in schooling.

However, it is recognised that, in the absence of an inherited affiliation/tradition, first encounters with these ideas may result in shallow rather than deep or sustained engagement. This then becomes a twin problem of developing (i) class consciousness, and (ii) engaging rather than reified pedagogy. From this dialectic emerges the need for a putative Marxist pedagogy of engagement which is, today, necessarily also a green-socialist pedagogy for class-, species- and bio-consciousness.

The author's experiences of teaching Marx and Marxism (Leninism, Maoism, Ecosocialism, etc.) to undergraduates is drawn upon to explore what form such a pedagogy might take. It is claimed that matters of environmental concern are as fertile a spur to engagement as are the more traditional Marxist terrains of student/worker exploitation. Reflection on the functions and meaning of capitalist schooling and students’ experience of their education, both at and before university, also serve to deepen the encounter with Marx’s central ideas.

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**Creative Teaching/Creative Learning: A Critical Pedagogies Approach to Education**

Creative subjects such as Art, Drama and Music are widely considered to be the first subjects a school or college removes from its curriculum when budgetary constraints require cuts.
In an age when STEM subjects are considered to be the most academically important and artistic and creative subjects fall by the wayside, it is important to look at the effects this has on the educational development and attainment of children and young people who may not find subjects culturally or sociologically relevant, and to investigate how the loss of creative subjects may be corrected through teaching and learning in more creative manners, and the promotion of creativity in all subject areas. Furthermore, creative teaching and classroom management methods may “open up” subjects to students who do not feel they are interesting or culturally-relevant, as well as promote dialogue and working together.

There are three questions that form the basis of this study: “What is Creative Education?”, investigating concepts of creativity and education, both contested subjects, discussing differences between “education” and “schooling” and how creative pedagogy can be applied as a form of critical pedagogy; “Where Has Creativity Gone?”, which seeks to identify the reasons why creative subjects are disappearing from schools such as budget cuts, sociocultural factors, government policy, changes in curriculum and thoughts and teachings of philosophers like Plato; and “Why is Creativity Important?”, studying the educational and emotional benefits of creativity, investigating any links between creativity and student engagement and attainment, as well as investigating any links between creativity and the psychological health and well-being of young people.

By utilising the works of Paulo Freire and Ken Robinson as a starting point, this study employs a philosophical and literature-based research method, utilising thematic analysis of previous research to critically analyse the discussion on the place of creativity in education through investigating creativity-based and critical pedagogies approaches of teaching and learning to better allow young people to engage with an often culturally-irrelevant curriculum and potential links between creativity and the educational development and attainment of young people.

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*Crisis, Austerity and The Exacerbation of Educational Inequalities in Greece: How Do High School Students Experience and Understand the Current Situation?*

The current social and economic situation in Greece, together with the global refugee crisis, has contributed to the generation of an increasingly complex society, to the cultivation of a strong climate of uncertainty among citizens and especially young people, and a sense of the unpredictability of the future. This situation has also contributed to a dramatic deterioration of the personal and professional well-being of thousands of teachers and students, and to a severe
exacerbation of educational inequalities due to the serious and devastating impact of the crisis on the quality of education and the access to it for all.

Despite the vast number of studies that focus on the current social and economic situation in Greece, little is known about how students themselves experience the impact of the crisis on their everyday life and on education, as well as about the impact of the crisis on the patterns and forms that educational inequalities currently take. For this reason, the present research study attempts through focus groups interviews to give sixteen high school students the opportunity to reflect on their experiences and insights of the impact of the crisis on Greek society, education and themselves, to discuss about the educational and social inequalities at the time of the crisis, as well as to share their thoughts and views on the role which education can play in tackling these inequalities.

In the current presentation, I concentrate on the context and the objectives of my research study. In particular, I present the Greek social and educational context, an indicative overview of the research activity related to the subject, the aims of the study, its theoretical framework, as well as its research questions. Moreover, I present my research methodology: the ontological and epistemological assumptions, the research approach, the data collection techniques, the sampling, and the ethical issues that arise. Finally, I present some first results of the study.

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**People with Disabilities Challenging Their Marginalisation and Disadvantage: A Role For ‘Political Courage’ and ‘Political Disability Identity’**

Despite equality legislation people with disabilities remain disadvantaged and marginalised in society. Disability is still viewed within a medical model – something to be cured or if not cured endured – rather than a normal human variation which can and should be accommodated and celebrated in the ways we live together. Moreover, in the current neoliberal and technocratic political climate, support for people with disabilities is being eroded and government policies and public attitudes towards people with disabilities are worsening, a trend which is reflected in education. For example, the UN (2017) cite the shocking trend of increased bullying in UK schools of children with disabilities.

This paper argues for the contribution which Arendt’s (2006, p. 155) conception of ‘political courage’ – the courage needed to step beyond the private life of the individual, and actively engage in building a better common world – can make to challenging these trends. For Arendt politics is not limited to ‘party politics’ but is something which occurs when we speak and act
with others unlike ourselves and through this process bring new ways of being together into the world we share.

The paper then examines how Putnam’s (2005) model of ‘political disability identity’ can help to develop such ‘political courage’. Operating within a human rights model of disability, Putnam argues for the development, both in educational settings and in society at large, of characteristics such as pride, self-worth, belief that change is possible and a sense of common cause. Putman notes that these beliefs and characteristics are often absent for people with disabilities for a variety of reasons which are explored in the paper. The paper examines how development of characteristics and beliefs such as pride, self-worth and common cause can be developed and help people with disabilities to identify themselves as a group who can challenge attitudes in society and actively resist processes which marginalise and disadvantage them. Putnam draws parallels with the ‘gay pride’ movement, noting the importance that pride in who one is as a person with unique characteristics makes to campaigning for political and social change.

The paper concludes that encouraging ‘political courage’ through the development of ‘political disability identity’ in educational and other settings can enable people with disabilities to take an active role in building a more equal and fair society not limited by the horizon of neoliberal and technocratic dogmas.

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Critical Public Pedagogy Engaging with the Common-Sense Discourses of Capitalism?
Because the economy plays a central role in our lives, it is crucial to understand the ways in which everyday people make sense of the economy known as ‘capitalism’. Building on Ruccio’s (2008) work on economic representations, I first highlight several economic discourses promulgated by economists, journalists, and politicians that produce what is regarded as professional and academic knowledge. I then address the ways in which everyday people mediate these economic discourses. Drawing upon over 300 interviews on if capitalism is working for them or not, I examine how the participants co-construct hegemonic and counter-hegemonic discourses of capitalism and their own relationships to it.

Using a Gramscian framework of hegemony and consent as a basis for my discourse analytic approach (Chun, 2017), I explore the following questions: How are capitalist discourses taken up by everyday people in co-constructing their understandings of the economy, their roles within
it, and its effects on their lives? How can a critical public pedagogy engage with these common-sense discourses to help mobilize them into a critical stance?

In examining these questions, I address the ways in which these spaces of public production of knowledge can contest and intervene in the dominant discourses of capitalism.

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Demystifying the Neoliberal Discourse of Learner Engagement by Advancing Engagement as Language Practitioner Research

In educational policy, theory, and practice, learner engagement is a varied field of enquiry. In recent discussions learner engagement seems to be falling under two major rubrics: (i) aspects such as learner motivation, confidence, and sense of ownership over their own learning; cognitive and meta-cognitive skills; teaching and classroom experience; and (ii) involving and empowering students in decision-making and participation in areas such as ‘subject-based research enquiry’, ‘scholarship of teaching and learning’, and ‘curriculum design and pedagogic consultancy’ (Healey, Flint and Harrington, 2014, pp. 8-9); the so-called ‘engagement through partnership of teaching and learning’ (Healey, Flint and Harrington, 2014; Bryson, 2014).

However, while within institutional discourses of teaching and learning, both endeavours aim at complementing each other so they create a continuum within the learner experience, in everyday teaching and learning practices, they are experienced by educational actors as two separate and often conflicting remits. Instances of enactment of learning and teaching agency are increasingly overshadowed by neoliberal calls for institutions to provide value-for-money education and account for quality in teaching and learning through regulatory measures (Kemmis and Smith, 2008; Ax and Ponte, 2008).

Student voice is very often called upon participation as a consumer voice, becoming lost in myriads of exercises such as student surveys, student evaluation and student learning analytics, and student focus-groups, which in turn, are instrumental to collating data for TEF (Teacher Excellent Framework), and to support and evidence impact case-studies and professional development, at an individual and institutional level.

The proposed paper argues for recovering values such as inclusivity, and empowerment by demystifying policy discourses and accountability through the enactment of practitioner research. This paper relates a practitioner enquiry conducted in an MFL classroom in the UK with a group of Italian language students over two academic sessions. The enquiry is framed by
Exploratory Practice, a form of practitioner research prevailingly implemented in Language Education (Gieve and Miller, 2006; Allwright and Hanks, 2009; Hanks, 2017). Focusing on inclusivity of learning and research, and quality of life, the inquiry has taken on board some of the challenges raised within the discussion on learner engagement. By involving MFL students in inquiry-based learning and scholarship, through a student-led puzzle enquiry, it has in fact sought to bring to the fore the voices of the learners not as data for analytics and metrics, but as they engage and struggle with their own learning.

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Using Dialogue Spaces to Develop African Children’s Autonomy: A Kenyan Study
African childhoods have been marred by prejudiced global discourses, which only focus on negative experiences of children in Africa. They ignore the majority of happy and fulfilled childhoods in the same continent (African Development Bank. 2011; Benoite, 2013). The negative focus has suppressed these children’s autonomy to engage in their world, and in the global fields. Thus, there is a need to liberate these children’s identity by illuminating their reality and also paving way for their emancipation through the use of dialogic spaces. Impartiality can only happen when these children are actively engaged in the conversations. The process needs to start from their classrooms through the use of dialogic approaches (Alexander, 2008; Mercer and Hodgkinson, 2008), which would equip students with skills and platforms to voice out their authenticity and exercise their creativity. Dialogue can be a great weapon for justice and liberation, which ‘silenced’ groups can use to challenge the status quo and authenticate their efficacy (Freire and Macedo, 1993; hooks, 1994; Landson-Billings, 1995).

Using a Kenyan study, I explored the reality and complexity of African childhoods. I used observations of children in their classrooms learning, within their school environment and also within their community. I also interviewed four teachers to explore further their students’ reality and to examine how students can use dialogic practice in their classrooms to enhance learning and to equip them with critical life skills. I further examined how dialogic spaces can support these children’s autonomy.

It was evident that most of Kenyan students have active and rich childhood experiences in their social cultural lives. However, they engage passively in their classroom learning, where their voices are silenced. The silencing scars their engagements in the formal settings, positioning them into passive positions, even when they are misrepresented. Thus, there is a need for these students to change flawed misrepresentation and re-positions themselves, both at local and global levels.
However, this can only happen, when their systems of education embrace change and provide them with platforms for dialogue in their classrooms. Then, they will be able to engage in their learning actively and also be equipped with vital skills to emancipate their identity and express themselves. The exercise benefits are beyond identity liberation but will also salvage these children engagements in areas of social, economic, education and political areas. Although, pedagogical reform is critical, further dialogues are warranted with key players in the available spaces.

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GCSE School English from Whitehall to the Classroom: Reform, Resistance and Reality

The 2013 reforms to GCSE English have been some of the most ambitious in recent memory given their attempt to rework the purpose and function of the subject. As a whole, these reforms are underpinned by neoliberal and cultural conservative traditions (Jones, 2013) which has led to unresolved tensions.

This paper constructs a ‘problem-driven analysis’ of the reforms by drawing on a number of speeches, White Papers and Official policy documents, as well as 12 months of ethnographic fieldwork from a secondary school English department based in the East of England.

A policy trajectory methodology is developed to track the reforms from the backrooms of Whitehall to the frontline of the classroom. It achieves this by: characterising the rhetorical and discursive interventions by politicians and policy makers on English curriculum, pedagogy and assessment; and by considering how these interventions have actually been enacted in the institutional setting (Ball, Maguire and Braun, 2012) by focusing on concrete departmental decisions such as text selection, data practices and individual pedagogical enactments made in the classroom.

This paper will hone in on the specific practice of teaching novels by analysing how teachers negotiate the tensions and contradictions of a reform that demands an Arnoldian assertion to introduce pupils to ‘the best that has been thought and written’ (DfE, 2014), but within a narrow policy rubric of a knowledge-based core curriculum and heightened demand for ‘sharper, more intelligent accountability’ systems (Gove, 2014). This tension has produced a deep restructuring of the pedagogic space held by English teachers, leading to practitioners acceding to policy demands on some issues and adopting resistance on others.
The case of English reform provokes us to consider what the educational left might learn from this ongoing encounter between the neoliberal drive towards ‘standards’ (as datafication) and a policy discourse of ‘liberal learning’ which attempts to (re)appropriate the concept of social justice for a new Conservative domain of education reform.

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Reconceptualising the Role of an Educational Researcher: A Critical and Emancipatory Perspective

Although “scientism, - the belief that methods of science can and should be applied in social sciences to obtain social truths-” (Kincheloe and Tobin, 2009, p. 514), has long been contested in educational research, its impact is still more than evident. In this sense, dominant paradigms, such as positivism, behaviourism, instrumentalism and pragmatism, have been used at various times to justify education reforms. This, however, should come as no surprise, considering that most research methodology courses in education doctoral programs have traditionally privileged a culture of statistical analysis, along with a view supporting the researchers’ objectivity, neutrality, predictability and generalisability.

The implications of the above for the practice of emerging scholars, even for those who attempted studies theoretically grounded in radical perspectives, have been crucial; the latter, more often than not, ended up force-fitting into methodological approaches critiqued by their very own initial perspectives (Schoorman, 2017). This is a fact that drives us to seriously consider Lorde’s (1984) famous question about whether one can “use the master’s tools” to “bring down the master’s house”.

Given all the above, and at a time when the role of educational research in addressing social injustice or benefitting the public good becomes fundamental, rather than optional, in the research undertaken, my main intention is to identify and theorise on a kind of methodology in educational research stemming from a critical and emancipatory pedagogical orientation.

In that tradition, awareness of the reality that no educational act is politically neutral, along with the fact that a researcher cannot be separated from who s/he is in the larger context of a classed, raced and gendered capitalist society call for ‘praxis’, in the sense of “reflection and action upon the world in order to transform it” (Freire, 2000, p. 51).

Far from a “researcher-as-neutral” stance (Ball, 2012, p. 198), educational scholars who research with a sense of radical purpose understand that it is not enough to simply critique the world and
their place in it or merely reveal oppressions and limitations. Until there is a move beyond critique, the research produced runs the risk of falling into a nihilistic despair, and, by default, simply serving to reproduce the hegemonic social relations and the status quo.

A prerequisite for a “critical praxis research” (Kress, 2011) is to stay wide awake to our social responsibility for a research that acknowledges the complexity of life, along with its normative and political dimension (Kincheloe, 2001; 2003), while simultaneously moving out of our own disciplinary and professional silos.

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**Technocracy and the Attempt to Legitimise the Neoliberal and Neoconservative Turn in UK Higher Education**
This talk starts off by assessing the tensions and overlaps between neoliberalism and neoconservatism. Neoliberalism developed as a reaction to the Second World War and the Cold War, with market dominance by corporations being seen as beneficial to meet the threat from the Soviet Union, because corporations were the most powerful economic actors.

Despite the individualist rhetoric, neoliberalism entailed the state constructing markets to serve corporations and not individuals. Neoliberals want to hollow out civil society by making people redefine citizenship in terms of consumption, with political questions redefined into economic questions, whereby inequality is seen as a matter of individuals purchasing the ‘correct’ human capital, while the role of politics assisting corporate capital, rather than tackling inequality, is occluded. A technocratic approach is taken here whereby public services are subjected to transparency via metrics, designed to furnish customers with objective performance data and encourage competition between providers. Neoconservatism is connected with imperialistic geopolitics and also the attempt to construct an exclusivist ethnonationalism. Neoconservatives are Islamophobic, with the Trojan Horse Hoax in Birmingham, Project Champion in Birmingham, and the operation of the Prevent Strategy illustrating this.

Neoliberals and neoconservatives share an interest in tackling what they perceive as the economic and geopolitical threat from China. Higher education is seen as playing a central role in ensuring the UK’s ability to meet what is taken to be this threat. The market is presented as empowering individuals defined as consumers, but it is clear not just from the consequences of recent policy changes but from official documents that individuals are to serve the national market rather than the market serve them. A confluence of imperialistic geopolitical interest, ethnonationalism and corporate capitalist interests uses a technocratic approach to present the
current intensification of marketization of UK higher education as a neutral process whereby objective measurement of institutions’ ‘performance’ allows students defined as customers to make the most informed consumption choice. A technocratic approach also formed part of the Trojan Horse Hoax with a politicised Ofsted presenting their inspection data of the schools concerned as objective data necessitating an intervention to prevent putative extremist indoctrination replacing education.

In this talk the neoliberal and neoconservative interests behind the attempt at technocratic legitimisation of marketization will be juxtaposed with the approach to education offered by critical pedagogy.

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**Fostering Educational Change Through Student Empowerment**

The dominant neoliberal and neoconservative politics that are implemented and promoted internationally have eventually redefined the socio-political and ideological roles of education. As a result, schooling has lost its status as a social right and has become less democratic. Hence, the aim of this study was to explore the possibility of fostering educational change so as to distribute social justice at school, through student empowerment.

To this end, we decided to conduct action research and assign the researcher’s role to seven students of the sociology class. Their research focused on fostering educational change by finding ways to improve the status of five disabled children, enrolled in the schools’ special unit (SU), as a matter of equal opportunities in quality education. To this end, the students conducted semi-structured interviews with the school personnel and the students’ board so as to understand their attitudes towards the children of SU. Moreover, they delivered a structured questionnaire to their fellow students, so as to gather information regarding their reactions and behavior towards the children of SU. In addition, they observed the children of SU during class, so as to find out what was actually going on.

Data analysis revealed a general positive attitude towards the children of SU. However, it appeared that the underpinning motive was not the need for distributing social justice. In contrast, it seemed to stem from the prevalence of the medical model of disability, which postulates that disabled people are sick and impotent. Within this framework, it appeared that the focus of schooling for disabled children was rather socialization than quality learning. Thus, the students decided to intervene so as to effect change. Aiming to foster respect for disabled
children among their peers, they designed and implemented common activities with the children of SU. Moreover, they tried to facilitate learning through peer tutoring.

The above successful interventions showed that, by empowering students and prompting them to intervene, educational change may be fostered, resulting to a fairer school and therefore a more just society that respects diversity.

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**School Disengagement or Lack of Support? Insights from an Intra-European, Mixed-Methods Research**

There is now a wide body of research looking at school engagement – the extent to which students are involved, committed and motivated to learn – as a useful concept through which to assess the likelihood that young people will stay in school and, in the long-run, achieve positive academic and employment outcomes. The concept has become popular also among policy makers and practitioners, however the practices connected to it tend to follow a very individualised approach, placing all the onus of ‘engagement’ on the individual students themselves.

This paper presents insights from a mixed-methods, longitudinal research project (RESL.eu) undertaken in 7 European countries (Belgium, Poland, Portugal, the Netherlands, Spain, Sweden and the UK.) to provide a more nuanced analysis of the factors that lead young people to disengage from school. The research employed a sequential design with a quantitative survey of over 20,000 students, followed by two rounds of interviews with a sub-sample of young people - thus representing an important and innovative source of empirical data.

Among the key findings, this paper focuses on the major role of self-perceptions and personal relations in the individual pathways determining levels of school engagement, irrespective of the national contexts and school settings and beyond the predictive power of specific demographic and socioeconomic characteristics. Particularly, the analysis of national and international data revealed a specific ‘hierarchy’ regarding the functions played by different sources of support, as well as particular ways in which these can interact with each other. At the same time, the study also sheds light on how complex and dynamic interplays between diffuse actors can provide access to differentiated resources, including economic, social and cultural capital, with varied outcomes for school engagement.

On this basis, the paper aims to contribute to ongoing academic debates as well as to provide specific recommendations for those working on young people education.
The Persistence of Coloniality in Educational Neoliberal Reform

For more than three decades, neoliberal policies and practices have aggressively pushed to gain control of the educational landscape in the United States. This has resulted in staggering changes to state and national educational policy debates surrounding the curriculum, teacher formation, educational leadership, and conditions of accountability under which students and teachers are surveilled. The greatest consequence has been the crippling of the public educational system through mean-spirited rhetoric of profound contempt for public education, culminating with the hostile takeover of schools deemed "failing," according to measures conveniently put in place by those spearheading the privatization movement. This presentation engages the manner in which neoliberal policies must also be understood within the context of the resurgence of coloniality, particularly with respect to conditions within working class communities of color. If further argues that in the absence of such an understanding, it is impossible to launch a coherent political vision of struggle, where the multiplicity of our humanity serves as a significant dimension of solidarity and the building of a culturally democratic ethos of schooling and society.

The Pedagogical Potential of Student Activism in the Age of the Neoliberal Corporate University

Social moments are spaces of social confrontation and struggle where people create alternative ways of living, understanding and engaging in the world. Within social action communities explore possibilities for a different and better world. Student movements, comparably to other forms of social action, have the potential to offer alternative approaches to institutionalized educational practices.

Throughout history student movements have established themselves as spaces of counter hegemony, resistance and disruption (Lipset and Altbach, 1969; DeGroot, 1998; Boren, 2001; Gill and DeFronzo, 2009; Sotiris, 2014; Wubbena, 2017). When students mobilize and struggle, they also generate the space and the possibility to study the world and to allow alternative pedagogical practices to emerge. One example of how educational practices are transformed by social action is presented by Ford (2016a; 2016b), Lewis (2014; 2013), Wubbena (2017), and Simons and Masschelein (2009), who argue that some manifestations of student activism may potentially represent an act of studying that by its characteristics is oppositional to conventional
institutionalized learning. Unlike learning, for these authors, studying is understood as a distinctive educational experience that opens up to educational freedom and has its own temporal, spatial, methodological, and phenomenological dimensions.

This research proposes to examine the pedagogical potential of current student action by looking at the direct action designed by students to disrupt, oppose and displace market-based practices of the neoliberal corporate academia. Student direct action has the potential be or become a pedagogical experience able not only to oppose and disrupt traditional practices but to replace conventional institutionalized learning and produce meaningful and transformative learning experiences.

This research is placed in the context of anarchist and critical pedagogies where there is a long tradition of scholars who have explored spaces of encounter and tension between pedagogy and social change. Anarchist and critical pedagogies encompass a diverse and heterogeneous set of radical theoretical and political approaches to education (DeLeon, 2008; McLaren, 2009; Porfilio, 2015). Both philosophical traditions are grounded in a praxis-oriented mindset and both view education as a political act able to produce substantial change (DeLeon, 2006, 2008; Ross, 2015; Ross & Vinson, 2011, 2013). In addition, anarchist and critical pedagogies view pedagogical relations as deeply influenced and transformed by everyday anti-oppressive, anti-authoritarian and emancipatory struggles (Freire, 1970; Shor, 1992; Amster, DeLeon, Fernandez, Nocella and Shannon, 2009; McLaren, 2009; Haworth, 2012).

The main goal of this research is to provide a significant study to better understand how student social action can be or can become pedagogical and how by being or becoming so, it meaningfully transforms both the experience of being a student and the experience of being an activist.

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Examining the Difficulties Experienced by Children Diagnosed with Attention Deficit / Hyperactivity Disorder (ADHD) in their School Life According to the Views of their Mothers
Being among the most frequent problems in childhood and adolescence, ADHD is a neurodevelopmental disorder that affects negatively academic, social and professional life of
individuals and has a lifelong effect. The aim of this study is to determine the difficulties experienced by children diagnosed with ADHD in their school life according to the views of their mothers. The study was designed in the qualitative model and conducted using the case pattern. The experimental group that was formed with snowball sampling, which is among purposeful sampling methods, consisted of mothers of children diagnosed with ADHD who participated in the study voluntarily. Semi-structured interview form developed by the researchers was used in the study which was conducted with 11 participants. The form included a total of seven basic questions prepared for determining the demographic characteristics of the participants; their views on the school environment of their children, the difficulties they experienced and support mechanisms, and relevant questions at the end. The data were collected using semi-structured interview technique and recorded the data in written form during face-to-face interviews. Collected between November-December 2017; the data were evaluated using the content analysis and categories were formed according to the responses of participants. Reliability of the data analysis was calculated using the formula \[
\text{Consensus/ (Consensus + Dissidence) X 100}
\]
which was developed by Miles and Huberman (2015). Accordingly, two researchers formed tables for all questions together and provided 100% reliability.

As a result of the study, it was determined that mothers had to provide the support required by their children alone in the educational process and were not supported by the school personnel sufficiently. They stated that families of other children in the classroom usually had a negative approach to their children. In general sense, they stated that the system of education in Turkey neglected the individual characteristics of children, which made their problems more intense. They stated that school counselling services which they believed that they had to provide the greatest support did not provide sufficient and consistent support.

Even though children have a common diagnosis, it is thought that it is important to prepare a training program with the awareness that every child is unique as well as supporting process and to address them within the frame of the systems in which individuals exist and interactions of these systems with each other.

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*The Poet Awakens: Exploring Poetry through Dialogue in English Secondary Education*

To survive in today’s world, children need to learn to be creative, critical thinkers to keep up with the rapid changes in our society. It is crucial to constantly monitor the education system for
its connections with the democratic principles of an open society (Freire and Short, 1987). Creativity and criticality allow for students to become deep learners with an understanding of the world around them. Creativity can be defined as all that is novel to the self and the world around us, and this needs criticality to ensure the outcome of creative thought is purposeful.

In critical pedagogy, it is often argued that we are not only interpreting, but constantly re-interpreting the world. This reinterpretation is seen a constant re-evaluation of our criticality. Dialogic ways to teach and learn in the classroom enable us to become more aware of our experiences and our surroundings. As learners begin to express themselves they are actively engaging in a dialogic process. Dialogue is a useful tool in the classroom for stimulating creativity and criticality, as learners see other perspectives as well as engaging with their own, on which they can reflect and express themselves: the learners are, as Freire argues, interpreting and re-interpreting their place in and with the world. However, in the poetry classroom, there is often little time for dialogue (Dymoke, 2014).

Poetry lends itself well to dialogic teaching and learning, as no poem has one set meaning and thus, each poem is open to discussion. The meaning of poetry is made through experiences and understanding. ‘Unpicking’ the poem seems a pedantic way to learn about this creative form of art (Dymoke, 2014). When poetry conforms to the test-based system, in which more attention is given to the analysis rather than the argument, the teacher often has no choice but to take the place of the authoritarian figure and primary sender of information.

Many learners come to see poetry as a dull subject, even though it has the potential to be the most artistic and creative part of English. Poetry can be used to stimulate creativity and criticality in the classroom using dialogue to make meaning. In the talk I will argue for the value of dialogue in poetry teaching and learning. The poet awakens through dialogue when poetry enables the learner to see beyond the text and leaves space for a creative and critical exploration of ideas.

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White by ‘Neo-Culturalist’ ‘Choice’
This paper borrows from a 1980s concept ‘the burden of acting White’ first documented by Fordham and Ogbo (1986) to explore the experiences of Black (African Caribbean) students in further education colleges (FE). Twenty-one Black males and females aged sixteen to nineteen years were interviewed from three different college sites of two different colleges. Not unlike American Community Colleges, FE is adjudged to be second-class in the hierarchy of our UK
educational institutions (Grubb 2006; Simmons, 2009). Although FE also provides the UK with most of its university students, it has been described as the institution where other peoples’ children go to while it also accommodates a disproportionate number of Black students. FE remains the most comprehensive in the diversity of its students and the range of academic/vocational course and subjects for this age group. Nevertheless, it begged the question, ‘if Black as a racial identity is perceived as socially inferior to White (Gillborn 2008; Rollock 2007), and if FE is viewed as inferior to local authority schools, academies, sixth forms, and universities (Thompson, 2009), can two negatives make a positive?’

Exploring this question, through ‘the burden of acting-white’, this paper argues firstly that this concept has been much misunderstood and misrepresented in its attempt to explain a structural pressure placed upon Black students. It was widely proclaimed instead, as something deficient in the Black student (Ainsworth-Darnell and Downey, 1998; Cook and Ludwig, 1998; Spencer, Noll, Stoltzfus, and Harpalani, 2001; Fryer and Torelli, 2005; Austin-Smith and Fryer, 2005).

However, this paper highlights a shift in the cultural currency of students absorbing ‘the burden of acting White’. What was once an accusation to ‘act-White’ is now experienced as a compliment. In neoliberal times, such students assert a strong sense of agency. In contrast, ‘very Black’ or ‘too Black’ students are disempowered criticised for being too narrow in their approaches to life by other Black students. Blackness as an identity has been re-appropriated. I am suggesting that in the act of governmentality, Blackness as constructed through Whiteness as the Other, has been ambivalently re-appropriated through Whiteness, leaving the original Black Other to be further ‘othered’ away from him or herself as if ‘hollowed out’ or indeed disembowelled. Blackness as a consequence is evacuated of political worth and reshaped into the neoliberal, post-racial subject.

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**Reading Lifelong Learning Programs through Capital Accumulation: The Changing Concepts of Lifelong Learning in Turkey**

Lifelong learning, which defines individuals’ ability to continuously update their qualifications or acquire new qualities throughout their lives, points to significant transformations in education. However, the concept is often discussed in the context of mainstream literature, independently from the relationship sets that usually constitute it. Educational transformations take place in response to the needs of capital accumulation on a global scale.
In this context, the concept of lifelong learning undertakes two important roles. First, lifelong learning programs define a tool for creating qualified labour force quickly and flexibly on a global scale, based on the internal needs of capital accumulation. Secondly, due to the privatisation of education, lifelong learning programs developed by individual entrepreneurs create new investment and valuation areas for capital accumulation.

Lifelong learning has taken its place since the 2000s as a central concept in Turkish education system as well. In that sense, the development of lifelong learning and internationalisation of capital accumulation in Turkey at the same time is not a coincidence, but a consequence of integration with the global arena. Due to this integration, the need for qualified labour force of capital groups has increased. At the same time, capital groups demanded that the new qualifications, which are defined through lifelong learning, be acquired flexibly in the market mechanism individually by individuals.

In this context, the institutionalisation of lifelong learning in Turkey can be analysed in two periods. First, it is observed that the vocational education emphasis is dominant in the development process of lifelong learning from the 2000s to 2010s. During the same period, certain relations have been established between lifelong learning applications and formal educational institutions. However, after the 2010s, emphasis on vocational training has been replaced by the certifications, credentials and international accreditation processes.

In this study, institutionalisation of lifelong learning in Turkey will be examined through the policy papers offered by the state. Also, the relations between demands of capital groups on lifelong learning and the state programs on that subject will be evaluated.

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The Educational Ethnic Activism through the Juridical Field: The Case of MorEfrem Kindergarten

With the 1923 Treaty of Lausanne, which is widely considered as the constituent text of the Turkish Republic, Turkey undertook the responsibility to protect minorities and their rights including right to get education. Under the Treaty the non-Muslim citizens residing in Turkey are recognised as the ‘legal minority’ status and their cultural rights are regulated under a special regime that differentiates them from the Muslim/Turkish majority. That special regime comprises the protection of cultural rights of minorities, inter alia, self-administration of minority schools and the right to be taught in one’s mother tongue.
However, the one important drawback of the regime created by the Treaty is the fact that the term “minority” in the Treaty is interpreted restrictively. According to this interpretation, only Greek, Jew and Armenian communities are acknowledged as eligible to be treated as the ‘legal minority’. Therefore, many non-Muslim communities such as Syriacs, Chaldeans, Nestorians and Yazidis are excluded from this legal status. Recently, these communities started to reclaim their cultural rights before national judicial authorities as well as in the international political sphere through legal activism. Their claims on education and the concomitant challenges with them will be the main theme of this paper.

In order to demonstrate the scope of the paper, I will refer to a certain turning point of Syriac/Assyrian legal activism for opening Syriac schools in Turkey, which can be seen as a particular side of “identity-based minority activism”. The mentioned application regarding opening a kindergarten that addresses Syriac students was refused by the Ministry of Education. Afterwards, the community applied to the administrative court to abolish this refusal. The court’s verdict stating Syriacs should be considered as a legal minority was highly welcomed among Syriac activists since it is considered it changes the official interpretation of the Treaty. Today, there is one Syriac kindergarten in Istanbul and efforts to move this success to elementary school level still continue. Besides this effort, cultural/civil rights of Syriacs, especially right to education are still at the edge of political power relations and not fully protected yet.

This paper aims to question the experiences gathered from the application and to open up to debate the relationship between legal area and educational field through the MorEfrem kindergarten’s application process. With that, I aim to understand the effect of minorities’ communal bonds and identity politics movement by legal activism under the neoliberal transformation process of juridical area.

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Anarchist Pedagogy Against Disaster Capitalism
Anarchist social movements have played an important role in disaster relief efforts in the last five years. The first major anarchist-inspired relief effort to hit the headlines in recently years was Occupy Sandy (OS). OS was a relief effort organized on anarchist principles to assist victims of Hurricane Sandy, which hit Northeast United States in October 2012. OS is widely accepted to have organized relief more effectively than federal agencies or NGOs. This supports the anarchist view that given common need people organize mutual aid without hierarchy.
Anarchist-inspired mutual aid disaster relief is an emergent political phenomenon, which has rarely been studied. Other examples include the Common Ground Collective, which organized relief during Hurricane Katrina and the Direct-Action Bike Squad from Charlotte, NC who organized a bike team to travel to Puerto Rico to deliver supplies to the mountainous regions after Hurricane Maria. Recently, the grassroots direct-action network Mutual Aid Disaster Relief has set up an online presence to provide informational and training materials for activists and communities.

This phenomenon has been of interest to government agencies. The Department for Homeland Security (DHS) published a report: ‘The Resilient Social Network’ which praises OS and other emergent relief groups, acknowledging that certain features of anarchist organization such as the network form, adaptability, social media use and local connectedness are highly effective. The report suggests that the government learn from and facilitate such groups in the future.

This paper argues that anarchist relief efforts offer more than simply an effective practical form of relief: rather they operate as critical pedagogies against the inequalities that lie at the heart of the ongoing disaster that is capitalism. Mutual aid is a highly politicized phenomenon which links non-hierarchical organization to structural critiques of disaster capitalism and climate change, which tend to impact unequally on the most oppressed groups in society. This paper considers why organizational features of disaster anarchism must not be emptied of their political and pedagogical elements. The paper draws on interviews with OS activists taken in New York on the third anniversary of the hurricane, and analysis of government documents.

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*The Role of Contingency in Neoliberal Reforms*

In critically reviewing a book that blames the world’s ills on “modernity,” Michael Ignatieff remarks that “we are in a full gale of a conservative counterrevolution that could last for some time and reshape modernity in a very reactionary direction.”

This is not news to critical educators who have been setting off alarms for three decades about the ideological assaults on democratic societies posing as educational reforms, but Ignatieff continues on to identify what makes neoliberalism—and its partner in crime, neoconservatism—so threatening: “What is agonizing about our current situation is not that it is hopeless but that it
could have been different. It is the contingency, the sheer avoidability (authors italics) of the current situation, that should rekindle faith that it can be changed in the future.”

The premise of our work is that the kind of social knowledge promoted by formal schooling in the past half century—science and social education, specifically—has neglectfully, if not deliberately, underdeveloped students’ capacity to comprehend the contingent nature of humanly generated knowledge (science) and thus their “ability to respond” (social responsibility).

Revisiting Dewey’s Democracy and Education (1916)—an as yet unrealized epistemologically radical work—we reframe a creative and critical constructive framework for science and social studies education that enables emancipatory possibilities for students in democracies, and ergo, democracies themselves. An understanding of the contingent nature of knowledge and knowing is central.

We initially describe contemporary educational forces—ideologies—disrupting the philosophical anthropology of education and democracy. We then critique the common educational narratives of educational constructivism, arguing that it offers little, if any, substantive educational transformation. In fact, a trivialized version of constructivism may form the foundation of many neoliberal reforms in education.

Dismissing the notions of “mental states” and “subject matter” as little more than “mythical conceptions,” Dewey turns away from the psychological in 1916 and towards the cultural to develop a radical behaviorism for education that was both social and constructivist. We draw upon Dewey’s work to support our proposal for a more “creative critical constructivism” for educational critique and practice, and we argue for its potential to displace and dislodge neoliberalism’s complicity with psychology, psychometrics and contemporary schooling in democratic societies.

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**Governing through Trust: Community-Based Link Workers and Parental Engagement in Education**

The twenty-first century parent has become a key relay for the diffusion of power in British society. At the core of this new politics of parenting (Gillies, 2008), is the invocation of a causal relationship between parenting practices, child outcomes, and the future prosperity of the nation. And within this context we have witnessed the emergence of a parenting support agenda that has garnered considerable government investment (Daly and Bray, 2015).
In this paper, I report on one particular iteration of this wider parenting support agenda: a local government initiative designed to improve educational attainment by encouraging “hard-to-reach” parents from white working-class backgrounds to engage more directly with their children’s education. In particular, I focus upon its deployment of community-based “link workers” to provide assistance and support to parents.

Drawing on qualitative data collected during the evaluation of the initiative, I employ an “analytics of government” (Dean, 2010) to critically unpick the techniques used to regulate the conduct of parents in line with strategic objectives. Through the instrumental use of trust, the link workers, I argue, seek to manufacture responsible, self-disciplined agency in parents. Link workers are lay technicians of the soul. They have no professional status or standing, they are not “experts” in any formal sense, but what they are able to mobilise is an intimate knowledge of the community as a means of helping them to morally minister the conduct of parents. By engineering parental aptitudes and attitudes, they help shape the neoliberal parental subject.

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Finding an Antidote to GERM: Neo-Conservative Intrusions in Education

The Global Education Reform Movement (GERM) is sweeping the world like an epidemic that is undermining advances made in critical literacy. One current in this movement is a neo-liberal/neo-conservative alliance between England and Australia, which is advocating that a skills-based pedagogy is the only means of raising the literacy levels of working class students. Strong ties are evident between Conservative politicians in England and the Australian neo-liberal/neo-conservative ‘think-tank’, The Centre for Independent Studies. Gladwell’s ‘Three Rules of Change’, is used to interrogate how this ‘alliance’ operates to construct a populist common sense discourse that is actually framed around erroneous ‘evidence’ and flawed research.

The impetus behind GERM and the Anglo-Australian alliance is analysed. It is recognized neo-conservatives anticipate the inevitable social and political conflict caused by the continual privileging of the economically prosperous 1%, especially at a time when ‘Austerity’ is the dominant political discourse that is used to re-construct class boundaries. Rather than desiring equity in education, it is suggested the alliance’s real purpose is to impose on the state sector a narrow skills-based pedagogy that functions to negate individual agency, curiosity and critical
thought. This represents a retrenchment of an education system designed to construct the working classes as a compliant social entity at a stage in capitalist history when social and economic divisions are creating ever-greater class polarization.

The conclusion is that parallel to GERM, educators concerned with education for social justice must construct international alliances that both expose and challenge the neo-conservative education agenda. Gladwell’s ‘Three Rules of Change’ may provide a model for framing both discourses and practices that support a world movement of emancipatory pedagogy.

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The current work focuses on the ways that Critical Pedagogy (CP) affects and transforms the social and popular movements, as well as vice versa.

At first, Critical Pedagogy has many of the elements which are prerequisites for the social and the people’s movements on its groundings, such as the role of the teacher as a “transforming intellectual”, the ethnographic research which reveals major problems of various social groups, teacher empowerment, the teachers’ acting within Trade Unions or - in general - collectively. Even in its initial, Freirean concept, CP worked as a form of social movement by itself (providing literacy for the peasants) and, by asking the students to critically consider all knowledge delivered to them and to identify the relations of power that this knowledge reproduces, CP had put the grounds of genuine social motivation.

In the other part of this paper, the manner(s) in which the social and popular movements have affected or do currently affect now Critical Pedagogy (CP) are scrutinized. The demand for equality, the class struggle, the negation of all social, race and gender discrimination, as well as the abolition of national borders and the immediate cessation of every war conflict, are central to every social and people’s movement, and they have diffused the theory and Praxis of CP.

Some common characteristics of Critical Pedagogy and social movements are also discussed here, focusing on: the “agency” (of the individual as well as of the student), the action against the
system and the great tendency to “include” (a central strategy or both movements and of Critical Pedagogy).

Basic examples of this mutual affect between CP and the movements are studied here, such as the “occupy” movement, the anti-globalisation struggles, the fight over climate change, as well as the struggles of Native people in Northern and Southern America to protect their land, water and identity against capitalism. An example in England is also studied, which is the Miners’ major strikes in the ‘80s.

Finally current perspectives of the aforementioned reciprocal relation are studied, especially how does CP can be the basis of - or be transformed by - the movement against the rise of neo-Nazism and nationalism in contemporary Europe, the movements against the Trump regime and ideology in the United States, as well as the movements against the tremendous austerity and poverty imposed in Greece by the prevailing oligarchy, and - falsely - treated as the consequences of an intra-national “debt”.

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**Militarism and Education in the U.S.: Violence as Public Anti-pedagogy**  
The recent shootings in Florida and Santa Fe brought in a violent way back the public debate on schools and guns. My talk will examine these recent events using two analytical lenses: the militarization of education and education for militarization. These directions should be situated in the framework of a general militarization of American society and an aggressive US foreign policy. Schools are now markets for the war and security industry, as education is commodified even further. The militarization of education takes place in the name of security and protection and it is extremely profitable for companies selling “‘security products”’. However, the debate on the militarization of education has to do, in essence, with the role, character and mission of public education that has been defunded, distorted and destroyed over the last thirty years through multiple waves of neo-liberal reforms.
Education Under and for Socialism: What Hope Progress?

Drawing on world-systems analysis, this paper attempts to set out an argument for the potential role of systems of mass education both under, and for, an alternative, socialist, world-system. It does this by first considering some of the key features that have arguably characterised education under socialism, or socialist education. Next, a world-systems analysis critique or perspective is put forward for understanding systems of mass education, including mass socialist education. In particular, the critique reflects on the implications for concepts like (national) development and work, and education’s relationship to these in a post-capitalist context. The paper concludes by affirming and reclaiming the concept of utopian, and the utopian force of socialism, as a necessary part of our collective thinking about education under a future, reconstructed, twenty-first century socialism, and under an alternative world-system, which requires an openness to radically different approaches to what we think about as formal education.

Dream of a White Wedding Dress: Unchangeable Patterns of Female Roles in the Family as the Source of Conservative Backlash

The presentation will be based on results of research conducted within the project "Women in intimate relationships. The empirical and critical study". Its aim was to reconstruct the experiences of women in intimate relations through the prism of their practical discourses, as well as to reconstruct the discourses on intimate relationships that coexist in public sphere, and to try to identify the sphere of mutual interpenetration of discourse with the experiences of everyday life. Data collection methods were individual in-depth interviews and focus group interviews, and the method of analysis of the collected material was Critical Discourse Analysis. This study enabled looking more closely at the cognitive and discursive aspects of constructing intimate relationships in nowadays Poland.

The results are far from optimism. When at the beginning of the 1990s gender occurred as the issue in Polish social research and practice, it seemed that a few years would be enough to make significant changes in social awareness (especially among women) and in political solutions towards equality and breaking gender stereotypes. With time, it turned out that this process lasts much longer than it was expected, but still, many feminist activists believed there would be some
space for anti-discriminatory and emancipatory education. Unfortunately, subsequent political parties did not consider these ideas at all (neither leftists nor liberals). Now it is even worse. We struggle with a conservative backlash in recent years (hysterical reactions about "gender ideology", a ban on abortion rights, moral panic about "crisis of a family", rising nationalism and many others). And it is not only a fault of parties in power but also maintaining those conservative norms and values lies deep in traditional patterns of girls’/women’s socialization.

My research shows these hidden features. It seems that even under favourable external conditions (pro-equality changes in politics, emancipatory education which we can only dream of) the change will be difficult or impossible since women are under influence of very deeply imprinted specific gendered patterns of functioning in a family. At the same time, we are aware that women should be initiators of changes, starting from their everyday lives, otherwise no one will do it for them (especially men satisfied with their status quo).

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50 Years After the Pedagogy of the Oppressed: Rethinking Paulo Freire
Paulo Freire is one of the most important educators of the 20th century. His writing extends chronologically for almost thirty years, his work has been translated into many languages and continues to influence and inspire critical educators all over the world. His theoretical and practical work has been directly associated with certain literacy and post-literacy projects in Latin American and African countries, as well as a primary school reformation project in São Paulo, a city with a population of ten million in Brazil, at the beginning of the 1990s. In fact, it was the first of these projects that made him famous in combination, of course, with the publication of his classic book entitled Pedagogy of the Oppressed 50 years ago.

In this paper, I will try to rethink critical issues of Freire’s pedagogy. More specifically, I will examine his positions concerning the importance of education for the social and political transformation, the problem of curriculum planning and the teacher’s role in the pedagogical relationship.
Female Teen Dreams & Productive Relations in a Rust Belt City, USA

“Girls who Code” and STEM programs in schools, and social media campaigns such as #MeToo and “Time’s Up” suggest a broad, cultural shift is taking place regarding female violence, voice, and equity. Such well-marketed, profit-generating initiatives are mostly led by/geared towards privileged, white females. Little focus appears to be on generating structural change. It is within this cultural moment that I share beginning analysis of ethnographic data on how white, African American, Puerto Rican, Dominican, and multi-racial, female, teenage students at the economic bottom are negotiating their lives and dreams for the future in their public schools and neighborhoods in a Rust Belt city, USA.

Data is theoretically explored with the understanding that capitalism is structured upon perpetual classed, raced, and gendered elaborations (i.e. Mies, 1993; Darder and Torres, 2004; McRobbie, 2008). Females have long been unique sites of extraction (i.e. Dubois, Hill Collins, Mies, 1993) and continue to be so on the timeline of neoliberal expansion. Here I understand “dreams” for the future as 1) how hope is imagined temporally; 2) how one views oneself and others in relation to aspirations, anxiety, and risk; and 3) how one forges identity and futurity by creating and normalizing atypical practices (Bauman, 2001; Cole and Durham, 2008; Cole, 2010). All such processes take place as the reorganization of capital speeds-up social and cultural life (i.e. Harvey, 2005).

Beginning findings indicate in their “under-performing” schools the young women are being constructed as deficits. As sites of extraction, these deficits are perpetuated and managed biopolitically in gendered ways by big data gathering, corporate-produced testing, remediation programs, character education schemes, random backpack checking, teacher monitoring, and so forth. A percentage of participants reveal they have little access to high tech curriculum, leadership camps, and gender critique. None of them have heard of the term “STEM.” Narrations indicate schools are not always safe places. A number of the females have noticeably vague dreams for the future. When asked what type of career they see for themselves as adults, responses include “maybe work a cash register” or “I might do hair.” A handful already work part-time alongside their mothers in low-wage jobs, e.g cook, cleaner. Still, student contestation abounds. Several participants have strong connections with caring teachers. Many are being raised in critical families. Some are trying to forge their futures outside of the exploitative relations around them.
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Doing Research in a Neo-Liberal University with a Specialist Mental Health Condition

In this presentation, I am going to be looking at the relationship between research and mental health conditions. I suffer from obsessive-compulsive personality disorder, which leads me to have intrusive thoughts and voices and to suffer from periods of depression, and I shall thus be comparing my conditions to better-known and more serious conditions such as bipolar disorder and schizophrenia, and to the conditions suffered by the political theorists Althusser and Poulantzas, both of whom suffered personal tragedies because of mental health difficulties, and considering whether both they and I achieved what we did despite, or because of, these difficulties.

I shall compare the nomadic brains of people with specialist mental health conditions to the nomadic subjects of writers such as Deleuze&Guattari, and explain how these people are vulnerable to shocks, attacks and changes in lifestyles. I shall go on to explain how I cope with periods of mental distress, using modernist, conventionalist and postmodernist methods, and the consequences which this has for my research process. Finally, I shall introduce the idea of people with mental health problems, such as Mental Health Under Capitalism or the London High-Functioning Autism Network, organising themselves into social movements, and compare these movements with those of LGBT minorities in campaigning for societies recognising psychological diversities.

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The Proletarianisation of Higher Education and Academic Labour

Capitalism and neoliberalism are increasingly undermining the role of academia and academics as well as higher education more generally. In the desperate need to increase production and create surplus value, the role of academics has been reduced to meeting targets under the name of performativity, competing for research funding and producing teaching material that, in times of great technological advancement, can easily be shared at low cost. Accordingly, academic labour is being de-valued, subsequently leaving the academic feeling alienated and, in a position, characterised by precarious employment and loss of autonomy.
By drawing extensively on the work of Richard Hall, my presentation discusses the proletarianisation of academic labour and its effects on higher education institutions. This paper seeks to explore the impact that the proletarianisation of higher education and academic labour has on academics as well as on student researchers, their understanding of themselves as part of the academic labour force and the value of studies that they as researchers produce.

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What is to be Done and How Can we Do it? The Many Roles of Marxist Activist Educators in and Against Capitalism
How can we best resist and replace capitalism? In this paper I discuss the relationship between Capitalism, Social Class, Education and Resistance from a Marxist perspective. And the Many Roles that Marxist Educators can play. Briefly, I discuss social class and how it is measured, and how the various classifications have ideological and political impacts- Weberian ‘gradational’ and Marxist ‘relational’ classifications. I relate these concepts to Marxist theory/ theorists of education, from Bukharin and Preobrazhensky through the 1970s’ and 1980s’ Reproduction Theorists to Marxist and Revolutionary Critical Educators. I differentiate between two types of Marxist analysis -Structuralist neo-Marxism and Culturalist neo-Marxism, and their political implications for Resistance and Political Organisation- for Reform or Revolution. Finally, I present Marxist Proposals for Education Policy, again, relating these, on the one hand to reformist, and on the other hand to transformative Marxist educational activism to challenge and replace capitalism.

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SEND (Special Educational Needs and Disability) Reform, Neoliberalism and Austerity
The recent Special Educational Needs and Disability Reforms under the Children and Families Act 2014 were described by Edward Timpson, the then Children and Families minister, as “the biggest, most ambitious and most aspirational reforms to SEND provision in more than 30 years”. The new focus on improved post-19 outcomes, and a whole chapter dedicated to Transition to Adulthood in the new SEND Code of Practice (2015) suggests that young people with SEND can indeed afford to be have higher expectations.
However, recent changes to school assessment, with the focus on examinations and rote learning, make it difficult to see how ‘aspirational’ these reforms can be. Coupled with this, the programme of Austerity has made severe cuts to local authorities and has targeted the most disabled in our communities (Duffy, 2014), undermining real change. The introduction of personal budgets and direct payments to buy services through a ‘Local Offer’ has introduced a market to SEND, which although on the face of it appears to give more choice and control to disabled children and young people, can simply mean a lack of accountability in care and support.

Neo-liberalism depends on an ‘us and them’ mentality and disabled people are now expected to have control of their finances and care packages or go to work, and if not, they are depicted as ‘skivers’ rather than ‘strivers’ (Runswick and Cole, 2014). The role of ableism in this process forces all people to live up to an unachievable ideal of the industrious, capable worker leading to what Goodley has termed ‘neo-liberal-ableism’ (Goodley, 2011).

Data is shared and discussed from conversations with 6 disabled young people with life limiting impairments, their families and schools in England about these new reforms, and with 6 disabled adults with life-limiting impairments who are living independently with support in Denmark and a Danish doctor. Both groups talk about their best hopes for the future and the ways they are supported to achieve these.

Using thematic analysis (Braun and Clarke, 2006), findings show that families in England appreciate the new person-centred approach, but that cuts to services have meant continued battle for resources and a lack of professional training and understanding. Danish participants talk about the importance of consistent high-level support provided by the state.

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No More Faith Schools
As a first-year student of education studies I am beginning to understand the different concepts in education with strong links to political, economic and social issues. I have always had a deep interest in humanity and argue that everyone should obtain equal rights regardless of class, age, or ethnicity. But, unfortunately, this does not prove to be the case as the British Conservative government announce that both academy and faith schools are to be expanded.

This can be problematic for pupils and the wider community because these types of schools have shown to segregate and discriminate against working class pupils. Semi-autonomous schools like academies and faith schools are eligible to select pupils based on, often inaccurate test results
and also religious belief as they can have a different admissions process to State institutions. Academics and socialists have argued that organising education around religious identity can give rise to racism and elitist ideologies in its students, therefore inflame racial and social segregation in generations that follow. I argue that in today’s epoch, we recognise our differences as equals - otherwise these differences can result in unthinkable events, like history has shown.

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Ethnographic Calibrations: Unravelling the Voices of Adolescents at the Edge of Schooling
The purpose of the research is to unravel the voices of a commonly marginalised and excluded group of students, in a commonly marginalised type of school in the Cypriot society, i.e. a Technical and Vocational School. The students who attend these schools are typically academically low achieving, economically disadvantaged and often labelled as ‘at-risk’.

The research focuses on the phenomena of low school attendance and truancy. The researcher-ethnographer-teacher is a physicist and has been working in the specific school for the last six years. During the first year of fieldwork, the researcher immersed herself as participant in students’ daily lives, giving importance to the dynamics of the broader context of interactions in and out of school. During the second year, as well as this final year of fieldwork, the researcher has converged to a class of ten of these students, without excluding contributions from the other participants.

Research methodology involves non-participant and participant observation, interviews, questionnaires and the study of artefacts. Observation sheets and a researcher’s diary are also used. A social anthropological approach is used to analyse the data (Miles, Huberman and Saldana, 2014).

Preliminary findings highlight the presence a set of reciprocity trends concerning how the students and the teachers define certain concepts, how they interact and how they resist. It is suggested that these trends could be seen as a means to better reflect on how labels such as ‘trouble’, and ‘at-risk’ are socially constructed and perpetuated within a dynamic field of social interactions.

An important dilemma the researcher has come up against concerned pilot studies. The temporary character of piloting as studied in literature review, did not seem to resonate well with
the researcher’s ethical standpoint that although convergence and selectivity are endemic to data collection, it would be wrong to eliminate the initial contributions of participants in the pilot study, especially since these participants, already marginalized in their earlier school years, seemed enthusiastic about further contributing to the research.

Privileging the point of view of the least advantaged students, through their critique and ongoing participation in a research ethically designed so as not to marginalise them, not only has the ability to empower them, but at the same time, as an objective, can raise critical awareness concerning the role of the educational system in the creation of truancy, and of ‘at-risk’ and silenced students.

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Global Citizenship Education Versus Official Knowledge in Poland?
In Poland Global Citizenship Education (GCE) was clearly the response to the EU policy. The so-called multi-stakeholder process led to the signing up of an agreement between key actors: Ministry of Foreign Affairs, Ministry of Education and Zagranica Group (an umbrella organization gathering over 50 Polish NGOs) thanks to which GCE became a part of formal education system. In that context GCE is a kind of a response to globalized, uncertain, multicultural and uneven contemporary world. In case of Polish homogeneous society (in terms of ethnicity, religion, race, etc.) GCE is a practical tool for teachers and students to meet this complex world (Jasikowska, Pająk-Ważna and Klarenbach, 2015).

Having said that, it seems to be a burning issue of what is going to happen with GCE in Polish schools under the leadership of the conservative right-wing party Low and Justice. In that context, the key question for us is: “(…) whose knowledge is to be selected as legitimate of official knowledge (…) who should be deeply involved in the entire process of such selection and organization of knowledge (…)” (Apple 2014, p. XVI). Can the state, represented by the ruling party, overshadowing other parties and establishing the only one view that is legitimized in the school context?

The ruling party has introduced changes into the curriculum and put the emphasis on the so-called Patriotic Education understood, to some extent, as contradictory to GCE. We claim that such opposition threatens opportunities brought into formal education by the GCE, such as sense
of global outlook, critical reflection and dialogue or assumption that all knowledge is partial and comes from a context (Andreotti, 2011).

As we see it, the teachers are the key actors in the entire complex process of establishing official knowledge with respect to the future of GCE in Poland. To be or not to be of GCE in Polish schools depends on teachers who negotiate their own worldviews, professionalism and either narrow or extend the room which gives them the curriculum.

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Rethinking Formal and Informal Knowledge in Education

The question of knowledge is central to education which is mainly belittled by the boundaries of subject areas, achievement in subjects and lack of reflection among teachers on issues of knowledge. The central questions of knowledge remain organization of knowledge and what a society considers ‘worth teaching?’ and finally in which context teacher delivers it to students.

Education in India has not been free from capitalist and market’s demands reflected as achievement and employability as overriding factors to gauge learning. The degradation of learning has been a consistent process. Gandhian philosophy on basic education endorsed the value of work-education as means of constructing knowledge; the policy remained an important counter to the British Education and was run on the money of community. Post-independence saw the goal of ‘development’ impinged on education hence resulted overlooking of ‘work education’. India’s workforce in service sector has not seen a steep rise in comparison to contribution to India’s GDP. The share of service sector in total GDP is 58 percent however the share in employment is only 26 percent. Rest of it related to agricultural and industrial sector which include unskilled workers. This implies marginalization of knowledge in which masses are engaged.

The paper examines the notions and reflections of professional teachers studying further in master’s program of education about ‘informal’ knowledge sector that they breathe, observe, and thrive on. As part of field work the students of master’s program chose the informal areas of ‘florist’, carpenter and gardener. The expectation was identification of these informal area of knowledge on framework of ‘know-how’; ability and propositional knowledge; the ability to find reference of subject knowledge.

The interactions focussed on knowledge (formal education versus informal knowledge), its parameters and ‘life or survival’ of these workers. The students though found the practice useful
and questioned division in society on the basis of knowledge, class and caste. Interestingly, few workers gave importance to their work and knowledge they possessed than a formal job and education.

The segregated notion of knowledge, which educationists needs to address since students in educational institutions come from different class or knowledge backgrounds and despite schooling get absorbed in these sectors due to lack of employment opportunities. The paper argues for need to address the knowledge experience both before and after schooling by educationists.

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**Identifying an Educational Response to the Prevent Policy in England: Student Perspectives on Learning about Terrorism, Extremism and Radicalisation**

School responses to the Prevent agenda have tended to focus primarily on ‘safeguarding’ approaches, which essentially perceive some young people as being ‘at risk’ and potentially as presenting a risk to others. In this paper I consider evidence from secondary school students who experienced a curriculum project on terrorism, extremism and radicalisation. I argue that a curriculum response which addresses the acquisition of knowledge can build students’ critical capacity for engagement with radicalisation through enhanced political literacy and media literacy. I further argue this represents a genuinely educational response to Prevent, as opposed to a more restrictive securitised approach. Politically literate citizens must be able to not only make individual judgements about how to respond to risk, but also have the ability to judge the nature of such risks in the first place and to understand how risk is constructed by others. This poses a significant political challenge to teachers, who find themselves placed under a legal duty to implement the counter-extremism policy, which children need them to critique.

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**People’s Interests Above All President: Xi’s Views of People’s Wellbeing**

Ever since the 18th NCCPC, President Xi has issued a series of important speech to reiterate penetrating and original ideas concerning people's wellbeing. Xi as usual puts people's interests as the first principle, insisting on placing people's fundamental interests as the starting point and the destination of CPC and governmental endeavour. To this end, he has adopted a series of
policies and measures to improve and guarantee the people's wellbeing, thus gradually forming and establishing his own concept of the people's wellbeing, mainly including the following. First, Xi proposes ‘‘Popular sentiments depend upon people's wellbeing and determine China’s destiny’’, so that people's wellbeing is lifted to unprecedented significance, and China's development and reform process is associated with China’s fate. As he puts it, “China has a long way to go. To solve development problems and improve people's wellbeing remains our top priority”. People’s wellbeing has become a matter of national reform and development issues, a matter of destiny of CPC. In case the ruling party is divorced from the people for a long time until to ignore people's interests, such a party will lose people’s support and its governing base. Whether the CPC can gain support from the people depends crucially on whether people’s wellbeing has been improved.

Secondly, in view of “what is the people’s wellbeing” in theory, Xi suggests the wellbeing refers to people enjoying affordable and tangible welfare, and he points out the essence and the ultimate goal of people’s wellbeing. The people's wellbeing is not general or abstract, but very realistic, concrete, visible and tangible. Xi points out that “Chinese people love life, looking forward to better education, more stable job, more satisfactory income, more reliable social security, higher medical and health services, more comfortable living conditions, more beautiful environment, dreaming of their children’s smooth growth, better employment and quality lives”. In fact, what people generally hope for is the continuous improvement and progress of such daily living conditions.

Thirdly, Xi proposes that “To ensure and improve people's wellbeing is a long-term effort, without destination, featured by continuous new starting points” : this is the important guideline to follow in improving the people’s wellbeing. Since China's reform and opening up, people’s wellbeing has greatly improved, but along with the social development and progress, people have higher demands of wellbeing, dreaming of happier and prettier lives. The more developed the economy and society is, the richer the connotation is of people's wellbeing and its extension. Therefore, ensuring and improving people's wellbeing is a dynamic process of gradual and long-term development.

Fourth, there are specific standards to measure how effective people’s wellbeing construction is, based on practice with people as the main body. Xi proposes that “the effectiveness of all our efforts ultimately depends on whether the Chinese people really enjoy tangible welfare and whether their lives have improved” —this is the standard to test all CPC’s and governmental performance.

Finally, the people’s wellbeing should be guaranteed, as Xi says, in line with the principle of “holding the bottom line, highlighting priorities, perfecting the system, and guiding the public opinion”. This is the focus of the people's wellbeing endeavour at present and in the future.
Based on the said principle, overall arrangement will be made of education, employment, income distribution, social security, medicine and health care, housing, food safety, production safety, etc., to make greatest effort to improve the people’s wellbeing. Xi’s view on people's wellbeing has the following prominent features: more attention to affinity to the people and to effectiveness; more focus on the long term interest; more systematic and more emphasis on the institutional guarantee.

Xi’s concept of people’s wellbeing is the important theoretical achievements of sinicization of Marxism. He combines theory with practice, to advance with the times to constantly enrich and develop the connotation, objectives and strategy of ‘‘the people’s wellbeing’’, to further deepen and expand the Marxist concept of people’s wellbeing, to enrich and develop the systematic theories of socialism with Chinese characteristics, thus embodying the essential requirements of socialism with Chinese characteristics, revealing the superiority of socialism, strengthening the socialist attractiveness and charisma, helping to enhance the Chinese characteristic socialism theory self-confidence, system self-confidence and the road confidence.

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**Empowering Disadvantaged Working Class Adults through Critical and Visual Methodologies**

Drawing on a critical ethnographic study of five working class adults from an English town with economic, social and education disadvantages, and personally living with multiple deprivations, this qualitative research, using participative methods, sets out to explore and develop a critical and sociological understanding of home backgrounds and schooling experiences during childhood and how this has been mirrored into adulthood. Drawing more deeply from the schooling experiences of a so-called ‘underclass’, this research offers insight into how the lower sections of the working classes do not benefit from their educational experiences and ‘are anchored to their class position’.

In addition to this study, a ‘transformative’ arts-based intervention, has been implemented and exposes the challenges, faced by my participants, that substantially inhibits their social upward mobility. My research questions were the following: 1) Do educational experiences in childhood, provided through schooling, hinder upward social mobility in adulthood amongst the lower sections of the working classes in England? and 2) Can a ‘transformative’ intervention, using the arts, provide a platform for engaging in critical thinking to promote social upward mobility and promote critical reflection and agency in the broader socio-political sphere?
So far, from my initial findings, it is clear the negative schooling experiences my participants have faced has resulted in them accepting the status quo; their position in life. Early findings, from the intervention, show positive steps being made by my participants in their upwardly mobility and also in wider society. This presentation will conclude with a short film that my participants and I have put together as part of the practical component of this research together with a brief discussion on the early findings.

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Beyond Proletarian Immiseration: Intellectual Properties, Credential Speculation, and the Dispossession of the Professional Middle Class (PMC)

This paper revisits Marx’s “immiseration thesis” that the worker’s real payment must grow worse in proportion to the accumulation of capital in explaining the “disappearance of the middle class” in core capitalist countries (e.g. G7). I identify three dynamic processes of importance: the generation of global capitalist inequality, the new knowledge economy (NKE), and the financialization of intellectual properties (patents, copyright and trademarks) and academic credentials (human capital).

Neoliberal explanations for this disappearance focus on either the failure of human capital formation (i.e. the development of an appropriate technological skill sets through public schooling) or inadequate investment in scientific innovation and technology transfer (e.g. R&D in IT, biotech, and pharmaceuticals); however, this “education versus technology” debate fails to account for the underlying class struggle over property (Piketty, 2014, p. 304). While Slaughter and Rhoads (2009) have correctly suggested that academic capitalism focuses on knowledge less as a public good than as a commodity to be capitalized on in profit-oriented activities, I argue that this logic has been surpassed by a new capitalist imperative of primitive accumulation that attacks the kinds of property that sustained the PMC in the 20th century. Furthermore, it has incentivized the dispossession of PMC properties in the public-domain, including the complex infrastructure of knowledge production and the preconditions for sustaining an educated society.

Fixated on dreams of private property and uniform territorial sovereignty, governments, investors, and education entrepreneurs intend to maximize shareholder value by financializing knowledge production and ambiguously eliminating “rent-seeking.” They have the profit-minded conviction that academic “property rights of occupancy” (both communal and individual) constitute a temporary impediment to colonization and that professional educators must be
driven from their public offices, beyond proletarian immiseration.

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*R.F. MacKenzie (1910-1987): The Last Word on Education*  
Mackenzie was a Scottish head teacher of two secondary schools and he got squeezed out of both. He was a deep visionary, a humanist, with much life experience and a passionate commitment to the lives of children, especially those from deprived backgrounds. He understood young people and saw the harm done by conventional Scottish schooling and what they really needed to thrive.  
A believer in AS Neill, he chose to work in the state system but the establishment could not tolerate him. He wrote eloquently about his ideas and experiences in several excellent books. Yet he is all but forgotten.  
His ideas are more relevant today than at any time and I plan to set up an R. F. Mackenzie Society. In this talk, I describe both his life and his ideas and what happened to him and his followers in Fife and Aberdeen. I reflect on what we can learn from his story and consider how - or whether - any of his ideas can be introduced into schools today.

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*Jenny von Westphalen-Marx: Still Invisible in History*  
In the letter of 24 August 1845 to her husband Karl about the position and the tasks of the women of her epoch, Jenny von Westphalen-Marx wrote that women, also, want to have fun, to do things and to feel the happiness of all mankind.  
And indeed, during her whole life, Jenny von Westphalen-Marx followed consistently those principles, as it is evident from the very few published historical biographies and/or testimonies concerning her life and works.  
In this paper, I give a historical account of the life of a woman that lived through and participated along with Karl Marx in all the revolutionary upheavals of the “long” 19th century that shaped the history of the movement of the working class and set the foundations for the revolutionary change of the rotten capitalist system. Through the use of the very few secondary sources
referring to her, I attempt to reconstitute her course of life from a liberal bourgeois woman to a revolutionary communist and a proto-feminist.

Jenny von Westphalen-Marx, a clever, passionate woman lived all her life as a working class militant and died as a “communist and a materialist” buried in Highgate cemetery in an “unconsecrated ground”, leaving behind a substantial amount of work on literary criticism.

She has remained invisible not only for the feminist movement, but also in the history of the working class movement because she had the misfortune to be the companion of an important man in history. This paper envisions to play a role in her reinstatement.

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Reflections of Montessori Education on Children: An Evaluation Based on Teachers Views and Children’s Drawings

Montessori education, in which the child participates in the learning process as an active individual while the educator is only a guide, is applied as an alternative model, allowing the child to realize himself/herself, to the country's education system in Turkey and the world. This education model, which includes a structured environment, individualized instruction and special materials in its ground, supports children's self-discipline, ability to take responsibility, creativity, and self-realization skills.

In this context, this research aims to show the effect of Montessori education which is an alternative education model, on children. We are planning to use the basic-interpretive design which is one of the qualitative research methods within the scope of the research. Multiple data collection methods will be used to prove the effects of Montessori education on children.

The working group of the study will consist of preschool teachers who get trained as a Montessori education trainer and drawings of children who have been actively trained in Montessori education for at least one year. At first, semi-structured interviews will be held with teachers trained as a Montessori education trainer and actively provide training in Montessori schools. An interview form will be prepared for interviews planned with the teachers and presented to the expert opinion. The form, which will be finalized after expert opinions, will be used as data collection tool in the interviews to be realized. The questions which are prepared in order to put out the general evaluations reached by the teachers during the training and reveal the
effects of Montessori education on the variables such as children's development, social relations and behaviors, are planned to be included in the content of the interview form.

The data for the children will be collected through their drawings. The general information form will be filled with data obtained from teachers; such as children's gender, age and how long time they have been taken Montessori education. Afterwards, the children will be asked to draw a picture by guiding with the questions ‘‘What comes to your mind when Montessori Education is called?’’ and ‘‘Could you draw a picture of Montessori Education you took in your school?’’. Children will not be restricted by the time limit while drawing. The researcher will take notes about the children's drawing process when they are drawing. We are going to talk with the child about the picture after he/she completes the drawing, take detailed information about the drawings and note the sentences composed by the child. The content of the drawing, the researcher's notes taken while drawing, and the child's description about the drawing will be evaluated together and then all of them will be interpreted with the drawing characteristics of the child's age group.

The findings obtained as a result of the interviews with the teachers and the findings obtained as multiple interpretations of the children's drawings will be considered together and discussed with the related literature.

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Cultural Education as a “Contested Term”: Institutional Strategies of Social Rooting in Poland

Cultural education within institutions and non-governmental organisations in Poland is currently under a siege. Institutional landscape in Poland since 1989 has experienced arduous changes, as financial, as curricular. The last mentioned drew its spirit from the newly founded academic programmes of socio-cultural animation of local communities. Although an ethos of animation became the main normative horizon for intellectual powerbase of structural changes in Poland, many institutions had strong difficulties with its absorption. Sociological, political and ideological factors shaped the polarization of the critical, well informed and progressive cultural institutions of the centre, and the institutional peripheries focused on the traditional forms of education – mostly artistic workshops for the talented youth. Normative ideal of new institutionalism and curatorial turn coming from the West has only strengthen this polarization and activated the discourse of westernization and normalisation of culture. In this context cultural, critical education can be understood as a tool and a warranty of a social rooting of institutions, as a model of social action, although not easily implemented in the Polish
in institutional field. It is absent within those spaces, in which the thesis of Polish „social void” comes to the terms. The problem of critical cultural education thus can be seen as political – as a “contested term” within the conservative turn in Poland.

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Can Marx Survive in the Age of Digital Capitalism?
This paper is a critical reading of the most important issues discussed in the book Marx in the Age of Digital Capitalism, edited by Christian Fuchs and Vincent Mosco. The book focuses, from a Marxian perspective, on a variety of issues that are in the centre of the debate concerning the future of labour and of human welfare in the “information society”.

The main issues discussed in this paper are: (i) The importance of Marx's theory in the field of Internet studies; (ii) Marx and the political economy of distributed media; (iii) Digital technologies and the changes that they have brought in the organization of labour; (iv) How the use of internet and specially of WEB 2.0 leads to capital accumulation, produces surplus value and free labour, where we can see clearly the role of modern means of communication in the flow of the capital.

In this paper, I demonstrate how the advocates of the “information revolution” and of the “digital age” have developed their theories through an antagonistic dialogue with Marxism. This development begins with the ‘end of ideology’ thesis that had to be abandoned in the face of the working class offensive of the late 1960's. The Coming of Post Industrial Society by Daniel Bell in 1973, argued that the increasingly systematized relationship between scientific discovery and technological application was making theoretical knowledge society’s central wealth-producing resource, leading to the erosion of the working class.

The advocates of the “information revolution” and of the “digital age” have rediscovered the post-industrial thesis as the transition to the ‘information society’ in which industry has been succeeded by information. As the information economy eliminates the factory so mass labour vanishes, and with it, Marx's historical revolutionary subject. The industrial proletariat disappears to be replaced by workers who own a critical, often irreplaceable, share of the means of production: knowledge. Thus, the foundation for Marx's theory of class conflict falls away - class as a collective identity based on adversarial relations of production is dissolved.
My line of Marxist thought, Scientific Socialism, connects Marx, Engels, Bukharin and Bernal with Ernest Mandel whose *Late Capitalism* deals with many of the phenomena identified by the post-industrialists and includes an explicit refutation of the ideology proclaiming a technical fix for the contradictions of capital.

In this paper, I argue that far from transcending the historic conflict between capital and its labouring subjects, the digital age constitutes the latest battleground in their encounter; that the new high technologies - computers and telecommunications, are shaped and deployed as instruments of a worldwide order of general commodification; and that, arising out of this process forces appear that could produce a different future based on the common sharing of the wealth produced in the society.

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*Platform Capitalism Colonizes Education*

Education is consumed with claims of the need for transformation and disruption to meet the needs for “21st Century education.” Digital technology is at the centre of the change demanded, but who will define the nature of the transformation?

The promise of democratization naively assumed in the early years of the development of the internet and the web cannot be expected in the incorporation of digital technology in education. The potential market for education technology is billions on a global basis. Audrey Watters tracks the hundreds of millions of dollars being invested in venture capital, chasing after the apps and the databases that techies hope will produce a great return—and maybe do something of value for education.

Most of these projects will have some limited use by teachers and students. But that isn’t where the real story is. Natasha Singer in the New York Times in May of 2017 called attention to the real game: “How Google took over the classroom.”

Google has certainly defined the terrain in education for what Nick Srnicek calls “Platform Capitalism.” However, other corporations are potential players in the competition for domination of education and the profits to be gained.

Srnicek’s book “shows how the foundations of the economy are rapidly being carved up among a small number of monopolistic platforms and how the platform introduces new tendencies within capitalism that pose significant challenges to any vision of a post-capitalist future.” When applied to education, institutions, both autocratic and democratic, that have traditionally defined
the content of education find themselves marginalized.

This analysis looks at how Microsoft and Amazon, along with Google and others, interact in education as platforms for carrying out aspects of education and some of the implications for public education.

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*Transformative Criticality and a Pedagogical Framework of Transcendence*

What does criticality entail? It is a tough question to answer because of the amount of work that has been done around the concept. What has also become interesting is the rampant use of the term by scholars across spectrum. Hence, you have critical International relations, critical education of different varieties, critical geography, critical feminism, critical sociology, critical social work and so on. Without rejecting these claims of ‘criticality’ one can easily say that they recognise the shortcomings within the given realm/framework of knowledge already caught within the disciplinary boundaries and seek to make a different claim to overcome those shortcomings. In a certain sense they are trying to build a framework that will redefine the discipline itself. However, making these credible claims, as many of them do, they do not break the barriers of the disciplinary. Hence, there is no argument to suggest that the disciplines must collapse rather than talking about some notion of interdisciplinarity and multidisciplinarity. Secondly, they do not recognise the *origins* of the shortcomings.

The paper argues that there is a need to revisit the idea of criticality and explore this idea as liberatory not only in sense of breaking the disciplinary barriers, but also transcending the world that creates such knowledges. This brings into question the nature of world which produces such knowledges and why does it do so. In other words, the ‘critical’ prefix and its popularity is, obviously and not necessarily, a non-threatening framework for the world characterised by commodity production and surplus accumulation. The bourgeois order is perfectly fine with such a framework insofar as it allows the venting of frustrations and creation of a framework that seeks placement within the logic of capital.

While trying to understand what is ‘critical’ it is important that one considers the framework within which the *criticality* is located. Is it located within the framework of capital or does it seek to get out of the framework where the surplus labourtime is appropriated in form of surplus. Being *critical* implies a search for alternatives to the existing thought in its *form* as well as *content*. Many would argue about the way in which this is done. The paper argues that there can be two ways in which this can be read – as an incremental process that bases itself in the project of transcendental systemic transformation or as an incremental event not leading to
overthrowing of the system which produces its predecessor or the opposition. A pedagogical framework can be transformative only if it challenges the fundamental basis that brings to existence the existing system and those, which do not locate the problematique in relation to the existing system, end up becoming a tool of status quo despite itself its radical rhetoric.

In such a situation, it is important to, therefore, develop a framework of pedagogical praxis, which will develop a notion of criticality that is transformative in terms of overturning the system of capitalist exploitation and accumulation. This would begin with the teacher realising his positionality as a worker whose role has transformed over history in accordance with the needs of the system. From the traditional Guruji (teacher) to the one whose labour is being bought and sold openly in the market is the time span that explains this historical trajectory. The explanation of concepts and ideas in the pedagogical exercise must be grounded in the location of the teacher-worker as well as that of the learner. This pedagogy, unlike the one created within the institutional framework of capitalism, will generate a critical knowledge that would understand the society, economy and politics with the aim of transcending it.

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**Revisioning Sustainability within Critical Literacy and Radical Children’s Literature**  
Sustainability is often exclusively framed around issues related to the environment. For example, the media promotes a sense of urgency in relation to the catastrophic and seemingly irreversible environmental crises facing the world today. The dominant response in education, at all levels, has been to adopt ‘a green approach,’ involving the recycling of materials and care for the environment. Children’s literature used by schools often reflects this singular, uncritical approach that accepts dealing with only the environmental issues will deliver a better, more sustainable world. Neglected are the broader, holistic, goals of sustainability involving systems thinking where all four domains (environmental, social/cultural, economic and political) are viewed as interdependent.

The Education for Sustainability (EfS) literature consistently affirms the need for a change in mindset, a paradigm shift, towards a radical, transformative education: one that challenges the current neo-liberal paradigm. Paradoxically, the growth of EfS has been paralleled by the ascendancy of neoliberal and neoconservative ideas that have exacerbated the problems that EfS
has sought to challenge. Schools are consequently besieged by policy discourses that promote a neoliberal paradigm. Since the growth of neo-liberal policies in the 1980s, education systems have moved away from broad, progressive ideals towards a narrower focus on competitive economic goals: the antithesis of EfS.

Critical literacy provides a paradigm within which to situate forward thinking about EfS. By challenging the simplistic, but ultimately inadequate, dominant environmentally focussed solutions and examining the structural causes of unsustainability via literature, even young students can become politically enfranchised. This paper will draw on two examples of radical children’s literature (Capital by Afonso Cruz and The Island by Armin Greder) as a means of revisioning EfS: as a pedagogy designed to change mindsets, values and consequently challenge ‘unsustainable’ practices that have led us into our present economic, social, political and environmental predicament.

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Caste and Merit as Cultural Capital: Implication of Bourdieu for Affirmative Action in India

This paper extends Bourdieu’s theory of capital to explore the relation between caste and merit and cultural capital; and further justify the need for affirmative action for the excluded communities in Kerala, India. Merit is one of the most debated concepts in education and it occupies a central role in the affirmative action debates across the world. In India, concerns of merit also appear in the caste-reservation policies or quota system. The opponents believe that affirmative action is a means to generate opportunities for the ‘undeserved’ as it compromises merit.

In response to this discourse, this article considers merit as historically and culturally contingent privilege. Bourdieu (1985, p. 48) argues that ‘educational talent or merit is itself a product of investment of time and cultural capital rather than a natural aptitude’. Performance of lower class students and their potential to achieve capabilities varies regarding the amount of cultural capital they inherit. For Bourdieu, circulation between cultural and symbolic and social capital enable the dominant class to achieve capabilities and legitimate them as inborn privileges (Bourdieu, 1977; 1986; Bourdieu and Passeron, 1990). He further states that the lower-class students lack all forms of capital unlike the upper-class students. He predominantly focuses on the class identity of students but rarely discusses cultural capital in relation to the ascribed identities including caste and racial identities.
Many scholars (Kisida et al, 2014; Keskiner, 2015; Jæger and Breen, 2016) discuss the role of cultural capital and parental training in differential talents of students belonging to different social class, underprivileged communities or immigrants. However, these scholars focus more on the relation between merit and cultural capital mainly at the institutionalized state. Cultural capital also can be transmitted to its objectified and embodied states outside of schools. Merit is not simply academic achievements.

So, this paper extends Bourdieu to justify the relevance of affirmative action while exploring the following questions: How does caste become a resource for generating and mobilizing social, cultural, and symbolic capital? How do the upper castes inherit cultural capital through symbolic capital and vice-versa in relation to merit? To what extent do lower castes inherit merit and cultural capital at the embodied state in relation to traditional occupation? To what extent does caste system restrict the lower castes from accessing forms of cultural capital and exchanging them into symbolic or social capital outside of school?

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Breaking the Idea of Student as Cultural Capital: Critical Pedagogy in Independent Schools as a Means of Battling Educational Determinism

The majority of student bodies in U.S. independent schools come from the elite, wealthier members of society, and the goals of institutions called ‘independent schools’ are largely combinations of elite college admissions success and fostering social connections with other cultural elites. Primitively, the goals of critical pedagogy in the classroom—using critical pedagogical practices to encourage the transforming of oppressive relations of power in a variety of domains—seem inimical to the objectives of most independent schools. Yet, critical educators working at independent schools are as equally mandated as their public school counterparts to embrace and adapt critical pedagogical methodology in our classrooms, requiring the students belonging to the power group to debate and engage with all students in the classroom. This process limits the power of schools to see students as cultural capital, but rather creates a non-stratified community, so that “social mobility” becomes unnecessary, thus resisting the idea of the role of private school education as a means of becoming more social and economically mobile. Critical pedagogy in independent schools allows for a unique type of praxis that removes all students from the cycle of having to exist as cultural capital.
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Everyday Bordering in UK Universities
Globally only 1% of refugees reach higher education (UNHCR, 2016). In the UK, initiatives such as Universities of Sanctuary and the Article 26 Network assist universities in introducing scholarships and support structures that can help reach potential students whose forced migration background makes it difficult for them to access and stay in education. These efforts and networks are constantly challenged by what Yuval-Davis et al., (2017) call state politics of ‘everyday bordering’. Everyday bordering refers to how the British state, with the introduction of new Immigration Acts, shifted the responsibility of border control from the border agencies guarding the external state borders, to public and private actors, such as doctors, landlords, schools and universities.

In this climate, a university can simultaneously act as a humanitarian institution, a neoliberal space aiming to maximise profits through student fees and as a border guard acting on behalf of the state to monitor and control those without full citizenship rights. This paper discusses the barriers faced by students who are trying to navigate these bordering regimes, the lack of citizenship rights they experience as forced migrants and their ambitions to succeed in higher education. It also looks at the role of universities in upholding and breaking down and challenging some of these barriers and bordering regimes. The larger question the paper wishes to pose is what the role of universities should be in the new European politics of inclusions and exclusions.

The author coordinates an Erasmus+ funded programme, in partnership with universities in Austria and Hungary, which aims to introduce refugees and asylum seekers into Higher Education and reflects here on the experiences of negotiating access for and with refugee and asylum seeker students into educational institutions.

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Welcome to ICCE 2018 and UEL
Reinstating Early Childhood Charters in Aotearoa New Zealand

In the late 1980s, education administration in Aotearoa New Zealand underwent massive change. For early childhood education and care [ECEC] services, it was mostly a positive change. Funding increased and some historical inequities between different types of ECEC services were removed. One aspect of the reforms was the introduction of a charter for ECEC services, which was to be negotiated between the Ministry of Education, the service, and the parent community. However, an incoming neoconservative government in 1990 removed negotiated charters and replaced them with a standardised list of ‘Desirable Objectives and Practices’. An opportunity for democratic participation had been lost.

This presentation will examine the possibility of re-introducing negotiated charters in ECEC in Aotearoa NZ, based on the presenter’s recent PhD research. ECEC services in Aotearoa NZ are subsidised by the state and operated by a wide range of community organisations and private operators that range from small local businesses to multi-national corporations. The proposal to re-introduce charters would require every ECEC service to undergo negotiations with its parent community, within the guidelines set by regulations. The Ministry of Education would need to resource and support the process of democratic negotiation. There is potential with this system that there would be a flow-on effect of upskilling a range of parents in the community to enable greater democratic participation in civil society. With a recent change in government in Aotearoa NZ, the re-introduction of ECEC charters is worth considering.

Selective Schools and HE Widening Participation: Does One Create the Other?

As schools across England have resorted to crowdfunding for toilet rolls and glue sticks (Ferry, 2017; Busby, 2017; The Telegraph, 2017) Theresa May’s government has announced a £50million expansion fund to allow grammar and other selective schools to expand and increase (BBC News, 2018). There is substantial evidence to claim that instead of providing “children of all backgrounds …a world class education” selective schools predominantly educate pupils from families on the middle and higher end of the socio-economic scale. (Gallagher and Smith, 2001; Jesson, 2008; Harris and Rose, 2013; Burgess, Crawford and Macmillan, 2017; Department for Education, 2018).
Selective schooling maintains and increases this divide as students’ progress through the education system. Rates of participation in higher education have seen a consistent gap varying between 17 and 19 percentage points, of those designated FSM as compared to those without from the 2005-6 entry to 2014-5 entry into higher education (Department for Education, 2017). Widening Participation practices and policies within Higher Education are purportedly designed to work to “remove the barriers to higher education, including financial barriers, that students from lower income and other under-represented backgrounds face” (Office for Fair Access, no date). Selective schools, and those that are independent openly guide and prepare their students for their inevitable higher education future. This has led to progression rates of around 62-65%, whilst state schools can only manage 23-25% (Department for Education, 2017). The continuation of selective schooling has meant that a large proportion of young people are seeing university as not for them.

This paper will draw on social reproduction theory to critique the idea of social mobility and meritocracy in a capitalist society to present the argument that widening participation is required as a consequence of selective schooling.

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Xpres-Arte Project: A Socio-Educational Experience for the Empowerment of Young People in Conflict with the Law through the Performing Arts
In our changing and complex society, education is a fundamental strategy to reduce social vulnerability, transform inequalities and contribute to the peaceful empowerment of groups at risk of social exclusion.

In this communication we try to explore the possibilities of the performing arts from a community education experience (the Xpres-Arte project) developed with a group of young people in conflict with law who comply with judicial measures in an open environment in the city of Santiago de Compostela (Spain). In this context, rap music, dance and audiovisual language functioned as empowerment devices and open spaces for free expression and self-affirmation. Through the promotion of creative processes and using participatory methodologies it was achieved a space of positive visibility of the group and a reinforcement of positive behaviors that, in short, constitute essential protection factors against those maladaptive tendencies that usually originate the judicialization.

It is noteworthy that Xpres-Arte workshop was not conceived as a social reintegration strategy. Despite the fact that the project was developed in an institution for compliance with judicial
measures, at no time did there exist a relationship of subordination of the project with respect to
the institution's objectives. This means deviating from those work approaches that operate under
the so-called “re” discourses: re-socialization, re-adaptation, re-education, re-integration, among
others; which reduce the socio-educational intervention to a relationship of cause and effect and
of reproduction of structures and social hierarchies. This perspective also entails a
pathologization of the individual that must be “cured” through a reintegration treatment, where
the socio-educational intervention is located and tests its strengths.

Paraphrasing Scarfó (2008), in Xpres-arte, if any “re” fit, it was the reduction of social,
psychological and cultural vulnerability. We are, therefore, in a different perspective, where the
young people in conflict with law is conceived inside a critical social framework, considering
concepts brought from critical criminology (with the concept of criminal selectivity) and
sociology.

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Bottom-Up Critical Education and Activism Against Neoliberalism: Lactivism
and Matriactivism as Libertarian Social Praxis
The Zapatista revolution had as one of its basic proclamations, in the Mexico of the 90s, the idea
of “changing the world without taking power”. Government power, it was understood. The
phrase and the idea made such a fortune that they even gave name to a book that has been a
reference in social sciences: Change the World without Taking Power, by John Holloway,
precisely a student of Zapatismo and how we have to change structures of action and thought that
give rise to a more fair world, but not necessarily doing what we traditionally understand by
“politics” (political parties, representative government, and so on).

Within the daily and unstoppable activity that breastfeeding and parenting support groups
develop (lactivism and matriactivism), we have vivid and eloquent examples of how to change
the world without taking power, how to do politics from below (bottom-up), how to
revolutionize from the cradle (from the arms!), in its most literal sense. Because if we start, from
the base, to raise and mother/nurse creatures, future people and future citizenship, respected and
emotionally stable, we will be laying the first foundations for peaceful, diverse and respectful
societies.

Such groups and the people who give them life are also a notable example of another fashionable
phrase in the world of alter-globalization social: “think globally, act locally”. These groups,
with a marked horizontal and non-adult-centered character, change the world without taking
power, in a libertarian manner, although we actually empower ourselves in other ways; we think globally acting locally, every day, with our creatures.

We are also recognizing that people from their origins (pregnancy, childbirth, early childhood), despite not having a ‘‘public voice’’, and therefore not being political subjects and unable to defend themselves, are subjects of law, specifically human rights. Such human rights materialize, in the case of babies and people in their early years, the right to protection, the unconditional respect of their caregivers, constant comfort, not to be abandoned in dark rooms (not even at night), not to be fed with substitutes whenever it can be avoided, not to be trained with behavioral techniques to upset their physiological sleep patterns to the greater convenience of the adults in their care, not to suffer sensory and affective deprivation, not to be raised in the submission.

If we teach submission and resentment to our own human creatures from their arrival in our arms, let us not expect egalitarian, fair, combative societies; kindly, in a word. We fight for democracy and socio-political goodness ‘‘from the belly’’, from the tit/breast, from the arms, from the house, from the street.

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Alternative Education for a Segregated Society? An Ethnographic Approach to Educational Change in Catalonia
This paper deals with an ethnographic approach to ‘educación libre/libertaria’ in contemporary Spain. School institution as we currently know it, didn’t always exist. Throughout history, there always have existed projects with a different perspective on the meaning of education than the official ones.

Nowadays there is a growing number of collectivities, institutions and individuals who question the meaning of freedom in the traditional institutional context and propose a radical transformation of schooling. More and more families reject official schooling and look for alternatives. These families have two options: home schooling or education at a free school, a fact that indeed has led to the expansion of the movement and the increase of free schools in the country during the last decades. These ‘libertarian spaces’ are most times either private or run by cooperatives and collectives in the case of Catalonia.

Based on my PhD research, I will present my first experiences from a six-month ethnographic fieldwork conducted in Barcelona. Comparing the pedagogical ideals to real practices in their
institutional diversity, my aim is to think on the following key questions: What kind of families choose the various types of libertarian education? Which are the dispositions leading them to choose it instead of formal schooling? Based on Bourdieu’s notion of cultural capital, which are the limitations derived on the practices themselves and which are the wider social implications?

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Returning to Reality: Critical Ontology for Anti-Capitalist Research and Activism in Post-Socialist Semi-Periphery

In post-socialist Hungary, anti-conservative discourses often consider liberal and leftist approaches similar and on the same side. According to this perspective, Hungary should follow the pathway of European liberal “progressiveness” represented by Western countries. Conservatism, illiberal democracy are dimensions related to the backwardness and underdevelopment of the Hungarian society. There is a serious lack of reflection among “leftist” intelligentsia about the auto-colonizing nature of this interpretation. This discourse reinforces and serves the hierarchical differences between core and semi-periphery. It often strengthens elitist attitudes, too, by blaming “simple people” for the seemingly invincible and continuous power of Fidesz.

Moreover, in the climate of “illiberal” democracy, political discourse is highly emotional, and seeking for solutions and answers. These latter are in relation to liberal values in the mainstream “leftist” interpretation. In the context of a nation-centred, regulative, normative and repressive conservative political discourse of the government, liberal, postmodernist, affective, identity-centred and often individualistic views have become the antithesis of conservatism. A false dichotomy is constructed between illiberal and liberal conceptions of democracy and society. Recently, leftist ideas were “stolen” by the softening far right party, and a certain anti-Fidesz coalition was formed with an alliance of far right and left-liberal groups.

Education is also affected by conservative policies of national identity focussed curricula, strong regulations and a highly selective school system, etc. Here, again, the antithesis is represented by a mainly liberal, "child-centred" utopian pedagogy. Contrary to these mainstream tendencies, according to my analysis, the “solution” is very different. First of all, there is no simple solution, and instead of the actual, simplistic dichotomies, intellectuals (not with an elitist attitude) should return to the deep and serious analysis of reality. The last elections showed how much "leftist" intelligentsia, parties and media have got away and detached from reality. Returning to reality is an essential basis for politics, activism, research and education.
Reality, however, is not interpreted with “naïve” realism. Combination of historical materialism, Bhaskar's critical ontology and world-system theory might offer a solid basis for a critical ontology that helps understand reality in a complex way. It avoids postmodern relativism, reactionary and simplistic interpretations, false dichotomies and emotively driven reactions. In my presentation, I will outline some elements of this ontological analysis on the above-mentioned phenomena particularly in relation to gender issues, LGBT+ movements and education. I will show that the so called “illiberal” democracy is only part of a much larger reality on a global scale. I will also argue that this approach constitutes an appropriate answer to the rise of “personal” as a reaction to authoritarian regimes since systemic, social and critical interpretation of the subject is also personally liberating. Finally, I will present how a critical ontology of this kind should be inherent part of research and education in order to change reality in the semi-periphery and globally.

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The Last Decade of Education in Turkey through the Lens of Critical Pedagogy Journal

The Journal of Critical Pedagogy, as the first periodical journal on critical pedagogy in Turkey, has started its journey in January 2009. As an exceptional counter-hegemonic educational journal published in Turkey, it occupies an important space in addressing Turkey’s educational problems and issues and discussing basic concepts of critical pedagogy. The journal problematizes Turkey’s neoliberal and neoconservative ideological landscape in terms of the educational puzzles they pose as well as directing attention to similar processes around the world.

The requirement of a study that problematizes the concepts neo-liberalism, social stratification, and neo-conservatism within the scope of the education in order to provide a room for the critical eyes to challenge the socio-economic practices under the impact of the market has emerged and led the researchers to conduct this study.

Thus, the goal of this study is to reconsider the education agenda of Turkey in the past ten years from the lens of the Critical Pedagogy Journal, revealing which issues drew more attention in the last ten years in Turkey. Throughout the study, document analysis is used as the method in order to categorize the specific themes. To this end, the topics included in the journal were thematically categorized and their frequency was determined.
Analysis of findings revealed both the issues that were given priority as well as those that were not given enough coverage under the constant attack for market-oriented non-secularization of the education system in Turkey.

This paper discusses the possible underlying reasons behind the emphasis and neglect of issues covered in the journal. Preliminary analysis of findings shows basic political-ideological concepts of critical pedagogy such as neo-liberalism, neo-conservatism and social stratification were emphasized in the Critical Pedagogy Journal. Issues related to critical educational models, individuals with disabilities, gender and education, mother tongue education, work conditions of teachers and education staff and the effect of immigration and urbanization on education were not given enough coverage.

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**An Assessment of Inclusive Growth Mechanisms through Access to Education in Nigeria**

Nigeria with spectacular economic growth still faces considerable challenges in revamping economic growth performance, through education. Recent developments in economics have indicated that attainment of GDP growth has failed to capture other well-beings of the population, such as human capital, unfolding in high level of illiteracy, poverty and unemployment.

This has assumed renewed significance that may suggest the fact that policymakers misconceive the concept of growth and attempt to bridge the gap between economic growth and human capital trade-off from diverse angles, impacting policies on economic growth. Lately, the burgeoning literature of development economies reflect on the ability of inclusive growth through access to education as an effective tool. Development scholars have joined in this debate, only to test their hypothesis and increase their academic explorations without any common consensus. Along this view, this work compliments evolving literature and tends to properly identify the critical and right mix for growth with significant mechanism to impact on the economy. Thus, inclusive growth becomes imperative, a growth that propels poverty and unemployment reduction and inclusive of all sectors of economy.
This can be delivered through the mechanism of human capital development in the form of increasing and equity distribution of access to quality educational services. The central thesis underpinning this growing rationale is that economic growth is expected to ensure basic economic amenities in the form of amongst other things; education for all. As a result, education is seen as the “opium of the poor”, which has the ability to lift them out of poverty and unemployment.

This paper adopts the method of social mobility function latterly proposed by Anand et al, 2013 which aims at increasing and equity distribution of access to economic opportunity, like education. Even though still questioned, but in varying international literature, it is a prevailing measure of inclusiveness of growth, as it extends the social opportunity function developed by (Ali and Son, 2007) and compliments endogenous growth theory.

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Biology Classroom Interaction: A Case Study of Secondary Schools in Ojo Areas of Lagos State, Nigeria

This presentation is about Biology learning environment and pedagogical activities in the Ojo areas of Lagos State Nigeria. The subject Biology is classified amongst science, technology and mathematics subjects (STM) such as chemistry and physics in Nigeria. The classification aims to promote science to enable the Nigerian students embrace the culture and to acquire the knowledge to move the country forward. Educational policies and reforms were enacted in the favour of science subjects, but these policies were not well implemented. Examination bodies and researchers in Nigeria have reported poor grades in (STM) subjects most especially in Biology. This paper presents the study research purpose, the research design/ data collection approaches, preliminary findings and conclusion(s) drawn from the data collected.

This research focuses on teachers’ interaction with students in secondary school Biology classes. My reasons for undertaking this study are to improve the secondary school Biology learning environment(s) and pedagogical activities. This study adopts an exploratory case study research design and interpretivist paradigm. The chosen research design aims to prevent a mismatch where findings will not address initial research questions. Individual interviews, card sorting, diary reflections, photographs and observations were data collection methods.

This study is at the early stage of data analysis. Preliminary findings revealed obsolete facilities in the Biology learning environments, overcrowded classrooms, uncondusive learning environments and shortage of teachers/facilities. Drawing from the data collected, improvements
are needed in the Biology learning environments in the Ojo areas of Lagos State Nigeria to enable quality teaching and learning take place.

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BOOK LAUNCH: Considering Class: Theory, Culture and Media in the 21st Century

Considering Class: Theory, Culture and Media in the 21st Century offers international and interdisciplinary perspectives on the importance of class analysis in the 21st century. Political economists, sociologists, educationalists, ethnographers, cultural and media analysts combine to provide a multi-dimensional account of current class dynamics. The crisis consists precisely in the gap between the objective reality and efficacy of class forces shaping international politics and the relative paucity of class-consciousness at a popular level and appreciation of class as an explanatory optic at a theoretical level. This book shows why the process of reconstructing class consciousness must also take place on the ground of cultural and subjective formation where everyday values, habits and media practices are in play.

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Technical Vocational Education and Training (TVET) Programmes in Nigeria: Journey thus Far and the Way Forward

Technical Vocational Education and Training (TVET) programmes in Nigeria is yet to be understood by the members of the society and this account for their negative attitude of relegating it to the background despite its potentials and undeniable evidence of its’ products and services. The programmes are in different categories and levels but are characterized by the practical component which cut across all the different levels. Historical research method was adopted for the study using primary and secondary data. The study reveals that TVET
programmes has been in vogue from the pre-colonial era till date. It was the main training programme available before the advent of colonialism and introduction of western education in Nigeria. TVET programmes in Nigeria is not meeting the needs of the society and the paper advanced what should be done to bridge the need gap as the way forward.

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‘Just Another One in One’ an Auto/Biographical Reflection of My Experiences of Being a Member of the 1% Black UK Academics and Working in a Marketized Education System

‘Just another one in one’ focuses on my career journey and experience as a Black female academic, the positives associated with it, for example the provision of academic/emotional and ‘culturally specific’ guidance, which yielded positive outcomes for students. There is also recognition of the emotional labour that my work entails, and the difficulties associated with this, given greater emphasis on student experience/student as consumer and the marketization of higher education. As a Black female academic, there are also pressures associated with proving our professionality and challenging low expectations of our abilities which also involves emotional labour and impression management.

With reference to Letherby (2014) and Mills (1959), I discuss the value of autobiography as an approach to exploring these issues, since it enables reflections on the relationships between structural issues (i.e. racism/sexism; the education system; British society) and personal experience/action as a result (i.e. the decision to help educate the next generations) and allows for the voices of marginalised groups (including Black women) to be heard.

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A Reflection on Mobbing and Bullying  
During the student’s years of study all students have had contact with peer violence. In the workplace there is a type of behaviour similar to bullying, the mobbing (workplace bullying). It is necessary that medical students reflect on the harassment since it has serious physical and psychological consequences on the victim. The future doctor will have patients who are living this situation and will also be able to live this situation in their places of work. In health
Institutions there is a high incidence of harassment. The objective of this work has been to make an individual and group reflection on the harassment and with students, professors and people from administration and services of the faculty of medicine and nursing.

In this research we have observed what experiences, visions and information they have around to bullying and mobbing. Students, professors and the administration and staff services of the university participated in a film-forum session. After watching a film about harassment in the hospital environment, the participants answered some questions about the harassment and debated the questions in groups.

The majority of the participants recognized that they knew of a case of harassment in the area of school, university or work. The most frequently mentioned harassment behaviours were insults, separating the person, contempt, physical violence, and passivity in the face of harassment. The need for an emotional education is mentioned to reduce the behaviour of bullying.

The results show that the people who participated in this forum have enough knowledge about harassment; although they value that there must be more emotional education in the classrooms.

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Development of Organisational Behavioural Forms at Universities in the Past
This study, from the beginning until today, aims to examine the experience of university corporate behavior change. In this context, institutional behaviours related to the development of the university as a concept and institution, from the structural and functional point of view as much as the day-to-day, and the transformation process and management models, are analysed with an analytical approach.

Research is descriptive design. In the study, institutional behavior that is experienced in relation to Turkey until today, the establishment of the university management model, and effects of the university in which they function are discussed, along with literature and research findings.

The university is a cognitive-rational institution in which scientific knowledge is produced and transmitted, the use of technology and technology is taught. However, at the same time as the students and the lecturers, it is a social institution and organization. The University is also different from organizations where bureaucratic / financial criteria prevail as an organization. The university is an institution with a strong sense of social (egalitarian) and egalitarian social relations.
The university is an environment where scientific superiority, academic ability and management skill are hard pressed. The mission of universities is to educate people who have a broad perspective on the world and who know how to win and protect their freedom. The purpose of the university is to prepare individuals who have the ability and ability to gather scientific thinking by having high level teaching and research. The university is a structure aimed at raising individuals with the right to think, to ask questions, to discuss, to demonstrate their supremacy in mind, and to have a sense of responsibility that contributes to the gathering.

The university is an institution that is not appointed by political power, whose bodies are dependent on autonomous, democratic participation and election principles that scientists can freely fulfil their duties, criticize, criticize, not fear, can easily explain and implement their thoughts. The university legislation should protect the university from external influences of all kinds, from the tendency of political powers, from slowing and conservative tendencies.

The university is not a profit-making organization established for profit. The collective contribution is a long-term institution that cannot always afford the return of its investments. The university is not a public institution connected to working hours. Scientific work cannot be limited by time, nor is the money produced by the scientist and money to be paid at the hourly rate. The views and practices regarding the concept of university, its mission and its function vary within the historical process. This difference is also seen in institutional structures and management models.

In the program called ‘‘Institutional Management in Higher Education’’ which was held in OECD in 1969, four types of institutional behavior regarding university management models were determined. These are: Collegial Behavioural Pattern, Political Behavioural Pattern, Organized Anarchy Modelled and Bureaucratic Behavior Model.

In the study, change and transformation process of Turkey's universities, is analysed in the context of this model. As the research is still going on, findings and conclusions will be included in the declaration text and presented at the congress.
The ‘Professionalisation’ of Humanities under Neoliberal Capitalism and the Possible Resistance: Towards a Radical Pedagogical Praxis in the Foreign Language Education

While Foreign Language Education (FLE) is relatively a new field in the Indian higher education, it has been quite popular among the students as it ‘offered’ them a new possibility in an ever-crunching/shrinking job market. This FLE was always there to serve the private capital as it was seen more as a skill than as a critical discipline of liberal arts. However, those who designed and taught this course in initial years possessed certain vision and they borrowed heavily from philology courses running in European universities to allow certain criticality within these disciplines.

Over the years, expansion of various critiques in Humanities, ranging from feminism, postmodernism, post-colonial Studies etc., informed and shaped these disciplines and their dissemination in Indian universities. However, 1991 in India brought a complete disruption to not just the political-economic situation of the country as market was liberalized, but it changed the cultural-ethical-social composition of the society. New ethical/moral codes were established that drove markets into every aspect of our existence. FLE obviously could not have remained untarnished to such changes gripping the society at large and so we witnessed changes in its content in last two decades. Ranging from unassuming surreptitious academic exercises of ‘course updation’ to ‘changes’ in syllabi in tandem with contemporaneous time to more radical systemic overhauls such replacing annual systems of evaluation to semester modes and then introduction of calamitous Four Year Undergraduate Program to Choice Based Credit Systems – all changes oriented towards skill building capacities of language, largely undermining the critical possibilities that these language and their literature could have over the students.

Thus, FL students are promoted to become mid-level white collared workers that would unquestioningly serve the capital. It is relevant to mention that the job market that they join has largely remained unionized. This seems more a continuation of their existence in a bubble as students, aloof from students of other disciplines owing to the new image of this discipline as a ‘professional’ course. This new imagination of the institution of FLE raises certain pertinent questions about what is the shape/content of this discipline, what shapes it, who shapes them and how are they operationalized?

Obviously, the content is determined by the institutional structure that remains embedded in the capitalist relations and it is designed and operated by the teacher-workers with little or no realization of their status as such. The realization of being workers selling their own labour
power to prepare the commodity of labour power for the private capital has the possibility to imagine a subversive role in the pedagogical sphere within the institution. Once, this realization happens, the questions such as the role of FL teachers in an ever-shrinking space of dialogue and mobilization become important. Also, the possibility of using the limited space of classroom to engage with students to somehow provoke ideas and question that are linked to their existence as human beings, as possible waged labour being designed to serve capital can be explored.

This paper will attempt to engage with these aspects of teaching praxis along with chalking out a very brief trajectory of FLE in context of two particular institutions – Delhi University and Jawaharlal Nehru University.

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BOOK LAUNCH: Gramsci: A Pedagogy to Change the World
‘‘We are forced at regular intervals to consider how Gramsci might still be useful, in particular national territories, in an international context. How can we carry on with pessimism of the intelligence, but find some basis for optimism of the will?’’ (Anne Showstack-Sassoon)
This volume provides evidence for the argument of a central place of pedagogy in the interpretation of Gramsci’s political theory. Gramsci’s view that ‘every relationship of hegemony is necessarily a pedagogical relationship’ makes it imperative to dismiss narrow and formal interpretations of his educational theories as applying to schooling only. This book argues that what is required rather is an inquiry into the Italian thinker’s broad conceptualisation of pedagogy, which he thought of as a quintessential political activity, central to understanding and transforming society.

The essays in this book critically revisit the many passages of the Prison Notebooks and pre-prison writings where Gramsci addresses the nexus between politics and pedagogy. Some essays apply those concepts to specific contexts. The book for the first time brings to the attention of an English-speaking audience voices from the current historiography in Italy and Latin America.
Part of a text document exploring discourses of work, welfare, policy, and practice.
entering a growing ‘reserve army of labour’, shouldering risks and internalising blame for their labour maker ‘failures’, as pervasive discourses continue to obfuscate structural factors: low pay, poverty, and power relations, and as employers are assumed to meet the needs of the individual, rather extract surplus value (Weeks, 2011).

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Human Embodiment as a Limit to Capital in Digital Manufacturing
The Fourth Industrial Revolution is described as an era of digital manufacturing where data drives production and technological innovations in Artificial Intelligence (AI), robotics and human enhancement lead to a renaissance in manufacturing industry. In the United Kingdom, the Industrial Strategy makes the case for apprenticeships and technological skills combined with digital technologies. In terms of the laws of motion of Capital there is little new about digital manufacturing other than it represents a movement back towards the production of manufactured commodities as a source of surplus value and thereby profit.

Digital manufacturing, as an investment in fixed capital is used by capitalists in various ways as a source of relative surplus value. This can be evidenced in terms of increased intensification and monitoring of production through the use of fatigue and cost functions, speeding up production and circulation times through the application of algorithms and the monitoring and control of digital, rather than analog, time and motion in the factory. The transfer of digital data acts as the ‘datum’ that increases the rapidity of global production across factories, countries and eventually globally.

In increasing worker exploitation, digital manufacturing techniques use methods of augmentation, surveillance and temporal manipulation. Workers increasingly become the organs of machinery algorithmically and literally. Embodiment and pedagogy (the art and science of teaching and learning) act as anachronistic limits to the production of value. Digital manufacturing, and supporting philosophies reject humanist and enlightenment notions of embodiment and pedagogy in favour of anti-humanist and anti-enlightenment conceptions, not as a teleological movement, but as concrete limits to its potential to produce increased surplus value. This tendency can be seen in all systems of manufacturing but has reached its apogee in the current industrial form in which human embodiment itself is conceived of as a limit to capital’s relentless expansion and exploitation of labour power.

The paper focuses on Urdu, a community language which is spoken by 0.5% of the Scottish population, and taught in 4 schools in Glasgow, which has a high Pakistani/Kashmiri student cohort. The Scottish Government’s (2015) Pupil Census indicates that English remains the prominent first language (L1) spoken by school-aged children, L1 speakers of Polish, Urdu and Scots also represent a significant proportion of the student cohort across Scotland, particularly in Glasgow, Edinburgh, Dundee and Aberdeen.

Although there are opportunities for some of these languages to be studied and assessed formally, there is no such provision made to study Polish in schools, and resources are not being invested by local authorities to maintain and promote Urdu in schools. Initially, community languages such as Urdu were acknowledged as a valuable resource (Learning in 2+ Languages; McPake, 2006), and recommended by the 1 +2 Language Approach policy working group. The Race Equality Action Plan (2017-2021) also discusses the need to raise awareness of the value of local authorities and Education Scotland engaging with minority ethnic communities and promoting minority ethnic languages to 1 + 2 leads in local authorities.

A closer look at both the policy, its implementation, and the local government’s refusal to discuss with Urdu speakers the importance of both linguistic and cultural capital, identity and belonging which bound the Pakistani/Kashmiri communities together is of growing concern and brings into question if indeed educational policy meets the needs of its minority communities’ children.

Humans in the Capitalocene: Mapping the Impacts of Capital on Human Culture and the Biosphere as Dual Aspects of a Broader Totality

There are many important parallels to be drawn and explored between the effect of Capital on the natural biosphere and its effects on the human social domain. The disruption of and extinctions in the natural world are increasingly becoming clearly attributable to the actions of Capital, thanks to the work of an emerging Marxian eco-socialist movement. Less well-recognised is
Capital’s parallel effects of mass cultural and linguistic extinctions, and entropic disruptions of older, relatively stable social forms.

This session will outline these parallels with particular reference to the Marxian algorithm of capitalist production, argue that these parallels are due to their emergence from a common origin, and will demonstrate specifically how this model can be used to explain world-wide transitions from High to Low context cultures (Hall, 1976) as one detailed example of Capital’s impact on the “homosphere”. Several suggestions as to how this approach can facilitate our analysis of education in a capitalist context, as an artefact of Capital, will also be offered.

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**Marxism and Education: Fragility, Crisis, Critique, Negativity, and Social Form(s)**

Why Marxism? Why Marxist educational theory? Through addressing these questions, this paper proclaims the importance of Marxism as a theory that intellectually disrupts and ruptures capitalist society and its educational forms.

With reference to the work of John Holloway, it is argued that the significance of Marxism resides in its capacity to pinpoint fragilities and weaknesses in the constitution of capital. Grasping these fragilities in the rule of capital in contemporary social life sharpens the critical edge of any politics aimed at social transformation. Marxist educational theory plays an important role in this enterprise.

These points are illustrated through consideration of the following ideas and phenomena: fragility, crisis, critique, negativity and social form(s). It is argued that fragility must be the starting point as Marxism is primarily a theory of capitalist weaknesses, and not the opposite: a theory of capitalist domination. Following Holloway, Marxism is a theory against society, rather than just another mainstream theory of society. Against Holloway, it is argued that the forms that fragilities for labour take also need to be understood. Paradoxically, our strength vis-à-vis capital is also the place for apprehending the fragilities and dependencies of labour. This vicious duality also exists in terms of crises in capitalism, and this flows into the phenomena of critique and negativity too.

Finally, on the basis of this theorisation, the doors of capitalist hell are opened through a consideration of social forms in general and commodity forms in particular and their relations to
educational processes and institutions. It is at this point that Marxist educational theory enters the stage, although in a transfigured form.

In 1997, I wrote an article for the British Journal of Sociology of Education called ‘Scorched Earth: Prelude to Rebuilding Marxist Educational Theory’. Twenty-one years later, this paper can be viewed as my definitive first element in a programme of rebuilding Marxist educational theory.

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Subversive Magic: Libraries, Education and Capitalist Functionality
A Magical Marxism – as writers such as Andy Merrifield and Derek Ford have noted – can illuminate the future whilst helping to shatter the shackles of the past. Shining this light on libraries and education in contemporary capitalism allows us to glimpse the subversive magic which, on the one hand is dreaded by representatives of capital, and on the other generates hope for humankind. A brief autobiographical account of how libraries hold a certain kind of personal magic is included.

Then the notion of ‘subversive magic’ is outlined, with reference to ideas drawn from Giordano Bruno and his ‘Essays on Magic’ (1588). This is contrasted with Abstract Magic: a form of magic ground in the capitalist impulse. From these preliminary points and in the context of libraries in England, the first stop in the analysis is the Mechanics Institutes. This is followed by examining the capitalist state’s attempts to curtail, or at least control, their subversive magic through establishing constraining cultural spaces; that is, a public library system. The strange cases of John Passmore Edwards and Andrew Carnegie libraries are considered at this juncture: specifically, their effects in terms of possibilities for enchanting the public library system.

The falling apart of the capitalist state’s paradigm for libraries is then taken up, with an examination of Thatcherism and neoliberalism from the 1980s. During the 1980s, and 1990s, but especially after the capitalist crisis of 2007-09, together with Tory austerity policies and related cuts, public libraries have faced a resulting atmosphere of disenchantment. Today, the state library system has given way to capitalist functionality, together with desperate local attempts to re-enchant them. This point is illustrated through developments in libraries in the London Borough of Newham.

The paper ends by discussing prospects for a new subversive magic in libraries. It also explores whether it is possible for state-financed libraries to ever let the subversive magic that is required
to flourish, and whether they can nourish the dangerous imaginative qualities required for nurturing the communist impulse.

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The Policy of Guaranteed Minimum Income Programmes in the Case of Spain. A Critical Discourse Analysis

The neoliberal capitalist crisis of 2008 brought to light poverty and destitution in our societies. In Spain, 13 million people live in poverty, structural unemployment is over 20% and levels of insecurity have risen in all sectors and social groups. In the EU, 120 million live in poverty, while globally, wealth is increasingly concentrated in fewer hands.

Guaranteed Minimum Income programmes are one the most important public intervention initiatives to combat poverty in Spain and the EU. Despite the heterogeneity of the different GMI schemes, it is possible to establish a common dual structure in all of them. First, all provide a regular income, usually monthly. Second, to greater or lesser extent all schemes make receipt of the benefit conditional on participation in various activities aimed at social integration and employment, most notably vocational courses. These training activities targeting poor people present a number of features and are based on various principles that are increasingly influenced by neoliberal thought.

What role does (adult) education play in these social policies aimed at combating exclusion in the neoliberal order? What kind of transformations have these GMI schemes suffered since the beginning of the neoliberal capitalist crisis? And what alternatives do we have to these schemes to achieve a more equal and fair society?

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Humanizing Critical Pedagogy

Critical pedagogy is understood (and misunderstood) in myriad ways. Most often associated with Paulo Freire’s (1970) problem-posing approach in opposition to the traditional banking method of education, it is also closely connected with neo-Marxist, critical theory-based analyses of education, schooling, and society.
Despite popular perception, and the conceptualizations of critical pedagogy by some of its most well-known proponents, there is no single ideological perspective or particular social movement that defines critical pedagogy. The dominant conceptualizations of critical pedagogy are unnecessarily narrow, both politically and philosophically. As a result, a pedagogical approach that is undeniably powerful has been undermined and its impact blunted. Critical pedagogy has become less a process of students investigating the world and constructing personally meaningful understandings that aid them in the struggle to overcome oppression and achieve freedom and more akin to an a priori set of beliefs about the world presented as maps to be followed. In other words, critical pedagogy has met the enemy and he is us, or at least includes us.

If critical pedagogy, as process of education, it to achieve its aims it cannot exempt itself from the same uprooting and examination of its own underlying assumptions, pronouncements, clichés, and received wisdom. My aim here is to broaden the circle of critical pedagogy. I will illustrate how we might increase its uptake by teachers and its affects on individuals, schools, and society by adopting a less orthodox conception of what it means to practice critical pedagogy.

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Camille is a legal advice worker for the London Black Women’s Project where she works closely with migrant women who are victims of violence. Prior to this, she spent time in South East Asia working on issues of child trafficking and unsafe migration, focusing on Rohingya children fleeing state violence. She has also spent time in Sudan working on issues of GBV in conflict prior to the independence of South Sudan. She has a master’s in human rights and is currently working towards qualifying as an international human rights lawyer.

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*Being Roma in a Classroom: A Case Study in a Fourth Grade Classroom*

The right to education is a fundamental human right that is included in international covenants to which Turkey is a signatory, and that is also guaranteed by the Constitution of the Republic of Turkey. According to Committee on Economic, Social and Cultural Rights; states are obliged to provide the necessary infrastructure for education and also to ensure that their citizens have easy access to educational institutions. States must adhere to the following four principles;
availability, accessibility, acceptability and adaptability. Accessibility entails that there be no discrimination in access to the right to education.

In the current situation, in Turkey, the children from Roma families or similar social groups rank among the lowest in terms of school attendance (UNICEF, 2012). The fact that Roma students have enrolled in the school does not mean they have accessed the right to education. Students enrolled in the school are also exposed to discrimination in various forms in schools. The relationship among the school components was arranged according to the standards of predefined power, sovereignty, and control. Roma people’s hierarchical position in the society is reproduced in the classroom.

This study deals with the mediums of discriminations that Roma students face in a classroom in a primary school and strategies of resistance developed by Roma student. The sample classroom in this study is located in a rural school in the West of Turkey. Thirty-three students attending the observed classroom come from low socio-economic background families. Nine students expressed that they were Roma. Data were collected during two-and-a-half-month period in-classroom observations and in-depth interviews conducted with students, the class teacher and the assistant school principal.

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Criticality in My Own Teaching Practice
As part of a doctoral study I explored examples of criticality in my own Academic English Language teaching practice in HE in the UK. Informed by exploratory practice (Allwright and Hanks, 2009), which is one kind of practitioner research, I collected data that emerged from normal pedagogic practice, such as video-recorded students' presentations and group discussions in class, their written reflective writing, data from interviews during tutorials and students' artful reflections on learning/ drawings. After doing a thematic analysis to identify naturally emerging themes, I re-read those themes in the light of the literature on criticality.

The main currents of thought explored in this study were critical theory (Grey, 2009), critical thinking (Brown, 1998), critical pedagogy (Freire, 2011) and critical English for academic purposes (Benesch, 2001). This presentation will focus on what types of criticality emerged in the data and how these are theorised in the literature explored for the purpose of this study.
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**Slow Teaching**  
There is an emerging movement within educational praxis that calls for ‘slow scholarship’ and collectivist responses to the demands of the neoliberal university, which with its many pressures and individualising logic can leave us all exhausted (Hartman and Darab, 2012; Mountz et al., 2015). Much of this literature proceeds from a feminist ethics of care that seeks to resist destructive neoliberal power.

Taking seriously the call to ‘slow down’ as a means of improving scholarship, teaching and service (including administration and pastoral care), this paper takes as its focus the issue of teaching and asks: what does or would ‘slow teaching’ look like?

Building on this emerging area, this paper will develop ideas around teaching an undergraduate module that is inherently political and requires deep contemplation: a module on prisons and justice. The political imperatives of teaching are in tension with both the demands of employability and the “assessment arms race” (Harland et al., 2014). This paper explores what the benefits of ‘slow teaching’ might be in this particular context, and how it might nurture a transgressive, imaginative form of knowledge.

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**The White Man’s Burden and Other Stories – The Educator as Chief Protagonist**  
This conference among other sources presents the current state of affairs as a crisis - “current economic, social, and political crisis, that has been on-going for 30 years.” In my paper I aim to expose how this crisis manifests itself in UK higher education by examining the ideological underpinnings of prevailing pedagogy, practice and curriculum.

I draw on contemporary notions of viewpoint diversity (c.f. Haidt), decolonising/diversifying the curriculum, productive discomfort, and multicultural education as well as older ideas of repressive tolerance (c.f. Marcuse; Brookfield) and comfortable verbal radicalism (c.f. Freire; Ecclestone).
While the above may seem like an assortment of hot-button topics in vogue at the moment, the point of the paper is to problematize these notions – to interrogate the underlying ideological assumptions and the how they play out in practice in our classrooms, courses and curricula. For instance, is decolonising the curriculum in some instances counterproductive to diversifying the curriculum, as educators do we create “safe spaces” only for those whose views chime with ours, are we paying lip service to the ideal of multicultural education, are field trips to developing countries meant to offer an “authentic, hands-on poverty experience”? Given the controversial and charged nature of some of these topics, I devote considerable space attending to the cognitive and emotional dissonance such discussions entail.

The paper concludes not by advocating or prescribing a bias-free, emancipated curriculum or lecture, but a teaching approach that builds in an intellectual curiosity that strives to include and welcomes varied and critical perspectives and ways of understanding and articulating knowledge thereby (hopefully) disrupting traditional and accepted ways of teaching, learning and sense-making. But ultimately it is the choice of the educator to play the protagonist, antagonist or another role.

This is a paper that resulted from a PGCHEd workshop that I recently led at my institution. I ran it as an activity – visuals and commentary followed by individual reflection and group discussion. In my experience, it would work best in this format as a thought experiment, where the participants confront their assumptions and practices in the classroom and realise how it plays into the wider neoliberal narrative.

In a conference on critical education, such a format that draws on participant-generated views and reflections to shape the ensuing discussion could prove to be a more authentic and critically reflexive experience.

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The Critical Pedagogy of Place in Visual Arts Education: An Example of Application of Cultural Journalism (by VideoLink)
Visual arts education coincides with place-based education and critical pedagogy because of its role to make contact with the idea, to draw attention to the problems, to inquire what to protect and what to transfer to future generations and to bring the communities into action accordingly.

The purpose of cultural journalism in place-based education focusing on the cultural context of the living places is to provide communication between teacher, student, school and cultural life
of the community. Besides, it bases the learning upon the experiences the students experience both in themselves and in social life by encouraging the students to make interviews with local members of society, to gather stories about local traditions and to create knowledge about local culture. In visual arts education however, the purpose of cultural journalism used in culture-focused studies is to make students inquire the relation between this knowledge production and art making and to make them search about how they can use this.

This study consists of an example of application about cultural journalism activity designed to communicate with local community, realized in second degree undergraduate art teaching class. This study is considered to be important for teacher candidates in their professional lives that they will start to a large extent in different geographical areas, in terms of developing multicultural contents according to the needs of places, instead of standard programme contents.

Six teacher candidates educating in second degree art teaching programme are involved in the research. Voluntary participation has been taken as a basis. Cultural journalism application was completed in a four-week period within the context of art studio class given in the fall term of 2015-2016 academic year. The application was realized inside and outside the school. As data collection tools, class video recordings, teacher candidate journals and forms concerning semi-structured interviews made by teacher candidates were used.

In this study, a lesson plan is presented related to how cultural journalism can be applied and the application process is explained in detail. The opinions of teacher candidates concerning the application are presented with quotations. Teacher candidates described their experiences related to the application and explained how they can use this application in their future professional lives.

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**The Philosophical Challenges of Critical Peace Education in the Palestinian-Israeli Context**  
This article presents and analyses two examples of peace education (PE) practices in the Israeli-Palestinian context in light of the modern/postmodern tension in education. Zochrot is an organization dedicated to raising public awareness of the Palestinian Nakba, especially among Jews in Israel. The School for Peace is a Jewish-Arab organization that conducts encounter activities with the goal of encouraging participants to become active in relation to the Palestinian-Israeli conflict.
Both practices are grounded in critical pedagogy and postcolonial literature, and their aim is to change existing power structures. Current political realities, however, which include oppression, occupation, and injustice, exacerbate the challenge of this goal. More specifically, efforts to produce a critical reading of reality, which is at the heart of critical PE, limits the potential horizons and visions needed to change reality. We identify three challenges that demand attention if these practices are to realize their transformative potential: essentialism, responsibility of the victim, and singular utopia. Finally, we highlight the importance of hybrid identity as an educational approach that is a promising path for realizing the transformative potential of critical PE.

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BOOK LAUNCH: *Supplementary Schools and Ethnic Minority Communities: A Social Positioning Perspective*

The book being introduced provides a unique perspective into the world of supplementary schooling, exploring both the social positioning of these schools and the ethnic minority communities they serve. The book provides a close examination of the establishment and functioning of supplementary schools which offers a fresh and novel insight into acculturation processes.

Drawing on empirical data gathered from staff interviews, classroom observations and interactive recordings, this book explores the operation of supplementary schools as sites of identity construction where minority community identities are preserved, defended, renegotiated and reconstructed. The various modes of construction are indicative of the acculturation experiences of ethnic minority communities and the ways in which these communities negotiate residence in one country whilst having roots in another.

This book therefore offers a revealing conceptualisation of supplementary schools, not merely as educational spaces, but socio-political enterprises, and of the realm of supplementary schooling as a social movement that respond to various dominant historical, social and political discourses. These schools are engaged in various forms of active resistance in order to bring about social change within the communities themselves and within the wider society.
Social Movements, “Alternative” Knowledge and Social Practice: A Materialist Approach

Within the study of science, technology and society, or STS, social movements are a rather marginal area of interest. It was in the early 80’s that the study of science, technology and society began to retreat from what might be termed the ‘macro’ level of society, where politics takes place, and focus more or less exclusively on the micro level of reality, where scientists and the various networks of actors that they are associated with are said to construct their ‘facts’ and theories.

Although there have been, in recent years, a number of attempts to consider the role of particular movements in relation to particular fields of scientific research, social movements remain marginal to the main orientations of science, technology and society studies. There have been those who have analyzed the role of patient movements in relation to particular areas of medical research, women’s movements in relation to particular areas of social science and philosophy, and environmental movements in relation to particular aspects of environmental sciences. And it is, among other sources, these efforts which have contributed to the more general ‘model’ or theory that I will be presenting here.

What has been lacking is a more general conceptual framework for considering the relations between social movements, knowledge production and the development of social practice. In order to comprehend the relation between social movements and the production of knowledge, we are discussing the concept of ‘cognitive praxis’ to characterize the knowledge-making activity that takes place in social movements and then we attempt to connect it with the classical definition of practice as the process of transforming “things in themselves” into “things for themselves”.

We do not examine practice in isolation but in connection to theory stating that both theory and practice are the activities of social man and we further elaborate on how both theory and practice are steps in the joint process of “the reproduction of social life”.

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Cultural Animation Theory and Practice: Towards Critical Cultural Education in Poland

Cultural animation is an original, theoretical and practical field of activity, constantly developing in Poland since 1989. Initially based on French concepts of cultural/artistic education and integration of local communities, with time it became an innovative area of work of the cultural theorists and researchers, teachers, social activists and artists. Today it is conceptually and socially well recognized, but still politically and institutionally undervalued field of activity of many professionals, who creatively combine perspectives of participatory and action research and critical ethnography, art-based research and community practice.

Referring to the examples of the best known cultural animation projects and initiatives, but also the most influential concepts proposed in this area of knowledge, I intend to show in my presentation the role of cultural animation in developing the bottom-up, often informal, but very influential and important models of critical education, which are the alternative to ideologically conservative, but practically more and more neoliberal official education system in Poland.

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“Why Do You Put So Many Dreams in Young People?” Mass Access to University in Cuba

Throughout the revolutionary period, the Cuban government has struggled to balance its commitment to mass access to higher education as a public good with economic and social realities.

At the turn of the century, still battling the economic crisis precipitated by the fall of the Soviet Union a decade earlier, the decision was taken to municipalise the university system, opening hundreds of university sites across the country and, with them, the possibility of higher education for more than half a million new students. These students – young people disengaged from work, study and the revolutionary process; workers seeking development and professionalisation; parents returning to work; and former sugar workers laid off after the collapse of their industry – were able to study part time in their own localities, taking courses aimed at promoting their personal development and that of their communities.
The programme, while transformative for many, was also highly controversial and received widespread criticism within the country for wasting scarce resources on low quality provision unrelated to the real professional and economic possibilities open to its graduates. Examining through first-hand testimony the real impact of the programme on students and their localities offers insights into the still contested questions in every society around what and who higher education is for.

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*Voices Extracted from Silence - Reading Text in High School as a Form of Empowerment in the Times of the Conservative Backlash. Polish Contexts*

The aim of the presentation is to present a model of literary text interpretation (in school) as a form of empowerment, based on consensus (and consensual decision making in a group). Consensus-Oriented-Decision-Making (CODM) is a form of a group process whose aim is to launch a dialogue around a significant (for a given group) problem and its solution. The key is to reach agreement. Using of CODM during the interpretation of the literary text teaches dialogue and builds involvement in the education process. Education becomes more participatory and serves to add strength. We need alternative models of interpretation of texts especially in times of conservative backlash, strengthening xenophobic and nationalistic attitudes (disdaining dialogue and preferring interpretations recognized by tradition).

During the speech, I will present the analysis model of the selected text and discuss the contexts of the new education reform in Poland.

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*C. Wright Mills as Critical Educator*

In my presentation, I will analyse C. Wright Mills’ major works form the point of view of critical pedagogy and claim that he was interested in public and liberating education. According to C. Wright Mills (1916–1962), a renowned US-born social scientist, a social scientist cannot live as an autonomous individual outside society but must always be inside society. Being in society means, to some extent, the realization of one’s own helplessness.
Wright claimed that although social scientists, as most other people, feel that they stand outside the major history-making decisions of their time, they are not ‘outside society’, and it is they obligation to decide where each of them stand within the society. Furthermore, it is their duty to address their words to those who have the power and know it (the power elite) and to those who have the power but do not necessarily realize their use of power and its consequences, and also to those who do not have the power and whose knowledge is limited to their everyday surroundings.

In his Sociological Imagination he stated as follows: ‘‘In so far as he is concerned with liberal, that is to say liberating, education, his public role has two goals: What he ought to do for the individual is to turn personal troubles and concerns into social issues and problems open to reason—his aim is to help the individual become a self-educating man, who only then would be reasonable and free. What he ought to do for the society is to combat all those forces which are destroying genuine publics and creating a mass society—or put as a positive goal, his aim is to help build and to strengthen self-cultivating publics. Only then might society be reasonable and free’’.

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Implicit Critical Education: What the Student Activists of Marjory Stoneman Douglas Can Tell Us About Criticality in the Classroom

With increasing criticism of the English government regarding over-testing and high pressure in state schools, alternatives to formal education are rising in popularity. Mainstream education can be supplemented by contemporary critical pedagogical practices such as Philosophy for Children (P4C), while Montessori curriculum is popular in early education.

Both of these appeal to parents and practitioners for their child-led approach to schooling, primarily concerned with producing a holistically healthy, empathetic learner rather than with meeting strict attainment levels through standardised testing regimes. However, the extent to which these alternative practices benefit our children to any lasting degree is still to be determined, in terms of both educational ‘effectiveness’ for improving attainment and within the holistic development of the child.

In this paper, I explore the relevance of critical pedagogy in mainstream education, deliberating the reception of its rising popularity in the US along with the evidence of its success as an early years/complementary education in England. I consider the existing research into the benefits of critical pedagogies and the validity of such research in terms of empirical evidence, while
discussing the viability of transferring this into current educational policy. Is critical pedagogy viable in the schools of today, and how might it be implemented? Are current practices simply gimmicks to placate those who oppose mainstream education in favour of a child-led pedagogy?

To contextualise this discussion, I will examine the importance of critical pedagogy as presented in democratic education, using the students of Marjory Stoneman Douglas High School (FL, USA) as a case-study. Recipients of programmes in Oracy, journalism and democratic principles, it has been argued that the activist students who spoke in the wake of the Parkland massacre were primed to lead a critical student voice and initiate social justice. Are these students an example of privilege in action, or are the implicit practices in their schooling transferable to mainstream English education?

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Ideological Difference: School Choice in Cuba and England

School choice, parental empowerment, personal agency and individual rights, all of these actions sound resolutely in the ears of those economically advantaged individuals who can afford such educative choice. The argument here will examine the hypocrisy of the ideological dominance of neoliberalism and neoliberal language in the English education system, which exploits and pollutes public consensus through traditional systems of indoctrination such as selective schooling, public policy, social discourse and the media (Segall, 1976; Ford et al., 2015).

Socio-economic privilege and status afford elite members of societies a choice, regarding the socially exclusive educational institutions they choose for their offspring, customs which are preserved and promoted to reproduce the existing unequal status quo. Capitalist societies are perpetually driven to undermine the potential of working-class individuals, by denying them the right to an equitable education. In comparison the Cuban socialist structure of schooling has ‘no apparent choice’, yet Cuba continues to maintain its educational commitment and socially just, equitable values towards a large proportion of their citizens (Smith, 2017).

Though often mistakenly regarded as a poverty-stricken nation under a dictatorship, Cuba continues to find itself facing a plethora of barriers (embargo, third world country, etc). Despite these external issues Cuban society is still attempting to preserve collective, socialist principles, whilst simultaneously producing a world class education system which is non-hierarchal and free in regard to potential, at every point of entry (MacDonald, 2009). One which competes with western education systems on an international level, whilst under extreme disadvantaged conditions.
Although academic testing is rigorous in both stated countries, the intention in Cuba is to strengthen the education system as a whole, while maintaining their core national values of community and solidarity. In contrast, school choice in the English education system promotes a capitalist, self-interested and competitive ideology, which promotes social discord instead of societal harmony. Cuba is not without its share of problems, however their education system can convincingly and unequivocally be viewed as a valuable lesson globally, to what can be achieved under a socialist, Marxist vision of relatively equal education in an equitable society.

It can be strongly argued that “[s]ocialist education has a significant revolutionary role to play” in creating a just and fair system for all pupils/students globally (Malott, Hill and Banfield, 2015, p. 247).

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**Higher Education and Social Change- Seeking and Working with the Alternatives**

In this paper, I treat the focus on the social character of Higher Education (HE) as the first step towards recentering the discussion about the nature, purpose and direction of change in HE. I further discuss two more steps that need to be taken in that direction.

First, I propose that the discussion about the value of HE ought to be approached not as outcomes measured in terms of economic returns and their relative value in local, national and international markets, but as processes through which value is contested, renegotiated and revalorised.

Second, in moving away from a discussion that exclusively focuses on the (economic/exchange) value of qualifications, I propose that we focus on their ‘social value’ instead. In working with the concept of social value, I explicate how this approach is underpinned by a distinct epistemological commitment. Specifically, I move away from HE studies that generate theory from trends, events and other macro- or meso- considerations and then apply them to the micro, that is to say to the world of HE agents.

Instead, my approach works from the ground up and it is aligned with an ontological commitment to include agents of different degrees of power, influence and involvement in the theory generation process. Drawing on Santos’s (2003; 2007) sociology of emergencies, my approach places emphasis not on the powerful agents that dominate the HE landscape, but on those on the margins who struggle to make their voices heard. These are the collective agents who emerge from the social movements of our times and, as this paper shows, articulate
alternative proposals for HE and its future, often in opposition and direct conflict with mainstream and powerful agents, such as HEIs’ own managing committees, policy makers and the markets.

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Pedagogy of the Spectacle
The main thrust of critical pedagogy was always inscribed in its normative attempt to unmask and demystify something that could count as Real through the critique of ideology. This endeavour also oriented the central philosophical attempts of critical education towards constructing a solid distinction between essence and appearance, reality and ideology which manifested in the Marxist critique of the base- and superstructure dichotomy. But while being critical with postmodern concepts of the prevailing, isn’t there something useful, that critical pedagogy can learn for instance from the postmodern and post-Marxian attempts in reformulating the concept of ideology?

Is capitalist reality really hidden by ideological processes? Does ideology only refer to ideas or can ideology also function through the material reality? Do we have to throw the rose-tinted glasses off to see the disaster of capitalism or do we have to put new glasses on? Is Marx’s understanding of ideology still appropriate as it is summed up in the Capital: “They do not know it, but they are doing it” - “Die wissen das nicht, aber sie tun es” (Marx, 1867, p. 72), or should we consider Žižek’s understanding of how ideology works in postmodern capitalism - They know it, but they do it anyway! Does ideology criticism mean the consideration that what we knew was tolerable, is unbearable in the last instance; or is it, that what we know is unbearable in the last instance, is still tolerable?

I think these questions are of utmost importance for critical pedagogy if it wants to retain its critical thrust via the critique of ideology. Through the examples of Plato’s Cave, Caroll’s Wonderland and Looking Glass, Mann’s Mario and the Magician and the Wachowski’s Matrix I want to illuminate the current debate between the Marxist and post-Marxian developments in the field of ideology criticism, while also referring to my research outcomes regarding this topic with a special focus to Debord’s concept of the spectacle and Baudrillard’s concept of simulacra and simulation.
Examination of Child Development Undergraduate Programs of Universities in Turkey in Terms of Academic Staff

Child development departments are established in Turkey and their numbers are increasing day by day. There is a need for equipped and qualified child development specialists who will support the development of 0-18 year old children who are normal, sick, in need of protection, at risk and have special needs and the most important dimension to achieve this is the quality of academic staff in universities. For this reason, the aim of this study is to examine the existing child development departments providing the undergraduate education at the state universities located in Turkey in terms of their academic staff.

The study was designed as qualitative method and case. The document analysis was conducted and the content analysis was applied. Academic staffs included in the sample group were selected according to the purposeful sampling method. The web pages of all the public universities in Turkey were reviewed, the web pages of the faculties and colleges of universities which have child development departments and whose departments were active were examined and the data dated October 2017 were taken as basis.

In this study, conducted to investigated the existing Child Development Departments providing undergraduate education at the state universities in Turkey in terms of their academic staff, it was determined that among 78 academicians from the child development departments, 12 (15.38%) were professor, 13 (16.67%) were associate professor, 28 (35.90%) were assistant professor, 19 (24.36%) were instructors, five (6.41%) were experts and one (1.28%) was lecturer and in general, among 78 academicians 40 (51.29%) were in-field and 38 (48.71%) were out-of-field. The child development department is a multidisciplinary field. For this reason, the names of the faculty/college (Faculty of Education, School of Health Sciences) and department (Child Health and Education, Child Development and Education, Child Development) where it is affiliated with have changed over time and have not reached to a standard yet. The lack of any standard in the department causes the academic staff to consisting of very different areas.

Although the diversity of different areas is thought to contribute to the Child Development Department, this leads the field to get away from its basic philosophy in the undergraduate education. Therefore, it is thought that changing the balances of the number of in-field and out-of-field academic staff members and reaching a nationwide standard in this respect will lead to
affect positively the quality of education and the professional competence of the students, and to prevent abuses that can be experienced in staff.

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The Challenge of Promoting Critical Science Education in Mainstream Education: A Personal Reflection

Dominant science education prepares students to be dependant consumers. It does so, by promoting a culture of individual competitiveness and by presenting scientific truth as an outcome of experts' knowledge. Furthermore, it limits criticality to a tool that helps people decide which product or service to choose from, considering a pregiven list of options. On the other hand, the aim of Critical Science Education is to equip students with the capacity to undertake actions, which is a creative process, thus requires higher order thinking skills.

In this article, I identify the distance that needs to be crossed to get from one educational paradigm to the next and I explore the restrictions, contradictions and opportunities that arise from the perspective of a science teacher working at a mainstream secondary school in the UK. Thus, I reflect on my experience from working on two relevant efforts: 1) a science and technology after school club on sustainable energy and 2) an end of year science project in relation to controversial science topics. I describe the way I have tried to utilise time available in the margins of the curriculum to put into practise ideas from the STEPWISE framework. STEPWISE is a form of critical pedagogy that offers students the opportunity to engage in research informed actions by experiencing "power dynamics" of socio-scientific issues.

Contrary to ideologized politics, what this process can bring forward is the everyday life political lived experience. I will argue that relevant approaches can help students develop a broader understanding of science, promote a critical active responsible citizenship as well as provide advantages to students that do not possess considerable cultural capital.
Me Incluyo

In the era of today's neoconservative-neoliberal world, capitalism divides the working class and reproduces discrimination against LGBTs with using reactionary thoughts in order to survive. Homophobia is used just like sexism, nationalism to prevent unification of the oppressed against exploitation. These reactionary thoughts intertwined in most cases cannot be considered independent of the needs and fears of the capitalist class. There is a capitalist order behind the hostility towards LGBTs.

Marxist analysis of society in general and education in particular prioritize class analysis. Because of this it has been criticised and even blamed of hiding and ignoring other kinds of "others" such as race, gender, ethnicity and of course different sexual orientations. In addition, examples of socialist practices (on the country/state level) does not offer positive examples in the context of LGBT rights.

At this point, Cuba has been experiencing a different story in recent decades. National Sexuality Education Center (CENESEX), founded in 1977, has struggled for LGBT equality in Cuba, which has been criticized for many years for homophobia and machismo. The center has achieved great success in many important areas, from changing the non-egalitarian and non-inclusive legislation in Cuba to increasing the LBGT awareness in society. The first celebration of the International Day Against Homophobia was held by CENESEX in 2007. Since then, celebrations have been held every year but in a different way from the other countries. It lasts not only a day or week, but last almost for all May and includes among other things, workshops, debates, films, games, lectures, performance art, and the distribution of educational and health-related material and aims consciousness-raising, with a view to increasing public awareness of issues relating to homophobia and the negative effects of discrimination.

This and last year, the title of the day was “Me incluyo” (I’m included) and the motto was “poescuelas sin homofobiantransfobia” (for schools without homophobia or transphobia). The focus of this campaign was to emphasize the training of teachers and the transformative management of the country's pedagogical centres.

In this study, I want to give a brief information about CENESEX and analyse the campaign of CENESEX, “Me incluyo” and state how Cuba, as a socialist country, struggles against homophobia by the implementation of a community-based participatory model and the place of education and schools in this development.
Using Research Feedback to Destabilise Hierarchical Relationships in Research and Develop Critical Consciousness for Social Transformation

Research feedback is given in different ways to different ends, but from a critical perspective the intention is to induce critical sensibilities and social transformation. In education research feedback therefore sets out to engage schools and their communities, including teachers and parents, as co-researchers capable of understanding and changing education and its social relations. Change is encouraged both within the framework of the investigation and with respect to broader social relations.

Based on critical ethnography the paper concentrates on these issues. It aims to contribute to the debate in critical ethnographic research concerning how researchers can try to destabilise hierarchical relationships in research, when explicitly conducting research with social justice aims; and also highlights how critical ethnography can enhance possibilities of mutual transformation dialogues throughout the research process as a necessary step towards creating a space where researchers and participants can together empower the research process toward explanatory criticism.

The aim is not just to be able to understand situations and communicate outwardly about this understanding, but also to be able to identify critical points of suture within currently hegemonic structures and relationships so they can be both understood, undermined, challenged and overcome.

The paper is based on ethnographic research on the participation of families in schools within a recent multi-sited national research project in Spain. In addition to the points highlighted above, the paper tries to highlight the use of informant feedback in ethnographic research as a possible component part for establishing a basis for the production of emancipatory educational relationships and critical pedagogy and create possibilities for social transformation.

It shows how processes of conscientization were used to help develop critical consciousness and an understanding of the generative mechanisms behind every-day socio-cultural forms of common sense as a foundation for a critical pedagogy and social transformation. It illustrates also the importance of encouraging dialogue and listening the voices of participants as a means for promoting reflection and encouraging commitments to change.

These strategies helped the research to overcome the common division of labour in relation to research processes as one of the critical points of suture within currently hegemonic structures.
and relationships that need to be challenged and overcome as steps on the road toward educational emancipation and social transformation.

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Young Peoples Involvement in Policy Formation Processes in Nigeria
Nigerian Youths are requesting the Federal Government of Nigeria to formulate and embrace an inclusive national youth policy to address young people's challenging issues. The African Youth Charter again confer on young people the privilege to engage in issues that concern them.

A social constructivist procedure was used through a qualitative study to explore young people's engagement as key stakeholders in the implementation and formulation of policies that relate to Nigerian youths. The aim of this study was to understand the challenges and motivations of young people's engagement processes and policy procedures at the federal government level. A focus group discussion and semi-structured interviews was adopted with 34 participants in policy process. Those included this research are 25 young people aged 16-24, 5 policy makers and 4 power brokers. In the study 3 research question were used. The findings presented disparity in views and attitudes of policy makers regarding young peoples. The research recognized various elements that contribute to this disparity.

The research focuses on the discrepancy in policy procedures of developed and developing nations. While in some developed nations the primary debate is the formulation phase of policy, thus, this study presents that in Nigeria, the primary debate is the phase of policy implementation. Although, young people in Nigeria were to some extend engaged in formulating policy, they were not consulted at the implementation phase, making youth to question the Federal Government commitment of policy makers to involve young peoples in the processes of decision making.

In view of this differences between engagement practice and theory, this study therefore, argues that it is necessary that young people be effectively inclusive in policy procedures and requests the need for young people's political capital. In conclusion this study is suggesting for a re-evaluation of the unpolitical status that is often attributed to young people in Nigeria.
Communitarian Education as Alternative Resistance Against the Neoliberal Model

Exclusion, marginalization, urban violence, aggression of the teachers, repression of social movements, are part of a political system based on the closure of the borders, the exclusion of the poorest minorities: consequence of neoliberalism system.

Very interesting is the answer President Trump wants to give against violence in schools: arming teachers!! In this way, weapons industries would once again be enriched on the skin of the school communities. Obviously, what pedagogical answer could the worst representative of the war industries give?

In Italy, Minister Salvini, wants to repel migrants’ ships in order European countries accuse one with other of not being welcoming enough.

These are political and communicative acts that have a serious impact at the educational level: justify armed violence, institutionalize racism, the exclusion of the weakest. To affirm State violence as the only possible element for resolving political and therefore cultural and educational issues. Violence becomes a form of enrichment and political consent.

Which tools we have against this model? The communitarian education represents a political instrument to surmount the individualism, isolation and "culture of silence" imposed by neoliberal system. To recognize the political oppression and a possibility to overcome it. It is a process that takes on profound social implications, because it opens up the spaces of cultural creation, engaging the students in community discovery, valorising permanent dialogue and exchange. It is a pathway of knowledge of the community experience that is realized through dialogical culture circles in which questions connected to social structures and daily life are discussed: migration, violence, oppression, exclusion, marginalization.

In this way, young people, students, activists can express their real thoughts, concerns, anxieties, requests, dreams, and cross over the dependence from dominant media. In addition to this, students guided by educators, can elaborate political solutions of local or international crises that hit the minorities, showing that politic is not an act of violence, but an educational act.
In my multi-sited school-based ethnographic research (Erickson 1984; Spindler 2000; Abu El-Haj 2007), I focus on inclusive schooling policies and practices in Poland, Austria and Germany, which I analyse through the lens of critical disability studies (Oliver 1999, Ferri 2007).

In my paper, I will focus on data from my Austrian research site, a primary school in a larger city in the Tyrolian area where I conducted participant observation from March to July 2017. I contextualize my school data drawing on information from my policy analysis on inclusive education, as well as interviews with experts from the Tyrolian school board and education researchers and disability rights activists. I will argue that the recent push for inclusive education, initiated by transnational and national policy, has unveiled the class-based education system in Austria, which fosters “education heredity.” Education heredity refers to the reproduction of social class through early educational tracking and the placement of children with disability at the bottom of the educational hierarchy, depriving them of chances at equal opportunity education at the age of 10 (National Education Report Austria, 2012, p. 124).

Educational inclusion, promoted by the United Nations Convention on the Rights of People with Disabilities (Art. 24.2b), and ratified by Austria in 2012, demands that children with special needs are included in mainstream education. This policy challenges the Austrian system, which has relied on the logic of special education (pedagogy) which confines the “disabled” body in special facilities. Moreover, children whose first language is not German (Turkish, Bosnian/Serbian/Croatian) are disproportionately represented in special schools, pointing to the role of segregated schooling in the maintenance of barriers to social and racial justice in Austrian society (Migration and Integration 2011, p. 43; Pfahl 2011; Hänsel 2017).

In my ethnographic material, the intersection of race, class, gender and disability (Crenshaw, 1991) becomes painfully visible in micro-interactions from which I draw my critical analysis in which I focus on three themes: 1) Placing and Displacing Individuals in Education; 2) Racializing School Failure; and 3) Building the Stereotype of the Future Benefit Claimer.
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*Teaching to Transgress in the Corporate-Imperial University?*  
This paper begins with a survey of the extensive and burgeoning literature critiquing the contemporary academy, focusing in particular on the delegitimisation of dissent. The question raised is then a simple one: how, where, and to what extent is resistance possible within the corporate-imperial university?

In Teaching to Transgress, bell hooks heralded the university seminar room as ‘a place where paradise can be created’, and it is common still to hear the ‘social justice educator’ proclaiming the classroom a site of radical possibility.

The paper offers some critical reflections on the possibility of transgressing the academy, suggesting that the pedagogical strategies of ‘the transformative intellectual’ create nothing more than bolt holes and breathing spaces in the system. It concludes by posing the question of whether this is all a politics of resistance is capable of, retreating, on the back foot, creating safe spaces to hide?

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*‘It’s Horrible. And the Class is too Silent’ – A Silent Classroom Environment Can Lead to a Paralysing Fear of Being Put on the Spot, Called-Out, Shown Up, Shamed or Humiliated*  
With the relentless increase in the number of converter academies, the already fragmented secondary school system is fracturing still further. Since branching points, partitions and choice are all known to contribute to inequalities, the urgency to fully understand the roots and effects of marginalisation has never been greater. What can be done to pre-empt individual students from becoming marginalised and disengaged? What are the implications for best practise within schools and the ramifications for system structures?

This ethnographic study sheds light on disengagement, by giving a voice to marginalized students. The student participants are pupils who have spent some time being removed from the mainstream classroom setting, to work in a withdrawal unit, most commonly following a period of sustained low-level disruption. The research is primarily drawn from semi-structured
interviews, with additional participant observation, as well as some small group or one-to-one teaching by the researcher within this unit.

The data gathered was analysed through a process of grounded theory, Analysis of emergent categories indicates that students experience many barriers within the secondary education system. The focus here is one such barrier - the silent classroom environment. Through poignant first-hand telling of their experiences, these marginalized students exemplify enlightening instances of this silent environment, as either constraining and tedious or as anxiety inducing, either of which may feed into academic underachievement.

The current trend for a strict classroom – rooted in part in issues of performativity - prioritises discipline and spawns many a silent classroom in the process, which can feed into further marginalisation of some students. Reforms promoting a more nuanced approach to behaviour management, encouraging more student-centred approaches to learning, valuing talk and group work, may all go some way to mitigating the barrier to inclusion which is the current silent classroom presents.

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Does Race Matter? An Intersectional Analysis of the Factors Affecting the Under Representation of Black Female Professors in United Kingdom

This paper is concerned with the under representation of Black women in the United Kingdoms (UK) higher education system (HE). According to a 2016 Runny Meade report there are only 85 Black professors in the United Kingdom (UK), seventeen of which are women (Bothwell, 2016). In 2014, the Equality Challenge Unit (ECU) released statics stating that Black minority ethnic (BME) groups are more likely to drop out of university before completely their degree and ‘six months after qualifying, 10.8% of Black and minority ethnic students were unemployed, compared with 5.2% of White graduates’ (ECU, 2014).

In scope, the data from the report showed the disparity within senior roles as ‘white men accounted for 69.8% of senior managers, though they made up only 50.5% of academics who were not senior managers. 26.6% of UK-national senior managers were White women, 2.9% were BME men and 0.7% were BME women (ECU, 2014). Additional figures published by the higher education statics agency (HESA) in 2017 show that in the UK, no Black academics have been employed as senior staff members for the last three years; reporting that Black staff members are predominately hired as cleaners or work in reception (Adams, 2017). In 2017 ‘figures released by the UCAS university admissions clearing house show that last year black
school-leavers failed to be offered places at the rates their qualifications and subject choices would suggest’ (Adams, 2017).

The evidence within this paper highlights the relationships, or intersections between the social, gendered and racial discrimination experienced by Black women in the UK. To strengthen the exploration of the under representation of Black women in HE, within this paper there will be a running thread of Kimberle Crenshaw’s concept of intersectionality which will set the foundation for analysing the overlapping forms of oppression and the discrimination of Black women. In addition to the variables of race, class and gender, the prevalence of organisational discrimination weakening a Black woman’s chances of success will also support the narrative of this paper. I conclude this paper by advancing the need for Black feminism.

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**Fighting Neoliberalism/Authoritarian Neoconservatism through Story Time**

In this event, I would like to use counter narrative picture books and reader response invitations to offer participants a lived through emancipatory experience (cookies/biscuits will also be provided). The idea of using counter narrative comes from Critical Race Theories and is a way to challenge dominant and dominating tacit theories (Solórzano and Yosso, 2002).

For this event, I would read aloud Baaa by David Macaulay, which is the story of what happens to sheep after the last humans disappear. They start off peacefully and cooperatively, but the human made world changes them and themes such as power, inequity, and revolution arise. Baaa offers the reader a story that has openings for individual interpretations. These “holes” are powerful for helping people to learn to think for themselves as they encourage abduction to occur (Rosenblatt, 1978; Pierce, 1991).

After the read-aloud, I would like to invite participants to transact with the text through a reader response activity (Short, Harste and Burke 1995). This would be a silent conversation that involves: 1) getting in small groups; 2) each person writing their interpretation of the story on a paper; 3) passing the paper to the person on the left and each participant adds to the original statement; 4) the paper gets passed an commented on until each person has their original paper; 5) there is a common conversation about connections, tensions, and questions (Short, 1997).
Over cookies/biscuits, I would lead a conversation about how to use children’s literature and reader response invitations as a way to offer children counter narratives to the neoliberal and neoconservative “truths” that abound in government schooling in both the UK and the USA.

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The Fundamental British Values stipulated in the UK government’s Prevent agenda (May 2010) are a reductive view of what it means to be British. They have prompted critique as to whether the government’s FBVs are indeed fundamental, specifically British, or at the level of values that drive understanding and behaviour (Bolloten and Richardson 2015; Lander 2016). Government and popular discourses around Britishness underpin the difference between being included as citizens or shunned as outsiders – or attacked, as seen in recent reports of acid attacks targeted at ‘south Asians or ‘Muslim looking people’. This wording from an article in the Independent (Lusher 2017) shows the publication of experiences and speculation that conflate appearance and religion; I quote it here not to reinforce this conflation but to show its prevalence.

My work approaches a critique of this neoliberal discourse of ‘Britishness’ through a focus on comics as popular culture. Discourses settle in cultural products and inform readers’ own constructions of national identity as an everyday lived experience (Billig, 1995), with this construction happening at the level of values. This addresses both (1) comics as cultural products that are widely-disseminated and easy to access, and (2) comics as a medium of interdependent and sequential words and pictures, necessitating particularly active forms of reading as the reader decodes meanings encoded by the comics creator; this uses Hall’s concept of encoding/decoding (Hall, 1980).

This is part of my in-progress PhD research, with an initial fieldwork questionnaire (n=135) conducted at a UK comics convention. This early stage of my reader-centred approach finds out which comics people read, to support later group interviews exploring how specific comics contribute to readers’ constructions of understandings of Britishness. My methods of data collection and analysis pay attention to subtle and coded messages as microaggressions (Sue 2010) through Leonardo’s concept of Raceclass (Leonardo 2012; Leonardo and Manning 2017) particularly in stereotypes and humour in comics.

My approach is informed by critical and Marxist approaches to studying comics as material culture, through sociocultural understandings of learning. This offers a bridge from US work on
race and Whiteness (Delgado and Stefancic 1997; 2000) and Raceclass (Leonardo, 2012) to better address the intertwined and interdependent constructs of race and class in (1) comics studies, where critical US work (Whalley, 2015) is ahead of critical work in the UK, and (2) a contemporary British context where Islam and Muslims have become particularly marginalised.

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Child Labor
The menace of child labor is pervasive and has been escalating over the last decades. The International Labor Organization (ILO) estimates that there is approximately 250 million working children aged between 5 and 14, of which at least 120 million are involved in full time work that are both hazardous and exploitative.

Driven by public outrage, and the adoption of the international labor organization (ILO) convention 182 in 1999, the exploitation of child labor has received increasing attention, and efforts to combat this phenomenon has gained momentum, yet solutions remain elusive, and they are made more complicated by the fact that the extent of child labor reflects a country’s level of economic development (Palley, 2002).

Using the theoretical prism of Anti-Racism, this paper intends to explore an in-depth understanding of the factors that force children into inappropriate forms of work, as well as effective interventions suited to each unique socio-cultural and economic environment since the problem of child labor seems more complex than imagined. It argues that the lack of international agreement on the definition of child labor makes it hard to prevent it, additionally; the calls from the developed countries for the prohibition of child labor seem hollow in the eyes of the developing countries.

Finally, in my speech, I argue that child labor is a problem that links with wider problems concerning labor markets and economic development, and therefore should not be addressed alone.
Racism is not a static phenomenon. Gilroy (1987, p. 11) points out that “racism does not, of course, move tidily and unchanged through time and history”. From the Transatlantic Slave Trade to the Holocaust to the present-day anti-Muslim racism, each epoch developed and identified its own ‘alien’ or ‘undesirable’ section of the community then developed an ideology for justification of it.

Karl Marx (1975) observed racism during the development of modern capitalism by looking at the antagonism between Irish and ‘native’ workers in the nineteenth century in England. Said’s (2003) notion of ‘Other’ explored the construction of a binary relationship between the superior Occident and its opposition the inferior Orient. This hegemonic relationship constructed the occidental ‘Other’ in relation to European values and cultural codes.

Since the 1980s, cultural differences have become a smokescreen for racism (Gilroy, 1987; Balibar and Wallerstein, 1991) and the daily use of certain coded words, such as illegal immigrant, bogus asylum seeker, extremist, Islamic extremist, patriotism have replaced crude racist terms (Dabashi, 2011; Virdee, 2014; Kundnani 2015; Göle, 2017; Massoumi et al., 2017). Racist ideas have also been concealed behind the intellectual discourses of nationalism, European values, our way of life, laïcité in France, leitkultur in Germany, and ‘fundamental British values’ in the UK.

In the UK, anti-Muslim racism has become the respectable face of ‘new racism’. The media has played an important role in demonising the Muslim community (describing them as: extremists, terrorists, rapists, oppressed woman) and immigrants (benefit scroungers, swamps, bogus asylum seekers). In the educational context, state sanctioned ‘fundamental British values’ has become a compulsory part of the curriculum and teachers and other workers are asked to be vigilant in identifying those who oppose or criticise ‘fundamental British values’ in education institutions in the UK in order to tackle ‘radicalisation and terrorism’. Promoting ‘fundamental British values’ epitomises the respectable face of ‘othering’ certain young people.

This paper will argue that the notion of ‘fundamental British values’ is a racist notion which is part of a wider political agenda. The evidence supporting my thesis derives from empirical research using interviews with 48 young people from schools and colleges in the North of England addressing ‘fundamental British values’ and what they mean for them. Although
this study was conducted in England it is framed in a wider international, political, social and economic context.

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*Problems Encountered During Rebuilding and Physically Reinforcement of Buildings Non-Resistant to Earthquake*

A large part of Turkey is located on seismic belt. When looked at the historical earthquake records, it is seen that a large part of Turkey has high earthquake activity and medium or higher magnitude earthquakes often occur. When viewed from this respect, an intense work has been carried out for rebuilding or physically reinforcement of public buildings which are non-resistant to earthquake. It has been observed that schools are significantly among the public buildings. In this process, both rebuilt schools and reinforced schools are forced to another school totally or partially. It has been thought that this situation causes some problems in both reinforced and host schools. In this study, it has been aimed to put forward the problems between reinforced schools and the host schools into which reinforced schools move.

Within the study, interviews have been made with principals of both host schools and moved schools. Findings from the research present the lack of planning and coordination arising from authorities of Ministry of Education and Provincial Directorates of National Education during pulling down the schools or reinforcement.

Moving process is highly costly for moving schools. It has been observed that schools have solved this problem by using foreign national and fugitive work force. Apart from this, moving schools are obliged to put the Office and school equipment they do not use away in a storage house. In addition to this, it has been identified that this equipment is highly damaged either in the storage house within waiting process or within the re-moving process.

Within the context of reinforcement for the earthquake, usage of the same school by both host and moved school has forced the schools to pass double shifting schooling from full time schooling. This situation forces the physical capacity of the host schools. In some schools, corridors have been split and made a classroom or principal’s room or laboratories have been turned into classrooms. As a matter of course, all these cause some problems for both schools’ teachers, students and parents. While passing double shifting schooling from full time schooling causes more exhaustion for teachers, it also obliges students to start their lessons either early in the morning or leave the school late in the evening. The situation emphasized has made parents
to transfer their students to full time schooling schools. Besides, some parents have taken their students from these public schools and registered them to a private school.
NEXT YEAR’S ICCE CONFERENCE – ICCE 2019

We have not yet decided on the venue of the 2019 ICCE conference. If any colleagues/participants want to consider holding ICCE 2019 at their own institution, do not hesitate to contact the members of the Organising Committee.

We will also raise this issue during the Closing Plenary session of the conference on Saturday 28th July.
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