6th ICCE 2016 Conference Book/ Book of Abstracts/ Program Outline

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Facebook Page Info (https://www.facebook.com/icce2016/?fref=ts)

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THE 6th ICCE CONFERENCE

Dialogue, Solidarity and Resistance against Neo-liberalism and Neo-conservatism in Education

The **International Conference on Critical Education** (ICCE), previously held in Athens (2011, 2012), Ankara (2013), Thessaloniki (2014) and Wroclaw, Poland (2015), is a forum for scholars, educators and activists committed to social and economic justice. The 6th ICCE: ***Dialogue, Solidarity and Resistance against Neo-liberalism and Neo-conservatism in Education*** will take place in London at Middlesex University, 10 - 13 August 2016.

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

Chair: Leena Helavaara Robertson (Middlesex University, London, UK)
Polina Chrysochou (Anglia Ruskin University, Chelmsford, UK)
Dave Hill (Institute for Education Policy Studies & Anglia Ruskin University, Chelmsford, England)
Kostas Skordoulis (National and Kapodistrian University of Athens, Athens Greece)
Konstantinos Kontotheodorou (Anglia Ruskin University, Chelmsford, UK)
Naomi Hill (Institute for Education Policy Studies, UK)
George Kasolas (Freelance Photographer, UK)

Graduate Academic Assistants

Sandip Gill (Middlesex University, London, UK)
Kristina Repova (Middlesex University, London, UK)
Alina Ursuleanu (Middlesex University, London, UK)

Student Ambassadors

Khuluud Ali (University of East London, London, UK)
Jonathan Lofulo (University of East London, London, UK)
Panagiotis Pertou (University of East London, London, UK)
Lisa Taylor (University of East London, London, UK)

INTERNATIONAL ORGANISING COMMITTEE

Chair: Dave Hill **(**Institute for Education Policy Studies & Anglia Ruskin University, Chelmsford, England)
Co-Chairs: Kostas Skordoulis **(**National and Kapodistrian University of Athens, Greece**)**
George Grollios (Aristotle University of Thessaloniki, Thessaloniki, Greece)
Ahmet Yıldız (Ankara University, Ankara, Ankara, Turkey)
Hana Cervinkova (University of Lower Silesia, Wrocław, Poland)

Ahmet Duman (Muğla University, Muğla, Turkey)
Adam Chmielewski (University of Wrocław, Wrocław, Poland)
Agnieszka Dziemianowicz-Bąk (Educational Research Institute, Warsaw/University of Wrocław, Wrocław, Poland)
Andrzej Ostrowski (University of Wrocław, Wrocław, Poland)
Alpesh Maisuria (University of East London, London, UK)
Ayhan Ural (Gazi University, Ankara, Turkey)
Christina Nomikou (National and Kapodistrian University of Athens, Athens, Greece)
Deborah Kelsh (College of St. Rose, Albany NY, USA)
Dennis Beach (University of Göteburg, Göteburg, Sweden)
Dimitris Patelis (University of Crete, Crete, Greece)
Durgun Göktürk (Purdue University, Indianna, USA)
Fatma Gök (Bogazici University, Istanbul, Turkey)
Fevziye Sayilan (Ankara University, Ankara, Turkey)
Gianna Katsiampoura (National Hellenic Research Foundation, Athens, Greece)
Grant Banfield (Flinders University, Adelaide, Australia)
Gyorgy Meszaros (Eotvos Lorand University, Budapest, Hungary)
Hasan Hüseyin Aksoy (Ankara University, Ankara, Turkey)
Helen Drenoyianni (Aristotle University of Thessaloniki, Thessaloniki, Greece)
Juha Suoranta (Tampere University, Tampere, Finland)
Kemal İnal (Gazi University, Ankara, Turkey)
Lotar Rasiński (University of Lower Silesia, Wrocław, Poland)
Maria Mendel (University of Gdańsk, Gdańsk, Poland)
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)
Meral Uysal (Ankara University, Ankara, Turkey)

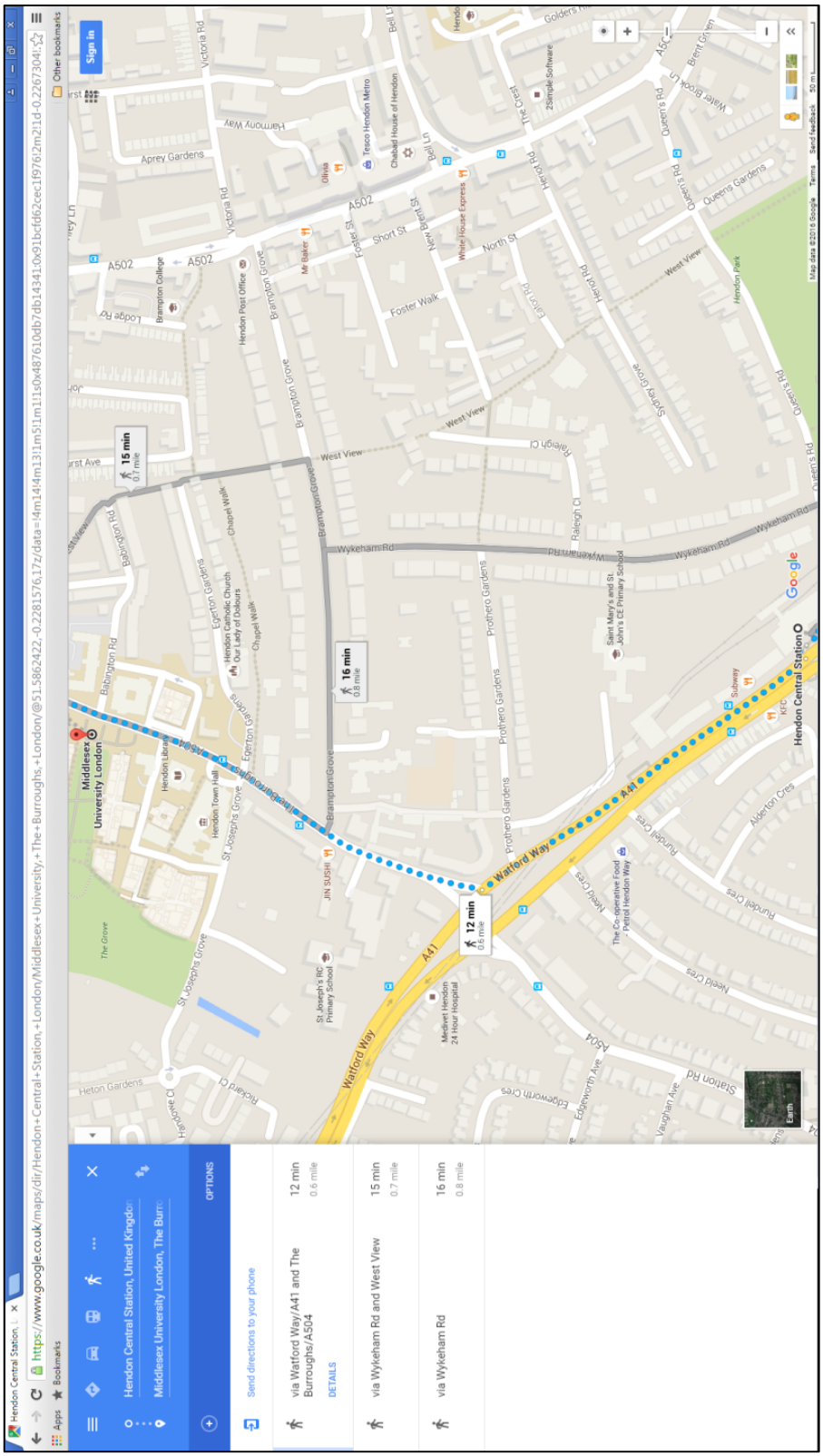
Micheal O'Flynn (University of Limerick, Ireland, UK)
Mirosława Nowak-Dziemianowicz (University of Lower Silesia, Wrocław, Poland)
Nurcan Kormaz (Ankara University, Ankara, Turkey)
Panayota Gounari (University of Massachusetts, Boston, USA)
Panayotis Sotiris (University of Aegean, Mitilini, Greece)
Paweł Rudnicki (University of Lower Silesia, Wrocław, Poland)
Periklis Pavlidis (Aristotle University of Thessaloniki, Thessaloniki, Greece)
Peter McLaren (Chapman University, California,, USA)
Polina Chrysochou (Anglia Ruskin University, Chelmsford, UK)
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

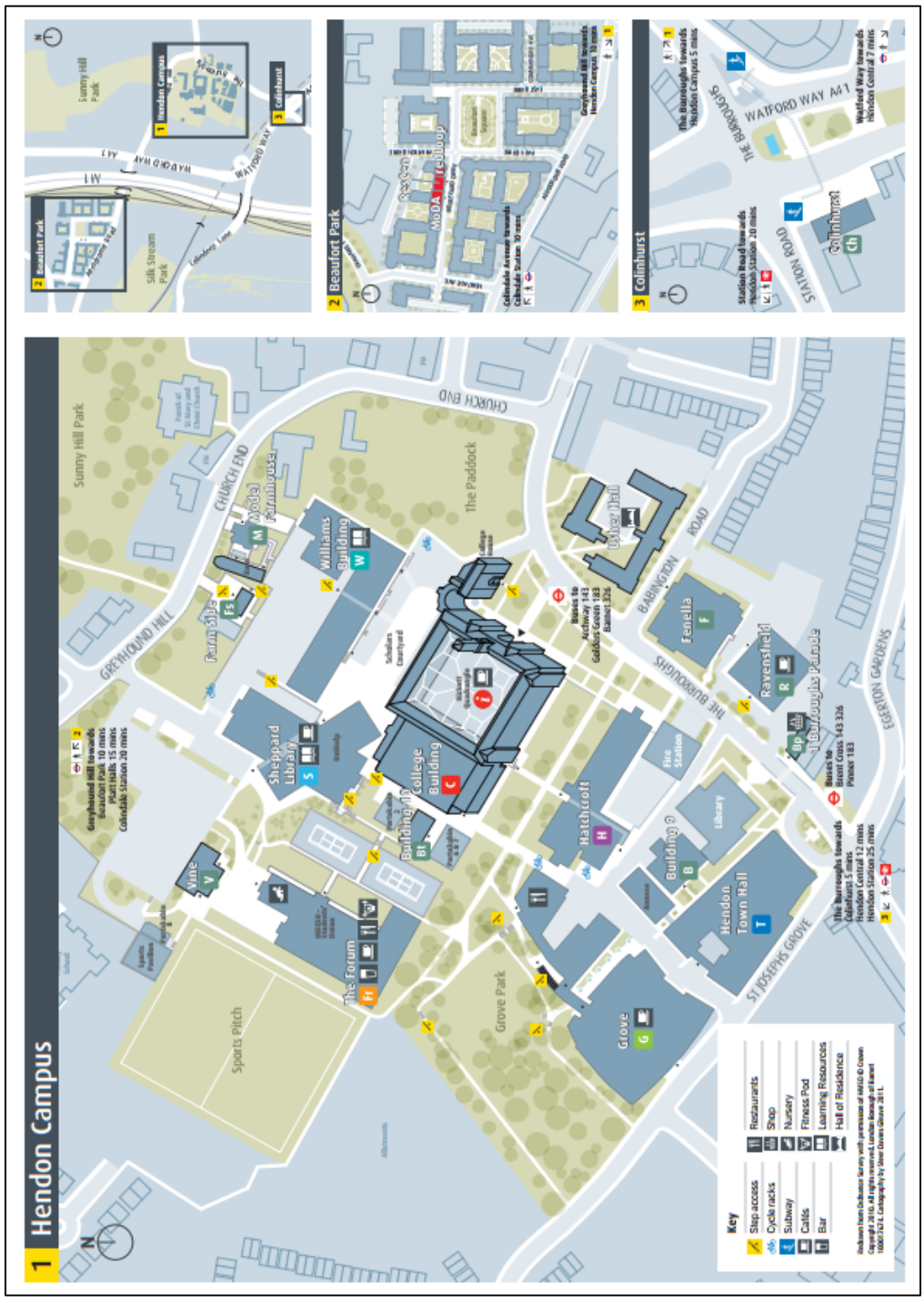
The working language of the conference is English. Therefore, all participants should ensure that all material accompanying the presentations (PowerPoints or handout sheets) is in English.

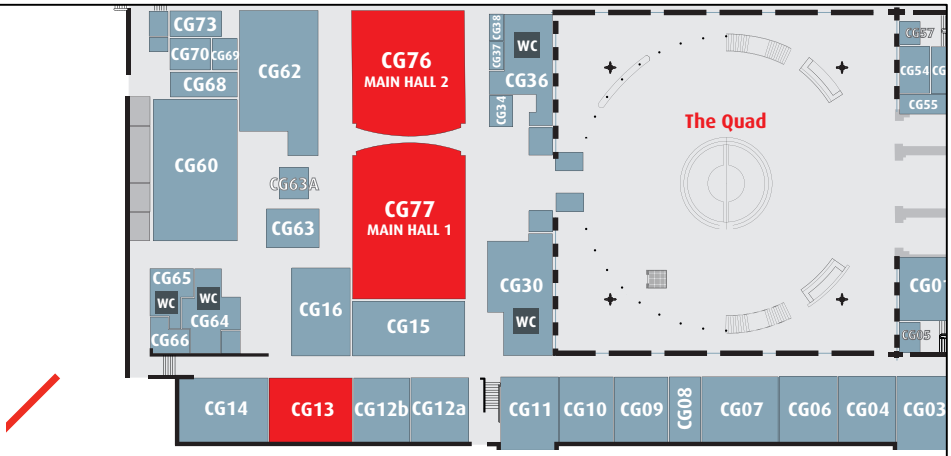
MAP – HOW TO GET TO MIDDLESEX UNIVERSITY

A walking map from Hendon Central Station to Middlesex University via Watford Way and The Burroughs

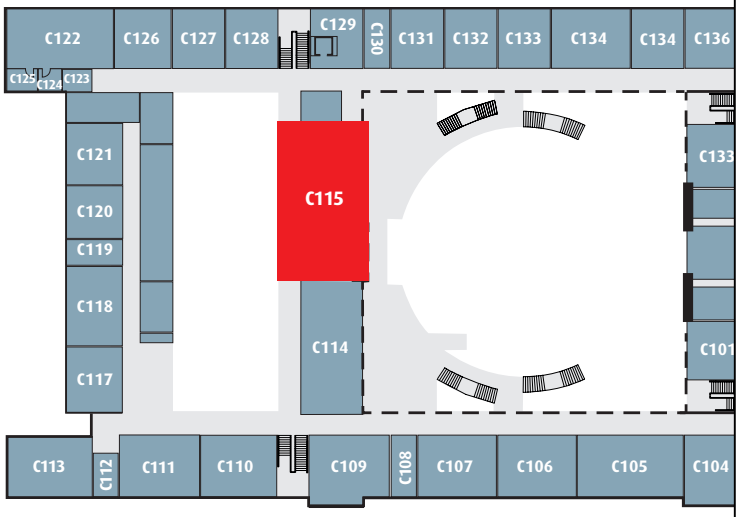


MAP OF VENUE – HENDON CAMPUS MAP

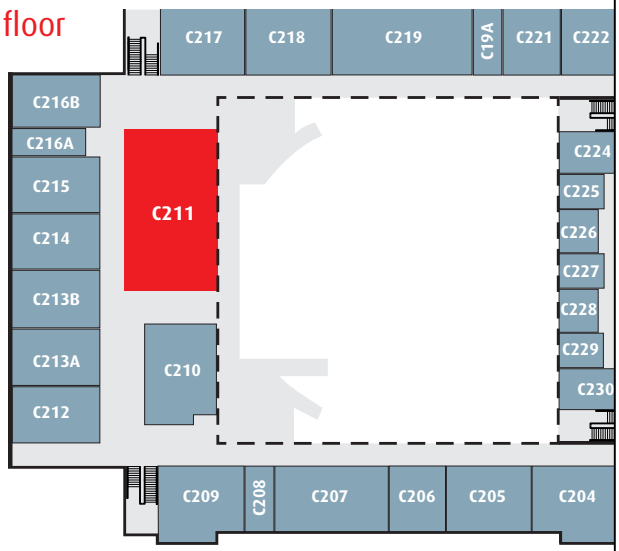




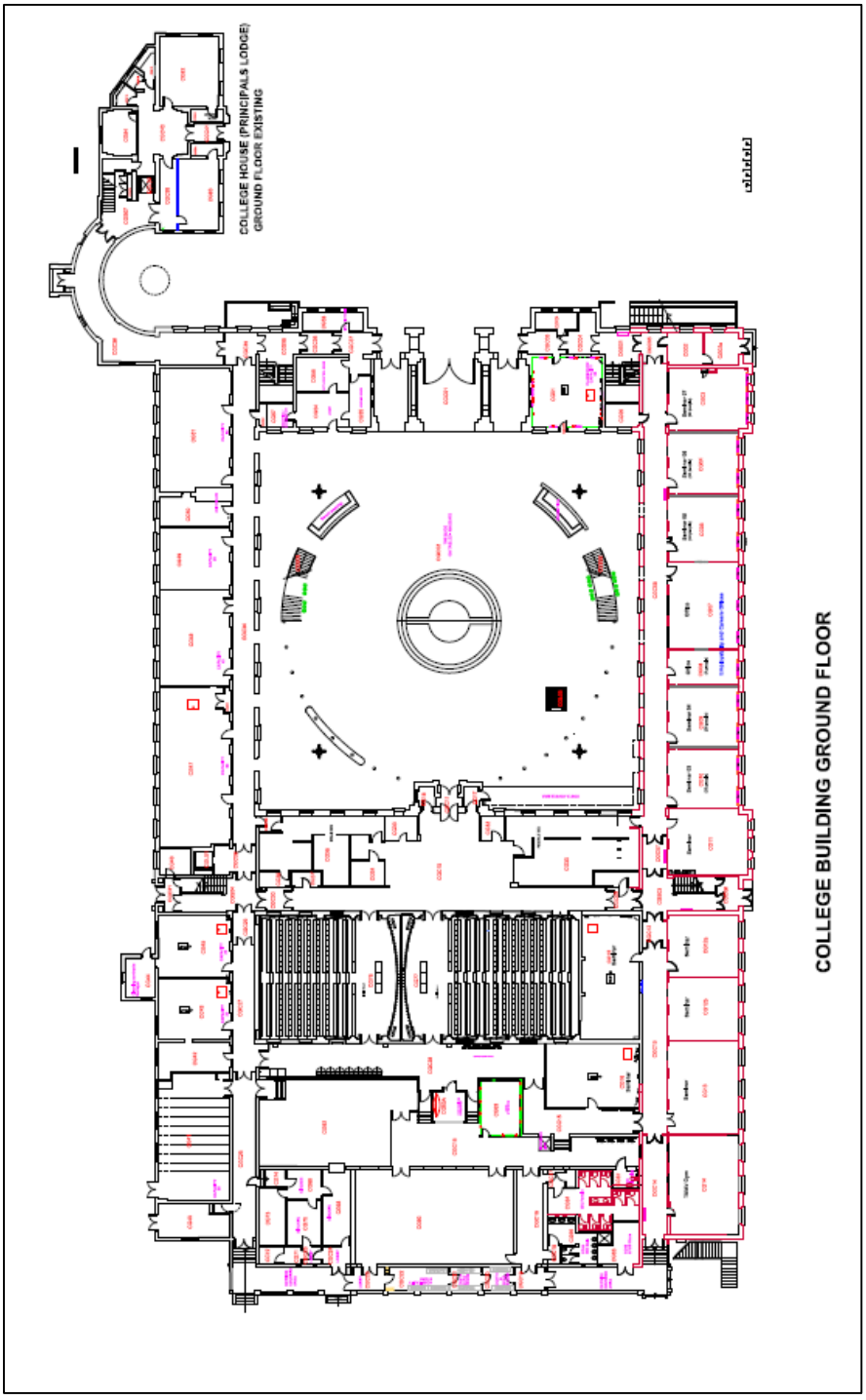
The Quad – First floor

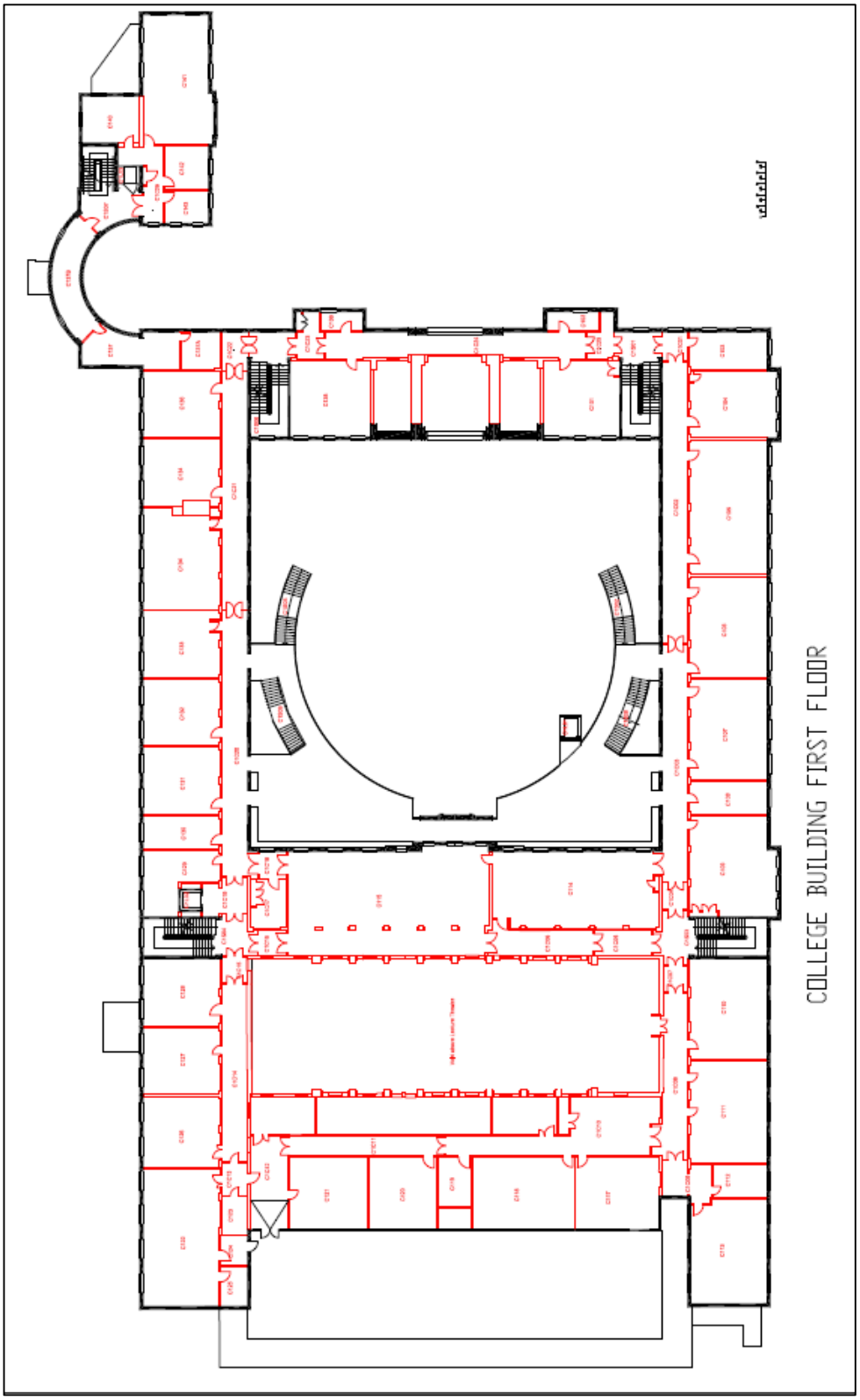


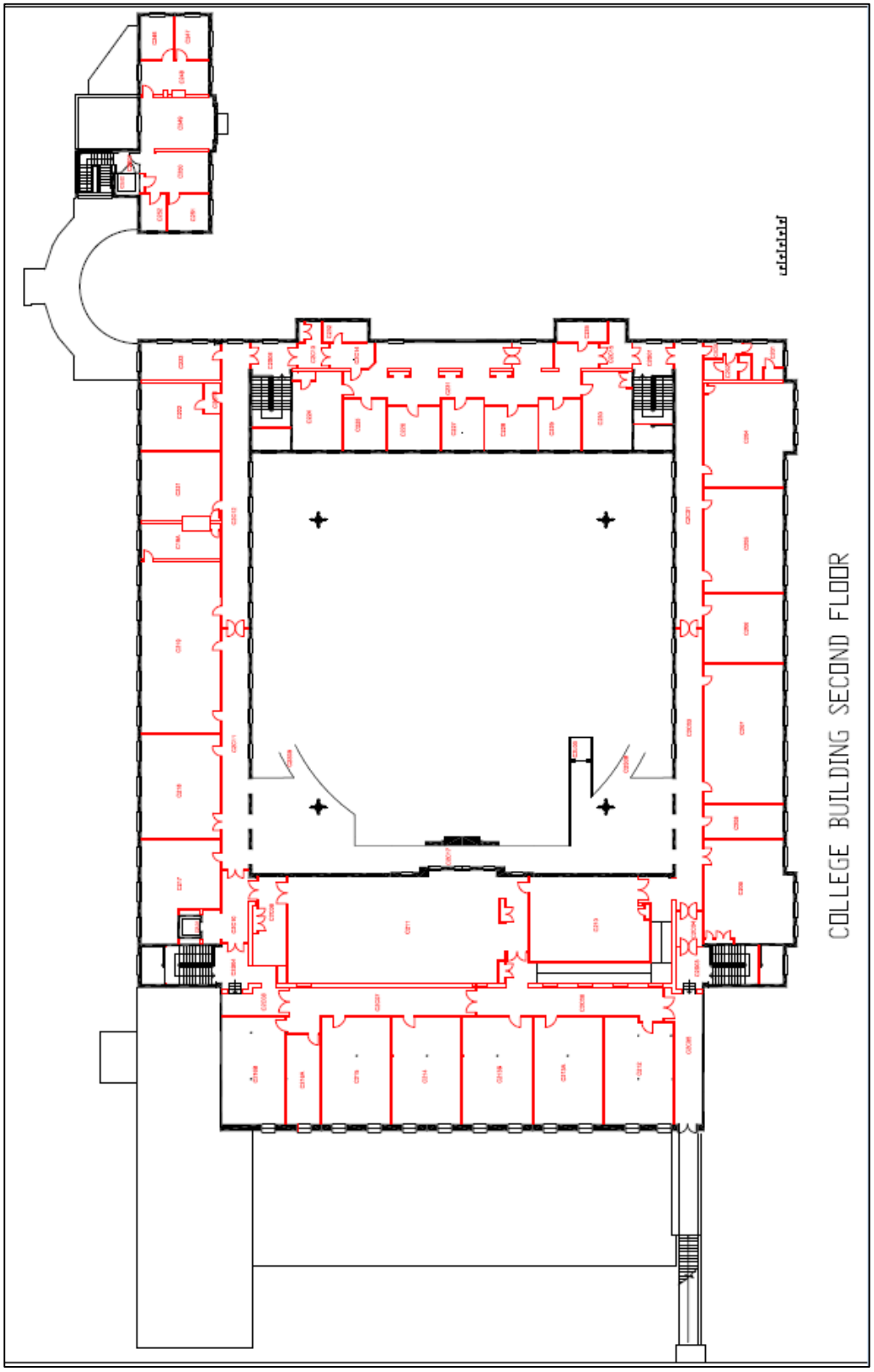
The Quad – Second floor



FLOOR PLANS OF COLLEGE BUILDING




COLLEGE BUILDING FIRST FLOOR


COLLEGE BUILDING SECOND FLOOR

WI-FI INFORMATION

All participants will have access to free wifi whilst at the conference – these details will be given to all participants at registration.

TRAVEL AND ACCOMODATION INFORMATION

Please see our hotel recommendations below where you can book your stay. The hotels are short walks away from bus stops, where you can get a bus to Middlesex University.

Holiday Inn Brent Cross London
http://www.hilondonbrentcrosshotel.co.uk/
Get either the 326 bus (towards Barnet the Spires) from Brent Cross Shopping Centre and arrive at Middlesex University bus stop, or get the 143 bus (towards Archway) from Brent Cross Shopping Centre and arrive at Middlesex University bus stop. You are also able to get a bus from the hotel to Brent Cross Shopping Centre to get the 326 or 143.

Holiday Inn Express London Golders Green (A406)
http://www.ihg.com/holidayinnexpress/hotels/gb/en/london/longg/hoteldetail
Get either the 326 bus (towards Brent Cross) from Gravel Hill bus stop and arrive at Hendon Town Hall bus stop or the 143 bus (towards Brent Cross) from Gravel Hill bus stop and arrive at Hendon Town Hall bus stop, which is opposite Middlesex University. You are also able to get a bus from opposite the hotel to East End Road bus stop to get the 326 or 143 from Gravel Hill bus stop.

Travelodge London Finchley
https://www.travelodge.co.uk/hotels/614/London-Finchley-hotel
Get either the 326 bus (towards Brent Cross) from Hendon Lane bus stop and arrive at Hendon Town Hall bus stop or the 143 bus (towards Brent Cross) from Hendon Lane bus stop and arrive at Hendon Town Hall bus stop, which is opposite Middlesex University.

Premier Inn London Hendon (The Hyde)
http://www.premierinn.com/gb/en/hotels/england/greater-london/london/london-hendon-the-hyde.html
Get the 183 bus (towards Golders Green) from Edgware Road/The Hyde bus stop and arrive at Middlesex University bus stop.

Alternatively you could log on to **booking.com** and search for hotels at http://www.booking.com/

In regards to airports, flights come into all major airports, Heathrow, Luton, Gatwick and London City. You can travel closer to Middlesex University from these airports via taxis to your hotel, train and/or tube to the closest station near your hotel and via coach to Golders Green Coach Station and then travel via bus/tube to your hotel.

Also, a very useful website for planning any journey throughout your stay in London, including from the airport to hotels and hotels to Middlesex University is **Transport for London (TFL) Journey Planner** https://tfl.gov.uk/plan-a-journey/

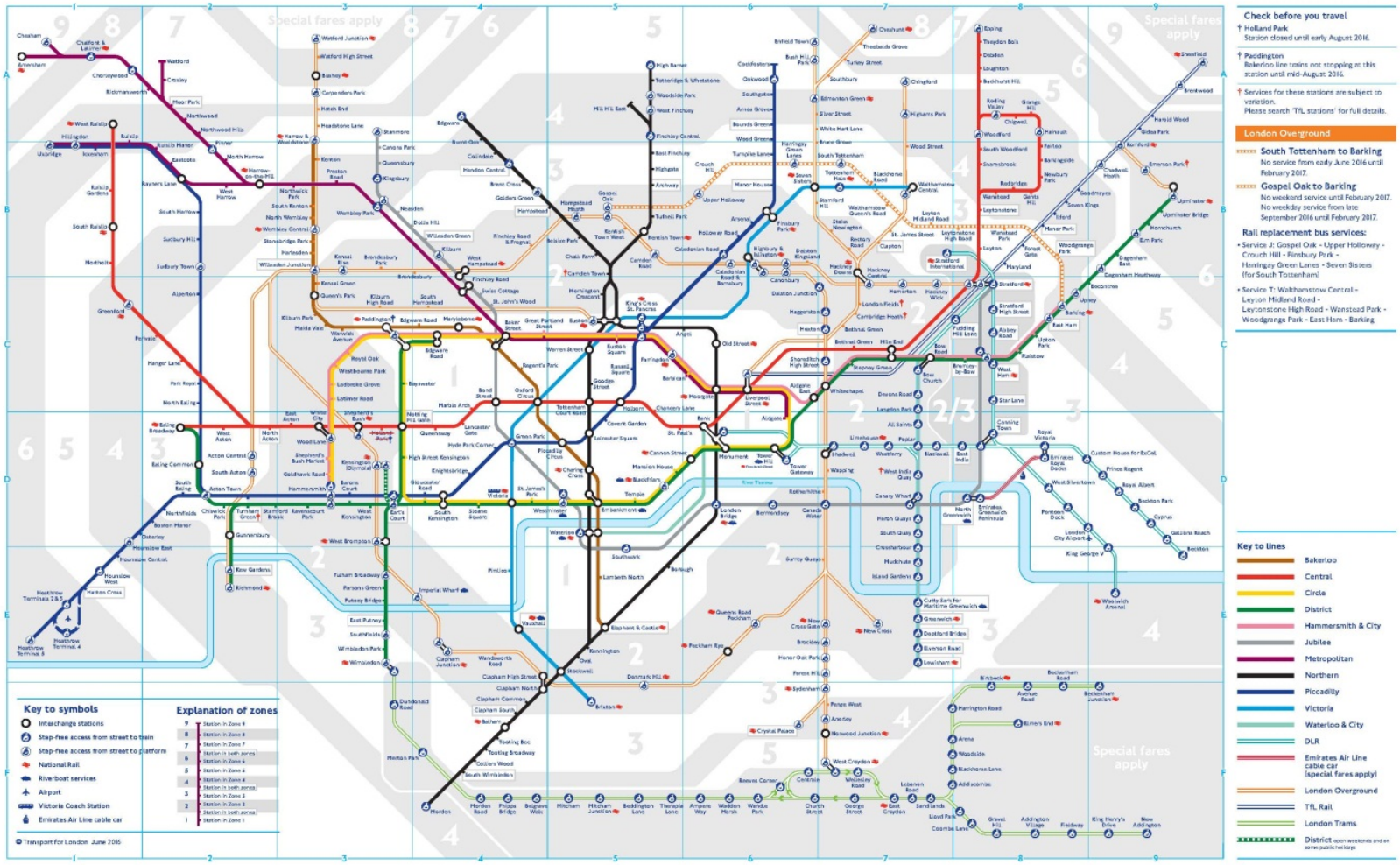
TOURIST INFORMATION

All participants will be sent an online magazine ‘London Planner’ for their visit the 1st week of August.

In the meantime, the following website page can be visited at:
http://www.visitlondon.com/traveller-information/getting-around-london/london-maps-and-guides/london-planner#LhQ3s2jYdJ7mL4Ef.97

and the July issue can be downloaded at:
http://files.londonandpartners.com/assets/london-planner/2016/july.pdf

Tube map


Special fares apply
Check before you travel
† Holland Park
Station closed until early August 2016.
† Paddington
Bakerloo line trains not stopping at this station until mid-August 2016.
† Services for these stations are subject to variation.
Please search 'TfL stations' for full details.
London Overground
South Tottenham to Barking
No service from early June 2016 until February 2017.
Gospel Oak to Barking
No weekend service until February 2017.
No weekday service from late September 2016 until February 2017.
Rail replacement bus services:
• Service J: Gospel Oak - Upper Holloway - Crouch Hill - Finsbury Park - Harringay Green Lanes - Seven Sisters (for South Tottenham)
• Service T: Walthamstow Central - Leyton Midland Road - Leytonstone High Road - Wanstead Park - Woodgrange Park - East Ham - Barking
Key to lines
Bakerloo
Central
Circle
District
Hammersmith & City
Jubilee
Metropolitan
Northern
Piccadilly
Victoria
Waterloo & City
DLR
Emirates Air Line cable car (special fares apply)
London Overground
TfL Rail
London Trams
District open weekends and on some public holidays
Key to symbols
Interchange stations
Step-free access from street to train
Step-free access from street to platform
National Rail
Riverboat services
Airport
Victoria Coach Station
Emirates Air Line cable car
Explanation of zones
9 Station in Zone 9
8 Station in Zone 8
7 Station in Zone 7
6 Station in both zones
5 Station in Zone 5
4 Station in Zone 4
3 Station in both zones
2 Station in Zone 2
1 Station in both zones
Station in Zone 1
© Transport for London June 2016
MAYOR OF LONDON
tfl.gov.uk
24 hour travel information
0343 222 1234*
Sign up for email updates
tfl.gov.uk/emailupdates
@TfLTravelAlerts
*Service and network charges may apply. See tfl.gov.uk/terms for details.
UNDERGROUND
TRANSPORT FOR LONDON
EVERY JOURNEY MATTERS

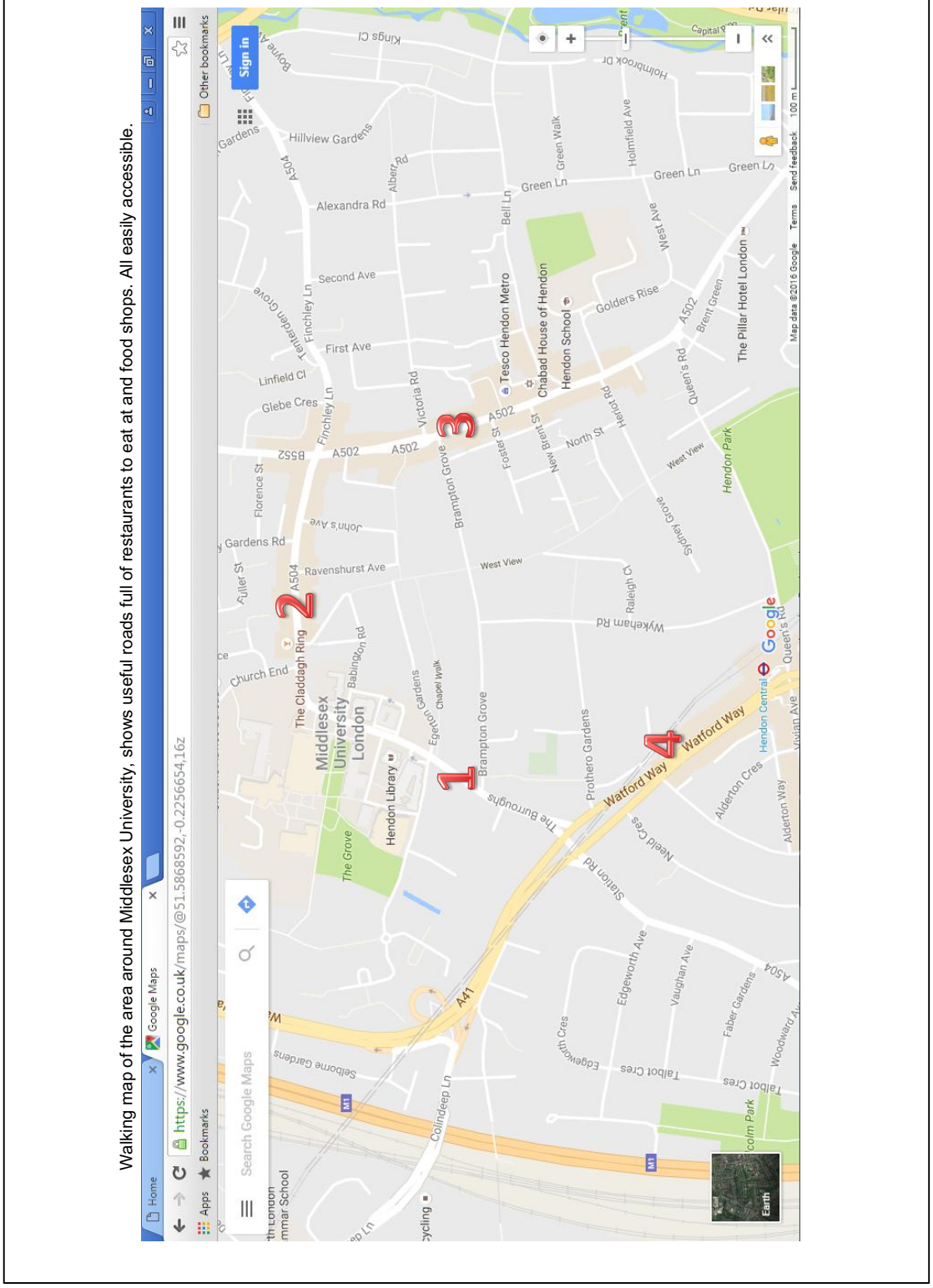
Index to stations

Grid	Station & facilities	Zones
C8	Abbey Road	2/3
D2	Acton Central	3
D2	Acton Town	3
F8	Addington Village	Special
F8	Addiscombe	Special
D6	Aldgate	1
C6	Aldgate East	1
D7	All Saints	2
C2	Alperton	4
A1	Amersham	9
F6	Ampere Way	Special
F7	Anerley	4
C6	Angel	1
B5	Archway	2/3
F8	Arena	Special
A6	Arnos Grove	4
B6	Arsenal	2
F8	Avenue Road	Special
C4	Baker Street	1
F4	Balham	3
D6	Bank (DLR only)	1
C6	Barbican	1
C8	Barking	4
B8	Barkingside	4
D3	Barons Court	2
C3	Bayswater	1
F9	Beckenham Junction	Special
F8	Beckenham Road	Special
E9	Beckton	3
D9	Beckton Park	3
C9	Becontree	5
F5	Beddington Lane	Special
F4	Belgrave Walk	Special
B5	Belsize Park	2
D6	Bermondsey	2
C7	Bethnal Green (Central line)	2
C7	Bethnal Green (London Overground)	2
F8	Birkbeck	Special
D5	Blackfriars	1
F8	Blackhorse Lane	Special
B7	Blackhorse Road	3
D7	Blackwall	2
C4	Bond Street	1
E5	Borough	1
D2	Boston Manor	4
A6	Bounds Green	3/4
C7	Bow Church	2
C7	Bow Road	2
B4	Brent Cross	3
A9	Brentwood	9
F5	Brixton	2
E7	Brockley	2
C8	Bromley-by-Bow	2/3
B4	Brondesbury	2
B3	Brondesbury Park	2
B7	Bruce Grove	3
A8	Buckhurst Hill	5
A4	Burnt Oak	4
A6	Bush Hill Park	5
A3	Bushey	8
B6	Caledonian Road	2
B6	Caledonian Road & Barnsbury	2
C7	Cambridge Heath	2
B5	Camden Road	2
B5	Camden Town	2
D7	Canada Water	2
D7	Canary Wharf	2
D8	Canning Town	2/3
D6	Cannon Street	1
B6	Canonbury	2
B3	Canons Park	5
A3	Carpenders Park	7
F6	Centrale	Special
B9	Chadwell Heath	5
A1	Chalfont & Latimer	8
B5	Chalk Farm	2
C5	Chancery Lane	1
D5	Charing Cross	1
A1	Chesham	9
A7	Cheshunt	8
A8	Chigwell	4
A7	Chingford	5
D2	Chiswick Park	3
A1	Chorleywood	7
F6	Church Street	Special
F4	Clapham Common	2
E4	Clapham High Street	2
E4	Clapham Junction	2
F4	Clapham North	2
F4	Clapham South	2/3
B7	Clapton	2/3
A6	Cockfosters	5
B4	Colindale	4
F4	Colliers Wood	3
F8	Coombe Lane	Special
D5	Covent Garden	1
E7	Crossharbour	2
B6	Crouch Hill	3
A2	Croxley	7
F6	Crystal Palace	3/4
D9	Custom House for ExCeL	3
E7	Cutty Sark for Maritime Greenwich	2/3
D9	Cyprus	3
B9	Dagenham East	5
B9	Dagenham Heathway	5
C7	Dalston Junction	2
B6	Dalston Kingsland	2
A8	Debden	6
F5	Denmark Hill	2
E7	Deptford Bridge	2/3
C7	Devons Road	2
B4	Dollis Hill	3
F3	Dundonald Road	Special
D2	Ealing Broadway	3
D2	Ealing Common	3
D3	Earl's Court (Piccadilly line only)	1/2
D3	East Acton	2
B5	East Finchley	3
C8	East Ham	3/4
D8	East India	2/3
E3	East Putney	2/3
B2	Eastcote	5
A4	Edgware	5
C4	Edgware Road (Bakerloo)	1
C4	Edgware Road (Circle/District/H&C)	1
A7	Edmonton Green	4
E5	Elephant & Castle	1/2
F8	Elmers End	Special
B9	Elm Park	6
E7	Elverson Road	2/3
D5	Embankment	1
B9	Emerson Park	6
D8	Emirates Greenwich Peninsula	Special
D8	Emirates Royal Docks	Special
A6	Enfield Town	5
A8	Epping	6
C5	Euston (London Overground only)	1
C5	Euston Square	1
B8	Fairlop	4
C5	Farringdon	1
F8	Fieldway	Special
A5	Finchley Central	4
C4	Finchley Road	2
B4	Finchley Road & Frognal	2
B6	Finsbury Park	2
B8	Forest Gate	3
E7	Forest Hill	3
E3	Fulham Broadway	2
D9	Gallions Reach	3
B8	Gants Hill	4
F7	George Street	Special
A9	Gidea Park	6
D4	Gloucester Road	1
B4	Golders Green	3
D3	Goldhawk Road	2
C5	Goodge Street	1
B8	Goodmayes	4
B5	Gospel Oak	2
A8	Grange Hill	4
F8	Gravel Hill	Special
C4	Great Portland Street	1
D4	Green Park	1
C1	Greenford	4
E7	Greenwich	2/3
D2	Gunnersbury	3
C7	Hackney Central	2
B7	Hackney Downs	2
C7	Hackney Wick	2
C7	Haggerston	2
A8	Hainault	4
D3	Hammersmith (Circle and Hammersmith & City lines only) (District and Piccadilly lines only)	2
B4	Hampstead	2/3
B5	Hampstead Heath	2
C2	Hanger Lane	3
B3	Harlesden	3
A9	Harold Wood	6
B6	Harringay Green Lanes	3
F8	Harrington Road	Special
A3	Harrow & Wealdstone	5
B2	Harrow-on-the Hill	5
A3	Hatch End	6
E1	Hatton Cross	5/6
A3	Headstone Lane	5
E1	Heathrow Terminals 2 & 3	6
E1	Heathrow Terminal 4	6
E1	Heathrow Terminal 5	6
B4	Hendon Central	3/4
D7	Heron Quays	2
A5	High Barnet	5
D3	High Street Kensington	1
A7	Highams Park	4
B6	Highbury & Islington (London Overground only)	2
B5	Highgate	3
B1	Hillingdon	6
C5	Holborn	1
D3	Holland Park	2
B6	Holloway Road	2
C7	Homerton	2
E7	Honor Oak Park	3
B9	Hornchurch	6
E1	Hounslow Central	4
D1	Hounslow East	4
E1	Hounslow West	5
C7	Hoxton	1/2
D4	Hyde Park Corner	1
B1	Ickenham	6
B8	Ilford	4
E4	Imperial Wharf	2
E7	Island Gardens	2
E5	Kennington	2
C3	Kensal Green	2
B3	Kensal Rise	2
D3	Kensington (Olympia)	2
B5	Kentish Town	2
B5	Kentish Town West	2
B3	Kenton	4
E2	Kew Gardens	3/4
B4	Kilburn	2
C3	Kilburn High Road	2
C3	Kilburn Park	2
E9	King George V	3
F9	King Henry's Drive	Special
C5	King's Cross St. Pancras	1
B3	Kingsbury	4
D4	Knightsbridge	1
C3	Ladbroke Grove	2
E5	Lambeth North	1
D4	Lancaster Gate	1
C7	Langdon Park	2
C3	Latimer Road	2
F7	Lebanon Road	Special
D5	Leicester Square	1
E7	Lewisham	2/3
B8	Leyton	3
B7	Leyton Midland Road	3
B8	Leytonstone	3/4
B8	Leytonstone High Road	3
D7	Limehouse	2
C6	Liverpool Street	1
F8	Lloyd Park	Special
D6	London Bridge	1
D8	London City Airport	3
C7	London Fields	2
A8	Loughton	6
C3	Maida Vale	2
B6	Manor House	2/3
B8	Manor Park	3/4
D5	Mansion House	1
C4	Marble Arch	1
B8	Maryland	3
C4	Marylebone	1
C7	Mile End	2
A5	Mill Hill East	4
F5	Mitcham	Special
F5	Mitcham Junction	Special
D6	Monument	1
A2	Moor Park	6/7
C6	Moorgate	1
F4	Morden	4
F4	Morden Road	Special
C5	Mornington Crescent	2
E7	Mudchute	2
B3	Neasden	3
F9	New Addington	Special
E7	New Cross	2
E7	New Cross Gate	2
B8	Newbury Park	4
D2	North Acton	2/3
C2	North Ealing	3
D8	North Greenwich	2/3
B2	North Harrow	5
B3	North Wembley	4
D2	Northfields	3
B1	Northolt	5
B3	Northwick Park	4
A2	Northwood	6
A2	Northwood Hills	6
F7	Norwood Junction	4
D3	Notting Hill Gate	1/2
A6	Oakwood	5
C6	Old Street	1
D1	Osterley	4
E5	Oval	2
C4	Oxford Circus	1
C3	Paddington (Hammersmith & City line only)	1
C2	Park Royal	3
E3	Parsons Green	2
E6	Peckham Rye	2
F7	Penge West	4
C2	Perivale	4
F4	Phipps Bridge	Special
D5	Piccadilly Circus	1
E4	Pimlico	1
B2	Pinner	5
C8	Plaistow	3
D8	Pontoon Dock	3
D7	Poplar	2
B3	Preston Road	4
D9	Prince Regent	3
C8	Pudding Mill Lane	2/3
E3	Putney Bridge	2
C3	Queen's Park	2
E6	Queens Road Peckham	2
B3	Queensbury	4
D4	Queensway	1
D3	Ravenscourt Park	2
B2	Rayners Lane	5
B7	Rectory Road	2
B8	Redbridge	4
F6	Reeves Corner	Special
C4	Regent's Park	1
E2	Richmond	4
A2	Rickmansworth	7
A8	Roding Valley	4
B9	Romford	6
D7	Rotherhithe	2
D9	Royal Albert	3
C3	Royal Oak	2
D8	Royal Victoria	3
B1	Ruislip	6
B1	Ruislip Gardens	5
B2	Ruislip Manor	6
C5	Russell Square	1
B7	St. James Street	3
D4	St. James's Park	1
C4	St. John's Wood	2
D5	St. Paul's	1
F7	Sandilands	Special
B8	Seven Kings	4
B6	Seven Sisters (London Overground only)	3
D7	Shadwell (DLR only)	2
A9	Shenfield	Special
D3	Shepherd's Bush (London Overground only)	2
D3	Shepherd's Bush Market	2
C7	Shoreditch High Street	1
A7	Silver Street	4
D4	Sloane Square	1
B8	Snaresbrook	4
D2	South Acton	3
D2	South Ealing	3
C4	South Hampstead	2
B2	South Harrow	5
D4	South Kensington	1
B3	South Kenton	4
D7	South Quay	2
B1	South Ruislip	5
B7	South Tottenham	3
F4	South Wimbledon	3/4
B8	South Woodford	4
A7	Southbury	5
E3	Southfields	3
A6	Southgate	4
E5	Southwark	1
D2	Stamford Brook	2
B7	Stamford Hill	3
A3	Stanmore	5
C8	Star Lane	2/3
C7	Stepney Green	2
E5	Stockwell	2
B7	Stoke Newington	2
B3	Stonebridge Park	3
C8	Stratford (Jubilee line and DLR) (Central line and London Overground)	2/3
C8	Stratford High Street	2/3
B7	Stratford International	2/3
B2	Sudbury Hill	4
B2	Sudbury Town	4
E7	Surrey Quays	2
C4	Swiss Cottage	2
F7	Sydenham	3
D5	Temple	1
A7	Theobalds Grove	6
F5	Therapia Lane	Special
A8	Theydon Bois	7
F4	Tooting Bec	3
F4	Tooting Broadway	3
C5	Tottenham Court Road	1
B7	Tottenham Hale	3
A5	Totteridge & Whetstone	4
D6	Tower Gateway	1
D6	Tower Hill	1
B5	Tufnell Park	2
A7	Turkey Street	6
D2	Turnham Green	2/3
B6	Turnpike Lane	3
B9	Upminster (District line only)	6
B9	Upminster Bridge	6
C8	Upney	4
B6	Upper Holloway	2
C8	Upton Park	3
B1	Uxbridge	6
E4	Vauxhall	1/2
D4	Victoria	1
F6	Waddon Marsh	Special
B7	Walthamstow Central (London Overground only)	3
B7	Walthamstow Queen's Road	3
F6	Wandle Park	Special
E4	Wandsworth Road	2
B8	Wanstead	4
B8	Wanstead Park	3
D7	Wapping	2
C5	Warren Street	1
C3	Warwick Avenue	2
D5	Waterloo (Jubilee line only)	1
A2	Watford	7
A3	Watford High Street	8
A3	Watford Junction	Special
F7	Wellesley Road	Special
B3	Wembley Central	4
B3	Wembley Park (Metropolitan line) (Jubilee line)	4
D2	West Acton	3
D3	West Brompton (London Overground only)	2
F7	West Croydon (London Overground only) (London Trams only)	5
A5	West Finchley	4
C8	West Ham (Jubilee and DLR) (District and Hammersmith & City lines)	2/3
B4	West Hampstead (Jubilee line only)	2
B2	West Harrow	5
D7	West India Quay	2
D3	West Kensington	2
A1	West Ruislip	6
D8	West Silvertown	3
C3	Westbourne Park	2
D7	Westferry	2
D5	Westminster (Jubilee line) (Circle and District lines)	1
D3	White City	2
A7	White Hart Lane	3
C7	Whitechapel	2
B4	Willesden Green	2/3
B3	Willesden Junction	2/3
E3	Wimbledon (District line only) (London Trams only)	3
E3	Wimbledon Park	3
A6	Wood Green	3
D3	Wood Lane	2
B7	Wood Street	4
A8	Woodford	4
B8	Woodgrange Park	3/4
F8	Woodside	Special
A5	Woodside Park	4
E9	Woolwich Arsenal	4

Explanation of symbols

- Stations with car parks
- Stations with bicycle parking
- Male/female/baby changing/accessible toilets outside ticket gateline
- Male/female/baby changing/accessible toilets inside ticket gateline
- Toilet not managed by London Underground. You may be charged for these facilities. Ask staff for information
- Step-free access from street to train
- Step-free access from street to platform
- Stations with London Travel Information Centre
- Services to/from some stations are subject to variation. Please search **TfL stations** for full details.

Walking map of the area around Middlesex University, shows useful roads full of restaurants to eat at and food shops. All easily accessible



PROGRAM OUTLINE

Wednesday, August 10, 2016	
10.00 – 12.00	Registration
12.00 – 12.15	Conference Opening and Welcome (Leena Helavaara Robertson)
12.15 – 13.00	Welcome and Plenary session 1 (Dave Hill)
13.00 – 14.00	Lunch break
14.00 – 15.00	Plenary session 2 (Peter McLaren)
15.00 – 15.30	Coffee break 1
15.30 – 16.30	Parallel session 1 (16 papers)
16.30 – 17.15	Plenary session 3 (Jayne Osgood)
17.15 – 17.45	Coffee break 2
17.45 – 20.00	Plenary session 4 (Grant Banfield, Gail Edwards, discussant Alpesh Maisuria)
20.30	Welcoming reception

Thursday, August 11, 2016	
10.30 – 12.30	Parallel session 2 (32 papers)
12.30 – 13.30	Plenary session 5 (Leena Helavaara Robertson, Panayota Gounari)
13.30 – 14.30	Lunch break
14.30 – 16.00	Plenary session 6 (George Grollios, Periklis Pavlidis, Rebecca Clare)
16.00 – 16.30	Coffee break 1
16.30 – 18.00	Plenary symposium 1
18.00 – 18.30	Coffee break 2
18.30 – 20.30	Plenary session 7 (Cassie Earl, Gianna Katsiampoura, Polina Chrysochou, Kostas Skordoulis)

Friday, August 12, 2016	
10.30 – 12.30	Plenary session 8 (Lilia Monzo, Paolo Vittoria, Hana Cervinkova, Leszek Koczanowicz)
12.30 – 13.30	Lunch break
13.30 – 15.00	Plenary session 9 (Spyros Themelis, Joyce Canaan, Alpesh Maisuria)
15.00 – 15.30	Coffee break 1
15.30 – 17.30	Parallel session 3 (31 papers)
17.30 – 18.00	Coffee break 2
18.00 – 19.00	Two book launches (Peter McLaren's two books)
20.00	Conference Dinner

Saturday, August 13, 2016	
10.30 – 12.00	Parallel session 4 (20 papers) and three book launches (Dave Hill's, Grant Banfield's and Paolo Vittoria's book)
12.00 – 13.30	Plenary Symposium 2
13.30 – 14.30	Lunch break
14.30 – 16.00	Plenary Symposium 3
16.00 – 16.30	Coffee break
16.30 – 17.30	Parallel session 5 (12 papers)
17.30 – 18.30	Closing Panel - Concluding Session (Dave Hill, Kostas Skordoulis, Polina Chrysochou, Leena Robertson, Hana Cervinkova, Ahmet Yildiz, George Grollios)

REFRESHMENTS DURING THE CONFERENCE

During the conference some Refreshments will be provided. For lunch there will be a basic cold lunch each day comprising a sandwich, a bottle of water, a fruit such as an apple, and a packet of crisps. There will also each day (other than Saturday) be two breaks where tea/ coffee will be provided.

If Conference Participants prefer hot food or something more substantial, then there are very many cheap restaurants and pubs within a couple of hundred metres of the conference. Turn left as you exit the Conference Building into the main road, the Burroughs, and walk for a few minutes and you will see many cheap restaurants.

Food in London is, of course, much more expensive than, for example, in Eastern and South-Eastern Europe and Turkey. There is a cafeteria open at the conference, though delegates / participants may wish to bring water/ drinks such as fruit juices from supermarkets where prices are much cheaper.

We are also asking participants and delegates to provide their own water during sessions, i.e. we are asking speakers to provide their own water for use during sessions. This is part of our attempt to keep conference costs (and registration fees) down. For everyone's convenience there is a water fountain in the Williams building where the delegates can top up their water bottles.

THE CONFERENCE DINNER

The Conference Dinner will be on the evening of Friday 12 August, in the College Building/ The Quad of Middlesex University.

Tickets are £30 each (including for plenary speakers). Please see the Conference website registration page**, http://icce-2016.weebly.com/conference-registration.html**

Payments for the Conference Dinner can be made either online via PayPal, MasterCard/Eurocard, Visa/Delton/Electron, Discover, American Express and Maestro using the 'Conference Registration' button or into the Institute for Education Policy Studies (IEPS) account by bank transfer using the following details:

Account name: IEPS
Bank name: Santander
Code Bic (Swift address): ABBYGB2LXXX
Account Number: 23867227
Sort Code: 09 01 28
IBAN: GB90ABBY09012823867227

ICCE 2016 PLENARY SPEAKERS

Peter McLaren (Chapman University, California, USA)

Grant Banfield (Flinders University, Adelaide, Australia)

Joyce Canaan (Birmingham City University, Birmingham, UK)

Hana Cervinkova (University of Lower Silesia, Wroclaw, Poland)

Polina Chrysochou (Anglia Ruskin University, Chelmsford, UK)

Rebecca Clare (Independent Scholar)

Cassie Earl (Manchester Metropolitan University, Manchester, UK)

Gail Edwards (Newcastle University, Newcastle, UK)

Panayota Gounari (University of Massachusetts, Boston, USA)

George Grollios (Aristotle University of Thessaloniki, Thessaloniki, Greece)

Dave Hill (Institute for Education Policy Studies & Anglia Ruskin University, Chelmsford, England)

Gianna Katsiampoura (National Hellenic Research Foundation, Athens, Athens, Greece)

Leszek Koczanowicz (University of Social Sciences and Humanities, Wroclaw, Poland)

Vicki Macris (University of Alberta, Edmonton, Canada)

Alpesh Maisuria (University of East London, London, UK)

Lilia Monzo (Chapman University, California, USA)

Jayne Osgood (Middlesex University, London, UK)

Periklis Pavlidis (Aristotle University of Thessaloniki, Thessaloniki, Greece)

Leena Helavaara Robertson (Middlesex University, London, UK)

Kostas Skordoulis (National and Kapodistrian University of Athens, Athens, Greece)

Spyros Themelis (University of East Anglia, Norwich, UK)

Paolo Vittoria (Federal University of Rio de Janeiro, Rio de Janeiro, Brazil)

ICCE 2016 PLENARY ABSTRACTS

Grant BANFIELD
Flinders University, Adelaide, Australia
grant.banfield@flinders.edu.au
Alpesh MAISURIA (discussant)
University of East London, London, England
worthers21@hotmail.com

The realist Marx: Understanding Education as 'Revolutionising Practice'

Whether recognised or not, all education in capitalist societies moves within the historical rhythms of class struggle. The principal argument of this paper is that it is only Marxian education that can lay bare these rhythms in all their objective reality and develop the kind of radical, class-conscious, agency necessary for the active transcendence of the logic of capital. The possibility for such pedagogical work lies in the intellectual resources provided by Marx and draws specifically on his idea of 'revolutionising practice' to show this. However, it is not self-evident what these intellectual resources might be. Nor is it clear what 'revolutionising educational practice' might look like. The body of Marx's work is vast and, as the history of Marxism reveals, it has been interpreted, reinterpreted, rejected, resuscitated, despised and celebrated since the days of Marx. This leaves us with the fundamental question lurking behind the paper's principal argument: What is the 'Marx' of Marxian education? In taking this question seriously, the paper draws on recent work in the philosophy of science to argue that Marx's materialism is properly understood as a species of 'depth realism'. Agreeing with the widely held view within classical Marxism that it is Marx's method that distinguishes Marxian praxis from bourgeois forms, an outline of a realist historical materialism is presented. It shows how Marx's method is the 'guiding thread' for revolutionising practice and, as such, offers itself as the methodological content of radical pedagogy.

Gail EDWARDS
Newcastle University, Newcastle, England
gail.edwards@newcastle.ac.uk
Alpesh MAISURIA (discussant)
University of East London, London, England
worthers21@hotmail.com

Creating the Classed Subject: Science, Art and Immanent Pedagogy

It is useful to think of the improvement of teaching in the West as having cleaved to two dominant and competing perspectives. On the one hand, the scientific approach imagines

teachers as passive, alienated technicians - as mere means to predefined ends. On the other, the teaching as artistry approach imagines practitioners as self-constituted agents coming together as a collection of reflective individuals. This paper explains the endurance of the science-artistry dichotomy by reference to historic-political events and an accompanying pessimistic outlook with regard to education as an emancipatory project. Contra pessimism, it is argued that education as an emancipatory project requires a 'pedagogy of immanence'. This is elaborated using conceptual tools from Marxian method, critical realism and Vygotskian psychology. Immanent pedagogy is presented here more as a science-art dialectic wherein the goal and practice of what teachers do necessarily emerge with their students. Through creation of the classed subject as a collective subjectivity constructed in social projects, immanent pedagogy, it is argued, reasserts education as a fundamentally emancipatory and revolutionary project.

Joyce CANAAN
Birmingham City University, Birmingham, England
jecanaan@gmail.com

Producing Knowledge, Building Social Movements: Learning with the Rural Brazilian Landless Movement (MST)

Northern academic activists who have worked in and studied the workings of the neoliberal university have found it to be an impossible space for intellectual—including critical, political—work (Banfield et al, in press; Davies, 2005). If this space is no longer viable for such work, as I suggest, we might start elsewhere, learning with processes of knowledge production aimed at overcoming oppressive and excluding social relations and the fatalism that these social relations engender.

This paper therefore utilises the praxis that underpins the rural Brazilian Landless Workers' Movement (MST, or Movimento dos Trabalhadores Rurais Sem Terra). It acknowledges that we in the Northern use what Santos (2014) calls 'abyssal thought' (Santos, 2014), which invites us to see our societies as organised with a regulation/emancipation dichotomy that rests on and makes invisible (to itself) the dichotomy of appropriation/violence with which it extracts Southern labour and natural resources from those it has deemed 'uncivilised'.

I seek to use the 'post-abyssal thought' of the MST and other education activists who have long lived in and against Southern space of 'systemic and unjust human suffering caused by global capitalism and colonialism' (Santos, 2014, p. 134). I explore how this thought is locally grounded and framed against global capitalist imperialist processes. I analyse conversations I had with MST and other education activist at events in Rio and Fortaleza (August 2015and December 2015/January 2016). I consider how these activists operate in pockets of possibility in and through which they produce themselves as a collective social subject (Caldart, 2004)

engaged in resisting local and global capitalist interests. Freire's ideas of popular education—familiar to many Northern academic activists—are amongst those that inform their solidarity-making praxis beyond present oppressive and excluding circumstances (Caldart, 2004; Lerer and Vittoria 2015).

I conclude by considering how insights can contribute to education activists h*ere* rethinking the pedagogies that underpin and can move activism and agency away from the womb of capitalism in which we live (Marx, 1875).

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Hana CERVINKOVA

University of Lower Silesia, Wroclaw, Poland
hanacervinkova1@gmail.com

Neo-conservatism, Precarity and New Citizenship Education in Poland

In my paper, I am interested in exploring new citizenship regimes that emerge from the interplay of neoliberal and neoconservative developments in contemporary Europe. I am particularly interested in the connections between different types of contemporary precarity and citizenship imaginaries as they transpire at the historical nexus of a transition between state socialism and neoliberalism. I will use Poland as an example of a post-transition neoliberal economy, where criticism of precarity was taken up by the nationalist political agenda, making precarity an important public idiom through which the interplay of predatory neoliberalism and national neo-conservatism can be viewed. I will address implications of these trends for education more

specifically, for historical and citizenship education as it is being reconfigured by the national socialist government in power since 2015.

Polina-Theopoula CHRYSOCHOU
Anglia Ruskin University, Chelmsford, England
chr.polina@gmail.com

What Teachers Have to Say: Reclaiming an Education Agenda in Times of Crisis

In this talk, I will attempt to contribute to the discussion of how contemporary pedagogy should not remain silent in the face of a phenomenon that seems more enduring than anticipated. I will exploit a research project investigating the changes the Greek economic crisis has brought on the organisation, structure and practice of teachers' work, along with the consequences onto the web of relationships permeating the edifice of education. I will try to articulate a direction for a revolutionary approach of a multifaceted phenomenon perceived as, not only inextricably connected to schooling and the educational processes developed in its frame, but also as a formative element of modern societies, definitive for the lives of students, scholars and educators.

Thus, I foreground the need for a critical and radical discussion of the effects on education of neoliberal/neoconservative transformations stemming from the aggravation of the economic crisis. Moreover, I highlight the battle to define society's orientation and priorities simultaneously as a battle concerning the orientation and priorities of education.

I conclude by proposing a twofold model for analysis: On the one hand, it will use empirical research evidence as a means to determine the significance of changes in education "over and against and in relation" to the financial crisis (Ball, 2011, p. x; Cole, 2011, p. xii). On the other hand, it will place schooling in its economic, social, political and cultural context.

Rebecca CLARE
Independent Scholar
rclare07@btinternet.com

Reconciling Critical Pedagogy and Powerful Knowledge

The field of critical pedagogy has seen debate and mutual criticism from theorists taking different perspectives and has been questioned by left educators such as Michael Young, who suggest that critical pedagogy is often empty rhetoric which actually disempowers those whom it is meant to empower. Critical pedagogy, it is sometimes suggested, segues into a focus on skills and competences rather than powerful knowledge and thus leaves its recipients in positions of

inequality in a knowledge economy.

In this paper, Rebecca Clare stresses critical pedagogy's roots in the Kantian tradition of critical reason and argues that advocates of powerful knowledge and supporters of critical pedagogy actually have in common an emphasis on hard intellectual work and a positive attitude towards the possibility of truth. The synthesis between these two approaches precludes postmodern notions that 'anything goes'; it should also lead us away from the commodification of the individual and an over-valorisation of opinions and of the confessional. The meeting point of critical pedagogy and powerful knowledge demands instead a return to the Enlightenment emphasis upon the importance of critical rationality, but with an added awareness of the contingency and provisionality of all bodies of knowledge.

The paper draws upon Clare's research into critical pedagogy in English FE in the context of a neoliberal policy environment and suggests ways in which critical educators can unite with and inform a wider cultural resistance to the commodifying and dehumanizing tendencies of neoliberalism.

Cassie EARL
Manchester Metropolitan University, Manchester, England
dr.cassieearl@gmail.com

Nurturing Dissent: Developing the Unruly Subject in Higher Education

In the UK there have been many incidences of dissent in UK universities: student occupations, strikes, teach-ins/outs and other political acts against the way universities are run and financed. In a great many cases, these events/protests/actions are treated as isolated incidents and very few university staff bring the essence of these actions into the classroom, capturing the unruly desires of these individuals as learning tools and part of curricula. This non-engagement with dissent has the effect of illustrating that, no matter what is said by critical teachers, political actions and the politics of education are separate issues and have little to do with each other.

In this paper, I argue that as critical educators and academic activists we need to come together and protect each other so that we may ensure that this is no longer the case. Higher Education is under attack more than ever before and I will argue that it is the role of the critical educator in the university to make robust connections between the pedagogy of politics and the politics of pedagogy in real ways that capture the social and political imaginations of students. Thus creating a classroom practice that nurtures the unruly side of both staff and students alike, and makes acts of dissent against dominant hegemonies in higher education is a part of the core curriculum in the classroom. This is particularly important, I will argue, in the Education Studies curriculum as many of our students go on to teach others in a variety of levels and contexts. Understanding the importance of dissent and the unruly subject in educational settings becomes

paramount for those who will go on to teach the next generation of children or become the next generation of education scholars if anything is to change.

Panayota GOUNARI
University of Massachusetts, Boston, USA
panagiota.gounari@umb.edu

Language, Political Economy and Critical Education

In this talk, drawing on existing but limited literature that connects language, critical education, and political economy, I will attempt to articulate a direction not yet adequately explored. Many accounts on the ways Critical Education can be capitalised upon in language studies fail to acknowledge the role of political economy where language becomes a commodity in a linguistic market: it is to acquire an exchange value, to be produced, controlled, distributed, and constrained; it inextricably connects to the notion of "human capital" and gets fragmented into specific skills and competencies. Language teaching, in turn, defines what language is, what counts as legitimate language, who is a competent speaker; and language learning becomes an automatized process that strips language of its ideological, political, and cultural significations.

Applied Linguists' lack of familiarity with political economy impacts their ability to adequately theorise language in capitalist teaching and learning contexts. A discussion about language workers (Heller, 2010; Boutet, 2012; Holborow, 2015) and language labour is necessary in theorising directions for Critical Education and Language.

George GROLLIOS
Aristotle University of Thessaloniki, Thessaloniki, Greece
grol@eled.auth.gr

The Educational Policy of the SYRIZA/ANEL Government in Greece

Over a year ago, SYRIZA (that stands for "Coalition of Radical Left") won the national elections and formed a new government in alliance with the conservative political party "Independent Greeks" (ANEL). Neither party had agreed with the two Memoranda signed between previous Greek governments, the European Union, the European Central Bank and the International Monetary Fund in the period between 2010 and 2015. After six months of negotiations and despite the great victory of "No" to the proposals of European Committee for a third Memorandum in the referendum of July 2015, the SYRIZA/ANEL government signed the third Memorandum and provoked new national elections. The new victory of SYRIZA opened the way for a new SYRIZA/ANEL government that is now trying to implement a new Memorandum.

My paper aims to discuss the relations between the aforementioned political developments and the educational policy of the SYRIZA/ANEL government. More specifically, I will analyse the changes that these governments implemented in education correlating them with the changes implemented in the economy and society, in order to understand the character of the educational policy of the so-called "first-time left" government in Greece.

Dave HILL
Institute for Education Policy Studies, UK
Anglia Ruskin University, Chelmsford, England
dave.hill35@btopenworld.com

From Education for Equality (or at least, Education for Equal Opportunities) to Education for Entrepreneurship and Education for Business: Neoliberalism and Neoconservatism in Education: Marketisation and Commodification, Surveillance and Control. Resist! Educate, Agitate, Organise!

In this Opening Plenary session, firstly I welcome the participants, the contributions and the commitment to (variously) social and economic justice and equality, and the resistance to Neoliberal and Neoconservative sustained global national and local assaults on and impoverishment of the ('Raced' and Gendered) Working Class. I highlight growing attempts to silence and marginalise progressive and socialist educators.

In doing so, I welcome the diversity of progressive, radical, anti-sexist, anti-racist and Marxist analysis and activism represented within the conference and to the sharpening of theory - and of theoretically informed practice- praxis!- that should result.

And I look forward to the conference presentations from undergraduates, postgraduates, schoolteachers, academics, renowned professors, trade union activists and social movement activists from many countries, many of whom are academic workers in struggle, and I present some examples from Turkey, Greece and the UK of the neoliberal/neoconservative juggernaut attempting to steamroller, to flatten, to dismiss or imprison, resistance.

I conclude by on the one hand criticising sectarianism but on the other foregrounding Marxism, calling for and seeking to identify key aspects of Marxist education, and by calling for Marxist and United Front counter-hegemonic activism within the education arenas and in broader socio-political arenas/ terrains. That includes what is hoped to be the inclusive, participative, anti-elitist and anti-hierarchical nature of this conference.

Gianna KATSIAMPOURA
Institute of Historical Research, Athens, Greece
katsiampoura@gmail.com

The Orthodox Church and Education Policy in Greece

The aim of this paper is to present the influence the Greek Orthodox Church has on matters of Education Policy in the Modern Greek state. Historically, since its foundation the Greek state is closely linked to the Orthodox Church, which is the institution of orthodox Christianity, the official religious dogma of the Greek state as it is explicitly mentioned in the Greek Constitution.

Since the foundation of the Modern Greek state, nearly two centuries ago, the Orthodox Church plays a key role in every aspect of general policy, and especially in educational policy. It is characteristic that Religious affairs and Education are governed by the same ministry, the Ministry of Education, Research and Religions and orthodox priests are public employees enjoying the status of civil servants. Historically, this interlink of the Church with the State can be easily explained by the privileged relation the patriarch had with the sultan in the Ottoman empire, a status that continued to exist in a different form in the age of the modern Greek state. Due to its privileged position in the state apparatus, the Orthodox Church and its multitude of official and unofficial organizations could control the educational policy and especially the national curriculum. This control is more obvious in science education.

In this paper, I will refer to some interventions in the school science curriculum and their relation to the courses on religion, which still exists in the primary and secondary curricula of the Greek school. The existence of apologetic religion courses in the national curriculum is one of the most serious problems of Greek education. This courses are designed on the basis of an Orthodox Christian monoculture and do not correspond to the needs of a rapidly changing education system whose composition evolves with the inclusion of a growing number of refugee children. Real secularism in education, an achievement of the Enlightenment, is still to be realized and something to fight for.

Leszek KOCZANOWICZ
SWPS University of Social Sciences and Humanities, Warsaw, Poland
leszek@post.pl

Nationalism, Neoliberalism and Education: The Case of Poland 2016

The aim of my presentation is to show a background of the current political situation in Poland in which the nationalist Right has dominated Polish politics. One of its puzzles is acceptance of the radical conservatism by young people of age 18-24 years. In retrospect it is clear that the present

condition is a consequence of neoliberal politics in economy combined with nationalistic ideological involvement of educational institutions. Economic transformation has been carried under the slogan of "shock therapy" that is radical and fast privatisation of Polish national wealth. This rapid transformation was coupled with the extensive ideological campaign stressing the decisive importance of neo-liberal virtues in all spheres of life. Therefore, the majority of people in Poland, especially those who at that time entered the labour market got a strong conviction that they could count only on themselves. On the other hand, the period after transformation witnessed the intensive implementation of national and religious values in education, media, and even popular culture. This process has been reinforced since the beginning of 21st century as the disappointment with the transformation has grown. National and religious values represented the strongest communal moment for majority of people. Eventually, Polish social consciousness split into two opposites: neoliberal practices of everyday life, on the one hand, and abstract belief in national and religious values as an ultimate point of reference, on the other. These two systems of ideological knowledge complement each other. This colonisation of public sphere by neoliberal-nationalist hybrid was possible because of lack of alternatives to it. The Left, which has been, under the spell of neoliberal ideology, in the last elections did not get to Polish Parliament which exposed its weakness. One can hardly expect that in the nearest foreseeable future any serious alternative will emerge on this side of the political spectrum. On the other hand, a great heritage of Solidarity movement in 1980-81 has been reduced to slogans of the unity of nation.

Alpesh MAISURIA
University of East London, London, England
worthers21@hotmail.com

Marxism and Revolution in the Contemporary Lived World

Revolution. That was the focus of all of Marx's work, and it ought to be ours too. Revolutionising the mode of production for a more equitable distribution of life chances for human flourishing, and strategies for this task, is the focus of this paper. Aligned with themes of the conference: dialogue, solidarity and resistance; the contents of this plenary paper is designed to invoke discussion particularly related to what it means to be a Marxist in neoliberalism, ideas of class struggle in cultural forms, and the uses of critical realist philosophy of social science for Marxism. These invocations are all traced back to the core of the paper – strategizing for doing revolution.

Peter MCLAREN
Chapman University, California, USA
peter.mclaren1@gmail.com

A Critical Theology of the People--Towards a Christian Communism

Today in the United States, reactionary political forces backed by evangelical Christian churches have dominated the political stage. While this has been the case since the early 20th century, these forces have become more consolidated and virulent since the election of Ronald Reagan, 1981. Reagan believed in the inevitability of Armageddon, and this helped to shape his foreign policy, while George W. Bush claimed that God supported his invasion of Iraq. Current presidential hopeful Ted Cruz has expressed his intention to run the United States according to God's law and conservative, fundamentalist interpretations of Biblical scriptures. This talk intends to examine a theological approach and movement that challenges such Biblical interpretations and that has influenced solidarity and revolutionary movements for the poor--liberation theology. Liberation theology, especially as it has been developed in Latin America, has supported base communities and revolutionary movements that stand with peasants communities against government oppression which has included death squads and genocide, resulting in the slaughter of entire villages, the murder of priests and an ideological attack on liberation theology by the Reagan administration, the US military, and Pope John Paul II. However, with the election of the Jesuit Pope Francis, a window has been opened to re-examine the theology of liberation. Pope Francis does not speak from the perspective of liberation theology, but rather a modified version that he calls A Theology of the People. This paper will argue that Liberation Theology must retain both its Biblical and Marxist roots and argues that one of the primary messages of Jesus was the fight for economic justice. Jesus preached communism and the earliest Christian communities were communist. This tradition must be reinvigorated in order to combat the facile theological interpretations by Christian fundamentalists that are being used to marshal new forms of authoritarianism and militarism in the United States that could result in genocidal religious war. The paper calls for revolutionary critical pedagogy to incorporate strands of liberation theology into its development.

Lilia D. MONZÓ
Chapman University, Orange, California, USA
monzo@chapman.edu

Women of Colour as a Revolutionary Force: Everyday Violence and Moments of Possibility

To develop a socialist alternative, we need to invite a new populace to engage Marx deeply, especially the marginalised working classes who he came to recognise as the more likely protagonists of revolution. Women of colour are particularly vulnerable under capitalism. In the

U.S. where the totality of class is hidden behind a penetrating racism, people of colour (women and men) have come to reject Marx and Marxism as Eurocentric and class – reductionist. The task at hand then is to both dispel this myth but also to bring to light the specific ways in which class is both racialized and gendered in the everyday violence inflicted upon women of colour. Such analysis will demonstrate that class struggle is necessary to creating the conditions of possibility that may eradicate racism and sexism. This does not mean that racism or sexism are any less devastating than class relations nor that we can wait until after socialism is established to address the antagonisms that support capital. Indeed, this analysis will show that racism and sexism are integral to maintaining capitalist relations of production. A Marxist analysis that considers how race and gender play out in class dynamics can help us recognise that our history of oppression is not an aspect of our humanity but created within particular modes of production and can be made differently within a socialist alternative. Such understanding leads us to appreciate the many moments of possibility that we experience every day, when each of us draws on the very best of our human nature, springing the hope we need to dream of a new socialist reality and the agency to act on our dreams.

Jayne OSGOOD
Middlesex University, London, England
j.osgood@mdx.ac.uk

Towards Affirmative Critical Approaches in Education

"Justice, which entails acknowledgment, recognition, and loving attention, is not a state that can be achieved once and for all. There are no solutions; there is only the on-going practice of being open and alive to each meeting, each intra-action, so that we might use our ability to respond, our responsibility, to help awaken, to breathe life into ever new possibilities for living justly. The world and its possibilities for becoming are remade in each meeting." (Barad, 2007, p. x)

In this paper, I examine how we might move beyond critique alone to attend to the possibilities that open up when we turn our attention to ordinary routines and mundane situations to reconfigure justice, equality and fairness in education. To do this I consider the ways in which discourses, curriculum frameworks, inspection regimes, research and pedagogical practices and routine happenings are entangled within everyday events in an early childhood centre. By considering the material-semiotic-discursive and affective entanglement of shaving foam snowmen, boggly eyes, human hair, mirrored walls and too-small furniture, I account for associations and traceable attachments in which education can be understood as more than an exclusively human endeavour. This new materialist approach is informed by feminist scholars such as Barad, Haraway and Braidotti and calls for us to view the world, and our human place in that world, afresh.

Periklis PAVLIDIS
Aristotle University of Thessaloniki, Thessaloniki, Greece
ppavlidi@eled.auth.gr

Teaching in the Capitalist "Knowledge Society": Alienating Practices and Resistance Possibilities

In my presentation, I am going to discuss the changes that educators' work undergoes during the last decades under the neoliberal model of capitalist accumulation in connection with the crucial changes in the relationship between social labour and knowledge production that gave birth to the notion of "knowledge society".

Particularly I shall examine the acute contradiction between the essential characteristics of educators' work as a form of intellectual –cultural activity and the alienating practices within which this activity is forced to take place.

Leena Helavaara ROBERTSON
Middlesex University, London, England
l.robertson@mdx.ac.uk

Critical Multilingualism

"No child should be expected to cast off the language and culture of the home as he [sic] crosses the school threshold, nor to live and act as though school and home represent two totally separate and different cultures which have to be kept firmly apart." (The Bullock Report, 1975)
For more than 50 years, research studies in different parts of the world, and in various diverse linguistic and social contexts, have examined the advantages of multilingualism for the individual multilingual speakers themselves, for their families and communities and for the society at large, and argued for greater recognition of multilingualism – however defined. In most 'Western' countries national and local educational policies have typically acknowledged 'multilingualism' as a positive societal phenomenon but paradoxically, at the same time their ideologies and pedagogical structures, have been used to legitimate monolingualising practice. In this paper, I renew the call for critical multilingualism by drawing on recent studies that are characterised by increased levels of mobility, change and complexity and challenge practice that has the tendency to prioritise and valorise the dominating school language whilst other languages are perceived a hindrance to learning and a barrier to success.

Kostas SKORDOULIS
National and Kapodistrian University of Athens, Athens, Greece
kostas4skordoulis@gmail.com

How History of Science Can Inform a Marxist Pedagogy of Science

In this paper, I examine the perspectives for a pedagogy of science situated in the framework of Marxism. Specifically, I present Bernal's views developed in the "Social Function of Science" and Zilsel's theory for "the Social Origin of Modern Science". Both scholars are considered as initiators of Marxist history of science.

So, this paper first and foremost set out to re-establish the actuality of Marxist history of science through its interaction with the field of Science Studies. The analysis of the legacies and works of the scholars of the Marxist tradition in history of science shows that it can form the basis for a Marxist pedagogy of science that can change society and its practices.

Spyros THEMELIS
University of East Anglia, Norwich, England
sthemgr@yahoo.co.uk

Dialectics of Prefiguration for a Sociology of Emergencies: the Contribution of Education Movements in the Creation of New Global Manifestos of Emancipation

What is the role of social movements in our troubled days? This presentation addresses this question by focusing on three education movements: the Chilean, the Brazilian and the Greek movement. I start by exploring the demands these movements make in relation to the education systems they seek to change, but also with respect to the wider social systems they challenge. The praxis of education movement activists and their ideas about it point to a dialectic that is full of possibilities but also contradictions. This 'dialectic of prefiguration' is plenary with hope, critique and potential for learning, acting and transformation. Instead of adopting a triumphant approach towards anything that seems to challenge the system, I adopt a critical framework of learning with and from these movements. This framework is in line with the sociology of emergencies (Santos, 2002; 2004), which underlines silenced voices, absences as well as knowledges and action from below. In a nutshell, I explore the potential of these movements to contribute towards the creation of a twofold movement. First, against hegemonic social sciences as we know them and towards the creation of alternative epistemological foundations. Second, towards the creation of a new conception of social justice and attendant social relations. I close by arguing that this twofold contribution of education movements from the global South is incumbent with the creation of new global manifestos of emancipation.

Paolo VITTORIA
Federal University of Rio de Janeiro, Rio de Janeiro, Brazil
paolovittoria10@gmail.com

Critical Pedagogy and Popular Education as Alternatives to Neoliberal Model of Education

The neoliberal model of education presumes that education serves the purpose of preparing students only for their potential future in a competitive global market. Different proposals of education offer a way of conceptualising education that is demonstrably both effective and engaging for students and teachers alike. These proposals of education rest on the knowledge that have been built upon and developed further the field of critical pedagogy and popular education.

My speech seeks to propose a concrete alternative to neoliberal model of education, analysing researches, studies and practices based on critical, popular and humanistic character of education in which the human being - and not an economic model - is the priority. In particular, to think about the role of popular education and critical pedagogy as political processes that enable individuals and social groups to transform themselves and the context in which they live.

Popular education mainly takes place in and seeks to enable with people involved in social movements and with students in adult education. It has been practised and debated initially in Latin America and more recently in the United States and Europe within several research groups and international movements that are expanding upon this expertise.

Critical pedagogy is also concerned with the transformative power of education in relation to society, by analysing the conditions of work, human rights and social relationships, using widening critical, analytical capabilities to explore the cultural, political and economic contexts, analysing inequality, marginalisation and exclusion. Critical Pedagogy and Popular Education are both is inspired by the work of Paulo Freire and Antonio Gramsci, among the others, and are based on a detailed critique of socio-economic and political models that impact on educational contexts.

My presentation will discuss popular education and critical pedagogy upheld by historical and contemporary Brazilian social movements, particularly the Landless Workers Movement (MST) and the permanent forum of Social Movements, Popular Education and Universities that started its activities in 2014, articulating the University with the framework of social movements that are politically engaged in the rural and urban contest of Rio de Janeiro. Finally, it aims to reflect about the connections between language, ideology and education in different and antagonist models of education such as neoliberal education and critical pedagogy.

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ICCE 2016 Plenary Symposium Abstracts

PLENARY SYMPOSIUM 1: EDUCATION TRADE UNIONISTS SPEAK

Activists in the UCU (University and Colleges Union) in Britain: Policy, Ideology, Critique and Resistance in Further and Higher Education

Panel Chair and Moderator: Saira Weiner

Rationale for Panel

Post 16 Education in England is at a cross road. This Symposium will discuss the current landscape from the standpoint of three activists from across the sector. UmitYildiz (Edgehill University) will discuss the Government PREVENT strategy. Sean Wallis (UCL) will focus on the Government plans for Higher Education, and the Alternative White Paper and Saira Weiner (LJMU) will the discuss more generally new possibilities in resistance.

All three speakers are activists in the University College Union (UCU) and will not only focus on the policy implications but also on the possibilities and strategies of resistance. In the new political context where there is an increasing polarisation of ideologies, from the racist rhetoric of the right to the increasingly politicised strikes across the education sector in England; the pensions protests in France and the march of the far right in some European countries; the possibilities of Trump as US President and the popularity of the "socialist" Bernie Saunders. This symposium seeks to provide a rallying call for academics internationally to challenge the notion that Neoliberalism has invaded our souls (Ball, 2009).

Paper 1: Umit YILDIZ

Edgehill University, Liverpool, England
yildizu@edgehill.ac.uk

In the age of 'Muscular Liberalism' Values and Educators a Critical Approach to its Educational Practices: Prevent, Fundamental British values and Educators

Since the declaration of the 'War on Terror' following the 11 September 2001 (9/11) attacks in the USA, counter-terrorism and securitisation policies have shaped the national and international political agenda in the Western World. In the UK the principal domestic counter-terrorism initiative has been the Prevent Programme, introduced after the 7 July 2005 (7/7) London bombings. This programme aimed to tackle violent extremism. Kundnani (2009; 2015a; 2015b), Bolleten and Richardson (2014) and Sian (2014) argued that the Prevent Programme and its

successive revised editions were designed to target an ideology called 'Islamism'. Successive governments claimed that the cause of terrorist acts in Britain perpetrated by people of Muslim heritage was underpinned by this ideology. Thus, their logic was that Islamism needed to be dealt with to prevent Muslims falling into the hands of those with 'extremist views'. Subsequently, in 2015, Prevent became part of the Conservative government's Counter Terrorism and Security Act (CTSA). It is now known as the Prevent Duty (Section 26 of the CTSA). Under the Prevent Duty, public sector workers including teachers, lecturers, doctors and social workers have a responsibility to identify and report signs of 'extremism' and 'radicalisation'.

This paper will argue that the government's policy of promoting vaguely defined 'fundamental British values' and the related policy paper the Prevent Strategy is 'securitising' non-security areas such as education. A consequence of this is the undermining of 'free thinking' and trust between educators and learners in schools, colleges and higher education institutions and promoting 'mono-cultural' teaching as oppose to 'multicultural' anti-racist teacing. This paper will also argue that educators should preserve the safe learning environment where learners can florish, express their ideas and be prepared to be challenged.

Paper 2: Sean WALLIS

University College London
Joint editor, with J. Holmwood, R. Cohen and T. Hickey, 2016 for *In Defence of Public Higher Education: Knowledge for a Successful Society*
s.wallis@ucl.ac.uk

The Higher Education White Paper and HE Bill

The UK Government's current *Higher Education and Research Bill* represents a critical turning point in UK Higher Education policy that is at least as significant as the ratcheting up of tuition fees from £1,000 in 1997 to £3,000 in 2004, and £9,000 in 2010. High fees and the abolition of the block grant in many subjects mean that students become the bearers of funding. Introducing tuition fees, David Willets boasted, created the circumstances for a market in Higher Education teaching. The HE Bill intends to remove 'barriers to competition', i.e. to deregulate the sector, to allow private companies to set up, call themselves universities and obtain degree awarding powers, with reduced scrutiny and negligible peer review. Such barriers are not just *entry* requirements, but also 'barriers to exit'. The requirement to teach out a subject to completion is to be watered down and replaced with some kind of 'student guarantee' scheme.
The HE Bill is the starting pistol for a race to the bottom. It gives for-profit providers with no academic governance and no evidence of teaching competence the right to university title and teach their own syllabus, and charge up to £9,000 a year. It permits stripped-down organisations to cherry-pick courses on profit margins.

We have already seen what happens when the market runs rip. Over 100,000 students in 91 Corinthian Colleges are currently seeking debt forgiveness after their for-profit provider was given a $1.1bn fine and declared bankruptcy. In Victoria, Australia, state-run 'vocational education and training' (VET) was destroyed by private cherry-picking and aggressive recruitment. In the UK, the Public Accounts Committee observed that between 2010 and 2013 for-profit student numbers jumped from 7,000 to 53,000 and the total money paid out in loans for these students rose from £53m to £675m, half of this expansion due to the activities of just five colleges. Existing regulations are too weak, not too restrictive.

But in order to 'level the playing field', the neo-liberal ideologues in BIS also have to weaken existing universities. This means dismantling some of the back-stop state bodies, like Privy Council, that protect academic freedom and governance, and permitting existing universities to deregulate themselves to become more like their private-sector competitors. This is not just about defrauding a new generation of students, but something far more pernicious. The aim is the dismantling of the very idea of Higher education, where research and teaching are integrated, and the aim of an undergraduate course is "to take a student to the boundary of human knowledge, and allow them to look over it."

Paper 3: Saira WEINER

Liverpool John Moores University
UCU Assistant Branch Secretary, Joint North West Regional Secretary UCU, Former Member of UCE NEC
sairaweiner@hotmail.com

Lesley MCGORRIGAN (possibly in absentia)

National Executive Committee of UCU
l.mcgorrigan@leeds.ac.uk

Resistance in Higher Education/ Universities

My plan is to discuss the possibilities for broader levels of resistance in Higher Education (HE) in the Autumn of 2016 with what could be called ''a perfect storm'' of the ongoing Pay Dispute in HE, the continuation of the HE Bill through Parliament, and a joint NUS/UCU called demonstration in November.

PLENARY SYMPOSIUM 2: WOMEN SCHOLARS THEORISE CRITICAL PEDAGOGY AND BEYOND

Panel Chair and Moderator: Vicki Macris
Panel Members: Gianna Katsiampoura and Polina-Theopoula Chrysochou

Rationale for Panel

Historically, with few exceptions, women scholars have been under-represented or miss-represented both in the Critical Pedagogy literature as well as in Critical Pedagogy/Education/ Leftist conferences. Specifically, they have been type-cast as being "less theoretical" and more so engaging in "fuzzy," "experiential" work. By and large, over the last thirty years, the fields of Critical Theory and Critical Pedagogy have been dominated by white male academics who are rarely willing to open the spaces for investigating and interrogating patriarchy vis-à-vis the relations to the exclusion of women's voices in the capitalist context. This panel will include strong female voices that broach an array of topics from a Critical feminist/materialist/Marxist angle with the aim to interrogate male-centric approaches in the realm of Critical Pedagogy.

Lead Paper: Vicki MACRIS
University of Alberta, Edmonton, Canada
macris@ualberta.ca
Panayota GOUNARI
University of Massachusetts, Boston, USA
panagiota.gounari@umb.edu

Women can't Theorize: Reasserting the 'Feminist' in Critical Pedagogy

This proposed talk will critically examine existing literature in Critical Education/Critical Pedagogy in order to address the following questions:
i) How is patriarchy taken up in the literature and how are questions of patriarchy and capitalism addressed (or are they?)
ii) Is Critical Pedagogy sexist, after all?
iii) How are female scholars represented in the field (questions of inclusion/exclusion)
iv) What are some possible directions for a feminist, anti-capitalist scholarship in the context of Critical Education?

PLENARY SYMPOSIUM 3: ONE BIG UNION: A LANGUAGE OF FREEDOM, THE TEACHERS' AUTHORITY AND A CRITICAL CASE COMPARISON – TURKISH AND U.S. TEACHERS EDUCATION

Rationale for Panel

This symposium is a discussion of an educators' collaborative working to compare the neoliberal constriction of the teacher's voice and freedom in one U.S. Southwestern Teachers' College, and in Turkish educator's community in Ankara, engaged toward a critical comparison of our two educational environments. With inspiration from many sources, one is found in the words of Joe Hill, organizer/poet of the International Workers of the World, the IWW, or "One Big Union," who said simply, "Don't Mourn: Organize." Working here to imagine beyond a critique of globalization, we ask whether a re-imagined globalization may be potential energy for new forms of collaboration, like this one, where teachers and researchers, collaborate on behalf of their students and their communities. Re-appropriating new meaning around our "teachers' authority" it will feature comments from several of the co-editor/authors in our collaborative, and welcome other members of our study group to join us in discussion, who are also members of ICCE.

Our collaboration has borne fruit in a unique edited volume, on the current critical issues with intellectual freedom, critical civic literacy, and the authority of the educator, from within our home collegiate environments. We have explored the impact of neoliberalism, agreeing that education policy and teacher education specifically, would be a fruitful critical comparison, focusing on work in two specific comparative collegiate environments. Our editors and authors explored the domain of teachers' authority in the development of students' and teachers' intellectual freedom and responsibility, in light of the historic social contract and from a unique vantage point--educators training teachers, and advanced graduate students in Education Policy, with deep experience in education practice.

Joseph WEGWERT
Northern Arizona University College of Education, Flagstaff, Arizona, USA
joe.wegwert@gmail.com
Frances RIEMER
Northern Arizona University College of Education, Flagstaff, Arizona, USA
frances.riemer@nau.edu
Jean Ann FOLEY
Northern Arizona University College of Education, Flagstaff, Arizona, USA Professor
jeanann.foley@nau.edu
Guy SENESE
Northern Arizona University College of Education, Flagstaff, Arizona, USA
guy.senese@live.com

ICCE 2016 Paper Abstracts

Zuhra ABAWI
University of Toronto, Toronto, Ontario, Canada
zuhra.abawi@mail.utoronto.ca

Decolonizing Indigenous Educational Policies

This paper will address the three policy framework documents introduced by the Ontario Ministry of Education and the Ministry of Colleges, Universities and Training to confront the 'achievement gap' between Indigenous and non-Indigenous students in publicly funded education. The three stated policy documents were implemented as a mechanism to increase literacy and numeracy, retention of students in publicly funded schools, graduation rates and enrolment and acceptance to sites of postsecondary education (PSE) at the K-12 level. The funding and resources provided for such initiatives have been provided on colonial terms with invasive and rigorous conditionalities including: pervasive data collection concerning 'self-identification' processes, performance measures and neo-liberal accountability and transparency mechanisms. Such conditions that are manifested within dichotomous power relations perpetuated by the white colonial government maintain and perpetuate colonial binaries of dominance and oppression.

The paper will analyse and interrogate the means in which the discursive practices encapsulating the policy frameworks benefit a neo-liberal agenda of conformity, results-based demands, and market-oriented education, which seeks to maintain and promote Ontario and Canada as competitive players on domestic and international fronts.

Furthermore, the paper will disrupt the government asserted altruistic approach to addressing Indigenous educational approaches through an anticolonial theoretical framework, which maintains the imperial relationship that privileges white settlers at the expense of Indigenous peoples.

Khuluud ALI
University of East London, London, England
u1333557@uel.ac.uk
Jonathan LOFULO
University of East London, London, England
u0835814@uel.ac.uk

Panagiotis PERTOU
University of East London, London, England
u1327735@uel.ac.uk

Reform and/or Revolution: A Discussion Between University of East London Undergraduate Students

The question of reform or revolution is one that is often discussed in and around the cycles of revolutionary political thought. The debate is one which is able to encompass the majority of political philosophy which exists, bringing in arguments from Marxism, Anarchism, right wing libertarianism, Neoliberalism and Social Democracy. In general terms all these systems and ideologies claim that they seek to provide fairness and justice to the majority of the world's population, but the way in which these issues are approached and the activities and policies used to actualize these values differ greatly, and sometimes radically, for each system. An attempt to briefly outline some of the basic arguments for both reform and revolution will be made, while at the same time also providing counterarguments for most points. This debate will begin with, an argument against revolution- which is commonly heard in academic cycles, everyday life and conversations, and political narrative- will be taken as a given in order to develop discussion. The argument is ''revolution is impossible on a mass scale; the public is too opposed to the idea''. To counter argue this statement we will look at how revolutions have been actualized through history. In conclusion evidence provided from both perspectives will be analysed to determine which method is better, and suggestions will be made for achieving social change in a contemporary society.

Vassilis ARVANITIS
University of Athens, Athens, Greece
varvanit@ppp.uoa.gr

Inversus Totalis. Totalitarian Capitalism and Education for the New Human Subjectivity. A Prologue

The financial universe that bred the capital and trapped within it humanity as a whole cannot expand any more. It is no longer able to use growth development in order to cope with the generalized instability it causes. It reverts its movement, turns on itself and is starting to reoccupy its own body. It spreads throughout all the spaces, all the functions of the societies within which it moves and it subdues them in its own necessities (Robinson, 2004, p. 6). It is expropriating social strata, it is consistently creating *absolute* employee overpopulation and it pushes them to constantly move on the edges of the production process. Naturally, the cardinal question that rises is what is going to happen with the large masses of people that, while

augmenting exponentially, are not only left out from the productive procedure (Marx and Engels, 1998, p. 54), but they are completely excluded from the procedure of social reproduction itself. The term *inversion* –Verkehrung (Marx, 1981, p. 969; 1020) refers to the systems change of direction towards the interior since its global domination does not allow it to expand outwards. Thus, as colonization of new regions is not possible anymore it turns on itself and it colonizes social functions and goods, such as health, education and welfare, incorporating them in the total commodity production alongside with labour.

In the past, the varied social reproduction institutions were oriented towards mass production of specific behavior and attitudes (Hegel, 2001, p. 157§187) that were indispensable for the enforcement and implementation of determined social labor division. As social labor division becomes redundant, these institutions and the model of uniform mass production become redundant as well.

The abolition or delegitimation of all the important, until recently, institutions of the bourgeois state, that secured a rudimentary equilibrium, maintained social cohesion and succeeded in reproducing class societies, results in the disappearance of the post-war social consensus. In addition, the *inversion* (Verkehrung) consists in the linear continuum turning from the preceding to the following, to historic and economic categories that are by definition improved, better, more progressive.

By examining all the expanded phenomena of creation and reproduction of new global, mass human subjectivity in the heart of capitalist societies, we can see that it is probably insufficient to describe the phenomena of financial and historic inversion (Verkehrung) of the capitalist evolution without explaining a comprehensive inversion procedure. Through the prism of the production of new social subjectivities and new social categories we must address the phenomenon of total inversion (*inversus totalis*). A phenomenon of extreme overcompensation and occupation of the social space in its entirety by a new, constructed human subjectivity. The ideology of control and surveillance is now ingrained in the fabric of societies. They reproduce in a regime of constant endangerment where the common denominator is the intensified policing and suppression (Wacquant, 2001, pp. 401-412). This way every public space is perceived as dangerous and thus should be excluded from the spatial redesign of cities.

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Gülay ASLAN
Gaziosmanpaşa University, Tokat, Turkey
gulay.aslan@gop.edu.tr

A Gender-Based Analysis: Teacher Perceptions of Students in Terms of Some Determined Variables

The purpose of the study is to examine the gender perceptions of teachers in terms of various in-classroom variables. The following questions were attempted to be answered within this purpose: i) According to teachers; are there differences between female and male students in terms of their academic achievements, self-confidence, ability to complete classroom tasks, and sense of responsibility? If so, what are those differences? ii) Do teachers have different expectations of female and male students regarding their attitudes and behaviours in the school? If so, what are those expectations?

In this study, where qualitative and quantitative research designs were used, purposeful sampling technique was preferred. This is also called judgment sampling. In the selection of teachers, variables such as gender, seniority, working in different subjects and levels were taken into consideration. The study group consisted of 407 teachers working in different levels in Tokat province in the 2014-2015 academic years. Data was obtained through semi-structured open-ended questions. In the development of the data collection tool, literature was reviewed, and the draft copies of the forms prepared were presented to expert reviews through which content validity was provided.

The qualitative data obtained in the study were analysed using content analysis technique. Each question was accepted as a theme, and sub-themes were obtained through the answers of the teachers to the questions. Frequencies and percentages were assigned to the sub-themes for quantification. Data obtained according to the purpose of the study were presented with direct quotes from teachers' views in places where necessary. Percentage and frequencies of the quantitative data were obtained.

Some of the findings of the study could be summarised as follows. It was seen that the in-classroom expectations of the teachers regarding female and male students were not differentiated. However, in some subjects, teacher perceptions regarding the academic achievements of female and male students differentiated. It was also found that self-confidence, ability to complete classroom tasks, and sense of responsibility of the female and male students

in the classroom differentiated according to the teachers.

Gülay ASLAN
Gaziosmanpaşa University, Tokat, Turkey
gulay.aslan@gop.edu.tr

Aid Policies Carried Out in Schools for Children With Low Socio-Economic Backgrounds: An Analysis Regarding the Issue of Educational Resource Distribution Issue

The purpose of the study is to evaluate/assess the donations at schools for the children coming from low-economic backgrounds. The study aims, in general, to discuss in various dimensions the repercussion of the socio-economic states of families on education, and focuses in practice on the policies carried out in schools at micro level to decrease this effect. Thus, it is a descriptive study.

In this study where qualitative research design was used, purposeful sampling technique was preferred. According to that, the study group consisted of 90 school administrators working at different levels (school principal, chief deputy principal and deputy principal) in Tokat province in 2014-2015 school year. Data was obtained through semi-structured open-ended questions. Data obtained in the study was analysed via content analysis technique. In the data analysis, first the answers the administrators gave to the questions were transferred to a digital medium. Texts were classified and organised according to the topic titles and answers given to the guide questions related to the topic titles. Each question was accepted as a theme, and sub-themes were obtained based on the answers. Frequencies and percentages were given to the sub-themes and these were digitised.

Some of the results of the study could be summarized as follows: It was seen that the aid policies carried out in schools for children coming from families with low socio-economic background differentiated and diversified according to the budget opportunities of the schools. On the other hand, a significant number of school administrators indicated that the policies carried out for those children were lacking totality and were on a day-to-day basis. Almost all of those administrators emphasised that everybody should receive quality education. The administrators indicated that the aid policies limited by the school councils' financial possibilities were brought to agenda only after the provision of necessary expenses of the schools which was impossible at times. School administrators stated that the resources (aids) the schools with different socio-economic levels (SEL) collect and thus distribute through school councils differentiate and this situation causes injustice deepening the already existing inequalities. Administrators indicated that the children who are the most in need are in the schools with low SEL. Thus, the present policies, according to those administrators, are far from solving the problem.

Christos AVRAMIDIS
Independent Scholar
Chrisavramidis@hotmail.com

Autonomy in the Work of Jean-Jacques Rousseau and Alexander Sutherland Neill

In this presentation we are going to deal with two important thinkers who have written on education and more specifically on the question of autonomy and freedom. Specifically, we will discuss the work of Jean-Jacques Rousseau and specify the way Rousseau approaches autonomy of the human personality mainly through his work "Emile, or On Education".

Then we will consider autonomy in the work of Alexander Sutherland Neill, both in meditation level and in terms of the very educational process as conducted in the libertarian school, the "Summechill". Then we will compare the two theoretical trends of Neill and Rousseau and will make a critical examination. Finally, we will try to detect what are the positive effects of this theoretical current of education, but we will also be on the verge of a new approach to a critical approach towards all its main consequences.

Raneem AZZAM
University of Toronto, Toronto, Ontario, Canada
raneem.azzam@mail.utoronto.ca

Theorising Teacher of Colour Subjectivity: The Perils of Multicultural Helping in the Neoliberal State

For the past several decades, educational scholars in North America have advanced arguments for diversifying the teacher workforce (Sleeter, 1993; Klassen and Carr, 1996; Solomon, 1997; Riley, 1998; Quiocho and Rios, 2000; Villegas and Irvine, 2010). Whether discussions regarding the hiring and retention of teachers of colour are grounded in liberal multiculturalist or critical frameworks, they suggest that bodies of colour working in the classroom are beneficial to students, particularly students of colour (c.f. Sleeter, 1993; Klassen and Carr, 1996; Beauboeuf–Lafontant, 1999; Ladson-Billings, 2009). The place of the teacher of colour in confronting and subverting racial injustice in schools has been theoretically muddy territory, however. In this paper I theorize the figure of the teacher of colour by first reviewing poststructural theories of teacher subjectivity (c.f. Popkewitz, 1999; Britzman, 2003; Mahrouse, 2005; Phillips and Nava, 2011), then critiquing a body of scholarship that constitutes the teacher of colour as social justice advocate (c.f. Gay, 2000; Irvine, 2010). I suggest within this analysis that the teacher of colour has been positioned only to grasp at acceptability within liberal and neoliberal discourses of 'culture', 'school successes' and 'role modelling' rather than transforming schools.

A central concern within this paper is the theoretical tension between what Popkewitz (1999) calls 'critical modernist' and 'critical postmodern' frameworks of social justice in education. Modernist notions of identity that underlie much of the literature on teachers of colour and social justice operate to bind teachers to cultural expectations that can work to reproduce, rather than disrupt, white supremacy and structural inequality for students of colour and other categories of pupils who are disadvantaged, criminalized, dehumanized and erased in schools. I therefore take up postmodern and post-structural theories, specifically the work of Foucault (1977; 1990; 1994), to challenge the circuits of power and knowledge that constitute racialized teacher and student subjectivities.

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Zahava BARKANI
Kibbutzim College of Education, Technology and Art, Tel-Aviv, Israel
zbarkani@gmail.com

To Develop Social Awareness for Student Teachers

The lecture introduces and examines an educational intervention program that tries to develop social awareness. At the core of the program is the concept that transformative training is needed to foster teachers with socio-political awareness in response to the educational institutions' subordination to the laws of the free-market, and to narrow standards of knowledge as part of New-liberal economic fundamentals. The program has grown as part of a perception that examines the role of teacher training in the Israeli social - educational sphere; This is in light of the social reality, issues and dilemmas that link education and society in the neo-liberal era in which we live. According to Giroux (1988), critical teachers are those who seek to change the unequal social reality through their social involvement and through dynamic teaching that examines, researches and critiques reality and offers solutions of activism.

The program tries to strengthen the socio-political dimension in the teacher training process and instils among student teachers a sense of active social commitment (Lam, 1999). It includes participation in experiential learning that combines authentic encounters with the Other in the back yard and theoretical discourse as a creation of new knowledge. The research questions are as follows: 1. Does the intervention program develop social- awareness towards the social other? 2. What is the impact of the critical tools of this program on the process the students undergo? 3. What was the impact of the program on students in a professional level?

This research combines qualitative and quantitative research. Both researches examine the change in students' attitudes when they become more aware of the social- Other and the process that the students undergo during the program. The findings indicate significant changes in students' attitudes towards the social other. Many students reported that they underwent a significant process in which they became more aware and critical of the reality of life, the education system and its preferences and of themselves as citizens. The research also found a strong effect of experiential learning on the development of insight and social awareness.

Finally, the research reveals the importance of dealing with the issue of the social other in teacher training programs and the essential contribution that a meeting between educators and the Other has on the development of ‘‘intellectuals who change the world’’, to use Freire's words.

Riza BAŞARAN
Ankara University, Ankara, Turkey
basaranrz@gmail.com

The Evaluation of Elective Course Practices in the Turkish National Education System

Today, there has been a fast and comprehensive change process within the Turkish national education system. The education system has been subjected to transformation in terms of objective, structure and process. With the regulation, compulsory education has been increased to 12 years divided into periods each comprising of 4 years as primary, secondary and high school.

Elective courses have been given priority beginning from the level of secondary schools; in secondary and high schools, a regulation about choosing optional selective courses of “Quran” and “The Life of Muhammad the Prophet” has been enacted and other selective courses that are to be taught in these schools have been decided to be determined by the Ministry. Apart from these two mentioned courses, it was stated that it would be the Turkish Education Board which would decide which lessons were going to be taught in the schools. Both the courses determined by the Board and the selection and opening of these course in the school system caused important hesitation and discussions.

The purpose of this study is to evaluate selective course practices which began with the law no 6287 enacted in 2012 within Turkish National Education System depending on the views of teachers and students. The study is a qualitative one in screening model. In the study, interview and semi-structured interview techniques of qualitative research techniques were used. 60 5th grade students studying in Eşref Bitlis Secondary School located in Çankaya district and 60

teachers working in secondary state schools in Ankara province in 2014-2015 school year formed the study groups of the research. While determining the study groups, for students, the technique of determining easily accessible study groups among the techniques of determining purposeful study groups was used and purposeful moves were performed to provide maximum variety.

According to the first results reached within the scope of the research, selective course practices have not been found beneficial in terms of pedagogical development of the student. The current selective course system has not been realised in accordance with the objective. Opinions of parents, school management and teachers are dominant in the process of determining selective courses rather than the opinions of the students. Also, district and provincial directorates for national education have influence on this issue.

Simon BOXLEY
University of Winchester, Winchester, Hampshire, England
Simon.Boxley@Winchester.ac.uk

'Our Teachers and the Limits of Cognition': Dietzgen and the Challenge of McLaren's Epistemology of Education

''We need a philosophically grounded alternative to capitalism'' (McLaren, 2015, p. 56), but what does such a philosophical grounding look like? Need it be shared? The philosophical basis for practice was not shared by Lenin and Bogdanov, for example, and yet both retained the ability to work together in the Bolshevik party. There is a profound difference between god-building, and god-seeking (or god-borrowing). Socialists have strong traditions of both. Peter McLaren's recent work fits into the latter category. I will engage with this project, because I think McLaren's position, whilst honourable, lacks the visionary power of the former. And to these I would like to add a third position, one which seeks to extend to all of the material universe and to all living things a sacred character, but without any requirement for categories such as god. There are of course many mystic traditions which espouse something similar, but relatively few socialists have developed politically this posit ion, as represented by the tanner-philosopher Josef Dietzgen (though there are certainly close links between Dietzgenism and god-building). My argument for raising such seemingly arcane concerns is rather similar to that of Lenin whose immersion in philosophy in writing Materialism and Empiriocriticism in 1908 primarily met the political requirements of the day. Amidst ubiquitous talk of the Anthropocene, and a sudden rise in interest in Bogdanov on the Marxist left, now is the moment to look to the prospect of taking up a Bogdanovite project, not to build a new god, but to re-sacralise nature. In this paper, I begin to mobilise an unlikely alliance around this vision: not only Dietzgen, but deep ecologists and even the phenomenology of Krishnamurti assist in exploring the limitations of McLaren's position.

Muhammad Ayub BUZDAR
Government College University Faisalabad, Pakistan
ayubbuzdar@gmail.com
Riaz Ul Haq TARIQ (in absentia)
Government College University Faisalabad, Pakistan
riazulhaqtariq@gmail.com

Opinions of Pakistani University Teachers about Basic Principles and Academic Worth of Critical Pedagogy in Pakistani Context

Critical pedagogy, in pragmatic sense, is an educational movement that focuses on development of consciousness of freedom, civic empowerment and social responsibility among the students. Education, under this philosophy, equips students with skills to critically analyse texts and construction of texts resisting cultural and contextual manipulation and domination. Teachers are change makers and status quo challengers in their core meaning in critical pedagogy. The philosophy, however, has faced severe criticism on political and moral grounds. We, in this research, attempted to explore opinions of Pakistani university teachers about basic principles and academic worth of critical pedagogy in Pakistani context. We also concentrated on finding out instigation marks in Pakistani intelligentsia to break out status quo and social stagnation. We followed exploratory design of mixed method research collecting data through interviews and close ended questionnaires. 20 professors of different disciplines were selected through purposive sampling technique for interviews whereas 200 junior ranked university faculty members were selected through multiphase sampling technique. In the first phase, qualitative data collected from senior faculty members facilitated us in getting in depth understanding of the issue in Pakistani educational perspectives. In the second phase, we assessed to what extent junior ranked faculty members agreed with the perceptions of senior faculty members. Findings demonstrate that university teachers agree with fundamental principle of critical pedagogy that is to empower the powerless and transform those conditions which perpetuate human injustice and inequity. A conflict, however, is emerged in claims that education theory in Pakistan should be connected to ideologies shaped by religion, power, politics, history and culture.

Julia CARR
Anglia Ruskin University, Chelmsford, England
julia.carr@anglia.ac.uk

"Try the School Down the Road": Academies Response to Additional Needs?

There is a growing body of anecdotal evidence that many academies are telling parents that the school cannot meet the needs of their children. These children being those who do not tick the predicted A* - C GCSE box. This message may be stated openly or by insinuation. If there is no

SENCO present at the Year 6 open evening then, clearly, if your child needs this type of support, this school is not the place for them.

If a child with additional needs is offered a place in an academy in Year 7 it is by no means certain that they will still have that place by Year 11. Statistics show that the number of pupils enrolled in mainstream schools falls from the time a cohort enters in Year 7 to the time they sit their GCSE exams. Statistics also show that two-thirds of the pupils who leave mainstream education during this time have additional needs.

Education researchers argue that these pupils are removed because they are unlikely to achieve to the required level and so will adversely impact the school's league table position. Statistically, sponsored academies are most likely to remove pupils in this way. Among the year group of mainstream pupils who sat their GCSEs in 2015, figures show a drop of 2.3% between Year 9 and Year 11. However 7 out of 16 academies in the Harris Foundation academy chain showed a drop off of over 10% in the same cohort.

The government has recently declared its desire for an education system for England in which every school will be forced to become an academy. In this education system, what will happen to children with additional needs? Where will their parents find a school that understands and values their children and is willing to meet their needs?

Joseph CARROLL-MIRANDA
University of Puerto Rico, San Juan, USA
boritux@gmail.com

Digital Natives and Growing Inequalities: The Importance of a Digital Critical Pedagogy

In times where very few control so much of the world's wealth, the question of democracy comes to the forefront (Piketty, 2014; Stiglitz, 2012). Although some would argue that democracy is strong on western countries such as the United States, the impact of economical power and policies tend to argue otherwise (Klein, 2007). Within the context of the information age, knowledge is mediated by telecommunication and information technologies (TIC), as it shapes advanced global capital, generates networked societies, influence politics and reshapes education (Spring, 2014; Castells, 2001;2010; 2012). Education, then, has the responsibility to problem pose the concept of democracy not only from its inception, but to its evolution into the 21st century (Obner, 2010). It should be taught within its extant socio-historical context and not in a historical vacuum (Giroux, 2008). Our students must understand the social, political and economical structures that influence how we live democracy so they can understand the notion: Democracy is a living thing. Just as it can grow in strength it can also dwindle into oblivion.

The responsibility of fostering democracy in our students should not be the exclusive burden of social studies educators. It needs to become transversal theme for all subjects. The author will focus on how within a framework of both media and digital literacy, educators can explore how New Media Technologies (NMT) contributes to knowledge creation and production (González, 2011). Furthermore, this contribution, will tackle the complex phenomenon that, even though figures suggest a far reaching presence of NMT access to a myriad of media content, it does not necessarily translate into active citizens that strengthen democracy (Gonzalez, 2011; Castells, 2012; Commons Sense Media, 2013; Quite the contrary, McChesney (2013) argues that we live in a digital disconnect where capitalism turns the Internet against democracy. Finally, the author will share how digital activism, has created multiple forms of democratic praxis from which educators can learn. Many of these practices have both empowered citizens and strengthened democracy (Carroll-Miranda, 2011; Castells, 2012). Furthermore, NMT become an extremely relevant medium to engage with students as digital natives (Prensky, 2008; Jenkins, 2012;). As we explore how we are mediated by NMT, we can analyze how such technologies strengthens or weakens democracy in the 21st century. With this insight, we can both engage in a theory and praxis of democratic education that erodes social inequality into a state of nothingness (Apple, 2014).

Moira A. CARROLL- MIRANDA
Universidad del Este, Carolina, Puerto Rico
carrollmoira@gmail.com

Creating Dialogue Between Disability Studies and Critical Pedagogy in the Schooling Experiences

The following presentation is intended to share the findings of a study conducted in an Institution of Higher Education (IHE) in Puerto Rico. The participants are students living with disabilities (SLWD) that shared stories of their experiences participating in higher education. The disabling practices lived in high school became influential in the participants' determination to engage in diverse acts of resistance in higher education. Although, it is acknowledged by the participants that legislation exists to ensure that a transition process takes place between SLWD who attend high school participating in a Special Education program and IHE. The participants claim that this process is ineffective because it fails the students it serves.

Rather than seeking isolated solutions in developing stronger legislations or programs; the stories shared by the participants bring to the surface the urgent need to further develop curriculum areas where discussion about disabilities and corporeal differences take place. Disability, if discussed in educational settings, is typically done from a medico-pathological perspective overlooking political and socio-cultural factors. It is necessary that disability be discussed as part

of the human condition alongside gender, ethnicity, sexuality, class and other factors such as the historical, cultural and social contexts that have an influence upon the human experience, as well as society's reaction towards difference. Creating spaces where dialogues between disability studies and critical pedagogies take place become an invitation to further problematize the normalizing role that curriculum can uphold in academic spaces (Erevelles, 2005; Cary, 2006). It is an opportunity to "open up new curriculum spaces" (Slattery, 2006, p. 33) to further comprehend practices that perpetuate exclusion in social spaces, such as academia, and taking action by developing practices that ameliorate such disabling practices.

Quaco CLOUTTERBUCK
Lancaster University, Lancaster, England
quaco.cloutterbuck@gmail.com

Carrots, Parsnips and Beans: FOSS in Higher Education

Teaching and learning is increasingly techno-centric and occurs more and more in digitally networked space that spans local and global environments. Implications for social justice in digital education in the 21st century have not been fully explored. Production of educational materials used within this digital space are typically dominated by for-profit corporations or accessed via the Internet. Such materials can be costly, restrictive, and may inadvertently support social reproduction and underpin workforce-training interests slanted toward neoliberal ideology. A closer examination of corporately-produced software use and culture provides a vehicle for combating public education under siege by neoliberal, neo-conservative discourses and practice. Careful consideration, selection and use of the range of digital options available can serve as a means for educators to imagine alternative practice, ethics and discourse that combat dominant neoliberal and neoconservative discourses.

One such lesser-known alternative is Free and Open Source Software (FOSS), a socially just alternative to hegemonic, proprietary software (Arslan, 2014, p. 158). FOSS are computer software whose source code or blueprint is made openly available to the general public enabling them to copy, modify, and or redistribute the code without paying the original author a royalty fee (O'Sullivan, 2015). FOSS is concerned with protecting the rights of people rather than corporations. FOSS culture provides discourse for a more open, common, global and public narrative for the information society. Like Carrots, Parsnips and Beans planted on Common land, utilised by Digger communities and networks, I suggest that educators consider how FOSS are digital crops for the digital commons.

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Akif COŞKUN
Ankara University, Ankara, Turkey
coskunako@gmail.com

Union Related Belonging of Female Teachers who are Members of Teachers' Union in Turkey

İt is a fact that the ratio of the female teachers is 51% of the total number in Turkey education system. Nearly half of these female teachers are organized in Teachers Union. However, it is observed that the ratio of representation and attendance of female teachers at the union's activities is low. This creates an impression that the union is primarily male-dominated; that female demands are not reflected in the union; and that there are problems with women's attachment to it. Thus there is a need of revealing the real reasons for the participation of female teachers in their union, along with whether female teachers' expectations are met or not.

Despite the long tradition of teachers' organisation in Turkish society there is still a low involvement of women. In particular, female teachers make up only the 25% of organized teachers, while at the same time they hold only the 20% of managerial positions. Additionally, it is a well-accepted finding that despite female teachers' high enrollment rate, their participation in daily trade union affairs is low.

Another variable that must be taken into account in a discussion concerning teachers' syndicates and the female participation in them is the payment of membership fees by the government that has been introduced in 2006. The latter implementation, which has increased enrollments, is considered as a preferential action that reshapes syndical organization and membership relations, while at the same time diminishes qualified participation.

The aim of this research is to reveal female teachers' feelings and opinions in regards to their place in unions, to determine unions' inability to stand up for them and promote their voices and their equal participation and to develop suggestions in order to contribute to the coherent efforts for the elimination of gender discrimination in unions.

This study will be implemented using qualitative research approaches and interviews with female managers and members of the three most populated unions in Turkey (EĞİTİM SEN, EĞİTİM BİR SEN, TÜRK EĞİTİM SEN) will be used for the collection of data.

James CRASKE
University of East Anglia, Norwich, England
j.craske@uea.ac.uk

Enacting Governance in UK Schools: Governmentality, Power and the Pupil Premium Policy

The Pupil Premium policy was first introduced during the UK Coalition government's 2010 education White Paper (DfE, 2010), and spending on it has increased to £2.5bn per annum since the Conservative victory in 2015. Through the Pupil Premium, schools are given an additional sum of money (£1350 up to age 4-11 and £975 ages 11-16) for every pupil they admit from a disadvantaged low-income family (Jarrett, Long and Foster, 2015). Schools are free to spend this how they like, with the condition that they are able to demonstrate impact for the money, through raising the academic attainment of these pupils.

Drawing on insights from series of semi-structured interviews with school leaders and support staff employed using the Pupil Premium grant, the paper will attempt to demonstrate how the Pupil Premium policy has entered the 'governmentality' of the school and has actively amplified a number of discourses around impact, accountability and the need for 'robust' data systems (DfE, 2013). The study utilises Mitchell Dean's (2010) analytics of government as a way of tracing out how the policy has become invested within, and gives rise to, a number of neoliberal 'techniques' and 'technologies' that have proliferated the need to produce enhanced data systems at the school. In addition to interview transcripts, the research uses 'visual artefacts' collected during school visits to show how these act as 'meaning-makers' in solidifying the policy direction (Ball, Braun and Maguire, 2012, p. 121).

The case of the Pupil Premium policy shows us that even well intentioned 'egalitarian' policies are transferred away, by neoliberal thinking, from broader ethical debates around poverty, social justice and current educational inequality, to something that ends up proliferating systems of 'hyper-accountability' and the 'steering' of educational practitioners. This presents a problem about how conversations around inequality and educational deprivation are consistently framed in a way that fails to address the broader link between poverty, educational attainment and children's life-chances. Thus, we need to continue pushing for a wider debate around the problem of social inequality, to break away from the stifling view set for us by neoliberalism, and form a 'new social imaginary' (Lingard and Sellar, 2012, p. 61).

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Justin CRUICKSHANK
University of Birmingham, Birmingham, England
j.cruickshank@bham.ac.uk

Neoliberalism and the Use of Audit Culture to Shape Markets and Agents

The neoliberal state is creating is a form of education that is of use for corporate capital. It is argued here that whilst neoliberalism is presented as a form of non-interventionism, which replaces the putative 'failure of politics' with the alleged 'science of markets', neoliberalism and its pursuit of supply-side economics is heavily interventionist. Unlike earlier forms of interventionism, this pursues elite interests rather than reformist values. Audit culture interventionism is central to the drive to make the supply of labour more useful for corporate interests by making it cheaper and more flexible, with professional autonomy undermined in the process. The use of the NSS, the introduction of the TEF and the metricisation of the REF are exemplars of neoliberal audit culture interventionism. These seek to make labour more useful by: positioning students as customers investing in human capital; by positioning academics as providers of human capital who need to work with business to ensure that non-STEM graduates are trained for business; and by steering research more towards 'impact'. The changes will also facilitate the increased casualisation of academic labour. The university, under neoliberal audit culture interventionism, will be a place where students as customers pay to train to work for corporations, in a workforce that is increasingly casualised, with academics also being incentivized to generate research outputs that benefit business 'end users'. To challenge this, academics need to work with groups outside the university to undermine the way neoliberalism presents its definitions and values as 'necessitated' and 'common sense'.

Ana CRUZ
St. Louis Community College at Meramec, Missouri, USA
acruz@stlcc.edu
Joachim DORSCH
St. Louis Community College at Meramec, Missouri, USA
jdorsch@stlcc.edu

The U.S. Community College as a Case Study of Neoliberal Re-Design Within Higher Education and the Call for Active Resistance

Community colleges play a crucial role in the U.S. higher education landscape by enrolling 45% of all undergraduate students and a high percentage of commonly underserved student populations. These open access two-year institutions cultivated a close relationship to the business community since the 1950s. The 2012 American Association of Community Colleges (AACC) report 'Reclaiming the American Dream' laid out a new vision for the future for U.S. community colleges. This road map (drawn ostensibly to remedy low degree completion rates, student attainment gaps, and transitioning into/from community colleges), however, is clearly designed along neoliberal templates as revealed in its business language, corporatized structure and procedure, and emphasis on training and skills acquisition to support employment preparation connected to job market needs. AACC's vision, as articulated in 'Reclaiming the American Dream,' moved to action with implementation teams developing the 2014 annual 'Empowering Community Colleges to Build the Nation's Future.' This so-called implementation guide is designed as a blueprint to provide U.S. community colleges with ideas, best-practice examples, and resources to implement the recommendations for re-designing U.S. community colleges put forward by the AACC. The tidal wave to re-shape U.S. community colleges along neoliberal templates is moving forward forcefully, fuelled by financial support and encouragement from corporations, philanthropic foundations, and non-governmental educational agencies. This presentation explores how public education, specifically community colleges as part of higher education, is being re-designed along neoliberal templates and how this educational re-design is in a close-knit relationship with non-profit organizations and corporations. We emphasize, therefore, the need for a critical education, as espoused and developed by Paulo Freire; an education for liberation rooted in dialogue and not an education for domestication that is prescriptive and reinforces false consciousness. A critical education that emphasizes political literacy and the raising of critical consciousness, which can challenge and actively resist the 'sacred order' imposed by neoliberalism on public education (and society), and that can create a more humane society.

Piotr CZOSNYKA
Anglia Ruskin University, Chelmsford, England
pete.czosnyka@gmail.com

Whose Call, Whose Duty?

This paper examines the images of warfare in the digital age. This is a thematic study of social history. It compares the images of war that have been used in comic books such as Commando, to images of war that are used in computer games, especially focusing on the Call of Duty series. The context that framed the images is the story that was told in the comic book or in the game. I analyse the fictive elements within the story.

In this work, I explore the cultural currency that is granted to the images of war, as well as its genesis and how that fits within leisure and entertainment industries. It is my hypothesis that images of war reproduced as the leisure items such as computer games are in conversation with the changing practice of war. It is a complicated relation, but games shape how war looks. The images of games act as a propaganda tool for the military, and in some cases soldiers believe that playing video games helps them to do their job. The research has found that the term "millitainment" which entered the English language in 2003 was used to describe the sphere of entertainment industry and the military sphere becoming entangled. It is therefore a sub-culture, a result of two forces coming together in a particular context. Two definitions are pivotal to this research; "popular culture" I understand to be the culture of the people, and "mass culture" I understand to be the culture that is mass-produced for the people.

There is more violence in computer games as they out shock each other, gradually leading to more violence in play, and it is being sold as pleasure, but to echo works of Plato we rely learn through play. Harry Gosling the President of the British Trades Union Congress, from the 1916 pamphlet titled Peace: How to get it and keep it, says: ''Education is essential, and on education must be built up the assurances of future world peace. Without it and without the consequent power to judge for themselves people are at the mercy of the first man with the gift of fluent speech that catches their ear.'' In the 21st century and in this case it is a TV or a monitor that catches children, youths and adults.

Eleni DAMIANIDOU
Secondary Education Teacher, Cyprus
eleni5da@cytanet.com.cy
Helen PHTIAKA
University of Cyprus, Nicosia, Cyprus
helen@ucy.ac.cy

Resistance in Cyprus Secondary Education Schools: Raising Hope in the Era of Neo-Liberalism

Inclusive teaching is about adapting instruction to the disabled children's needs (Graham and Slee, 2008). Thus, the restrictive and monolithic curricula in the era of neoliberalism may raise barriers to inclusion, because they discourage change and quell innovation and flexibility (Erevelles, 2005). Due to the political character of curricula, the dominant ideologies and power relations are perpetuated through the pre-determined official knowledge (Apple, 2000). In this way, curricula propound selected aspects of social life which reproduce the social hierarchy and keep less powerful groups marginalized (Giroux, 2010). Hence, the objective of our study was to understand the effects of the Cyprus curriculum on everyday teaching practice and the consequent implications regarding the inclusion of children with disabilities.

Our research focused on the extent to which equal opportunities in education are confirmed by the official curriculum in Cyprus, whether teachers abide by the given curriculum and what are the implications on inclusion. In order to answer the above research questions, we conducted a mixed method research, based on the two-phase model. Within this framework, we delivered questionnaires to a representative sample of 536 secondary education teachers and we interviewed 21 Greek Philology teachers.

Data analysis revealed that secondary education teachers believe that school does not support equal opportunities in education for all children and thereby it is not inclusive. In addition, it was found that a large part of the teachers admits that they always abide by the curriculum. However, there is still hope for a better future regarding inclusive teaching practice in Cyprus, since the key-factor for change seems to be the teacher. As participants believe, teachers have the power to effect change and establish inclusion. Moreover, the participants disclosed that they always try to find ways to respond to the disabled students' needs. To this end, they attend relevant seminars or ask for advice from more experienced colleagues. Moreover, they often choose material that fosters critical thinking and raises awareness towards discrimination, racism and injustice. Therefore, it seems that inspired teaching practice can, and does, overcome the barriers imposed by the curriculum and pave the path towards the implementation of inclusive education.

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Suleyman DEMI
University of Toronto, Toronto, Canada
suleyman.demi@mail.utoronto.ca

Climate Change and Food Systems: What Can We Learn from Indigenous Food Cultures?

Climate change is one of the most pressing issues facing the world currently. Recent happenings around the world: rampant and severe floods in parts of Asia, severe drought and water shortage in parts of Africa and extremely cold winters and warmer summers around the temperate regions, particularly America and Europe, have made climate change to attract the attention of world leaders. This was followed with the symbolic measure where United States and China agreed to cut down on emission in 2014 and nearly 200 countries endorsed emission cut at COP 21 conference in Paris in 2015.

One area that will experience the devastating effects of climate change is the food sector. Ironically, industrial agriculture has been identified as one of the leading causes of climate change across the globe. Studies have revealed that the global increase in methane and nitrous oxide in the atmosphere is primarily caused by agriculture (FAO, 2015). The global estimation of anthropogenic emissions in 2005 attributed 60% of nitrous oxide emissions and 50% of methane emissions to agriculture (Smith et al., 2007), and these proportions are expected to increase by 30% by 2050 according to recent estimates from FAO (2015).

Current environmental education founded on Western science cannot address all the environmental challenges alone. The objective of this paper is therefore to explore the potential of Indigenous food cultures as a pedagogical tool to augment Western science to address current environmental problems. Using methodology of document analysis, this paper traces three knowledge traditions: Indigenous Knowledge, Islamic Science and Western Science and argues that each of this knowledge tradition makes sense within its own cultural context. The paper compares and contrast Indigenous food production system and the industrial agriculture and argues that indigenous food production is founded on sustainability and spirituality while industrial agriculture is found on capitalism and globalization. The paper further argues that every education must be environmental education and environment education must emphasize on spirituality i.e. relationship between humans and other creations.

Saib DIANATI
Flinder University, Adelaide, SA, Australia
dian0007@flinders.edu.au

The Elephant in the Room: MOOCs and Neoliberalism

Massive Open Online Courses (MOOCs) has been promoted in the higher education sector as an avenue for students to access affordable courses online. While there has been wide-ranging optimism for MOOCs globally, their ethical, economic and political motives are rarely interrogated. To date, research interrogating the deeper assumptions of MOOCs are still in its infancy, along with their connections with the global forces of neoliberalism. Gramsci's theoretical framing of hegemony assisted in highlighting how neoliberalism has become so normalised within higher education that individuals have come to believe that MOOCs are in their best interest. Even though substantial research has been carried out in the field of MOOCs, no single empirical study exists that critiques their underlying ideologies behind their websites. The significance of this research rests in illuminating the taken for granted assumptions that inform the practices of four of the largest and earliest MOOC providers, while connecting these with the development of global neoliberalism. It does so through the application of McGee's (1980) approach to ideological criticism called Ideographs. Ideographs were used by flagging particular ideological vocabularies through the application of emphasising contentious terms in their websites. Such realisations from this study hope to liberate individuals to see that it is not technology that provides agency, but rather it is the agential and labour capacity of the individual that truly provides value. Understood this way, education is the disruption of what Gramsci (1971) refers to as 'common sense' through a contest and cultural struggle over ideology.

Burcu DUMAN
Bartın University, Bartın, Turkey
dmn.brc@gmail.com
Çetin SEMERCI (in absentia)
Bartın University, Bartın, Turkey
csemerci@bartin.edu.tr.

The Effect of an Instructional Practice Based on Metacognition Upon Science Teacher Trainees' Critical Thinking and Metacognitive Awareness

The aim of the study is to find out "The effect of an instructional practice based on metacognition upon science teacher trainees' metacognitive awareness and critical thinking". The study group was consisted of the chosen teacher trainees studying at Fırat University, Primary Education Department (Daytime Classes and Evening Classes) Science Teaching after a cluster analysis. Groups consisted of 25 teacher trainees (Daytime Classes), 28 teacher trainees

(Evening Classes) in Science Teaching Department after a cluster analysis. The study was carried out via "pre-test- post-test control group model". The experimental group was applied to the instructional practice based on metacognition. The control group was applied to the traditional methods. The data of the study was gathered through "A Metacognitive Awareness Scale for Teacher Trainees (ÜFAR)" and ''California Critical Thinking Disposition Inventory (CCTDI)". Some of the findings of the study are below:

Statistically significant differences were observed in some factors of pre-test – post-test metacognitive awareness and critical thinking mean scores of the experimental group in favour of post-test.

i) Statistically significant differences were found in some factors of post-test metacognitive awareness scores of the experimental and control groups in favour of the experimental groups; ii) No statistically significant differences were observed between post-test critical thinking scores of the experimental and control groups; iii) No statistically significant differences were observed in metacognitive awareness, and critical thinking achievement scores of the Experimental I Group and Control I Group; iv) Statistically significant differences were found in some factors of metacognitive awareness scores of the Experimental II Group and Control II Group in favour of the experimental group.

The results of the study show that an instructional practice based on metacognition affected the development of the teacher trainees positively. However, the instruction period should be extended for more efficient results.

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Onur EKINCI
Ankara University, Ankara, Turkey
onurekinci@windowslive.com

Commercialisation and Islamisation of Primary School Education in Turkey: Damages Done to School Culture

In Turkey, neoliberal policies and Islamisation go hand in hand to transform modern education system for the worse. In some state schools located in the central areas, parents have their voices and they can slow down this process, but in other state schools located in the further parts of Ankara, this transformation for the worse is quite visible. Three young primary school teachers are in the middle of this enforced Islamisation process critically observing the damages done to the school culture.

This article analyses the recent Islamisation and commercialisation of three state schools in Ankara, Turkey. This is a critical ethnographical study which focuses on three state schools, where mostly children of workers (labourers) attend. In this study, 1) reproduction of capitalist social order in relation to Islamic codification; 2) how Islamisation has replaced democratic and modern education policies and become a legal state policy in Turkey; 3) and finally possible resistance opportunities will be evaluated.

Nkechi Winifred EMENIKE
University of Hull, Hull, England
Nkechi.Emenike@hull.ac.uk

Neo-Colonialism as a Context for International Education and Indigenous Students' Identities

The often contradicting and varying notions of the meaning, and purposes of international education make for a wide scope from which its practices can be viewed, and understood. Globalisation, internationalism and post-colonialism have been identified as various terms used to identify contexts in which the aims and practices of international education are situated. Identifying the conceptual relationship between internationalism, neo-liberal globalisation, and neo-colonialism, the paper argues that international education is driven by the forces of globalisation which is a cloak for western imperialism and spread of neoliberal ideology.

International schools claim to provide an education that promotes global citizenship and inter-culturalism. In reality, however, the education they provide is firmly embedded within the characteristics of western culture. International schools are seen as global agents for the transmission of western ideologies and values through, for example, the growth and involvement of the Transnational Corporations (TNCs), message systems in the form of the curriculum and

ICT as well as their organisational cultures. They are therefore argued to be sites for cultural, economic, social and political reproduction of inequalities, serving globalist and elitist interests.

In many developing countries, like Nigeria, international schools provide opportunities for the elitist class to enrol their wards in schools that offer more sophisticated learning and teaching based on western ideals, structures and aspirations. The paper argues that indigenous students, therefore, experience a conflict of cultures, where the set of rules and expectations of the school are in contrast to those of the society from which they originate and in which they live. International schools, therefore, face a dilemma between meeting their espoused objectives and giving in to the demands of globalisation and parents and the reproduction of a transnational capitalist class.

Drawing on findings from a mixed methods study conducted in four international schools in Nigeria, the author presents a conceptual model depicting the contradicting and conflicting contexts within which indigenous students are immersed, and the implications on their identities. The result is the creation of a new kind of global elite, one that refuses to identify with its cultural or national identity but driven by a western ideology of neo-liberal globalisation.

Cennet ENGIN-DEMIR
Middle East Technical University, Istanbul, Turkey
cennet@metu.edu.tr
Dürdane LAFCI-TOR (in absentia)
Middle East Technical University, Istanbul, Turkey
durdaneltor@gmail.com
Halilhan AKTAŞ (in absentia)
Middle East Technical University, Istanbul, Turkey
halihan@metu.edu.tr

Discourses of Citizenship in Turkish and American Middle School Textbooks: A Critical Analysis

As powerful socializing institutions, schools, reproduce diverse critical discourses of citizenship, together with these, they construct the language, values and norms of civic life in any country. It has been argued that the discourse concerning school knowledge as socially constructed reality, reflects the modes of social control and the socio-political configurations prevailing in a given society (Bernstein, 1971; Apple, 1982; Giroux, 1983) and textbooks play a prominent role in this process of the reproduction of society.

The present study aimed to explore the discourses of citizenship and citizenship education that are evident within the selected social studies and civic education textbooks used in Turkish and

American middle schools by employing critical discourse analysis as a methodology for textbook analysis. Specifically, the study attempted to answer the question: "What are the dominant discourses of citizenship and citizenship education within selected textbooks in Turkish and American middle schools?"

Critical discourse analysis provides a process for reviewing discourses evident within texts and linking them to the social and cultural context where the text has been created and used (Fairclough, 2003). As mentioned by Apple (1993) the study of curriculum material discourse has chiefly focused on the influence of educational policy and politics on textbooks. Social studies and civic education textbooks like all other textbooks, are shaped by political interests and particular visions of what democracy and the nation-state should be, therefore, discourse analysis would allow us to understand how these interests were expressing and shaping meanings of civic life and citizenship education in Turkish and American context.

Samples of textbooks were selected from the available social studies and civic education textbook approved by the Ministry of Education in Turkish context in the last decade. Textbooks in U.S. context were selected among the books published by leading publishers and used widely by schools. Discourse in this study refers both to language and cultural models, that is, "ways of combining and integrating language actions, interactions, ways of thinking, believing, valuing and using various symbols tools and objects to enact a particular socially recognizable ideology" (Gee, 2005, p. 21).

The analysis of the data has not been completed yet. The preliminary analyses revealed a difference in process of textbook production and the discourses of citizenship in Turkish and American context. The complete analysis of the data is expected to provide insight on how the social and political context and relations of power shape discourses of citizenship transmitted in textbooks in two different countries.

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Ramin FARAHMANDPUR
Portland State University, Oregon, USA
rfp@pdx.edu

From Neoliberal Dystopia to Communist Utopia: Toward a Pedagogy of Hope and Possibility

Neoliberal dystopia wages war on U.S. citizens by employing such techniques as economic manipulation and secret surveillance. To fight this distortion of the original democratic vision from the classroom to city hall, discrete efforts have emerged that suggest promise for the future.

Neoliberal dystopia manifests itself in the shift toward privatization, deregulation, and the rollback of the welfare state. Neoliberalism—the political and ideological arm of global capitalism—has had devastating consequences for millions of the working poor. It has undermined social services, intensified labour exploitation, reduced corporate taxes, and advanced deregulatory policies for friction-free movement of capital into new markets, often with devastating consequences.

Among the self-protecting instruments of the neoliberal state that have caused the greatest concern is the use of massive surveillance. New forms of repressive apparatuses include motion sensors, biometric optical surveillance systems, and sophisticated closed-circuit security cameras. These security-state technologies are designed to collect information about unsuspecting citizens and powerful heads of foreign states.

Though its image has been tarnished in 70 years of malpractice and misunderstanding, communist theory is currently experiencing resurgence because of the possibility that it offers of a better way. French philosopher Alain Badiou (2015) proposes the rehabilitation of communism through what he describes as the "communist idea." Badiou (2015) conceives of the communist idea as a platform for mobilizing national and transnational anti-capitalist movements, in part by experimenting with alternative forms of social organizations and economic models that could sustain themselves outside of the social universe of capital.

Do social and economic models exist to support Badiou's communist vision? Marinaleda, a town of 2500 people in southern Spain, is a clear example (Hancox, 2014). Sanchez Gordillo, the town's long-time mayor, proclaimed not long ago that Marinaleda is a communist utopia. The town has no police force because it believes that community self-policing is more effective in crime prevention. It offers parents affordable childcare and access to a public swimming pool. It

also organizes literacy classes for older adults and provides free wireless Internet for the townspeople.

What role ought universities play in the movement toward the communist utopia? One answer might be the College Without Walls movement that became popular in the 1960s and 1970s. An example of this movement was Colegio Cesar Chavez in Oregon, which was, at the time of its operation, one of nine colleges serving Chicanos. A holistic, integrated, and community-based approach to education was Colegio Cesar Chavez's vision. It expected students to integrate theory with practice and remain active in the community. Universities could be viewed as catalysts in efforts to revamp the communist idea as the focal point for tactical and strategic alliances in struggles against global capitalism.

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María Teresa FLOREZ PETOUR
University of Chile, Santiago, Chile
mtflorez@u.uchile.cl

The Process of Social Construction of Education Policy: The Case of SIMCE (National Curriculum Assessment System in Chile)

This paper draws on a study that promotes a complex and interdisciplinary approach to the understanding of policy processes, which counteracts predominant top-down implementation-centred views, where education policy is seen as the realm of monolithic evidence-based government initiatives. On the basis of the three-dimensional approach proposed by Bowe, Ball, and Gold (1992) in relation to the process of social construction of policy, the paper studies the national curriculum assessment system in Chile (SIMCE) from a holistic and critical view. The trajectories of policy around SIMCE are reconstructed considering: 1) the context of influence; 2) the context of production of policy texts; and 3) the context of practice. The context of influence, that is, the process of mediatisation of education policy by interest groups, politicians, supranational organisations and other agents in the field of education, is studied by means of analysing discussions around SIMCE in two major newspapers throughout 2014. The context of production of policy texts is studied by analysing policy documents (laws, regulations, decrees, 'expert' and policy brochures, among others) from the perspective of Critical Discourse Analysis and through interviews with policy actors who held key roles in different phases of the development of SIMCE. The context of practice is addressed using an ethnographic approach to

study the views and experiences around SIMCE in a set of public schools in Santiago. The interdisciplinary team that leads this research aims at gradually and progressively connecting all this evidence in order to provide a complex model on how education policy is constructed. In this model, the power networks that operate in the policy process as well as the discourses promoted and silenced in this struggle are portrayed as a complex whole. The study contributes to policy research by providing a more overarching landscape for the understanding of the topic, where all relevant voices are considered and where policy processes are shown in their ideological and contested nature.

The author is the director of the project, which is funded by an internal fund of the University of Chile, aimed at promoting interdisciplinary research. The other members of the team are: Cristian Cabalín, Jenny Assael, Paulina Contreras, Felipe Acuña, Eduardo Santa Cruz, Loreto Montero, Benjamín Pujadas, Bárbara Campillay, Joaquín Deutelmoser, Francisca Corbalán, José Miguel Olave, Claudia Cárdenas and Felipe Sepúlveda.

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María Teresa FLOREZ PETOUR
University of Chile, Santiago, Chile
mtflorez@u.uchile.cl

Power relations in the process of changing school assessment cultures

Evidence around the positive effects perceived by teachers, students and the school community in relation to Assessment for Learning (AfL) is as abundant as the evidence related to the obstacles they find when they try to enact it in their daily school practice. This paper argues that an important dimension of these difficulties is related to the power relations that characterise school interactions, and to the discourses on assessment that circulate among school actors. This approach -seldom found in AfL literature- understands the school as a dynamic space where struggle and resistance take place permanently, either facilitating or hindering change. The paper draws on the findings of a research project directed by the author and funded by the University of Chile, which addresses the power networks and the discursive struggles that occur when a process of change of assessment culture is promoted in the context of selective public schools in Santiago. This exploratory and descriptive qualitative study draws on evidence generated in the context of a professional development programme carried out by the University of Chile with two highly selective public schools in Santiago, where accountability and competition-centred approaches to assessment predominate, in terms of a self-legitimating mechanism that guarantees excellence and success. Through the analysis of materials generated in the programme as well as

through interviews, document analysis and focus groups with different members of the school community, the study aims at mapping the power relations inside each school and the discourses on assessment that circulate among their actors, in order to detect what are the facilitating aspects that might favour change. This study contributes to an alternative understanding of reform and policy, in which a strategic approach to change from within and from the bottom replaces the predominant top-down implementation-centred approaches promoted by neo-liberal evidence-based policy agendas.

Jean Ann FOLEY
Northern Arizona University, Arizona, USA
jeanann.foley@nau.edu
Joseph WEGWERT
Northern Arizona University, Arizona, USA
joe.wegwert@nau.edu

Colleges of Education and the Making of the Neoliberal University

For much of the last 100 years the American university has developed alongside the concentration of corporate power. Yet, it has also provided much needed discursive and ideological space to critique and, at times, resist corporate power as it manifested in unending wars for empire, a legislative climate ripe for environmental exploitation, and a political system resting on the pillars of labour repression, racial and gender oppression, and the resultant ongoing erosion of the public sphere and democratic life. It is without question that the American university – like universities across many other nations – is now situated at a crucial crossroad. The rapid de-democratization of society and the concomitant rise of anti-intellectualism call for deliberate and careful examination of these processes and of the possibilities for resistance. In short, the neoliberal corporatization of society and the increasing loss of the public sphere demand a re-claiming of the democratic university.

Drawing on the economic, political, and ideological contexts of our own institution of higher education and the larger contexts in which it sits, this chapter puts forward the argument that colleges of education, in particular, are "hospitable hosts" for an anti-democratic and anti-intellectual neoliberal agenda of corporatization of the university. This work suggests how these repressions manifest and penetrate more deeply into public spaces of the university as part of the neoliberal corporatization of society. In the case of our University, we argue that the College of Education serves as a neoliberal "laboratory" where administrative managers test out policies, structures, and ideologies that serve neoliberal ends – increased avenues of privatization, weakening of tenure, bureaucratic re-framing of faculty governance, and the undermining of academic freedom.

Through a discussion of national trends in austerity discourse and practices, accreditation structures, and the move to contingent faculty majorities and an examination of the manifestation of these elements - discursively, ideologically, and institutionally - in our local context, we offer insights into the micro processes of the neoliberal assault in higher education. This chapter looks specifically at the linkages between the imperatives of neoliberal corporatization and the cultural, ideological, and institutional "vulnerabilities" embedded in traditional teacher education programs that serve to provide instrumental and discursive cover for these imperatives. The value in this analysis lies in understanding the issues that appear to unite neo-liberalism and teacher preparation in order to disrupt the union both within colleges of education and in the university context at large.

Nathan FRETWELL
Middlesex University, London, England
n.fretwell@londonmet.ac.uk

Education, Schooling and Post-Anarchism: Critical Questions

From Louise Michel and Francisco Ferrer to Herbert Read and Colin Ward, anarchists have long been animated by the subject of education. Indeed, critical engagement with, and commentary upon, educational methods, principles and practices stands out as a perennial theme in anarchist writings. Just as the history of anarchism has itself been marked by a range of experiments and projects in radical, anti-authoritarian schooling. In this paper I take up this abiding interest in education and schooling but channel it in a different direction, filtering it through the lens of contemporary post-anarchist philosophy.

Often depicted by its advocates as the theoretical equivalent of the alter-globalisation movements which emerged during the closing years of the twentieth century, post-anarchism seeks to both challenge and revitalise traditional anarchist thought and practice by bringing it into dialogue with post-structuralist theory. Anarchist conceptualisations of power and freedom, their understanding of the relationship between the state and society, and their axiological and normative commitments, all fall under the critical gaze of the post-anarchists. And yet, post-anarchist authors remain curiously silent on the topic of education and schooling; a striking oversight given its long-standing prominence in the anarchist tradition. This paper is intended to address that neglect. It brings post-anarchist criticism to bear on anarchist conceptions of education through an examination of two exemplary texts – Ferrer's The Origin and Ideals of the Modern School (1913) and Read's The Education of Free Men (1944) – and plots their points of contact and divergence. It poses the question, moreover, of what shape a post-anarchist critique of education might take, and whether, indeed, it has anything distinctive to offer. Finally, it asks the crucial question of what import, if any, post-anarchist thought has for critical educators today. Exploratory and interrogative, the paper aims to (re)construct a post-anarchist critique of

education with a view to assessing the contribution of post-anarchism more broadly to rethinking and reimagining educational processes and the institution of the school.

Mihajla GAVIN
The University of Sydney, Sydney, Australia
mgav6217@uni.sydney.edu.au

Resistance Against Neoliberalism(?) What are Teacher Unions Doing for Teachers?

Global educational reform underscored by neoliberal and marketed agendas have had sweeping and significant impacts on public education systems and the work and working conditions of public school teachers both within Australia and internationally. On a global level, education reform and the act of 'policy borrowing' by various governments has seen the rise of self-managed schools, international organisations supporting a reform agenda, pressures of high-stakes testing and standardisation, the emergence of a knowledge economy where education is restructured as an economic tool designed to drive efficiency and productivity, and the shifting of 'failure' and 'blame' onto teachers. The work and working conditions of teachers' have also been transformed as a result of the pressures of parental choice, increased accountability measures, heightened surveillance, workload demands, and rigorous performance standards. The understanding of these issues is particularly important within an Australian context with the creep of devolutionary reform, the rise of independent, self-managing schools, and the capacity to 'name and shame' schools through publication of NAPLAN test results on the government-run My School website.

An area warranting further attention is how teacher trade unions, that have historically enjoyed high levels of membership and density and have remained relatively influential over time, have attempted to respond to neoliberalism as it affects the work and working conditions of teachers across key areas such as salaries, staffing and professional status. Teacher unions act as the main 'voice' representing the industrial and professional interests of their members and the teaching profession overall, and their omission from discussions on educational reform and policymaking represents a significant concern within the current climate.

This paper has emerged out of current doctoral research on how a teacher trade union representing public school teachers in the state of New South Wales, Australia (the New South Wales Teachers' Federation) has attempted to respond to neoliberalism. It will propose the use of a model of strategic choice and planning to analyse if and how the union has used strategies and tactics through a process of strategy formulation, implementation and evaluation to build organisational capacity and strategic leverage in order protect and advance the interests of their members amidst neoliberal forces. This research will build upon the minimal body of existing

literature on strategic management by trade unions and will offer compelling insights into how teacher trade unions on a global level can use strategy as a means to challenge neoliberalism.

Georgia GIALLOU
Primary Education Teacher/ Theatre Pedagogue, Athens, Greece
giallougeorgia@yahoo.gr

The Tormented Battlefield of the War Between Status Quo and Human Being. Which Side is the School on?

This paper seeks to investigate how human beings, consciously or unconsciously, surrendered to their oppressed nature, converted into a shrunk human type, feared and separated from their own desire or even from any "willing will to live". As long as every creative, spontaneous, self-determined and revolutionary mood is assimilated, managed and suppressed by the status quo, questions about the mechanisms that generate and reproduce repression will arise. Our interest regarding this leans towards the potential of the human body which is considered as a raw material and a dimension that extends in, as well as a place (topos) where dispersion and multiplicity can flourish. And this bears a significance since the human body, even from the early stages of our life, is targeted by a plethora of repressive mechanisms which degrade, burden with guilt and direct the body to a hetero-determined recognition even to its own emancipation. These concerns lead to the re-contemplation regarding even the constitutional declarations of the educational system and consequently to re-evaluate the responsibility this system has to create free, spontaneous, adventurous personalities who will realize and participate in private and social life on a positive attitude.

Ya'ara GIL-GLAZER
Tel Hai Academic College, Israel
ygilglaz@gmail.com

Visual Culture and Critical Pedagogy: From Theory to Practice

A familiar complaint levelled at critical pedagogy claims that it occupies a distant theoretical dimension and that its ideas are therefore insufficiently put into practice. The proposed paper presents an educational approach that takes theory into practice through merging ideas of Critical Pedagogy with those of Visual Culture. This approach views art as an integral part of the textures of society and culture and their manifold and complex visual expressions, including the controversial and subversive among them. It objects to locking art and visual culture into departments of art, and to restricting "art history" to a formalist analysis of "master works" – which represent primarily the Western art market and its underlying politics. It likewise rejects

the conception of art history as the history of artists and art movements – a conservative approach still prevalent in many academic institutions and even more so in high schools.

Integrating critical pedagogy with visual culture provides fertile ground for a communicative, creative, intellectual, political and personal educational practice within art classes and beyond them – in courses in fields such as history, sociology, literature, and in particular education. The application of this integration is vital for all educators and education students who regard themselves as "cultural workers" – the term coined by Henry Giroux to denote men and women who aim to nurture involved and critical citizens. Fascinating examples of the potential offered by such integration have emerged over the past two decades in the work of a group of critical scholars engaged in art education, although their endeavour has as yet found little expression in academia or in schools.

This article addresses concepts such as "exposure", "deciphering", "representation", and "visibility", which are common to theory in the fields of critical pedagogy and visual culture. They are discussed in the context of educational projects and activities planned and applied by Jewish and Arab (Muslim, Christian and Druze) students enrolled in an education through art program in an academic college in northern Israel. These examples in fact constitute tools for active and involved citizenship that expresses opposition to various forms of social oppression prevalent in neo-liberal and postcolonial society. They represent an opportunity for young people to develop a complex, aware, receptive, sympathetic and sensitive identity, and indicate the rich educational potential of integrating critical pedagogy with visual culture.

Martha Raquel GONZALES
California State University, San Marcos, California, USA
magonzales@csusm.edu

Mujeres de Maiz: Xicana Indigenous Praxis in Motion

Founded in 1997, Los Angeles, CA, the work of Mujeres de Maiz, an inter-cultural, inter-generational, multi-media holistic collective of artivists and educators, is the manifestation of committed work to self-empowerment and social justice. Inspired by its growth and a 20-year anniversary quickly approaching, MDM has embarked on a book project documenting the work of the collective over the last 18 years.

This presentation addresses the intersectionality of the practices, artistic, ceremonial, organizational and educational which have allowed the collective to thrive over the years and remain thus far self-sustaining. Highlighting how engaging in community partnerships, developed with local artists, performers, educators, and organizers facilitates the creation and implementation of MDM's annual programming. The programming includes but is not limited

to, an annual high school conference for young women in partnership with local educators, the Mujer Mercado, a marketplace for female artisans to sell their hand-made art, a concurrent annual Live Art Show featuring female artists, it's annual Zine publication, and art exhibit, honoring the well-being of women locally and globally. These spaces offer educational interventions for the participating public in multiple ways, as well as uniting a diversity of women from different nations who have performed, exhibited or published their works with MdM promoting an understanding of and opportunity to network and organize around global, social, political, cultural and feminist issues.

The presentation also addresses the holistic work, the lived philosophy and ceremonial practice of MdM sustaining both the collective and at the same time the individual core and participating members as they traverse, deal and negotiate their lives beyond MdM. Born out of a need to strategize how to negotiate the neo-liberal policies of the late 20th century, and their effects on the communities the members belong to, the core shared philosophy promotes critical education, as both theory and praxis and this presentation aims to show how it does just that.

Justin GRINAGE
University of Minnesota, Minneapolis, USA
grin0060@umn.edu

''Social Justice'' in Teacher Discourse: Psychoanalysis and Race

This presentation examines the problems that emerge when educators declare their commitment to "social justice" without subsequent socially just actions. The argument centres on how the desire to value social justice contains psychosocial dynamics that help to explain how such commitments are often absent of social action. Drawing from John Langshaw Austin's (1975) concept of speech acts and Sara Ahmed's (2004a) notion of non-performativity, the presentation explains how one educator frequently verbalized their commitment to social justice while also frequently acting in socially unjust ways. The educator's contradictory behaviour shows how social justice as a declarative statement carries political weight that can specify an ostensibly critical stance, but does not guarantee one's engagement with critical action to authenticate the claim. This non-performative rhetorical strategy is shaped and reinforced by ambiguous definitions of social justice as well as the misuse of the term in education research, theory, and practice.

The presentation will also engage how psychoanalysis, race, and affect are crucial to the methods in which the educator's non-performative speech acts become influential technologies (Foucault, 1977). The presenter answers the question: what does claiming social justice do beyond the social and political actions that the declaration often does not initiate? Answering this question involves an investigation of how race and emotion are influential in maintaining unequal power

relations through the strategic use of non-performative speech acts. Analysing these non-performative declarations of social justice through what Ahmed (2004b) calls affective economies helps to illuminate how these declarations reproduce the status quo through subtle and often unrecognized ways. Theorizing the non-performativity of social justice in the context of education provides critical insights into how to more genuinely develop curriculum and pedagogy centred on social activism. Consequently, the presentation calls for a reclamation of definitions of social justice education that valorise action, activism, and social change.

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Tamar HAGER

Tel Hai Academic College, Israel
tamar.hager@gmail.com

''But the Soldiers are Defending Both of Us'': Moments of Resistance and Solidarity in a Feminist Classroom

Academia in Israel is controlled by an Ashkenazi bourgeois Zionist value system that prevents unprivileged participants, mostly Palestinians, Mizrachi Jews and orthodox religious women, both Jewish and Muslim, from acquiring a voice and a space in the academic setting. The growing control of neoliberal capitalism and market forces which turn education into a commodity strengthen existing national, social and economic hierarchies while further suppressing minorities' voices.

Bell hooks (1994) suggests resisting the oppressive social and political power structure by using critical feminist pedagogy. As a feminist teacher I openly consider the power relations among classroom participants as well as those implicit in knowledge construction, intentionally encouraging students' diverse voices, stories, interactions and acts of resistance.
My paper tells and analyses two unique fragile moments of students' interactions and resistance which took place in my classrooms conducted in a peripheral college on the northern border of Israel. These two "teaching stories" (as I call them) demonstrate ways in which certain identities, behaviours and voices question the established national, political, and social mindsets that

sustain existing conflicts. These acts of resistance can offer alternative perspectives and interpretations of current social and political affairs in academia and outside its boundaries.

The first story tells of the struggle of Hala, a Palestinian Muslim woman, and Stav, a Mizrachi woman, both from oppressed minority groups in Israel, to initiate an act of mutual trust and solidarity against common hostilities of their respective communities. The second story also recounts a moment of bonding across ethnic animosities. Ruth a Jewish religious settler, who grew up in the West Bank occupied by Israel since 1967, chose to explore Palestinian texts despite her initial repulsion. Through these she experienced unforeseen feelings of sharing and solidarity with those she had previously perceived as her ultimate enemy.

Ana Feigenbaum (addresses these opportunities as teachable moments ‘‘a disruption, a misfiring, a tangent, a digression’’ occurring in what Gloria Anzaldua describes as "in between" vulnerable spaces which open up when teachers identify students' resistance as attempts to encounter. These moments which display marginalized and “minoritized” perspectives, create potential or actual unexpected solidarities that could easily be overlooked. As the paper will show teaching which fosters these moments may help students to identify new acts of resistance to oppressing political hostilities as well as new alliances (and maybe hope) across and within social and political margins.

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Karen HARNISCH
University of Toronto, Toronto, Ontario, Canada
karen.e.harnisch@gmail.com

Today’s Film Students, Tomorrow’s Producers: The Neoliberal Film School and the Future of Cinema

Filmmaking as a practice can run the gamut from being purely artistic to purely industrial, but it most often falls somewhere in between these two poles due to the cost prohibitive reality of film production. It can educate, serve political interests, bolster social justice activism and

propagandize, with filmmakers acting as conduits for discourse creation and circulation. In our precarious, capital-centric world, however, filmmakers are under increasing pressure to capitulate their artistic and moral integrity, instead acting as unwitting shepherds for the ideologies of elite oligarchs in the forms of hegemonic narratives and representations. To sustain oneself and secure funding, a filmmaker must acquiesce and produce work to sate "market demand".

As Henry Giroux remarked in the TruthOut.org editorial Public Intellectuals Against the Neoliberal University, we operate within "a market-driven system in which economic and political decisions are removed from social costs… it becomes difficult for young people too often bereft of a critical education to translate private troubles into public concerns" (Giroux). With this in mind, it seems pertinent to closely examine post-secondary film schools—the institutions most central in the training of North American filmmakers. Within these sites, film producers are themselves produced to embrace certain priorities, traits and habits and not others.

This paper will explore the conscious and unconscious roles former film students take up to (re)produce the logic of neoliberalism in their professional and artistic works. I will draw on scholarship in critical pedagogy (hooks, 2010, McLaren, Hill and Macrine, 2010; Giroux, 2011), cultural studies (Bennett, 2013), affect theory (Ahmed, 2004; Berland, 2011) and my professional experience as a producer in the Canadian film industry to effect a deep analysis of accounts by five recent graduates of a Canadian film school. The essay will also explore how the introduction of radical critical literacies may factor into the creative and professional training of future media producers to better combat the insidious effects of neoliberalism on our livelihoods and planet.

Svenja HELMES
University of East London, London, England
u1410164@uel.ac.uk
Helen LIGHT
University of East London, London, England
u1409727@uel.ac.uk

Why We Need Social Democratic Approaches in our Neo-Liberal Schools

While England suffers under the impact of neo-liberalism, life in social democratic Finland seems more balanced and equitable. In the last few decades, the neo-liberal ideology has resulted in major changes within education in England. This education has been turned into a commodity in which students have become consumers, and teachers are seen as a tool to fulfil requirements of the neoliberal State. In contrast, Finland emphasises equity, which is accomplished through well-trained and autonomous teachers. These teachers exercise professional autonomy, allowing

them to concentrate on each child's individual needs and supporting their personal development in a holistic way. In comparison, the focus in English schools lies on meeting targets and helping students pass exams. With the two countries' approaches to education there is a policy factor behind the very different results in the PISA studies in recent years. In comparison with England, the Finnish societal and educational ideology promotes solidarity and equality and considers high performance on international leagues as a by-product of a well-functioning system. This system concentrates on collaborative work to ensure equity and therefore produces different environments and outcomes. In England however, with its emphasis on competition and selfishness, PISA is seen as an opportunity to compete internationally. Although the Finnish approach has proven to be highly successful, it does not mean it could simply be implemented in England. There are various factors to consider and we therefore do not seek to advocate the Finnish way as the only alternative. Rather, our exploration offers a critical reflection of the opposing political ideologies in the two countries, and shows how deeply ingrained ideas affect society and determine the outcome of education. Thereby providing an opportunity to learn from the practices of others and develop better functioning education systems.
They told us there was no alternative, but we think there is!

Mick HIRSCH
European Graduate School, Saas-Fee, Switzerland
mick.hirsch.2015@gmail.com

The Best of Times, the Worst of Times: Scheduling and the Commodification of Success

"Oh, yeah. The American Dream come true. Pure Horatio Alger." Hunter Thompson's critique of the Circus Las Vegas casino is at the same time a biting commentary on the so-called Horatio Alger myth of success. Almost a century-and-a-half following Alger's publication of Ragged Dick, the unbridled quest for success continues to haunt many American school children and youth. Research indicates perennial issues, such as stress, insufficient sleep, depression and low self-confidence plague today's American high school students at unprecedented levels. Perpetuated by "prestigious" colleges and universities, the College Board, private high schools, tutorial services and self-professed college coaches, youth and their parents/guardians are sold a vision of success that, apart from monetary investment, mandates self-regulation and non-negotiable time commitments. These messages, values and ideals are reinforced through popular media and a near ubiquitous cultural sensibility which purports that if one does not achieve the highest level in all aspects of life – from academics to sports to the arts to volunteerism – one will forfeit a place at the table and bring shame to oneself and one's family. In reality, this culture of success leads the individual to sacrifice herself to and for herself, leaving a behind a void of selflessness.

This paper will address and evaluate the American commodification of success – the packaging, branding and selling of an immaterial phenomenon that promises a future of continued, progressive success and ultimate happiness. Coincident with the glorification of STEM disciplines and business sciences, there appears today a return to principles of the biomechanisation of the human: Taylorism and the attempt to industrialize society and daily life through the maximization of labour productivity, together with concepts beholden to the Proletkult movement, championed by such poet-thinkers as Aleksey Gastev and Alexander Bogdanov. The new consciousness which emerged in post-revolutionary Russia called for the generation of a new human subject ("New Man" ("Chelovek")), whose life would be structured according to a new economy of time. Daily life requires rigid structuring so as to maximize productivity to meet the demands of a well-oiled machine, figuratively and literally. The attempt to schedule any activity outside the requirements of the economic system became impossible. All time was invested in machinistic success and the promise this success held for the proletarian collective subject.

This paper suggests that today's American society has unwittingly adopted many of the principles of post-revolutionary Russia's quest to generate the ideal, new human subject: the commodification of success, the economization of time, the biomechanisation of the human. Unique to the American version of the neoliberal takeover of education, however, is the fantasy of the super kid vis-à-vis the transcendental bourgeois individual. Although programs, such as Stanford University's Challenge Success initiative aim to call into question the cultural underpinnings of the modern form of the Horatio Alger myth, this paper argues what is ultimately needed is a veritable paradigm shift towards an educational model that encourages collective achievement, uncensored creativity and freedom of thought.

Maria IACOVOU
University of Cyprus, Nicosia, Cyprus
iacovou.maria@ucy.ac.cy

Integrating Ethnography into Critical Pedagogy: The Voice of Adolescents at the Edge of Schooling

Critical Pedagogy is 'an attempt to be discerning and attentive to those places and practices in which social agency has been denied and produced' (Giroux, 2011, p.3). In educational settings, it aims to transform students and teachers in critical agents (Liasidou, 2012) and transformers of knowledge rather than mere consumers (Giroux, 2009; 1997).

In agreement with the underpinnings of Critical Pedagogy, the objective of the research under discussion is to attempt to unravel the standpoints and voices of a commonly marginalised and excluded group of students, in a commonly marginalised type of school in the Cypriot society.

The research is currently conducted in a mainstream secondary Technical and Vocational school in Cyprus and is designed to follow a qualitative, ethnographic approach to studying truancy, a widely discussed phenomenon in the educational world over time (McCormack, 2005).

The qualitative paradigm is based on a phenomenological framework, in which the researcher avoids the use of any assumptions concerning the phenomenon under study, as well as avoids reducing complex reality to numerically measurable variables. Another important aspect of this methodological approach which is in line with the underpinnings of Critical Pedagogy, as argued in this paper, is its synergistic character; 'knowledge is not something people possess somewhere in their heads, but rather, something people do together' (Graue and Welsh, 1998).

Privileging the point of view of the least advantaged students, through their critique and participation in a free, egalitarian, continuous, close and productive dialogue with their teacher-ethnographer, not only has the ability to empower students with low attendance, but at the same time, as an objective, can raise critical awareness on the role of the educational system in the creation of the label 'at-risk students'.

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Ekaterini IOANNIDOU
Early Childhood Educator, Primary Education teacher, Thessaloniki, Greece
ioannidouaikaterini@yahoo.com
Irini GEORGAKI-KOLLIA
Primary Education Teacher, Thessaloniki, Greece
via giallougeorgia@yahoo.gr

Rosalia POZIDIS
Primary Education Teacher, Thessaloniki, Greece

Combining the Reggio Emilia Approach and Critical Pedagogy: An Empirical Paradigm in Private Education

The early childhood providers in Greece are part of the local authorities and are fully funded by them. Due to the current economic crisis, most early year centres remain underfunded and are unable to keep up with the current demand. The excluded families turn into private providers and have tuition fees covered by a yearly assessed E.U. fund. Thus, children with diverse cultural capital and social class origins constitute multi-social class classrooms. In our paradigm we draw conclusions from our experience in a newly founded private nursery. Our team was called to apply and combine several aspects of critical education and pedagogy of liberation through the Reggio Emilia approach. Taking into account that we needed to operate in a fully supervised and assessed environment we observed and present the obstacles to our teaching autonomy.

What are the limits of private education? Can the democratic school declaration be applied within that context and to which extend? Can a teacher be the intellectual of social change under these conditions whilst he/she develops the "Hundred Languages of children"? We will try to address this questions through empirical examples drawn from the previous academic year (mixed age groups 2.5-5). During that time, we tried and partially succeeded in applying co-operative learning methods and the Project method whilst cultivating the children's ethical values, literacy and aesthetics.

Louise JACKSON
Trinity Laban Conservatoire of Music and Dance, London, England
l.jackson@trinitylaban.ac.uk

Resisting Neoliberalism in Higher Education: A Perspective from the Conservatoire

The Conservatoire or specialist institution, a place of 'elite' arts training, is no less immune to the perniciousness of Neoliberal ideology than any other Higher Education Institution but the notion of 'elite training' has, perhaps, hidden the vulnerability of these institutions to the marketisation of Higher Education in the UK. This paper will provide an insight into emerging collaborative work that uses Critical Pedagogy and Aesthetic philosophies to suggest the potentiality of the specialist arts institution as a site for critical resistance.

The first part of this paper addresses the conservatoire's absence from much of the critical

literature exploring the impact of neoliberalism on Higher Education and situates the specialist institution as a site susceptible to neoliberal doctrine, largely through the reification of arts practice as economic commodity. This paper suggests that specialist institutions have mostly ignored the growing concerns of the wider education sector about the creep of the marketization partly because of their positions as museums and cultural gatekeepers wedded to the belief in an elite artistic practice, partly because of some institutions' historical endowments that protect them from potential market structures, and partly because of a lack of engagement with the wider Higher Education sector. However, a micro market is being created within the sector that mirrors the market model imposed on the wider Higher Education sector. This has been most recently exercised via the re-distribution of specialist funding according to a notion of 'world-classness'. The second part of this paper sets out a proposal for the specialist institution as a site of potential resistance via the development of an Aesthetic Education and draws upon recent considerations made within a Critical Pedagogy and Aesthetics project on the relationship between arts education institutions, Mass Intellectuality and more latterly as 'Dead Zones of the Imagination' (after Giroux). In particular, the project has sought to explore how an aesthetic experience, which affects an individual's perception of the world, responds to and resists what Pucci (2015) has identified as Neoliberalism's 'somatic indoctrination of our psyche'. This paper will provide examples of arts based educational practice drawn from contemporary practitioners that suggest what an aesthetic education could look like as a way of creating spaces that prepare for and engage with critical action.

Malgorzata JEDYNAK
University of Wroclaw, Poland
gosiajedynak@poczta.onet.pl

Learners with Various Degrees of Vision Deficit and their English Language Learning Records

When teaching large classes or those with diverse learning needs (i.e. due to various degrees of vision deficit) it is difficult to see each student with their individual needs and abilities. Learning records or learner diaries allow overcoming the abovementioned problems and developing a one-to-one relationship with each student. Foreign language teachers more and more often utilise learning records to help learners become aware of how to learn or as a means of giving feedback to the course they are providing.

The presentation explores learning records written by the high school visually impaired learners of English who were partially sighted or fully blind (congenitally and adventitiously blind). The learner diaries were a side product of a wider study (action research) aimed at developing autonomy of the L2 learners with vision deficit. Analysing the content of the diaries one may notice some recurring issues such as students' sentiments about their limited language

proficiency, problems with motivation for L2 learning and assessment in a classroom. The learners also reflected on learning strategies and various attempts they made to learn L2 outside a classroom. The learning records revealed the students' impressions about previous English learning experience and their future expectations from the course.

Sharon JONES
Anglia Ruskin University, Chelmsford, England
sharon.jones5@student.anglia.ac.uk

Raising Critical Consciousness Amongst Adults Living with Multiple Disadvantages: An Ethnographic Study Using an Arts Based Event Intervention

Education means to acquire and develop knowledge which can take place in institutions such as schools and colleges and in wider society such as the home or community learning centres. Education can be a powerful tool and the British government states that education is compulsory for every child aged 4 to 18 years but for many poor and disadvantaged families, education can be irrelevant, or alienating and thus can result in many young people reaching adulthood trapped in a cycle of multiple disadvantages.

In a capitalist society, schools do not in general, equip disadvantaged children with the necessary skills for them to enter the world of work at anything other than the lowest levels of pay, prestige and skill. In addition, those who are alienated and switched off from their education generally fall behind their peers academically, end up permanently excluded from mainstream schooling and are at risk of criminal behaviour.

And furthermore, those with low socio-economic statues (SES) and multiple disadvantages tend to have limited levels of social, cultural and economic capitals; their low levels of engagement with education and critical awareness can make it difficult for them to escape their poverty stricken lives. As an adult this can prove even more difficult as the transition from childhood to adulthood is through a system justified as fair. Living in this system can make it difficult to see a way out.
As part of this presentation, I will discuss how an ethnographic approach may reveal how those with low SES could begin to raise their critical consciousness. I will also describe an arts based intervention that I have implemented in my community and will be using as a practical component of my research.

Jerry KACHUR
University of Alberta, Edmonton, Canada
jkachur@ualberta.ca

"Terrorists Without Weapons": Blasphemy in Turkey and the Dark-Side of Academic Regulation of Cultural Discrimination

Turkish universities are already subjected to the strong control under the Higher Education Authority (YOK); however, in March 2016 Recep Tayyip Erdoğan's government recommended more changes to the Higher Education Law to deepen the constraints and penalties for academics who express contrary opinions to the government's security policies. They are to be called "traitors who should be declared as terrorists without weapons." Included in the reform initiative are crimes of political involvement, including ideological petitioning, party propagandizing, and cultural blasphemy (i.e. a crime that discriminates on language, race, colour, gender, political thoughts, philosophical belief, religion and sect.). This paper continues my analysis (2013; 2014; 2015) of the new imperialism of primitive accumulation (Harvey, 2005) and the changing nature of terrorism, state violence, and civility (Balibar, 2015) as they relate to religious tolerance, blasphemy law, the "right to offend," and current religious challenges to secular education within four ideal-type state regimes of secularism (Anglo-American, French, Turkish and Soviet/Chinese).

I explore the unresolved tension between liberal and republican assumptions embedded in post-liberal approaches to freedom and discrimination and the dark side of Anglo-Saxon "liberal multiculturalism." While Western coverage and responses to three terrorist bombings in Turkey (2015-16) were muted, Islamic State's bombings in Paris (January 2015) and Brussels (March 2016) elicited very strong condemnation. As variants of liberal secular modernity, the Anglo-Saxon countries defend freedom of religion against "Islamophobes." This anti-discrimination strategy is set off against the Continental approach that defends freedom of speech against the rise of "Islamofascism." In Turkey, the social mix is different again and adds complexity to the debate regarding religious belief, higher education and academic freedom. In Turkey post-Arab Spring politics mark a crisis in Islamic Liberalism. The fall of the Turkish Model (Tuğal, 2016) includes the further strengthening of authoritarian mechanisms and the deepening of fascist tendencies. The post-Gezi Park crackdown (2013-14), Erdoğan's re-election (2015), the Russian solution to the PKK-Syrian question and recent terrorist bombings (2015-16) have each contributed to justifications for the further suppression of academic freedom and intellectual autonomy in universities. Turkey's new anti-discriminatory multiculturalism functions as a dangerous kind of "transferring policy and practice" (Ibrahim, 2010; Philips and Ochs, 2004) for defending university, intellectual, and academic freedom when re-inscribed into an authoritarian liberal state with a government intent on promoting the "religious freedom" of one school of Islam (Hanafi Sunni). The current criminalization of academic "critique" as "discriminatory" suggests that the Turkish state is an emergent new-style of theocratic/fascist liberal state.

Fazilet KARAKUS
Mersin University, Mersin, Turkey
faziletkarakus@mersin.edu.tr

An Alternative Practice for Improving Prospective Teachers' Perceptions about Gifted Students

There is a general lack of knowledge regarding the concept of giftedness in Turkey. It is known that not only families but also teachers have lack of knowledge about the general characteristics and educational needs of these students. Studies show that knowledge of classroom teachers, teachers from various branches and prospective assistant teachers in pre-school do not have enough knowledge about gifted students (Gökdere, Küçük and Çepni, 2003; Gökdere and Ayvacı, 2004; Gökdere, 2004; Gökdere and Çepni, 2005; İnan, Bayındır and Demir, 2009; Kontaş, 2009; Şahin, 2011; Kıldan, 2011; Şahin, 2012; Alkan, 2012).

Similarly, prospective teachers graduate from education faculties with almost no information about this concept. In fact, prospective teachers should be provided with information about gifted students and their characteristics through real-like situations, interactive practices to help them gain information and skills on the issue.

The purpose of this study is to identify prospective teachers' perceptions about the concept of giftedness and attainments in relation to these students. In this regard, the study aimed to find answers to the following questions: What are the perceptions of prospective teachers about the concept of "gifted student"? What are the effects of these perceptions about gifted students on the attainments?

The study was conducted based on phenomenological method and document analysis with a view to gathering prospective teachers' views. The participants were 7 students enrolled in the Mersin University Education Faculty English Language Teaching department and received Community Service Practices (CSP) course in the spring semester of 2014-2015 academic year. The data were collected through an open-ended questionnaire. Besides, prospective teachers' journals and portfolios were analysed. The data were analysed and classified using content analysis methods, and themes were created in line with their content. In certain intervals, the process included revision of themes in line with the expert opinions.

Results showed that prospective teachers' perceptions about gifted students were collected under three main themes. At the end of the CSP course, prospective teachers gained views regarding the mental and social characteristics of gifted students the necessity of differentiating them from other students.

At the end of the course, prospective teachers were found to have many attainments in relation to

gifted students. Some of these included identification of gifted students, gaining information, skills and awareness about gifted students, gaining professional attainments about gifted students' education, gaining positive views about GS, learning processes in SAC and contribution of SAC to GSs.

Memet KARAKUŞ
Çukurova University, Adana, Turkey
memkar@cu.edu.tr
Buket TURHAN TÜRKKAN
Çukurova University, Adana, Turkey
bturhan@cu.edu.tr

*The Opinions of Middle School Math Teachers on the Integration of Math Course and Social Issues**

Today, rapidly developing and changing world includes not only innovations and positive issues but also many vital problems. These problems that can result in a crisis in various situations consist of various issues such as population explosion, environmental pollution, violence, unemployment, hunger, and terror. In order to solve these problems, individuals should be equipped with the skills to realize these problems. In determining these social problems in question, math is considered as an important tool. Since especially the economy-based social problems include math data and individuals need to make sense of these math data to find a solution for these problems by realizing them. Within this scope, the integration of math course and social problems and, taking the opinions and suggestions of math teachers, to achieve this integration gain importance.

In this line, the purpose of this study is to examine the opinions of middle school math teachers on the integration of math course and social issues. For this purpose, the phenomenological pattern of qualitative research methods was used in this study. As for determining the participants of the research, criterion sampling among purposeful sampling methods was used. Being a middle school math teacher as an occupation was considered as a criterion for determining the participants. The participants of the research consist of 13 middle school math teachers working in Adana province in Turkey. So as to collect the research data, the semi-structured interview form created by the researchers was used. The data analysis was performed according to the content analysis, and Nvivo 10 program was used for the analysis. Within the reliability studies for the data analysis, both researchers performed analysis separately, and after having completed the analysis, the analyses performed by both researchers were compared, an agreement was reached on incompatible codes and themes, and the data analysis process was concluded. As a result of this study, the themes of the situation and methods of the integration of math course and social issues, the attainment of democratic values in math course and the ways

of its attainment, gaining awareness of social justice and equality in math course and the ways of its gaining, the activities performed by teachers for social issues in math course and the teachers' suggestions for the integration of math course and social issues were reached and the results were discussed within this frame.

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Memet KARAKUŞ
Çukurova University, Adana, Turkey
memkar@cu.edu.tr

An Investigation of Students' Perceptions about Democratic School Climate and Sense of Community in School

Democracy in a general sense means individuals expressing their ideas freely. Education has an important role in terms of understanding and living democracy. In order for education to fulfil this important role, the school climate should be democratic. Therefore, students' perceptions about how democratic the school climate is and sense of community in school is a topic worth investigating.

This study aims to investigate students' perceptions about democratic school climate and sense of community in school. In line with this purpose, it aims to find answers to the following questions: How democratic do students find the school climate? What is students' sense of belonging level at school? What is the academic success level of students? Is there a significant relationship between students' democratic school climate scores and sense of community in school scores? The study, which was designed as a descriptive one to identify the present situation, made use of democratic school climate scale as data collection tool. Students' academic success was evaluated based on their grade point averages. The participants were students in a School of Foreign Languages department in a university in southern Turkey. The study utilised descriptive statistics and Pearson product-moment correlation coefficient analysis techniques. It was found that students' sense of community in school perceptions were higher than their perceptions about democratic school climate. Although there was not a high relationship between academic success and perceptions about sense of community in school and democratic school climate, students with very low academic success had low perceptions about democratic school climate and sense of community in school. As for those with very high academic success, they were found to have high perceptions in relation to these variables. In line with the findings obtained from the study, some recommendations were made for democratic school climate.

Funda KARAPEHLİVAN
Marmara University, Istanbul, Turkey
fundakarapehlivan@gmail.com

Implications of Global Educational Policies on National Education Policy Formation in Turkey

This paper seeks to analyse the impact of global educational policies on the Turkish national policy. After looking at the formation of global education policies, it will analyse the implementation of these policies at the national level. The main concern of the paper is going to be the exploration of the mechanisms and conditions which translate the global policies according to social, political and economic realities of the aforementioned country. It will be argued that global policies are implemented in accordance with Turkey's dominant policy-making environment which is determined by the governing hegemonic project of the era. For this aim, global [World Bank, OECD, WTO, EU] and national policy documents [Ministry of Education, TÜSİD, YÖK, NGO reports] will be assessed through a content analysis. I will also examine the educational legislation of the last ten years which restructured education system in Turkey like the introduction of 4+4+4 system and the voucher system.

The paper will mainly focus on the policies that result in the privatisation of public education. It will be argued that global education policies have been adapted to the policy making processes and policy setting of Turkey which is shaped by the power relations and dominant ideological context. Therefore, it will be claimed that the implementation of global education policies while making a change in state power is not just an import of policies developed elsewhere by national policy-making agencies or imposition of policy by multilateral agencies but it is a process of interpretation and mediation which involves networks of social relations and a diverse mixture of participants with a variety of interests, purposes and influence.

Ramazan KARATEPE
Mersin University, Mersin, Turkey
rkaratepe@gmail.com

Evaluation of Managing Practices of Primary and Secondary School Principals with the Perspective of Banking Concept of Education

According to Paulo Freire's Banking Concept of Education schools are reproduction areas of oppression. The Banking Concept of Education is an education mentality of giving roles to people, prohibiting the roles, being far away from freedom, and filling information in students' brains. By this way, students grow without critical awareness. School principals, who are responsible for everything in schools, have a critical role in schools' and students' identity.

In this study, daily practices of school principals during school management process were evaluated with the perspective of Banking Concept of Education. The study was designed as a qualitative work and interviews were conducted with 11 school principals. Principals were asked in regards to: setting objectives; planning, school rules; supervising; the economical and personal development of teachers; and finally special days and weeks in schools.

Preliminary findings suggest that school principals are very centralised. In some occasions, principals can't make decisions; instead they just apply central decisions and they have to act in accordance with central administration. With these steps, schools become reproduction centres of dominant political ideology. School principals are just the implementers of central ideological decisions.

Margaret KENNEDY
University of Limerick, Limerick, Ireland
Margaret.kennedy@ul.ie

The Neglect of Educational Privilege in the Social Sciences: Obscuring the Very Mechanisms Through Which Advantage is Operationalized

The failure to study educational advantage in the social sciences has resulted in the lives of the rich and privileged remaining obscured from prying eyes (Nader, 1969). I would argue that for this reason, little is known of the mechanisms employed by elite groups to reproduce themselves to their privileged position, and what meaning and practices they maintain to define and sustain their identity and status. This lack of attention to elite groups is marked within educational scholarship, where the focus has remained almost exclusively on the experiences of those disadvantaged in education. This persistent spotlight has explored the factors that contribute to disadvantage and underachievement in schooling from a myriad of different viewpoints, including family situations, parental education, economic poverty, poor housing, ethnic or cultural difference, rural isolation, poor attendance, pupil-teacher ratios, under-resourcing of certain schools to the suitability of the school/education system itself. Yet this infrequent venturing into the rarefied world of elite education, "a world in which abundance, opportunity and success are defining characteristics", has resulted in a lack of understanding as to how advantage in education exacerbates educational exclusion (Gaztambide-Fernandez, 2009, p.1). For this reason, greater consideration must be given to how advantage in education impacts across the entire educational system, where 'studying up' is crucial for our understanding of the dynamics of an educational system in which elite schools are an important piece of the puzzle.

This paper is based on an ethnographic study that involved a year - long engagement in 'Rathwood College', an Irish elite private fee-paying, mixed sex, boarding school. The study

employed an exclusively qualitative set of methodological tools, including direct observation, field-notes, semi-structured interviews, focus groups, secondary data and historical analysis.

The findings revealed how the sociological lens firmly on the most privileged educational settings shed light on the social and cultural dynamics that shape inequality across the educational system. Furthermore, it is clear that studying the rarefied world of elites is important because "they create the ladders others must climb to move up in the world", and I would argue that this is nowhere more important than in the elite school, "which have been official ladders of mobility and opportunity", and within which the "highest rungs of these ladders have been obscure[d]" (Stevens 2009, p.4).

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Emily KING

Northern College, Barnsley, Yorkshire, England
eemilykking@hotmail.com

Team Northern and the Community of Praxis

We are students of the Teach Northern Cert Ed/PGCE at The Northern College in Yorkshire, England, where the nationally prescribed qualification framework for adult teacher education (licensed by The University of Huddersfield) operates as a ''social purpose'' programme of critical thinking and transformational pedagogies. This is not a funded project but a values-driven one.

We are in-service educators, teaching mainly in non-traditional contexts of community, Third Sector, trade union, public sector, recovery, family and prison education and we are part of The Community of Praxis, a rhizomatic network operating across freely available social media. Students, prospective students, graduates, tutors (who are often ex-students) and critical friends nationally and internationally combine their energies to push forward change in an ideologically-

driven education system which operates for the benefit of those who already hold privilege. And change is happening, against profound and powerful resistance. Witness the Tutor Voices movement, dedicated to amplifying diverse voices and arising from tutors' involvement in publishing our collective stories of resistance (Daley, Orr and Petrie, 2015), which in turn grew from the social purpose networks of The Community of Praxis. The movement for change is gathering speed and much of it arises practically and philosophically from our dialogic, democratic, digital approach to learning.

Our curriculum is co-created and rhizomatically operated and it is time for our theoretical base to be equally co-produced, if our praxis is to have depth and replicability. Our paper explores both the theoretical base and the practical application of our collective approach, which offers meaningful challenge to the hegemonies of education today.

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Melanie KNIGHT
Ryerson University, Toronto, Ontario, Canada
melanie.knight@ryerson.ca

Unmasking the Spirit of Adventure: Race, Neoliberalism and Enterprise in Post-Secondary Education

In the past decade, entrepreneurship as a postsecondary discipline has grown exponentially. Some believe Canada is falling short of realizing its entrepreneurial potential, due to lack of an entrepreneurial ecosystem (Beech et al., 2011). Many claim it is essential to develop an entrepreneurial culture for national competitiveness (Competition Policy Review Panel Report, 2008). Therefore, a concerted effort is needed to improve this track record and ensure that Canada can play to win in today's global economy (Canada's Public Policy Forum, 2014).

Higher education institutions are said to be in a position to play a significant role in developing an entrepreneurial advantage in Canada providing potential young entrepreneurs with the appropriate skills and support to start their own businesses—important for 'building a global competitive advantage' (Parsley and Weerasinghe, 2010).

For some researchers, this romanticized and somewhat distorted view of entrepreneurship is evidence of the ongoing neoliberalisation of institutions of higher education, transforming their aim, purpose, and function to serve the market, and vocationalising curriculum by placing a strong emphasis on market skills (Rhoads and Torres, 2006; Kandiko, 2010; Sattler 2012).

Beyond the neoliberal analysis to the marketization of higher educational institutions, this presentation will discuss the racial subtext to the discursive framing of enterprise within post-secondary education and the professional socialization of enterprising students.

I draw from critical race and post-colonial scholars who theorize macro-structural forces; neoliberalism, subjectivity and the interlocking nature of capitalism and racism (Memmi, 1957; Césaire, 1972; Loomba 1998; Melamed, 2006; Oh and Banjo, 2012). Moving beyond a neoliberal critique of entrepreneurship education, findings in this paper bring forth a crucial missing element, that of race and the white institutional frame upheld/legitimized in entrepreneurship programs.

Erdal KÜÇÜKER
Gaziosmanpaşa University, Tokat, Turkey
erdalkucuker@yahoo.com

The Background of Absenteeism among Female Students in High School in Turkey: Conservatism and Violence against Woman

The aim of this study was to investigate the reasons of absenteeism among female students, who although enrolled to high school they did not attend in the 2014-2015 academic year.

The number of women killed in Turkey between 2010 and 2015 was 1.134. Most of the criminals are husbands, boyfriends, brothers, sons and relatives. Between the years 2004-2013, the number of convict adult who were found guilty of basically rape and sex crimes was 14.600. The number of minors was 192 (Turkish Statistical Institute, 2014). In Turkey a woman is raped every four hours. 38% of women in Turkey are exposed to physical or sexual violence in a period of their life. (Milliyet Newspaper, 2015). Violence against women both darkens the life of women and prevents their use of Educational rights. One in five students were not enrolled in obligatory secondary education in the 2014-2015 academic year (Ministry of National Education Strategy

Development Presidency, 2015), while at the same time the 5% of enrolled students were absent 70 days or more (Turkish National Education Ministry Basic Education Directorate, 2009).

In this context, the problem of the research is: Is there a relationship between girls' reason for not attending high school at the secondary level and violence against women in Turkey?

This study is a qualitative search. The data was compiled from interviews of parents of 30 female absent students, enrolled to high school in the Reşadiye district of the Tokat province. In the interviews, personal data of the parents and students and the reasons of absenteeism were compiled. The data was analysed using content analysis technique and interpreted as part of the relevant literature.

The study clearly revealed that the violence and sexual assault to women has an impact on conservative parents not letting their daughters attend high school.

Remzi Onur KUKURT
Ankara University, Ankara, Turkey
onurkukurt@gmail.com
Yeşer TORUN (in absentia)
Ankara University, Ankara, Turkey
yesertorun@gmail.com
Birgül ULUTAS (in absentia)
Ankara University, Ankara, Turkey
ulutas.birgul@gmail.com

Racist Discourses in Turkish Social Studies Textbooks

This study aims to address the discursive construction of racist identities in the realm of education and present how the central control of racist discourse is realised in Turkish Educational System. The construction of identities is closely related to the usage and the control of the language in the social sphere. A hegemonic relation between the object and its name also occurs in the social sphere between the individuals and the name of the universal identities they carry (Laclau, 2005). To illustrate, in the Turkish educational system, students coming from different ethnic and religious origins, having different native tongues are supposed to be represented as a universal feature in the name of "being Turkish". Although the features of the individuals do not fit the whole group, the conditions are constituted for individuals to introduce themselves as "Turkish" by undertaking the representation of "Turkishness" and to construct the articulation of a universal concept of "being Turkish". This process with regard to relationship between universality and particularity in representation corresponds to linguistic construction of racist identities.

The discursive content that values one above the others and the racist language existing in the school textbooks meets students through the mediation of the teacher. Because there is no choice of determining the subject material in any level of the primary, secondary or high schools, all teachers have to use those textbooks in the classroom. At this point, teachers have possibility to eliminate/challenge the racist content or they may leave things as they are. At least this way, using that language or eliminate it as much as possible is based upon the autonomous decision of teacher. However, teacher's guide books adopted for most of the textbooks instruct the educators how to teach the content step by step and make using this autonomy almost impossible. In this way the chance of eliminating the racist discourse and developing a resisting strategy is minimised by a central control system. As well as the content of the curriculum, the teaching-learning process is also a place for struggle. In this framework, it can be stated that by virtue of teachers' guide books, teachers are deprived of their autonomy to arrange the content in terms of their pedagogical approach and to develop resisting strategies for an egalitarian society. By minimising the initiative of teacher, the racist language in the textbooks is connected to the central control mechanism directly and that leads to persist the racist discourse which is very convenient in constructing the racist identity.

In this context, this study aims to analyse the discursive content that leads to construct racist identities by reviewing 5th, 6th and 7th grades "Social Studies" school textbooks and their "Teachers' Guide Books" by the method of document analysis.

Aliki LASPIDOU
Aristotle University of Thessaloniki, Thessaloniki, Greece
laspidou@eled.auth.gr

The Neoliberal and Neoconservative Reform in Greek Secondary Education According to the Act 4186/2013

In this paper we examine the Act 4186/2013 «Restructuring of Secondary Education and other provisions» and its affiliation with the economic, social and political context in which it was suggested, consulted, passed and implemented. In particular, we research the changes the Act brings in Greek secondary education in comparison with the previous educational reforms which were implemented by different Greek governments after the fall of dictatorship in 1974. Accordingly, we attempt to identify the arguments with which the Ministry of Education supported the Act. In addition, we examine the functions and needs the Act serves and the character it gives to the Greek educational system. We are aware that the Act was not implemented for a long period of time which would allow its results to emerge. The Act itself became a reality for Greek schools for only two years approximately. Its provisions though are clear evidence of the expected consequences of its possible further implementation.

Subsequently we examine the position of the parties of the parliament, of the Greek Federation of Secondary Education State School Teachers (OLME) and of the students' community as far as the act 4186/2013 is concerned. Finally, given the change of the Greek government after the elections of January 2015, it was necessary to mark the subsequent amendments in order to examine whether these transformations truly signify a change in the character of the Act. We argue that the educational policy of every government is related with its economic strategy. For this reason, we examine this reform in the current context of the financial crisis and the efforts to overcome it. We believe that the reform in secondary education according to the act 4186/2013 is a decisive step towards the neoliberalisation of Greek education and it places every educational aspect at the service of the profitability of the capital.

Vicki MACRIS
University of Alberta, Edmonton, Canada
macris@ualberta.ca

The Precarious Existence for the Contemporary Secular Feminist in the Public University

The internationalization of women's movements has enriched feminist theory and practice by contributing significantly to the global struggle against capitalist and pre-capitalist forms of patriarchy. Issues of women's equality often come into conflict with claims of religion in an ongoing moral panic that is marked by a preoccupation with how women should or should not dress, marry, or act. There are numerous, well documented examples of tensions that exist between claims of women's equality and claims of religion (see Reilly & Scriver, 2013) and more recently in Europe and the West that focus primarily on the perceived subordinate status of Muslim women, for instance. And while such tensions and debates necessitate a closer analysis of gender, identity, human rights and religious freedom, more generally, the post-secular turn in feminism underscores the persistence, if not a resurgence of religion in public life and, in particular, women's lives, which presents numerous, and most often, conflicting positions within feminist thought and the wider field of feminist political philosophy. Furthermore, there is precariousness in holding on to "free-thinking," secular, and/or atheist ideals that are largely coming under threat. With this seemingly renewed emphasis on the role of religion in women's lives, a further question ought to be considered about the relative absence of the religious/secular axis within theories of intersectionality. Yet there remains an eerie and uncomfortable silence on discourses surrounding feminism and religion in public universities in North America. This silence is deeply rooted in the meta-narrative of secularization that influences and drives knowledge production in the field of feminism. Since the secular feminist adopts a vision that is free from theological bias and actively seeks to dismantle a patriarchal system that has barred women from positions of authority – a system where men are granted higher status or imbued with greater authority simply because they are male – and replace it with an egalitarian social

structure that promotes the separation of church and state, this paper aims to unpack the complex and contested intersection of feminist theory and theism and the inherently precarious social space for the contemporary secular feminist. At the centre of recent debates regarding who is oppressed by religion lie questions of choice; how such judgements are made, and of course, who makes these judgements. In other words, who decides that religion is oppressive to women and whether or not religious education should, or should not have a space in the public university.

Nandini MANJREKAR
Tata Institute of Social Sciences, Mumbai, India
nandini@tiss.edu

Feminisation of Teaching in the Context of Reforms: A View from India

Employment in the emerging school education 'sector' in India is seeing increasing feminisation, even as overall women's work participation rates have been showing a decline. Recent data suggests that women are entering this sector in large numbers across social groups of caste and community in both rural and urban areas. For the first time in the Indian context, the labour market of school teaching is showing trends of increasing feminisation. The wider structural determinants, ideologies and practices that define and regulate women teachers in the paid workforce as well as within the domestic sphere are historically related and an examination of these are critical to understanding social reproduction within the contemporary context. This paper will attempt to examine this phenomenon through a feminist lens, one that places the position of women teachers within a historical frame, critically examining their role in social reproduction.

Emil MARMOL
University of Toronto, Toronto, Canada
emilmarmol@gmail.com

Realising the Radical Potential of Alternative News in Critical Media Literacy Education

The news media, particularly commercial news media, exert a major influence on the way in which the world is framed and interpreted on a mass scale and this consequently has significant social, political, cultural and economic effects on societies around the globe. Given its symbolic power, media is arguably amongst the most important social institutions by which people come to interpret, construct and re-construct the world (Bryant and Oliver, 2009; Hoechsmann and Poyntz, 2012, Ch. 3). It is through commercial news media in particular that the political and economic project of neoliberalism and austerity gain legitimacy as these sources of news project the interests of ruling elites. Public education, for instance, is one target of commercial news

abuse which helps to push reforms that benefit the interests of capitalists (Ford, Porfilio and Goldstein, 2015).

This paper will propose a course module which uses alternative news sources within a framework of critical media literacy (CML) as a way to combat neoliberal propaganda and ideology. Alternative news is defined as critical and counter-hegemonic, as well as devoid of advertising and corporate ownership (Fuchs, 2010). These sources are substantially more diverse in content and expression (Fuchs, 2010), due to being free from many of the issues associated with commercial news' concentrated ownership structure, reliance on corporate advertising, and use of official sources (Herman and Chomsky, 2002). Scholars have stressed that the uptake and dissemination of alternative media should be an integral part of CML education (Furness, 2007; Kozolanka, 2007; Torres and Mercado, 2007). While studies that incorporate alternative news in the classroom have been conducted (Orlowski, 2006; Garcia, Seglem and Share, 2013), they have tended to focus on commercial media more generally, rather than explicitly drawing upon alternative news websites as a direct, and moreover comparative, instrument through which CML can be taught. The course module I am proposing offers advantages beyond those that exclusively use commercial news sources for comparative analysis of current events. This module will offer a way to introduce alternative news into the curriculum as a transformative and revolutionary pedagogy (Leban and McLaren, 2010; Funk, Kellner and Share, 2015) that allows for students to become familiar with and embrace oppositional, counter-hegemonic news sources that will encourage them to think critically and engage robustly as informed citizens against neoliberalism and austerity.

András MARTON
Eötvös Loránd University, Budapest, Hungary
bandiahazbol@gmail.com
Bendegúz WÁGNER
Eötvös Loránd University, Budapest, Hungary
wagnerbendeguz@gmail.com

Tanítanék! A Story and the Possibilities of a Teacher Rebellion in Hungary

Since 2010, one of the most important goals of the openly illiberal Hungarian regime was to reorganise the education system: carry out neo-conservative reforms, centralisations (one giant-headed institution holder) and various kinds of inspection systems. The excessive administrative burden, the school inspection system, the centralisation and the nationally regulated curriculum, and the disproportionate salaries led a secondary school's teaching staff to write an open letter about the problems and ask for the support of other schools and society as a whole. More than 900 schools and 35 000 private individuals joined to the Tanítanék (I Would Educate!) movement by March 2016. Thousands of teachers and sympathisers demonstrated to speed up

the reforms in February. The government established a Public Educational Roundtable to solve the problems raised and ease the dissatisfaction of the society but they only invited regime-related organisations. As tension was growing a sense of social unity started to formulate. Students, NGOs, educational organisations and other also critically situated public sector workers joined the movement. On the 15th of March, the date of Hungary's national celebration in remembrance of the 1848 revolution, an anti-government demonstration took place in Budapest, the like of which has not been seen for almost a decade. Surprisingly enough, the cooperation between the movement and the trade unions is not always smooth. Moreover, almost any kind of strike is impossible because of related amendments to the law enacted in 2011. As a form of protest the Tanítanék! called for a civil disobedience initiative.

The movement tries to stay away from political questions but in how far could education be considered as independent from politics? Could teachers as one of the most important members of the working-class form the foundation of a revolution? Can the Tanítanék! movement's nation-education program be successful?

Tristan McCOWAN
Institute of Education, University College London, London, England
t.mccowan@ucl.ac.uk

Hyper-Porosity, Unbundling and the Future of the University

The literature on higher education is replete with apocalyptic analyses of the state of the university and its dystopian futures. Perhaps the most radical of the current trends facing higher education in the context of global capitalism is that of 'unbundling'. The concept originates in business, referring to a process through which packages of products (such as a music album) are made available to consumers in their individual components (the singles), giving greater choice and economy. In this way, the traditional package of the campus university experience is being challenged by new providers offering pared down versions at a fraction of the cost. For-profit providers isolate the core teaching and validation functions, providing credit bearing awards through evening classes, without the broader experience of campus life. Distance providers go a step further in removing the element of physical place and face-to-face interaction. The most radical step of all is provided by MOOCs which, for the most part, provide the knowledge transmission element, but without the knowledge validation. There are two main arguments for resisting unbundling. The first rests in the belief that university is more than the sum of its parts, that there is positive value in the cross-fertilisation of teaching and research, and that the learning environment is enriched by the multiplicity of functions. The second is the equality argument, that the capacity of states or institutions to provide mechanisms for ensuring equity is undermined by fragmentation. Hyper-porosity is a seductive vision, given the now commonplace concerns about the university as an ivory tower, demands for research to have economic and

social impact, adapt curricula to the needs of industry and engage with local communities. Nevertheless, there are arguments that there is hidden value in 'insulation', in a space for intellectual enquiry that is in fact protected from those social and economic currents. It remains to be seen whether hyper-porosity may in fact 'kill the goose that laid the golden eggs', undermining the very features of the institution that gave it its preeminent generative power.

Declan McKENNA
University of Limerick, Limerick, Ireland
declanmckenna@yahoo.com

From Dialogue to Governance…A Critical Analysis of the School Completion Programme in the Republic of Ireland from 2002 to 2016

I am a youth worker with the School Completion Programme (SCP) in North Monaghan, Ireland. SCP has been in existence since 2002, and was established with a 'bottom up' model of support. A range of supports were offered in each specific project depending on local needs, mindful that local factors can influence early school leaving. The programme was based on partnership with schools, parents and relevant agencies through local management committees and they enjoyed a fair share of autonomy in how they would best support disadvantaged students. Aims of SCP included: retention of young people in the formal education system, improving the quality of participation and educational attainment of targeted children in the education process, offering positive supports in primary and post primary schools in preventing educational disadvantage.

The SCP model had been one 'where educators could respond 'to those once called at risk, once carelessly marginalized, as living beings capable of choosing for themselves' (Greene 1995, p. 42). The democratic nature of SCP's practice as a local service responding to local need has shifted to a more centralised approach in recent years. Looney reiterates this in the Irish context when she says: "The curriculum has become something for teachers, students and schools to overcome, to manage, to conquer. There is little empowerment associated with it''(Looney, 2000). I could not agree more as I daily grapple with a curriculum that many disadvantaged students can neither relate to nor make sense of.

In 2012 SCP and the Home School Liaison Service came under the umbrella of the NEWB in their policy document ''One Child, One Team, One Plan''. Increased accountability, streamlining of services and scrutiny from authority resulted. The responsive nature of SCP had been replaced by what Glatter (2003) terms ''contractual models of accountability'' (Glatter, 2003, p. 27) Contractual models of accountability are measureable and surveillance based whereas responsive models are local and flexible. The preponderance of macro policy objectives over individual learning objectives has taken preference over the ethos of SCP reflecting Looney's overview of contemporary curriculum discourse.

Drawing theoretically on Marx, Freire, Greene and Dave Hill's essays on Marxism, ‘‘immiseration capitalism’’, neoliberalism class and race in relation to education a Critical Marxist theory frames my critical analysis of SCP policy documents from its inception in 2002 to present day 2016. Sellar and Ball’s notions of the ‘terrors of performativity’ and the radical pedagogy of Freire, McLaren, Hill and Giroux frame the critical study of SCP policy in so much that the dialogic approach of the programme has becoming increasingly difficult to maintain. I will chart this dialogical change examining the key policy documents of SCP. In keeping with the agenda set out by Global, European and Irish education policy I examine how this particular programme is rendered less effective as a result.

György MÉSZÁROS
Eötvös Loránd University, Budapest, Hungary
meszaros.gyorgy@ppk.elte.hu
Tamás Május TÓTH
University of Lower Silesia, Wroclaw, Poland
zogu.zogu@gmail.com

Critical Pedagogues in a Post-Socialist Country. Collaborative Auto-Ethnography of two Academic Selves in the Hungarian Neoliberal Context

During the past 26 years Hungary has successfully lined up with the culture of national and global capital. The cultural invasion of neoliberal and neoconservative tendencies has been creating a particular and eclectic climate which infiltrates into education, schools and even into academia more powerful than ever. We as critical pedagogues - embedded in the context of the neoliberal university - face the normalization of economic ideology through the penetration of managerialism, accountability, standardization, quantification etc. as our critical praxis takes place in this climate - not only at the university but in a wider social context as well.

In order to fight against this new order as academics, it is crucial to understand how our subjectivities are formed in this context and by this context. The goal of our research is to inquire the position and formation of our academic subjects, the story of our identity as critical pedagogues in order to outline some specificities of a post-socialist context.

Critical auto-ethnography is one of the key methods that helps understand the personal (-political) effects of the “systemic pedagogy” of capitalism and neoliberalism. This paper offers a critical (and not poststructuralist) auto-ethnographic account about our academic selves created collaboratively on the basis of interviews, conversations and policy analysis. Following the approach of critical realism (Banfield, 2004; Bhaskar, 2008), it will enfold the different levels of reality: our experience of becoming critical pedagogues; the contextual tendencies that have

shaped this experience, and the deep systemic mechanisms behind the happenings. Starting from our personal story, it will arrive at the dialectical analysis of world system mechanisms (Wallerstein, 1984; Bennett, 2014).

We will present our story as the development of a friendship between a master and apprentice becoming comrades and committed critical pedagogues together. The analysis shows that system is inscribed into the subjects and the neoliberal mechanisms tend to isolate and make fragmented the critical pedagogue's self and identity, but at the same time they make possible the fight against the system. The post-socialist semi-peripheral specificities of this dialectic reside in the eclectic and contradictory processes of neoliberalism in relation to academic achievements, expectations and opportunities.

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Zinnia MEVAWALLA
University of East London, London, England
zinnia.mevawalla@gmail.com

The Underlife: Resistance as an Act of Social Justice in the Early Years – a Case Study of Young Street Children in India

A range of literature presupposes that critical approaches to education are necessary to achieving the overarching goals of social justice and democracy. The early years have been cited as a particularly salient entry point for this endeavour, given that institutionalisation and enculturation to ideologies develops in these early years and, as the early years have lifelong effects upon individuals and societies' economic, social and political ventures – particularly in low and middle-income (LAMI) contexts and with marginalised groups. Concurrently, critical theorists have critiqued "banking" systems of education (Freire, 1970) that contribute to broader social inequities and injustices whilst recognising how both micro and macro educational initiatives can recycle power inequities that privilege some whilst leading to the exclusion of the "other" (Giroux, 2001; Mac Naughton, 2005).

This analysis has confirmed the fundamental significance of learners engaging in critical consciousness to transform injustices however, little research has focused on the engagements of young children with education for critical consciousness. Accordingly, this paper focuses on primary research conducted with young street children (3-8 years) using the Mosaic approach in India, to demonstrate how children's lived experiences and understandings of critical consciousness have supported the emergence of social justice. Findings showed that children were critically conscious of the oppression they faced and in response, children engaged in resistance, including "underlife" resistance. That is, children exhibited behaviours at the boundaries of conformity and resistance which either a) appeared to conform to rules but through the use of 'loopholes', or conformed whilst still demonstrating a defiance of spirit (for example, a child responds by skipping when told not to run) or which b) demonstrated resistance that is or can be hidden or imperceptible (for example, cheating on tests, using "inside jokes" to mock authority figures). Thus, the children in this study used underlife resistance to act against micro-practices of power (such as the normalisation, categorisation/labelling, ranking and exclusion of learners within educational contexts). In turn, children demonstrated participation, agency and activism, which resulted in both self-defeating and transformative resistance. This paper argues that critical educational praxis in the early years can capitalise on children's underlife resistance through pedagogies of indignation that seek to transform educational and socio-political situations of oppression and inequity.

Janbee Shaik MOPIDEVI

Anglia Ruskin University, Chelmsford, England
janbeeshaikmopidevi@gmail.com

Education as a Democratic Practice: The Policy and Philosophical Underpinnings of Early Years Foundation Stage (England) and Jiddu Krishnamurti Curricula (India) and Implications for Educational Practice

Hedegaard (2005, p. 8) argues that 'Educational systems are constructed on the basis of theories and values about children and childhood. Upbringing and education is directed towards ideals of where to bring the children through the educational system'**.** As he rightly pointed out the views about children, childhood and purpose of education as enshrined in policy frameworks inevitably result in the ideas of where to bring the child through the education system and what sort out society we envision dictating the content of the curriculum and its practice. Furthermore, Dahlberg and Moss (2008, p. 5) critique the instrumental value of education inherent in educational policies in opposition to its transformative ideals and democratic ethos. They argue that 'The globalization and dominance of this local Anglo-American discourse has arisen as a result of the spread of the English language, of American research, and of neo-liberalism, whose values and assumptions it embodies. The discourse is positivistic and technical, instrumental and

calculating, tempting us with a high return on public investment. It is inscribed with certain values: certainty and mastery, linear progress and predetermined outcomes, objectivity and universality, stability and closure. It draws heavily on certain disciplines, namely child development, management and economics'.

Contesting the dichotomy present in the instrumental policy frameworks and arguing for the transformative purpose and potential of education in heralding democratic, humanistic and sustainable societies, this paper critically explores the policy and philosophical underpinnings of Early Years Foundation Stage Curriculum in England and the alternative (transformative and emergent) curriculum based on the ideas and ideals of two postmodern philosophers from India, Krishnamurti (1953) and Tagore (1929; 1961). A few common themes were identified in terms of purpose of the curriculum, image of children and childhood enshrined in the policy frameworks, the role of educators and the schools; the importance of environment and the place of families and communities as reflected in the curricular contexts. These themes were explored critically by reviewing in terms of similarities and variations inherent in each curriculum and were further discussed in relation to the purpose of education in heralding democratic, sustainable and humanistic societies. Understanding these policy and cultural underpinnings in which curriculum takes shape and education finds its meaning is necessary to explicate the relationship between education policy and its practice so as to allow for universal versus context specific understandings.

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Jacek MOROZ
University of Szczecin, Szczecin, Poland
jacekmoroz@wp.pl
Oskar SZWABOWSKI
University of Szczecin, Szczecin, Poland
o.szwabowski@gmail.com

Solidarity, the Commons and the University

In our presentation we would like to take the issue of solidarity as a way of developing the anti-capitalist and pro-democracy reality. It can be noticed that the concept of solidarity is invoked by different political groups. Solidarity is the term and the strategy adopted by a group of nationalist, fascist or criminals. We can see the acts of solidarity with the government, the

privileged groups, with entrepreneurs, with hierarchical and unjust systems. Therefore, we should ask what kind of solidarity should be postulated by the radical left?

Looking for answer to this question we want to take not an abstract point of view but concrete way of located in real class war. We postulate to focus on the connected issue of solidarity and the problems of commons. It seems that the relationship between solidarity and commons offers the possibility for recognition of the "right", emancipating, anticapitalistic, and radical democratic solidarity. In this perspective solidarity appears as a force which is able to strengthen, protect and develop commons.
Our theoretical considerations refer to the myth of Polish 'Solidarity' movement as the constitution of communism outside regime of real socialism and University as a potential institution of the commons. The conclusion provides the questions about the conditions for the development of radical pedagogy of solidarity in and outside the walls of the academy.

Deirdre O'NEILL
Brunel University, Uxbridge, England
insidefilm@btinternet.com

The Foodbank Revolution –Screening

The Foodbank Revolution was made by a group of foodbank users in South London over a period of six months, the people involved in the making of the film scripted it, directed it, filmed it and edited it- they arranged meetings and interviews and drew up production schedules – as the film progressed they become increasing 'politicised' and vocal about the injustices of a system that has resulted in the need for them to use foodbanks.

It is difficult to find information about foodbanks and those responsible for their proliferation refused to be interviewed for the film even though we approached many of them. The many people who use foodbanks have become de-contextualised statistics whose stories are merely a part of larger narrative of the paradigmatic 'need for austerity measures' discourse. This film made by the foodbank users wanted to address the approach to foodbank users as a homogenous group and provide a space for the people who use foodbanks to tell their own stories and discuss their own experiences.

More than thirty years of neoliberalism has dramatically restructured the working class while the category has all but been erased from public discourse. This has led to the removal of class as an analytical framework with the explanatory power to account for not only the individual and social pathologies we are currently witnessing in contemporary society but crucially the economic injustices of the present political situation and the resulting extreme hardship for millions of people.

The struggle around cultural legitimacy is the point where critical education and cultural production meet –the terrain of cultural struggle is an important one. The culture of the working class has been denigrated and constructed as negative while at the same time the norms of and values of the middle class have become naturalised and universalised. A practical film project such as this one grounded in the experiences, class location and everyday realities of the working class can provide a starting point for a critical engagement with and a materialist understanding of how society is organized - not just for the people taking part in the project but also for those whose only knowledge of the poor and dispossessed is that provided by an increasingly 'gentrified' mainstream media.

Gökçen ÖZBEK
Independent Researcher, Ankara, Turkey
gokcen_ozbek@yahoo.com
Ali Akın AKYOL
Gazi University, Ankara, Turkey
aliakinakyol@gmail.com
Aysel KÖKSAL AKYOL
Ankara University, Ankara, Turkey
koksalaysel@gmail.com

Educational Perspectives of Museums in Ankara: A Case from Turkey

In 2007, International Council of Museums (ICOM) had updated the definition of museum as a "non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment." One of the important aspects of this broadened explanation is that the idea of museum has been shifting from only conservation an exhibition of items toward communication with audience through active engagement and education. Although museums have lived through a paradigm shift at an international level, the adaptation process of Turkish museums can be questioned. In order to discuss the museum environment within the frame of educational purposes, this study focuses on museums in Turkey.

This research was shaped to investigate existing situation in museums considering the educational opportunities settled by either specialized departments or any other institutions, like schools. In this regards, this study was focused on three aspects: First, the presence and the function of the educational department and museum educator; second, the educational program followed by the museum; and third, the physical environment of the museum. For this research, a case study design was chosen to collect extended amount of data. The research was delimited

with museums in Ankara, which is the capital of the country and the second big city, as well, with variety of private and governmental museums. The data were gathered through interviews. Semi-structured interviews were conducted with museum educator or the officer, who is responsible from the education in the museums. Additionally, the physical environment of the museums and the educational activities were also evaluated by an observation logs.

The preliminary results of the study showed that there is a big gap in educational perspectives practices between the private and governmental museums in Ankara regarding the educational perspective drawn by ICOM.

Gökçe ÖZKÖK
Ankara University, Ankara, Turkey
ozkokgokce@gmail.com
Hande POYRAZ (in absentia)
Ankara University, Ankara, Turkey
handepoyraz@hotmail.com.tr

Last Stop at Islamisation of Turkey: Reactionary Intervention to Secular Schools and Resistances

The new education system which was applied as a project of the Justice and Development Party (AKP) has caused the educational system in Turkey to become far from secular. With those new regulations, and through revisions, such as religious practices in kindergarten, language courses of Ottoman and Arabic, courses for Quran, and head covered students at secondary school level, the borders between education and religion are becoming increasingly intertwined.

Interventions in education and school life serve AKP's political intentions of raising a generation that shares the same perspective of the world with them. The transformation of schools happens through curriculum islamisation (in course books replacing evolution with intelligent design, making questions of religion an obligation in secondary school exams) and by transforming current schools into imam-hatips, which is the special name used for religious high schools in Turkey. Schools under the Ministry of Education have been transformed into imam-hatips. The aim of this transformation is to eradicate scientific and secular education.

This is a big step towards fostering a religious generation by transforming current schools into imam-hatips. Not only do those schools hold the idea of "one religion, one sectarian", but also the school culture is created around "one gender". The fact that female and male students study in separate classes or schools is used as a tool to destroy the idea of gender equality. Meanwhile it results in provoking misogyny and gender discrimination in the society.

The islamisation of schools is aiming to a "monotype generation" which is far from science, never questions and never seeks the attainment rights. The fact that education is highly commercialized makes poor parts of the community send their children to imam-hatip schools without having a chance to choose any other school.

In this paper we will analyse the process of islamisation in school transformation and the resistance to it. While imam-hatip schools devastate the secularity of education, there are defenders of scientific and secular education in Turkey who stand against this transformation.

Flora PANAGIOTOU
University of Cyprus, Nicosia, Cyprus
florpanayiotou@yahoo.com
Helen PHTIAKA
University of Cyprus, Nicosia, Cyprus
helen@ucy.ac.cy

Becoming a Different Teacher through the Implementation of Differentiated Instruction in Mixed Ability Classrooms

Nowadays, schools face many issues that come from the increasing diversity of student population. Teachers teach students characterised by cultural, ethnic, racial and linguistic diversity. According to Valiande et al. (2011) educational systems have failed to fulfil their mediating role and have not found the way to be effective for all. Teachers should give students the opportunity to develop and demonstrate their skills as well as their knowledge through a variety of teaching methods (Erwin, 2004) so as to promote democratic and equal paths of high quality learning.

Nunley (2003) claims that the major problem schools face today is the low academic results that many students achieve. Tomlinson (2004) mentions that differentiated instruction is the answer to low academic scores. Teachers should differentiate curriculum in content, process and product according to student readiness, interests and learning profile, followed by ongoing assessment and flexible grouping. According to Christenson and Wager (2012), O' Roark (2013) and Tomlison (1999), when teaching is characterized by differentiation, students have the opportunity to obtain higher academic scores and achieve better outcomes. Even though researchers recognize the existence of multiple differences of students in mixed ability classrooms, teachers do not appear to differentiate their instruction. Florian (2008) mentions that the mainstream teacher is an important factor for the success of inclusive education where teachers are called to respond to their students' diverse academic needs.

The purpose of the present study is to investigate the effectiveness of differentiated instruction in heterogeneous and mixed ability classrooms through the design and implementation of differentiated instruction in Greek Language in elementary setting. In accordance with this general aim the following research questions have been investigated: 1. Does differentiated instruction help students participate better in lessons? 2. What is the role of the evaluation in differentiated teaching? 3. Can all students benefit and obtain an upper academic level with differentiated instruction? 4. How important is to design lessons based on students' interests, academic readiness and learning profile?

Action research method was followed by the class teacher, who had both the role of educator and researcher. The findings of this small research scale indicate that differentiated instruction has various benefits for all students when it is based on learning styles, personal interests and academic readiness as it increases the opportunity for the entire spectrum of learners to achieve and learn fulfilling, thus, our desire for Inclusive Education and Inclusive School.

Pedro PATACHO
Instituto Superior de Ciências Educativas, Odivelas, Portugal
ppatacho@yahoo.com

Neo-Liberalism, Neo-Conservatism and the Call for Parental Involvement: Challenges in Portuguese Public Schools

A dominant discourse about home-school relations and the need for parental involvement emerged with the expansion of compulsory education policies in our increasing diverse societies, together with the calls for decentralisation and greater autonomy for schools. That discourse is closely tied with conservative middle class cultural values and the idea of academic achievement (Kainz and Aikens, 2007) within a hegemonic standardized school education model (Vinão, 2007; Macedo, 2011). At the same time, decentralisation and autonomy policies, originally claimed with democratic arguments, became ways of school mercantilisation and privatisation as they were more and more influenced by neoliberal agenda (Torres Santomé, 2001). We cannot ignore such trends when analysing the provisions that have been made in the last decades to increase home-school relations and ensure a greater parental involvement in Portuguese public schools. Consider those trends are necessary to understand the injustice and absurd contradictions that we can often find in schools (Zinn and Macedo, 2007; Paraskeva, 2008).

This paper is based on a larger case study (Flyvbjerg, 2011) about families and sociocultural community institutions democratic participation in Portuguese public schools. It addresses two fundamental questions: How families understand schools, teachers, schoolwork, and what kind of purposes attaches to public education? How teachers understand their one work and how they

perceive families' democratic participation in public schools? Two schools (A and B) in the metropolitan area of Lisbon were selected based on: a) very good reputation in the community; b) significant differences regarding the racial, ethnic, socioeconomic status and cultural capital of the families. School A serves mainly professional middle class white families with higher or secondary education. School B serves mainly low-income multi-racial/ethnic working class families with basic education. Data was collected with 16 semi-structured interviews (Kvale, 2011) to families and teachers.

Conclusions point to several contradictions between democratic participation rhetoric and practice. It also shows an important influence of conservative and neoliberal stances in most participants' views. This kind of influence often inhibits them to see alternative ways to organize schools, curriculum, and schoolwork. But it also highlights the already existence of spaces inside schools that can be used both by teachers and families to counterhegemonic struggle, forcing changes towards a more just education based on a fully democratic participation.

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Efthimia PAVLIDOU
Aristotle University of Thessaloniki, Greece
pavlidou_efi@yahoo.co.uk

Nationalism and Education in Greece: The policy of the Nationalist Regime of August 4 against the Slavic-Speaking Populations of Greece

The establishment of national education systems is associated with the formation of national states in the last two centuries when the public compulsory education gradually established itself as a necessary mechanism for the creation of national identity. The bourgeoisie, as a leader in the nation - state, attempted to ideologically homogenise populations distinguished by significant regional, ethnic, linguistic, religious and cultural differences through the state national education system. Furthermore, it aimed at ensuring the ideological devotion to the sovereign status of wage labour world through the national education, the class whose interests were inherently contrary to those of the bourgeoisie.

The present paper attempts to present the way in which the nationalist regime of August 4, the regime of Ioannis Metaxas (1936-1940), made use of the educational system to impose the Greek national identity in Slavic-speaking citizens of the Greek state and particularly of Western Macedonia, targeting their assimilation. We will highlight the elements of authoritarian language and educational policy of this regime against the Slavic-speaking populations in the historical context of the eve of the 2nd World War and the intensification of the geopolitical competition between Greece and Bulgaria in the Balkans.

Emily POLYDOROU
University of Cyprus, Nicosia, Cyprus
emi22pol@hotmail.com
Nasia POYIADJI (in absentia)
University of Cyprus, Nicosia, Cyprus
p1nasia@hotmail.com
Helen PHTIAKA (in absentia)
University of Cyprus, Nicosia, Cyprus
helen@ucy.ac.cy

Diversity on Television and the Role of School

Undoubtedly, nowadays, we can say that we live in a world dominated by the media and the advertising industry. Media is important both for controlling and for perpetuating stereotypes related to diversity, since people's social image is considerably the image that the media generate. Thus, some changes ought to be made in order to protect minorities from experiencing

racism and discrimination. This study deals with the concept of diversity and the way it is presented in a Greek television series entitled "National Team" (2014-2015). By explaining how the script writer approaches the issue, this study argues that racism against different people is a product of society. To support this, we show how the concepts of diversity, disability, immigrants, homophobia and sex discrimination are demonstrated according to the historical period (Phtiaka, 2011) and are influenced by ideological, socioeconomic and political forces (Liasidou, 2012) in Greece.

After the literature review, a detailed analysis of the series follows. The main topics of the series (disability, immigration, homophobia and sex discrimination) are analysed with the help of qualitative content analysis (Mayring, 2000) and critical discourse analysis method (Fairclough, 1995). Through the research questions that are composed, it is pointed out how minority groups see themselves through others and in what extend they face racism. At the same time, the attitudes that people adopt in relation to minorities and their families are presented. Emphasis is given on the social, political and economic status of these minorities. Then, the process of coding data follows, according to the categories that are created. This leads to the results of the study, which show that minority groups face racism and discriminations in education, in employment, in accommodation and in their social interactions with others.

Considering all the above, it is obvious that there is a huge problem with minorities in the particular country and so the need for change emerges. To effect change we need hope. Without the least hope, we can't even start the struggle (Freire, 1998a). Therefore, it is important for society, media and especially school to become more humane and adopt more fair practices for all. In other words, what we need is inclusive education, where all students will be equal, will have the same rights and will feel welcomed, regardless diversity. Diversity should be regarded as a challenge (Barton, 1997).

Syam PRASAD K.V.
University of Winchester, England
syamprasadkv@googlemail.com

Meetings as Education and Oppression: The False Binary Between the Freirean Concepts and Practices of Silence and Dialogue in Kerala, India

This paper revisits Freire's (1978; 1985; 1994; 1998a; 1998b; 2000; 2005), concepts of silence and dialogue while addressing the relation between meetings and education. For Freire, banking education contributes to silence, he is concerned about the ways in which students remain silent, a sign of absence of critical consciousness and this silence can be broken when people form dialogue with one another and develop critical consciousness in problem-posing education. Freire suggests education outs-of-school but he de-emphasizes how out-of-school

education can still be banking and oppressive. Moreover, Freire's concept of education is ambiguous; so education needs to be considered as two-fold: First, education is learning and teaching in meetings, where people deposit or con-construct knowledge with another through banking or problem-posing modes. Second, education is an approach in regard to the way meetings are conducted banking/problem-posing ways.

Having explored the relation between meetings and education and oppression, I am keen to challenge the Freirean binaries in regard to the Adivasi community's engagement in community work in Kerala along with my own experiences. I will present how non-formal learning platforms contribute to silence and dialogue; how people marginalise such platforms in return in their attempts to resist oppression and form dialogue. Similarly, I will demonstrate how both the leaders and members form silence and dialogue at times and their dual roles of being banking/problem-posing education teachers and students simultaneously. I will also share my struggle of forming dialogues with the participants and how it descended into silence; and how both the participants and I unintentionally silenced each other despite taking all precautions. I will thus show how these practices of silence and dialogue combined talk back to Freire: Therefore, I conclude that notion of silence is complex and hard to define uniformly using Freire's opposition between silence and dialogue. Silence can be a part of oppression; in addition, silence can be productive, and communicative; and dialogues thus can happen in silence.

Dora Lai-wa PRATLEY
Hong Kong Art School, Hong Kong, China
doratolw@yahoo.com.hk
Muriel Yuen-Fun LAW
Hong Kong Art School, Hong Kong, China
muriel.law@gmail.com

What do 'Learners' Inform us on How a Humanizing and Dialogic Teacher Professional Development Model May Look Like?: A Multi-Case Study on the English Learning Network at Applied Theatre Programme in Hong Kong

The impatience and doubts towards processes of embodied and experiential learning, and critical reflections reveal some fundamental issues in the recent practices in teacher education in general and in-service teacher development in particular in the Hong Kong school contexts. Mainstream teaching practices, especially those in the English as additional language classrooms, are predominantly influenced by certain branches of learning psychology, and capitalistic demand for efficiency, short-term results and codified knowledge. This renders teaching and learning exam-oriented, didactic and confining towards uniformed and standardised learning modes and outcomes, dehumanizing both teachers and students. This paper concerns the possibility of a

humanising and dialogic in-service teacher development model in the educational practice in the may look like, and how it may benefit and empower both the teachers and the learners. existing neoliberalist context.

In this paper, we examine preliminary findings from a research study of a teacher development programme, 'The English Learning Network at Applied Theatre Programme', developed to introduce teachers to the use of drama as pedagogy in teaching and learning English in Hong Kong secondary schools. Contrary to the one-off and 'stand-and-deliver' mode of in-service teacher training offered by the local Education Bureau, the English Learning Network at Applied Theatre Programme aims at developing the pedagogical skills of English teachers to teach English through mentorship. Apart from attending drama workshops, the participating teachers would plan and implement their drama-informed teaching with on-site support from experienced instructors. The programme rests with the philosophy that if a humanising and dialogic education has to happen in classrooms, it has to happen in teacher professional development. Such teacher empowerment would increase their agency and develop their sense of liberating identity.

This paper will be centring on the discussion of how students in the case schools have experienced English learning through the medium of drama, and how teachers have reflected on their implementation of the drama pedagogy. The discussion draws conceptual lenses from critical theory, theories on drama education and language learning agency. It aims to shed lights on how a potential dialogic, humanizing teacher professional development model.

Rodo PYROVOLAKI
Hellenic Open University, Greece
rpirov@gmail.com

Educational Leadership for Social Justice: Towards Weaving a Framework for Leading Adult Vocational Training Institutes in Greece in the Era of Crisis

The role of the public vocational post-secondary training institutes cannot be confined to simply "imparting to trainees scientific, technical, vocational and practical knowledge and cultivating skills with a view to facilitating occupational integration and adaptation to the changing needs of the production process" (OECD).

With soaring unemployment rates in Greece, "at a time of economic crisis, when education is under siege by neoliberal capitalism and by neo-conservatism and aggressive nationalism", it is the institute's role to give hope to cohorts of unemployed or threatened by unemployment men and women who invest time and effort anticipating a more promising future. Since without hope, we are hopeless and cannot begin the struggle to change.

Freire contended that the basic importance of education lays in the "act of cognition not only of the content, but of the why of economic, social, political, ideological, and historical facts...under which we find ourselves placed."

Complementarily to the curriculum imposed centrally, “conscientisation” practices should be fostered, in order to enable adult trainees to reach critical consciousness by critically understanding of the “here and now” and taking action against the root causes of their oppression through dialogue and reflection. In this way the institute can contribute to end the culture of silence, in which oppression is not mentioned and therefore maintained. This culture of silence implies a heavily colonized with distorted communication lifeworld. The institute adopts dialectical practices tending towards the Habermasian ideal speech situation whereby equality, reciprocity, moral values and liberation are presuppositions.

In this initial study we bring together theories like Freire’s critical pedagogy, Habermas’s ideal speech situation and Mezirow’s transformative adult learning as well as reflections and insights from personal experience in order to weave a theoretical canvas for leading adult vocational training institutes. The ontology and paradigm of educational leadership for social justice is explored.

Lotar RASINKI
University of Lower Silesia, Wroclaw, Poland
lotar.rasinski@dsw.edu.pl

What Does it Mean to Be Critical?

The aim of this presentation is to revise and reassess philosophical foundations of the idea of social criticism. The presentation starts with an outline of two models of social criticism, Socratic and Platonian, that we find in ancient philosophy. I oppose Socrates’ understanding of criticism as a negotiation of meanings with co-citizens to Plato’s view of criticism as a distanced and objective look at society. Then I try to demonstrate how these models are present in the modern reformulations of the idea of social criticism, which we find in Kant, Marx and critical theory (especially Habermas). I place Marx on the Socratic line of thinking about social criticism, while I position Kant and Habermas on the Platonian axis. At the conclusion, I criticise Habermas’ approach to critical theory which I see as an essentially an elitist and liberal project based on idealistic assumptions. Instead, I argue for reviving Marx’s original concept of criticism as a ‘reform of consciousness’, which is based on the concept of emancipation. I claim that certain elements of the Marx’s concept of social criticism with its deep reference to emancipation can be found in Foucault’s project of “practical critique”.

Frances RIEMER
Northern Arizona University, Arizona, USA
Frances.Riemer@nau.edu

State Control of a Decolonising curriculum: Arizona's Mexican American Studies Program and the Battle over Regimes of Truth

My home state of Arizona is a US border state to Mexico, and over the past decade, that location has made Arizona ground zero for tensions around immigration, border control, diversity and nation state. Race and class, topics of much interest to social scientists, are the unstated anchors of these conversations, and schools, as well as other social institutions, are the sites in which power is contested.

In this paper, I focus specifically on one such contested site, Arizona's Mexican American Studies Program. The Program was designed and implemented in the southern Arizona city of Tucson to concentrate on the history and culture of Mexican Americans. At its height, the program involved 1343 middle and high school students across 11 schools. The state's attempts to abolish the program, and there were multiple attempts, provide an opportunity to examine school as a political site in which the state and the community battle. I employ Foucault's notion of regimes of truth to frame the battle over control of curriculum and the consequent celebration or silencing of subaltern voices.

Neo-liberal government legislation, shaped by two state superintendent of schools and a willing legislature, and the ensuing opposition of teachers, students, and community members through civil disobedience, social media, and the judicial system, illustrate the interplay between structure and agency in the struggle to either reproduce or disrupt dominant narratives in our schools' curricula.

Leif ROSQVIST
University of Turku, Turku, Finland
looros@utu.fi

Developing Early Citizenship Education Using Child-Initiated Pedagogies

In this theoretical paper we will examine the prospects of citizenship education in early childhood education (hereafter ECE). The starting point will be that ECE settings, like most educational settings, lack the most foundational aspect of democracy, the possibility of citizen to change the ruler, making them an autocracy. It will be argued that, despite the autocracy, at least three aspects considered "democratic" in the decision making can still be examined. Thus, autocracies are "democratic" to different degrees according to the principles of each.

First, in an autocracy there will always remain an area of self-governance, upon which the citizen decides (c.f. Bird, 2000). Second, while making decisions, the ruler(s) may still be responsive to the preferences of their citizen (May, 1978). Third, in the decision-making process, the political equality among citizen may be different among citizen (Beitz, 1989). The citizen can be included or excluded in the decision making to varying degrees, either formally or de facto. In ECE setting the citizens are likely to have formal equality, but in reality, very few participate and are heard in the decision making. The means of changing this will be discussed.

Child-Initiated pedagogies seek to maximise (or optimise) the initiatives of the child in a learning process. By definition, then, the child-initiated pedagogies should especially respond to the two of the first aforementioned, making them a viable option in delivering early citizenship education. It will be suggested, that a potential and empirically useful indicator for a successful citizenship education would be internal political efficacy, the sense of one's capabilities to participate in decision-making in one's own settings (Balch, 1974).

The principles of deliberative and participatory democracy are also discussed. Both rely on broad inclusive participation and open discussion, but while participatory democracy emphasises including the view of the ordinary citizen, "as they are", in deliberative democracy the decision is reached by a common statement formed of the arguments presented, and thus, a "best alternative" is reached according to the quality of arguments (Grönlund et al., 2010; Cini 2011). These principles are seemingly complementary, but when brought into pedagogical practice, they raise serious contradictions between an elitist and a populist approach. The deliberative principle concerning the quality of discussion also raises an issue of how crucial is the teaching of certain contents, namely, the instrumental skills of reading and writing.

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Gülsün ŞAHAN
Bartın University, Bartın, Turkey
gulsunsahan@hotmail.com

Analysing the Factors Affecting the Academic Achievement of Turkish Students According to the Teachers and Managers in Germany

The purpose of this study is to analyse the academic achievement of Turkish immigrant students in German primary school according to the opinion of managers, teachers and Turkish consulate teachers, to present whether there is a difference between Turkish and German teachers' opinions, to present suggestions about what are the precautions to increase immigrant students academic achievement that teachers and managers need to take.

In this study a qualitative research model was used and the data was taken by using semi-structured interview form. The participants of the study were chosen by using an easy reachable sampling method. 30 participants who work for Karlsruhe and Freiburg in German: 9 primary school managers, 10 primary school teachers, 11 consulate teachers. The interview was done with the help of interpreters. The data was analysed via content analysis.

It is understood from the results that originating from school and education system factors affecting academic achievement are pre-school education, family interests, discrimination, education of family and economy of family. While early guidance affects foreign children negatively, less school leaving and male children's attention about this matter were proved. Some of the precautions are cooperation between school and family, more support to education from German and Turkish government, giving guidance later for foreigners, teachers and managers' behaviours should be more understanding towards foreign children.

Mona SAIFI-BELGHOUL
University of Lower Silesia, Wroclaw, Poland
zituna@wp.pl

Pupils' Reception of Multi-Cultural Education Contents in a Polish Elementary School

In grades 1-3 of primary school, teaching and learning should be integrated, that is various disciplines should be unified into a certain whole which renders a coherent image of the world. In the context of globalisation and, related, migration of populations, intercultural education should be an imperative component of the curriculum in Polish schools. Early education is a particularly important stage in every individual life as the values (i.e. tolerance, respect for other people, etc.) instilled then affect people's later attitudes and conduct.

In my presentation, I will discuss my conclusions and observations concerning a research I carried out in one class of third-graders of an elementary school in Wroclaw, with regards to pupils 'reception of multi-cultural education contents.

Ana Inés SALVI
University of Warwick, Coventry, England
Ana.Salvi@warwick.ac.uk

Developing Understanding of Critical Education in English for Academic Purposes via Practitioner Research and Arts-Enriched Methods in HE in the UK

Puzzled by what is meant by a critical education, I am investigating, as part of a doctoral study, both theoretical perspectives on critical education and my own teaching practice in English for Academic Purposes in HE in the UK. This puzzle was born out of my previous teaching and research practice on pedagogy for autonomy (Holec, 1981; Dam, 1995) and exploratory practice (Allwright, 2001, 2003; Allwright and Hanks, 2009). These two approaches to learning, teaching and researching, by bringing the learners centre-stage, promoting reflexivity, collaboration and self-awareness, among others, seemed to share features with a critical education. Therefore, I decided to explore what is meant by a critical education.

More specifically, while reading the literature on critical theory (Agger, 1991, p. 108; Grey, 2009, p. 126; Herzog, 2016), critical thinking (McPeck, 1981; Brown, 1998, p. 157), critical pedagogy (Freire, 1996/2011) and critical English for Academic Purposes (Benesch, 2001; 2009; Chun, 2015), I taught six courses and module occurrences on academic English in the course of two years in which I attempted to deploy/ promote a critical education informed by a pedagogy for autonomy, the principles of exploratory practice and my theoretical readings on critical education.

I collected data that consists of the student-teacher communication via email and mobile phone, students' written reflections about their learning, students' in progress and complete written work, and their reflections on learning via painting and their recorded talk about their drawings (Eisner, 1981; 1998; 2001; 2008; Knowles and Cole, 2008; Bagnoli, 2009; HEA, 2014). This data has been analysed for emerging themes, which on a second analysis were juxtaposed with meanings of critical education within the literature.

Existing meanings of what a critical education is in the context of English for Academic Purposes and Critical English for Academic Purposes are still not deep and comprehensive enough. The overall study will bring about more comprehensive insights into what is meant by critical education in English for Academic Purposes practice.

Javiera SANDOVAL LIMARI
Institute of Education, University College London, London, England
javiera.sandoval.limari@gmail.com

Philosophy and Childhood: A Latin American Interpretation of Resistance in the Classrooms

The programme 'Philosophy for Children' was created by Matthew Lipman in the U.S., with the aim of developing independent and quality thinking in children (Lipman, 1998). This independent thinking lays on the idea that children's abstract thinking exists when they are 'thinking about thinking', and when they are discussing ideas and values that they see in their everyday life, rather than the understanding of abstractive thinking that is developed through stages (Splitter and Sharp, 1996). This independent thinking should be critical and creative in order to avoid coercion and indoctrination in the social participation (Lipman, 1997). As Lipman (1998) claimed, the 'Philosophy for Children' programme should help in the development of citizens that participate actively in democracy. 'Philosophy for Children' is worked in classrooms through a 'community of inquiry' as space where the participants deliberate and learn in a collaborative way. This community should help building sounder reasoning and judgment in the participants, through fostering critical and creative thinking (Lipman, 1998).

In some countries of Latin America, the programme has been seen as an important contribution regarding childhood – philosophy – education. However, the understanding of the practice of the programme, the aims, and the ways of seeing childhood are varied. A linguistic change was made in Latin American countries that put into evidence the differences in approach. Some theorists and practitioners started to refer to it as 'Philosophy with Children', demonstrating that the 'community of inquiry' is a place where everyone shares, builds and learns as equals. 'Philosophy with Children' claims that the questioning specific values, ideas, and beliefs that are dominating are a practice of resistance in the classrooms through the development of independent thinking (Kohan, 2000). Also, this Latin American proposal is seen as an instance of original thinking development that leads to an equality and emancipatory experience in the classroom that could help in the discussion of what democracy should be built (Kohan, 2000).

The focus of this presentation is to discuss how the practice of 'Philosophy with Children' challenge our ways of understanding the infancy, and also how it develops an emancipatory thinking of what childhood is and how it could be a 'Philosophy of Childhood', letting the children develop their own way through philosophy (Kohan, 2000). The practice of 'Philosophy with Children' in classrooms, through communities of inquiry that think about their education and their roles in society, could be seen as a way of resisting the dominant notions of infancy, participation, and democracy.

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Edda SANT OBOIS
Manchester Metropolitan University, Manchester, England
E.Sant@mmu.ac.uk
Chris HANLEY (in absentia)
Manchester Metropolitan University, Manchester, England

Whose values? Student teachers' discourses on their role as civic educators

The education of the citizenry has received considerable attention at least for the last 15 years (Faulks, 2006; Chon et al., 2016;). Although it seems generally accepted that educating citizens is one of the purposes of education (Biesta, 2009), there are competing views on "whose citizenship" should be educated (Kwan-Choi Tse, 2007). Different local, national, supra-national and global actors attempt to promote different forms of citizenship such as global, European or national (Delanty, 1997; Bromley, 2009; UNESCO, 2014). In England, for instance, the emphasis has moved away from more global forms of citizenship (DFE, 2005) to national ones, with schools having to demonstrate that they are "actively promoting fundamental British values" (DFE, 2014, p. 4).

This research examines the ways in which student teachers discursively construct their role as civic educators through their teacher education programmes. In a context of competing demands from different local, national supra-nation and global agents of power, we follow a group of student teachers through their process of responding to these civic demands including, but not limited, their commitment to the promotion of "British Values". We collect data through fieldnotes, students' written and spoken accounts. We then analyse this data using some of the conceptual tools developed by Laclau. By deploying the notions of chain of equivalencies and empty signifiers (Laclau, 1996; 2007), we seek to gain knowledge about the ways in which student teachers are interpolated by different agents of power.
Our results suggest that student teachers' constructions of their role as civic educators provide a focal point for analysing how national and global policy-led neoliberalism interfaces with

national neo-conservatism and with students' aspirations of becoming "professionals". We conclude by discussing alternative ways in which Teacher Education could contribute to the education of organic intellectuals in Gramscian sense.

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Javier SANTANA RAMÓN
Free University of Berlin, Berlin, Germany
jsantana@zedat.fu-berlin.de

What to Teach in Foreign Language Classes? Communicative Cooperation Versus Communicative Competence

The standards set in the Common European Framework of Reference for Languages (CEFRL) do not measure up a learner's ability in a language by her knowledge of vocabulary, grammar, or linguistic structures anymore. Instead they determine the performative skills of a speaker when using a foreign language. Thereby the CEFRL abandons a foundationalist background epistemology to fully endorse a pragmatic approach - focused on the communicative nature of language. In this regard, the idea of a ‘‘communicative competence’’ emerges as the central concept of any foreign language teaching curricula: their objective should be the development of a learner’s individual competence to exchange, produce, and receive information in a foreign language.

In this paper, I want to discuss the social presuppositions of this conception. Colombian researchers Vargas Guillén and Gamboa Sarmiento have already noted the fact that the recent focus in contemporary didactics on the idea of competence implicitly und ermines the cooperative structure of both knowledge and learning itself. It forces both learners and teachers to stay within the boundaries of “instruction” rather than “formation”, since education is thereby understood as a one-sided affaire. They propose to reconsider this idea without giving up on the pragmatic achievements of the communicative approach by focusing on "cooperation" rather than ‘‘competence’’. They analyse the consequences of this perspectival change in the area of information technologies. I would like to explore what this emphasis on cooperation would mean in foreign language teaching taking the CEFRL as a reference guideline. I will refer to the fact that some neo-pragmatist philosophers have already laid down the groundwork for such an approach (principally Paul Grice and his cooperative principle in communication) and point out the fact that the change from “expression” to “interaction” in the descriptors of the foundation document of the CEFRL has already clear yet undeveloped cooperative presuppositions.

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Mediha SARI
Cukurova University, Adana, Turkey
msari@cu.edu.tr
Ece YOLCU
Cukurova University, Adana, Turkey
ece_duser@hotmail.com

An Important Part of the Deskilling Process: Teacher Guide Books

Curriculum is the fundamental material serving as a bridge between national education policy and implementations at schools; guiding the teachers for all practices through learning-teaching process. However, since the new curricula being put into effect in 2005 in Turkey, could not provide the necessary guidance for teachers, some guide books were prepared and sent to schools all over the country. Within these guides all the followings are described in detail: attainments; content; methods and techniques; assessment tools; even reinforcements, questions and instructions.

The above situation has been adopted by most of the teachers as it relieves them of planning and making preparations for the classes. Yet, these guides that supposedly prepared to lead the teachers in a more efficient way, harm both the flexibility of curriculum and teachers' autonomy. This situation degrades the teachers' roles to being only the implementer of the curriculum prepared by someone else. This perception is the product of the behaviorist approach seeing teachers as technicians more than professionals. Through this approach, teacher is seen as an implementer and worker need to be guided, conveying the content as it is, sticking to the standards and exam scores rather than an independent decision-maker. The teacher is the implementer-technician. The guide books, where all the things teacher will do in the class are scripted by the central authority also reflect this approach.

No studies were found analysing guide books and the teachers' views on these books regarding the professional deskilling process, while it is clear that this approach without any chance for teachers' autonomy will make teachers more ineffective, destroy their autonomy and eliminate the possibility to arrange the instruction according to students' individual characteristics. Within this study conducted with this rationale, the views of teachers on teacher guide books will be analysed; these views will be evaluated on the basis of the deskilling process. The data will be collected from approximately 50 teachers using open-ended questions. Content analysis will be used to analyse the data.

Hakan Serhan SARIKAYA
Artvin Çoruh University, Artvin, Turkey
hakanserhansarikaya@gmail.com

Economic and Political Approach to the Art Activities in Turkey as an Educational Tool

With the establishment of the Turkish Republic in 1923, following the War of Independence, the masses started to go through an extensive cultural shift. The administration, which wanted to transform the social and cultural structure by steering the art activities, has taken significant steps through the institutions it formed. During the single party regime between 1923 and 1950, the art activities were conducted through the state theatres, schools, universities, radio, and community centres that operated as government institutions. The aims of the art and culture activities in this period were the formation of national culture, and taking it to a contemporary civilizations level. Because of this, the education role of the art was in the forefront of all art activities. The education of the masses on ethical and aesthetical values through art was targeted.

During the period between 1950 and 1980, it could be seen that the perception towards the art activities, that were seen as the public function of the state, had changed. It is seen that especially the arts of cinema and theatre were conducted through private institutions, and private sector, which sponsored some of the art activities. The application of the neo-liberal political decisions left its mark on the economic and political process that started to operate in the 1980s. With the neo-liberal policies, neo-conservative interventions towards the culture and art areas started to increase. These interventions also affected the quality and quantity dimensions of the art activities. On the other hand, it could be seen that there had been an increase in independent art activities created in streets and alternative locations in the last decade. Art activities became popular in the areas where masses got together or confronted, and in the areas where social movements took place. The Gezi Park resistance in 2013 is a significant example of this. The activists filled the walls and posters in the public squares filled with tear gas and capsules with aphorisms that were very creative and full of irony. There were performances at every corner. There were concerts, theatre plays, and live statue performances in the streets, on the ferries, and in the metro. Tens of clips were shot within this period. An effective language was formed in this period which favoured art as combating vehicle, and which was built on indirect expression.

In this study, the policies carried out regarding art activities, since the establishment of the Turkish Republic, and the art activities themselves are explained in general terms. The study focuses especially on the Gezi Park resistance in which art activities have an important role. The daily art activities that attracted the Turkish people who sought freedom are evaluated and education, policy, economy, and ideology are discussed by presenting the imaginary aspect addressed by this art.

Elina SARKELA
Helsinki University, Helsinki, Finland
elina.sarkela@helsinki.fi
Juha SUORANTA
University of Tampere, Tampere, Finland
Juha.suoranta@uta.fi

Utopia and Praxis of a Critical Teacher

The aim of this study is to define the praxis of critical teachers who are committed to social justice. The theoretical background relies on the work of critical educators like Henry Giroux and bell hooks. Instead of sustaining the power relations in society, Giroux (1988) describes how teachers could be transformative intellectuals who are able to change not only the lives of their students but the society we are living in. hooks (1998) gives a variety of examples about the praxis how teachers can teach to transgress in their classes.

The material of this study is collected by using non-active role playing, also known as method of empathy-based stories (mebs) (c.f. Eskola, 1988). In practice respondents are given scripts, beginnings of stories, to which they are asked to write sequels. The key idea is to variate the scripts in order to reveal different social, political or cultural logics behind the given theme in question. The method relies on people's ability to imagine different futures and use their empathy. The data does not allow generalisations in the statistical sense, but nurtures researcher's sluggish thinking and encourages her to use her theoretical resources and sociological imagination in conversing with the written stories.

There are two scripts in use in this study. One part of the respondents – students, teachers and critical educators – are asked to write about teachers' role in a just world, while the others are asked to write about teachers' role in an unjust world. The material is analysed by using content analysis: how the praxis of teachers committed (and not committed) to social justice is described, and what teachers have done for the utopia (and dystopia).

The results can be used by teachers to confirm their role as critical educators, and to bring down the injustice processes in schools and society.

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Carolina SILVA
Goldsmiths, University of London, London, England
carolinasilva@gold.ac.uk

Youth Forums in Contemporary Art Museums as Third Pedagogical Spaces

The main question framing this paper is: In what ways can youth forums in contemporary art museums act as different or heterotopic spaces, which enable ontological and pedagogical discontinuities? The concept of heterotopia was proposed by Michel Foucault (1967/1998) to describe different spaces, physical and or mental spaces of otherness that exist in every culture. The examples of heterotopias are quite diverse and not easy to summarise but they all embody, in some way or another, a relational disruption with time and space.

Within the realm of art education Brent Wilson (2003; 2008) proposed a concept that seems to echo Foucault's heterotopias – a pedagogical third-site, a space between self-initiated art and school. Whereas the first-site is centred on the experiences that happen outside of school, and the second-site is linked to formal education, the third-site is where interconnections between self-initiated art and formal education are made possible. Third pedagogical sites can be seen as in-between sites, which encourage new, or different, forms of doing and being.

Based on my two-year research with the Whitechapel Gallery's youth forum, Duchamp & Sons, in this paper I will elaborate on how long-term programmes for young people in contemporary art museums can be seen as third pedagogical spaces. Duchamp & Sons runs across the academic year and engages yearly with thirty young people, aged 15 to 21, from across London. Through bi-weekly, two-hour sessions the group utilizes the gallery and its education studios as a space for meeting, socializing and collaborating. Within this learning context, the roles of 'student' and 'teacher' are reinterpreted from the very beginning, partly due to its non-formal dimension and the level of autonomy given to young people, especially in activities involving their peers. The collaborative projects developed by the youth forum sometimes link to the exhibitions on display at the Whitechapel Gallery, or take their starting point from outside interests that are pertinent to young people. These encounters seem to enable the construction of alternative epistemic, ontological, and axiological positions (Vadeboncoeur, 2006).

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Amanda SIMON
St, Mary's University, Twickenham, London, England
amanda.simon@stmarys.ac.uk

Resistance and Solidarity in Supplementary Education: A Positioning Perspective

For decades, ethnic minority communities in Britain have been initiating and maintaining their own independently run supplementary schools beyond the confines of mainstream education. These schools have been the catalyst for public debates, and have ultimately constituted a challenge to the predominant ideology of uniculturalism, yet this mode of schooling has remained mostly invisible and relatively under-researched. Supplementary schools are non-compulsory educational institutions that are established and managed by ethnic minority communities and operate outside of regular school hours. This realm of community-based schooling is both complex and diverse, with schools teaching a plethora of academic and community based subjects. The field is also further complexified by the various implicit endeavours of the schools.

The research at the heart of this presentation constitutes a qualitative exploration of the social positionings of supplementary schools through an examination of school purpose and involved a diverse cohort of supplementary schools in Birmingham, United Kingdom. Within the study a series of semi-structured interviews were conducted with school leaders and in-depth case studies were carried out within two of the schools involved.

The data from this study has been examined using positioning theory as an analytical lens. This has allowed for a comprehensive view of the schools that transcends traditional assumptions, giving rise to issues of immigration, settlement, political histories and transnationalism.

The analysis of the data demonstrates that beyond the immediately apparent curriculum content, supplementary schools are in fact socio-political enterprises, actively engaged in identity

building projects that encompass acts of solidarity and various forms of resistance in light of wider socio-political discourses. This includes: the counteraction of negative community portrayals; the reinstatement of stolen community identities; and efforts to preserve and exert particular constructions of the community identity. Indeed, supplementary schools exercise powerful forms of community agency, providing alternative and autonomous community spaces in which dominant discourses can be negotiated and challenged from the margins.

Darrick SMITH
University of San Francisco, San Francisco, USA
dsmith13@usfca.edu

What Do You Know about My Trauma? Problems with the Traumatized Student Narrative in the U.S

This paper aims to critically examine and identify discursive gaps in the national dialogue on the relationship between trauma and school discipline in the United States. Over 74% of American schools, experience at least one violent criminal act each year and an estimated 8% of all teachers, experience some form of threatening behaviour from their students (Robers et. al., 2012). Those of us who work closely with schools on this issue can attest that schools in high violence communities can experience teacher threats, harassment, and violence at rates four times the national percentage. Also, while homicides in schools are not a prominent issue, studies suggest that an average of 20% of students surveyed report a gang presence on their campus.

This is not to mention the persistent school experience of bullying, of which nearly a third of students ages 12-18 experience each year (Robers et. al., 2012; CDC, 2012). So much had been made of the pervasive impact of bullying on the lives of youth that between 1999 and 2010 alone over 120 bills were enacted by legislators to nationally address the issue in schools (Stuart-Cassell et.al., 2011). And there's also the continuous issue of sexual harassment in schools that occurs both on campus and online. Nearly half of American students, report seeing or experiencing some form of sexual harassment in schools and research has shown that such incidents often go severely underreported (Hill and Kearl, 2011; Mumford et.al., 2013). This issue includes a disproportionately high level of harassment and assault experienced by sexual minority students as two-thirds experience such incidents at school (Bishop and Casida, 2011). The author suggests that these realities of institutional toxicity are largely ignored in both conservative and leftist discourses of school discipline as youth and communities are pathologised as inherently deficient and in need of reform.

Jill SMITH
Sheffield Hallam University, Sheffield, England
jill.smith@shu.ac.uk

Inhabiting Risky Spaces of the Dis/Child: The Un/Desirability of the Disabled Schoolchild

In this paper, I use a Critical Disability Studies dis/humanist framing to approach education, childhood and dis/ability. Through storytelling taken from my PhD research, I explore the both the theoretical and lived implications of being a disabled child in school spaces. Erevelles (2000) pointedly notes that where attention has been afforded to marginalised bodies through race, gender and sexuality, in critical education, disabled bodies have been omitted by and through the historical educational agenda of separating out disabled learners in 'special education'. It seems, as Erevelles makes the case, disability is '...the boundary condition that resides just on the other side of hope...the condition that one must escape rather than improve' (Ferguson, 1987, p. 55 cited in Erevelles, 2000, p. 37). I use dis/humanism to ask which aspects of a modernist conception of the human we seek to desire and resist (Goodley and Runswick-Cole, 2014). Developed from dis/humanism, I work with the 'dis/child' (ibid) in education to ask the same questions of childhood and pedagogy.

In this paper, we learn how ableism and resistance rub up against one another and seem to come in to being almost in the same breath. A linchpin of neoliberal childhood, academic achievement, is a site of this friction and is explored through an analysis of desirability. Desirability here is the promise of future economic production; the child becoming an independent adult contributing through labour. I conclude by holding on to the tensions presented by the disabled child in education treading the 'dis/child' complex, a risky space to inhabit as the un/desirable child in neoliberal education.

William SOARES DOS SANTOS
Federal University of Rio de Janeiro, Brazil
william_soares@yahoo.it
Cláudia BOKEL REIS
Federal University of Rio de Janeiro, Brazil
claudiabokel@gmail.com

Critical Acts of Becoming in Teacher Practicum: Evidence from Student-Teacher Memoir of Internship in Public Schools in Rio de Janeiro

In times of several criticisms of free public schooling and resistance to social and authorial transformation of teacher and teaching education, a dialogical and critical perspective towards

teacher education has become more and more of paramount importance. By looking at student-teacher memoirs of formation, the researchers examine transformative movements of becoming in student-teacher narratives in internship in public schools of Rio de Janeiro. Through a social interactional perspective to narrative discourse of formation, we examine how student-teachers, in process of becoming teachers, view their transformative experiences in public schools during their internship.

Growing out of resistance towards an understanding of their roles and the role of the public schooling in Rio de Janeiro, our data seem to demonstrate the transformation of prejudice and pre-conceived notions of public schooling and teaching into a proactive and transformative understanding of students' social role as teachers to be. Another key element we can draw from our discursive analysis, as part of student-teacher reflection and evaluation, is the demonstration of the significance of the institutional roles of public school as a means of providing equal access to free education. Finally, the results indicate the possibility of the development of critical knowledge to all students as an equal civil right and a State obligation.

Paul STEWART
Teesside University, Middlesborough, England
paulstewart.art@gmail.com

The Years in Which the Hegemony of Neo-Liberalism was Unchallenged Have Fortunately Come to a Close

Mouffe sees creative practices or artists, as the creator of public agonistic spaces to create counter-hegemonic zones and it is these counter-hegemonic zones I am looking to investigate. For Ernesto Laclau ''Hegemony is more than just a useful category: it defines the very terrain in which a political relation is actually constituted'' (Laclau 2000, p. 44). What I am looking to examine is the role of artists creating alternative learning environments in light of the financial oppression of access to current art schools. Does this process create agonisim in public spaces? Does this shift not only reclaim learning but formulate a counter hegemonic zone?

I will analyse the role of the Silent University, Open School East, Tent City University project as part of Occupy St Pauls in 2011 and the School of the Damned. I will be taking reference from the failed Manifesta 6 in Nicosia, Cyprus, which attempted to develop an art school over the boarder of this divided city (one of only two cities declared divided by the United Nations the other is Jerusalem). Mai Abu ElDahab, described the Manifesta 6 School as:

Turning to education as the heart of what is to become the manifesta 6 school represents an attempt to slap a patient out of a coma, and awaken a consciousness that is more far- reaching than individual art practices (ElDahab, 2006, p. 1).

If we acknowledge that our agency comes from accepting that the current ontological framework cannot be questioned, then possibly we will be able to find new avenues to manifest counter-hegemonic spaces by acknowledging this position. As Hito Steryel states “Freedom Consists in accepting that authority should not be questioned” (Raunig, 2009). Alternatively, we may have never believed or accepted freedom so therefore the spaces looking to formulate counter-hegemonies outside are valid insomuch that they were never part of the structure in the first place.

I am considering that this attempt to reclaim learning or arts education is not because the sector is in crisis but there is an issue of distribution hence the re-emergence of so many alternatives. The art school is no longer the space to support art production, as it is not able to truly evolve due to neoliberal constraints.

Vasileios SYMEONIDIS
University of Innsbruck, Innsbruck, Austria
vasileios.symeonidis@uibk.ac.at

Moving from Global Policies to Local Practices: A Critical Study of Teacher Education Discourse in Europe

In a global context of increasing standardisation and commodification of learning, national education systems are driven or almost haunted by the results of international assessment programmes (i.e. PISA, TALIS, TIMSS) and the education discourse of transnational agencies (i.e. EU, OECD, World Bank, UNESCO). This form of global governance creates several challenges particularly in the field of teacher education. Current research shows that education policy in Europe is moving towards a common standardised approach on teacher education, with discussions focusing on common principles underlying teacher competences and mechanisms of external and internal evaluation of teaching (Vidovic and Domovic, 2013). The aim of this presentation is to discuss international and European policies on teacher education from a critical perspective, seeking to understand the growing international interest on teachers and teacher education. A critical perspective is adopted to identify the reasons behind the development of a common European dimension on teacher education, taking into account current trends, such as globalisation and the neoliberal approach to education.

Specifically, critical discourse analysis is employed to analyse policy documents and reports of international organisations, such as the EU’s Education and Training 2020 Strategy, the Common European Principles for Teacher Competences and Qualifications, the OECD’s Teaching Excellence through Professional Learning and Policy Reform, and other documents. To make a critical reading of these documents, different dimensions of the teaching profession

are considered, including identity, knowledge, multiculturalism, and professionalism (Schratz, 2014). Using a multi-dimensional framework of analysis will help us to map the different perspectives of transnational agencies, identifying connections and discrepancies related to their teacher education discourse. It will also help to identify neoliberal and neo-conservative influences and will improve our understanding about potential implications of this global discourse on educational practice. Finally, this presentation intends to outline the prospects of developing critical and transformative teacher education policies and practices, 'pursuing critical teaching in conservative times' (Down and Smith, 2012, p.1).

Lisa TAYLOR
University of East London, London, England
lisa_74@aol.co.uk
Bethany McCARTHY
University of East London, London, England
bethanycmccarthy@hotmail.co.uk

Education for Social Profit or Justice?

Political affiliations, education and the mainstream media will be examined in regards to the idea of subliminal social programming of political and cultural beliefs by State Governments. Differing ideologies practiced by governing States can lead to huge disparities in the social entitlements experienced by their people. Here the contrast in the pedagogical system implemented from a socialist perspective will be compared to the neoliberal ideology of education. The promotion of social justice through schooling of a communist government, in this case Cuba, will be examined in contrast to the neoliberal propensity towards profit and markets in English education. The capitalist ideology has encroached more deeply into the English teaching system than ever before, where the commodification of schooling sees that decisions are constantly being made in favour of quasi-privatisation and economic benefit (Walford, 2013): what Rikowski (2007, cited in Maisuria, 2013, p. 65) calls the 'b usinessification' of education. Alternatively, Cuban educational programs are viewed as a component of ''human rights'' and demonstrate that social justice exists in Cuba (Cruz, 2015). Edwards and Canaan (2015, p. 73) discuss how ''grassroots initiatives'' and ''autonomous collectives'' (such as in Cuba) are considered by many neoliberals in England to be a dangerous form of education rather than a fair one. Looking at the educational and social attainment of a third world country in comparison to the sixth richest economy in the world suggests that money is not the issue; choice is. Governments decide which ideological philosophy and practice best serves their people (or if neoliberal, themselves).

Naciye AKSOY
Gazi University, Ankara, Turkey
naciye@gazi.edu.tr
Hümeyra TOĞAN
Ankara University, Ankara, Turkey
hyasmut@gmail.com
Ebru EREN DENİZ
Ankara University, Ankara, Turkey

Evaluation of Neoliberal Policies and Practices in Education Leading to Violations of Children's Right to Life

Having been considered another ring of the chain of life, similar to infancy and old age, childhood is constructed upon historical, cultural, economic, and political elements, and thus it is a concept trespassing the boundaries of a biologically defined period. Therefore, there is no agreement throughout the geographies as regards to a joint definition of childhood. However, the Convention on the Rights of the Child as adopted by the General Assembly of United Nations, which has been acknowledged as a human rights document with the broadest participation ever in history, considers all individuals aging below 18 years as a child due to their physical, emotional, and psychological vulnerability. The convention provided the universal standards of fundamental rights that children are deemed to be entitled to, including the right to life, development, health, education, accommodation, participation, and protection against physical, sexual, and economic exploitation. UN member Turkey ratified the Convention on the Rights of the Child in 1990 and entered the same into force 4 years later. Education in Turkey was also considered a fundamental right in the Constitution and education laws, which were enacted before the ratification of the Convention on the Rights of the Child, and the government financed education until 1980s.

Nevertheless, the government opened the field of education to the use of the capital as with the other public rights and services in line with the neoliberal economic policies implemented from the 1980s similar to the conduct throughout the world, and accordingly the educational policies and practices began to be formed in such a way to deepen inequalities and lead to loss of rights. In short, education has become a service that could only be procured by those who could afford, and the poor children had to work at streets, farmlands, and even at manual jobs in order to cover the educational expenses.

The general aim of the present study is to make visible, by means of the media news about child deaths, the neoliberal educational policies and practices that are deep enough to cause death of children, while they exercise the right of education, and the indifference of the state before the children's death. The purpose will be examined in the reference frame of the national and

international law and especially the Convention on the Rights of the Child, which impose obligations for survival, protection, and high interests of children under all circumstances.

Mehmet TOĞAN
Ankara University, Ankara, Turkey
toganmehmet@gmail.com

Teachers' Employment and Problems in Turkey

In recent years, there has been a fast and wide-ranging reorganization of education without any preparation and with no consultation with social groups, experts, unions and universities. This process has brought about important problems in regards to teacher employment. Currently in Turkey the connection between having a degree from higher education and being employed has been weakened in general. Thus, while the trend of accumulation of degrees in higher education is rising, the employment problems that graduates from different departments face are becoming more severe. From that point, employment prospects of teacher candidates in Turkey becomes highly problematic. On the one hand more and more teachers are facing unemployment, while on the other hand there is an unbalanced teacher distribution.

In this qualitative study the teachers' employment status in Turkey was examined and the problems that the latter are experiencing were discussed in light of the historical and social development of teacher recruitment. For the collection of data semi-structured interviews were conducted with teachers and school administrators serving at different types and levels of public schools in Ankara city. Aiming at heterogeneity purposive sampling has been used to capture a wide range of perspectives. Data analysis is in still in process and a first reading of the results will be attempted at the conference.

Ayşegül TURAL
Bartın University, Bartın, Turkey
aysegulankara06@hotmail.com

A Model in the History of Turkish Education: Village Institutes

Education has been a dynamic ongoing process since the birth of humanity. In addition to many different approaches, methods, techniques and strategies that were tested, different educational institutions were also established throughout the years. In that sense, it can be argued that the Turkish educational system has gone through a long and radical process of change. In particular, Turkish education has gained a more contemporary image throughout the history of the Republic with a series of innovations. A striking example towards that direction was the establishment of the Village Institutes, which were aiming at more modern and effective training.

With their main purpose being to educate village teachers these Institutes work towards the improvement of the level of education in villages, while at the same time particular consideration is given to the transfer of everyday knowledge and experience. Given the literature's growing interest in these Institutes, this presentation will cover in detail their functions, the purpose of their establishment and their historical development.

Buket TURHAN TÜRKKAN
Çukurova University, Adana, Turkey
bturhan@cu.edu.tr
Belgin BORAN
Çukurova University, Adana, Turkey
bboran@cu.edu.tr

Fine Arts Preservice Teacher's Opinions on Learning Critical Pedagogy Subjects

Critical pedagogy can be defined as an approach that looks at education from a critical aspect and encourages individuals to question how knowledge is generated and to acquire critical awareness. It can also be addressed as a valuable tool for the determination of educational problems, the production of effective solutions and the optimisation of the current educational system through criticising it in its social, philosophical, cultural and ideological context. In that sense, it can be argued that such a perspective can be of great use for preservice teachers.

In particular, in this presentation it will be put forward that embracing a critical pedagogy in art education is of great importance since it is a field that encourages free and critical thinking. In that respect, the knowledge of critical pedagogy can serve as a great tool for fine arts preservice teachers. But the first step towards raising fine arts teachers' awareness of critical pedagogy is researching their interests, needs and learning desires.

In this attempt a phenomenological study was designed. Participants were recruited using convenience sampling and for the collection of data semi-structured interviews were conducted in the spring term of 2015-2016 education year. The sample consisted of 8 fine arts preservice teachers all studying in the same faculty with the researchers.

The results of this study shed light, among others, on the place of critical pedagogy in the present teacher education, the learning needs of fine arts preservice teachers, the effects of leaning critical pedagogy and the relationship between fine arts education and critical pedagogy.

Derya ÜNLÜ
Ankara University, Ankara, Turkey
sabisiderya@gmail.com

Another Teacher is Possible

In the last 30 years, the implementation of neoliberal policies has radically transformed education at a global level. Due to this transformation teaching has turned out to be a technical job without any social responsibilities whose social mission has been eroded.

The reasons for this transformation are not only economic ones but highly political too. In that respect, despite neoliberal claims that the transformation of the teaching profession is a natural and inevitable process, Cuba, with the introduction of egalitarian and humane policies, proves that another teacher is possible.

In line with the latter, and since undoubtedly one of the main parameters that enables the analysis of the teaching profession in a country is its policy framework for teacher education and training, it is exactly this framework that will be discussed in this presentation. Cuba's teacher education and training system will be analysed in its political and historical context and comparisons will be made against practices in the neoliberal world order.

Bari-Ika VITE
Anglia Ruskin University, Chelmsford, England
vnornu@gmail.com

Youth Participation in Policy Formation in the Niger Delta Nigeria: Challenges and the Way Forward

Currently in many countries for young people aged 19-35 participation policies have progressively become a 'standard' solution to a range of diverse and perceived 'issues'. In particular, these issues relate to problems of young people withdrawing from democracy and educational participation, which is especially the case in the Niger Delta, Nigeria. Furthermore, it appears that young lives are progressively determined by information, communication, identity, social relationships, learning and cultural, political and economic practices rooted in their everyday activities. Significantly, human development promotes and implements the aims of youth participation in policy formation in governance. In spite of the need to understand the relationship between policy and practice, current literature and research barely appraise the connection between policies, practice and youths' views on human development and experiences.

This study ascertains the gaps in the literature by focusing on what participation means in youth

development. Also, the study focuses on the practice of Non-Governmental Organizations and young people in the Niger Delta regarding policy formation. It directly concerns young people's development and experiences. In doing so, it moves to the questions of organization and reinforcement in governance. Furthermore, it examines the variation of ways in which young people in the Niger Delta conceptualize and practice participation in policy formations. It also observes their views and actions to wider changes in society and democratic development in Nigeria. This applies particularly to the educational sector and draws on contemporary theories of political identity and citizenship.

The aim of the study is also to create awareness of youth perceptions, exercise, and citizenship in the Niger Delta region. This research is based on qualitative methods that will be produced through fieldwork in the Niger Delta, Nigeria.

Aikaterini VISSARIOU
Aristotle University of Thessaloniki, Thessaloniki, Greece
aikaterinivissariou7@gmail.com
Zoi ZIONTAKI
Aristotle University of Thessaloniki, Thessaloniki, Greece
zoi-z@hotmail.com

Critical Pedagogy as a Tool for Emancipation and Empowerment in the Era of Financial Crisis: Potential and Applied Conditions Within Contemporary School Reality

The aim of the current paper is to explore the theoretical spectrum of critical pedagogy, from the perspective of contemporary educational reality in the era of economic crisis. In this context, the main frame of interest is the principles and notion of critical pedagogy and the process through which they could be implemented within the learning process, in an attempt to strengthen the students in this difficult circumstance. The fundamental logic of critical pedagogy is viewing the curriculum from a social perspective. Critical pedagogy deals with the daily educational practice in a scientific way and tries to incorporate school into a social transformation process, subversing the current socio-educational reality (Horkheimer, 1968; Jay, 1973; Agger, 1991; Bonidis, 2009), a process which is possible especially in difficult times such as the current economic crisis, when circumstances require social change (Derrida, 1976). Moreover, the notion of social reconstruction is considered vital, in an attempt to link the school with the wider social and economic elements, giving students those skills that will help them to not only cope with the current situation, but also have the courage to change the social order (McLaren, 2007). Thus, the current paper deals with certain theoretical elements of critical pedagogy that demonstrate the correlation of education with the socioeconomic relations and processes and especially with power relations, which are inherent in the social, political, cultural and economic structures, as

well as with the institutions and the educational practices, placing all of the above in the light of an ideological-critical discourse. Moreover, it is investigated whether and how critical pedagogy can create an educational environment with a view to strengthening, maturity and self-determination of the individual first and secondly to ensure equality and rights, social transformation and social change. To achieve this, we need to consider all those principles of critical pedagogy that are associated with the educational practice and with the general philosophy of the school, as well as all those specific elements that could be transformed, in order to keep pace with the modern school of this socio-economic reality. In this context, of course, certain questions arise, such as the role of educators, the aims of the curriculum and the overall educational process. Finally, we are examining the educational methods that are consistent with the epistemological framework of this philosophical approach.

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Josefine WAGNER
University of Lower Silesia, Wroclaw, Poland
josefinewagner@yahoo.com

"I-Kind" and the Ideology of German Educational Inclusion

In my paper, I want to critically approach the politics of inclusion that are currently implemented in the German educational system. In particular, I am concerned with the contradiction that arises between article 24, 2a and b of the UN Convention on the Rights of Persons with Disabilities and its translation into educational practice.

In Germany, I will argue, inclusion operates as an ideology, on the surface apparently meant to diminish school inequalities arising from disability but in fact implementing a meticulously-structured system of inequity. There are eight subcategories of Special Educational Needs that a child can be diagnosed with. The umbrella that spans over these categories is the term "I-Child" (Das Inklusionskind, I-Kind), commonly used in daily discourse by educators but avoided by politicians for its lack of political correctness. "I-child" reflects the two tracks student clientele divided by carefully categorised definitions of the different against the normal. Through its system of categorisation inclusion as ideology determines that children with I-status have more in common with one another than with those who do not carry that status. This neoliberal ideology detracts attention from those who are not diagnosed and labels them as able-bodied, able-minded and unproblematic in reference to their "I-Kind" counterparts, atomising social bonds and creating categories of disability related loneliness.

I argue that inclusion is an ideology which claims as its goal the granting of equal educational opportunity to everyone but in reality creates a system of classification that holds status responsible for school failure and underachievement. Drawing on my interviews with German teachers I will further show that by naturalising disability teachers are silenced and deprived of criticism of educational politics and the conditions of their own work.

Chi-Chung WANG
University of Edinburgh, Edinburgh, Scotland
c.wang-28@sms.ed.ac.uk

"Exam-Oriented Education, Habitus, and the Cult of Instrumental Virtuosity": Subcultural Distinction in the Rock Practices of Taiwan's Elite Students

What kind of rock culture would grow out of an exam-oriented educational system? In the West, self-learning has been characterized as rock musicians' main learning pattern, closely intertwined with the counter school culture. Over the last three decades, rock music in Taiwan has grown in popularity, however, in contrast to the youth subculture in the West, a few characteristics are worthy of the attention of the Sociology of Education. Firstly, learning instruments in regular high school is the main route for teenagers to access rock culture. Secondly, elite students tend to devote more time in rock activities, their musical repertoire is characterized by making covers of heavy metal. This paper will probe the rationale behind the unusual phenomenon by answering the following questions: What can best explain the appeal of heavy rock to Taiwanese elite high school students, and why do they not create their own songs?'

Drawing upon a school ethnography, an isomorphic relation between rock and exam culture is identified: where the emphasis on instrumental virtuosity in heavy metal conforms to students'

competitive disposition, the way students prepare for the musical performance shares exactly the same logic with the way they prepare for academic exam. By combining Bourdieu's field analysis and Paul Willis' insight on the active role of 'cultural form', I argue that rock in Taiwan has become a particular life style needed to be obtained through exam and this facilitates the reproduction of the logic of competition embedded in the exam-oriented educational system.

The findings of this research have important implication for Western policymakers and scholars of education. In recent years, the excellent achievements of East Asian pupils in the international tests have attracted significant attention of Western policymakers and scholars of education to the teaching methods deployed in East Asian educational systems. Based on the ethnographic detail of the subcultural practices of students of elite high schools in Taiwan, this paper aims to shed light on the widespread impact of the exam-oriented education system on students' learning practice, creativity, sense of accomplishment, and identity formation in broader spheres of everyday activity. While this is far more beyond the narrow issue of the relationship between teaching method and test results, I intend this paper for offering some insight on the debate over 'whether or not the East Asian style of teaching method is worthy of copying'.

Andrew WILKINS
University of East London, London, England
a.wilkins@uel.ac.uk

Spaces of 'Modernisation': The Role of Neoliberalism and Neoconservatism in the Reform of School Governance in England

This paper brings together evidence from a recently completed three-year project funded by the Economic and Social Research Council (ESRC, 2012-2015) (Grant Reference ES/K001299/1). The project was an investigation of the some major political and economic changes affecting school governance in England at this time, namely: i) greater school autonomy (in the case of academies and free schools); ii) the scaling back of local government; iii) Devolved risk, bureaucracy and budgetary responsibility to schools; iv) and tight, centralised accountability (Wilkins, 2016).

A key aim of the project was to document how these changes affect the day to day practices of school governors: parents, staff and community volunteers who assist senior school leaders in the governing of schools. Significant changes were observed, first, in the organisation of school governance, notably a shift away from traditional, stakeholder models of school governance with its emphasis on proportional representation and wider community involvement, and a shift toward risk-based approaches to regulation and the prioritising of technical knowledge and expertise as conditions for fulfilling the requirements and provisos set by central government: financial probity, internal auditing, compliance-checking, and risk absorption.

And second, changes were observed in the culture of school governance, namely the orientations and attitudes of school governors. Given the 'risky business' that is school governance, many school governors at this time conflate moral responsibility with a duty to perfect the art and method of performance management so they can successfully supplant the formal authority of local government as overseer/assessor/appraiser of schools and enhance 'accountability'. But accountability to whom? Central government? The schools inspectorate? Local families and communities?

In this paper I consider the complex configuration and effects of power in these settings, specifically how power has been simultaneously re-centralised (rolled back to central government) and decentralised (rolled out towards school leaders, school governors and new school providers). The suggestion here is that school governance is subject to political and economic rationalities that are neoliberal and neoconservative since they involve producing conditions in which 1) Schools governors function as purveys of utility and market rationality (neoliberalism); and 2) The private functions of governors can be made expressive of the public-moral ambitions of the state (neoconservatism). These insights also open up important questions about the diminished role of democracy in the contexts and the 'threat of democracy' as something potentially unwieldy, counter-productive and even dangerous to the function of neoliberal-neoconservative rule.

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Ece YOLCU
Cukurova University, Adana, Turkey
ece_duser@hotmail.com
Mediha SARI
Cukurova University, Adana, Turkey
msari@cu.edu.tr

Educators on the Scene: How to Educate Syrian Refugees?

Living in a foreign country is challenging especially for those with refugee status. Nowadays, Syrian people face many difficulties in different countries and even their basic human rights are restricted due to the increasing number of immigrants. This situation poses challenges to the host countries that are responsible for the provision of essential services, such as health and education.

Given the fact that most of the refugees have at least three children, education is one of the most crucial services, which plays a very important role in helping them and their children settle in new countries and environments and overcoming their traumatic experiences. To educate refugee students countries use different ways or strategies but in Turkey they are mostly taught at state schools by their own teachers after normal school hours. Some of them are directly included in classes with other Turkish children. In that sense, it can be argued that the various policies that are followed in Turkey in regards to the education of refugee children are extremely important, since they can have either positive or negative effects upon them, and undoubtedly teachers are the ones who can decide on the most effective practices.

In this parallel, the aim of this study was to put forward the views of instructors, academicians in Educational Faculties and teachers at schools who were working with refugees regarding refugees' educational problems, along with their suggestions for better solutions. In this phenomenological study, semi-structured interviews with 8 instructors-academicians and 7 teachers were conducted for the collection of data. A voice recorder was used during the interviews to prevent data loss, and after the transcription content analysis was used for the analysis of the collected data. Although the analysis has not yet been completed the study is considered to be effective in terms of revealing the real situation related to refugee children, as well as in terms of contributing to the efforts towards more effective solutions that could save a generation captured by wars.

Hüseyin YOLCU
Kastamonu University, Kastamonu, Turkey
h.yolcu72@gmail.com
Adem BARIŞ
Ministry of National Education, Ankara, Turkey
adembaris79@gmail.com
Hamit BAKAR
Ministry of National Education, Ankara, Turkey
hamitbakar@hotmail.com

Extra-Curricular Activities, Student Clubs and Social Class

Extracurricular activities are those activities that are outside the realm of the normal curriculum of school. In the literature, they are called extra academic programme and they differ from the formal educational activities, in terms of being among others volunteer and developing students' special interests and talents (Aykaç, 2014). On the other hand, though they seem fewer than those in the formal curriculum, it can be argued that they are more important in many respects (Aykaç, 2014).

In that sense, extracurricular activities contribute to developing children's current interests and their sense of trust and responsibility and to helping them form new areas of interests. Apart from the academic success, children feel satisfied, are able to be recognised and more importantly, they have the opportunity to show off their parents (Semerci et al., 2012; Akar and Nayır, 2015). However, the research by Tüzün and Sarıışık (2015) shows that social activities at school are either seen as problematic by children or as an area the children want to change, therefore it is revealed that the activities are far from meeting children's expectations.

There is an issue about the students who attend and those who do not attend, it can be said that an unequal situation is generated. This research aims to analyse student club studies critically, as apart from analysing the social-economic conditions of parents sending their children to club activities, what parents expect from the clubs and why teachers and school administrators work in clubs will also be analysed.

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Çiğdem YONDER
Başkent University, Ankara, Turkey
cyonder@baskent.edu.tr

Relation of Alternative Education and Human Centred Design Approaches in the Context of School Architecture

This study aims to reveal the effects of human centred architecture which emerged in architectural discourse and has been practised on school design in relation with alternative educational approaches after mid 20th century till today.

Modern school buildings as a specific building type didn't exist before the idea of modern education. Therefore, the typology of school was shaped by ideals of modern education as well

as political, ideological and economic concerns. In late 19th century and early 20th century, most schools were designed like factories in order to educate as many children as possible as future workers in a hierarchical, utilitarian, standardised environment. Despite the fact that alternative and critical ideas in education emerged in late 19th and 20th century, school design didn't change much.
Because of insufficient environmental conditions of early school buildings, most of the architectural efforts were on improving technical quality of school, but the meaning of school space, its use and its significance remained the same. On the other hand, new approaches on school architecture were developed mostly shaped by formal concerns until mid 20th century, when human centred approaches emerged in the architectural field.

The study contains three parts. First part of the study explores how students and teachers were defined in traditional educational context and redefined in architectural context as users, workers and consumers. Educational goals and their effects on school architecture are analysed through architectural cases. The second part explores human centred architecture in relation with alternative education which puts human in the core of design processes by criticizing architecture's relation with power and architect's role as a professional who serves elites. In this part the architecture of the schools which have alternative educational approaches are examined and their school environments analysed. In the third part, more recent collaborative, participatory, interdisciplinary processes and approaches on school design are examined.

Muriel Yuen-Fun LAW
Hong Kong Art School, Hong Kong
muriel_law@yahoo.com

A Critical Analysis of School and its Distribution of Hope through the Lens of Applied Drama

In this paper, I critically examine how schools as contested economic, cultural and political sites (re)produce and (re)distribute hope in the neo-liberalist Hong Kong society. It would not be difficult for one to feel the prevailing emotions of the day are one of despair and anxiety rather than hope in Hong Kong in recent years— accumulated from struggles for universal suffrage for Hong Kong Chief Executive, land justice, retirement protection system to demand for scrapping a pressurizing territory-wide school assessment system, to name a few.

While the local government attempts to produce and distribute hope out of mere claims of hopefulness, Freire reminds us that hope is an ontological need and it demands an anchoring in practice. In this light, I ask in this paper: if, and how, could we practice hope, and make it historically concrete in our schools.

Drawing extensively from class observations and interviews with trained applied drama/theatre practitioners and my own applied drama practices in Hong Kong, I discuss how practices of applied theatre/drama education may engage in the search of hope and anchor it in Hong Kong educational contexts. The discussion is informed by Foucauldian conception of power as decentred web-like relations, and as such, it conceives schools not just as machinery underlying contemporary power relations, but also complex cultural environments where students' histories and experiences are to be respected and considered significant.

NEXT YEAR'S ICCE CONFERENCE – ICCE 2017

We have not yet made a decision on the venue of the 2017 ICCE conference. If any colleagues/ participants want to consider holding ICCE2017 at their own institution, do not hesitate to contact the members of the Organising Committee. We will also raise this during the Closing Plenary session of the conference on Saturday afternoon.

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LIST OF PARTICIPANTS

International Conference on Critical Education 2016			
List of Participants			
Name and Surname		**University**	**email**
Surname	Forename		
ABAWI	Zuhra	University of Toronto, Toronto, Ontario, Canada	zuhra.abawi@peelsb.com
AKSOY	Hasan Hüseyin	Ankara University, Ankara, Turkey	aksoy@education.ankara.edu.tr
AKSOY (tbc)	Naciye	Gazi University, Ankara, Turkey	naciye@gazi.edu.tr
AKYOL	Ali Akın	Gazi University, Ankara, Turkey	aliakinakyol@gmail.com
ALAGOZ	Irem		iremank88@hotmail.com
ALHADARETI	Nourah	University of East Anglia, Norwich, England	nourah.2022@hotmail.com
ALI	Khuluud	University of East London, London, England	u1333557@uel.ac.uk
ALICA (tbc)	Zeynep	Ankara University, Ankara, Turkey	alicazeynep@gmail.com
ALTINSOY	Burcu	Ministry of National Education and Ankara University, Ankara, Turkey	burcualtinsoy@gmail.com
ALZAHRANI	Khadhra	University of East Anglia, Norwich, England	green200093@hotmail.com
ANASTASIO	Marina	London Metropolitan University, London, England	anastasio.marina86@gmail.com
ARVANITIS	Vassilis	University of Athens, Athens, Greece	varvanit@ppp.uoa.gr
ASLAN	Gülay	Gaziosmanpaşa University, Tokat, Turkey	gulay.aslan@gop.edu.tr
AVRAMIDIS	Christos	Independent Scholar	Chrisavramidis@hotmail.com
AZZAM	Raneem	University of Toronto, Toronto, Ontario, Canada	raneem.azzam@mail.utoronto.ca
BAKAR	Hamit	Ministry of National Education, Ankara, Turkey	hamitbakar@hotmail.com
BANFIELD	Grant	Flinders University, Adelaide, SA, Australia	grant.banfield@flinders.edu.au

BARIŞ	Adem	Ministry of National Education, Ankara, Turkey	adembaris79@gmail.com
BARKANI	Zahava	Kibbutzim College of Education, Technology and Art, Israel	zbarkani@gmail.com
BAŞARAN	Rıza	Ankara University, Ankara, Turkey	basaranrz@gmail.com
BOKEL REIS	Cláudia	Federal University of Rio de Janeiro, Brazil	claudiabokel@gmail.com
BORAN	Belgin	Çukurova University, Adana, Turkey	bboran@cu.edu.tr
BOXLEY	Simon	University of Winchester, England	Simon.Boxley@Winchester.ac.uk
BUZDAR	Muhammad Ayub	Government College University Faisalabad, Pakistan	ayubbuzdar@gmail.com
CANAAN	Joyce	Birmingham City University, Birmingham, England	jecanaan@gmail.com
CARR	Julia	Anglia Ruskin University, Chelmsford, England	julia.carr@anglia.ac.uk
CARROLL-MIRANDA	Joseph	University of Puerto Rico, San Juan, USA	boritux@gmail.com
CARROLL-MIRANDA	Moira A.	Universidad del Este, Carolina, Puerto Rico	carrollmoira@gmail.com
CERVINKOVA	Hana	University of Lower Silesia, Wroclaw, Poland	hanacervinkova1@gmail.com
CHRYSOCHOU	Polina	Anglia Ruskin University, Chelmsford, England	chr.polina@gmail.com
CLARE	Rebecca	Independent Scholar	rclare07@btinternet.com
CLOUTTERBUCK	Quaco	Lancaster University, Lancaster, England	quaco.cloutterbuck@gmail.com
CONSTANTINO	Ana	University of Greenwich, London, England	a.constantino@gre.ac.uk
COŞKUN	Akif	Ankara University, Ankara, Turkey	coskunako@gmail.com
CRASKE	James	University of East Anglia, Norwich, England	j.craske@uea.ac.uk
CRUICKSHANK	Justin	University of Birmingham, Birmingham, England	j.cruickshank@bham.ac.uk
CRUZ	Ana	St. Louis Community College at Meramec, Missouri, USA	acruz@stlcc.edu
CZOSNYKA	Piotr	Anglia Ruskin University, Chelmsford, England	pete.czosnyka@gmail.com

DAMIANIDOU	Eleni	Secondary Education Teacher, Cyprus	eleni5da@cytanet.com.cy
DEMI	Suleyman	University of Toronto, Toronto, Ontario, Canada	suleyman.demi@mail.utoronto.ca
DEMİRLİ YILDIZ (tbc)	Aylin	Başkent University, Ankara, Turkey	aydemirli@yahoo.com
DENIZ	Ebru Eren	Ankara University, Anakara, Turkey	
DIANATI	Saib	Flinder University, Adelaide, SA, Australia	dian0007@flinders.edu.au
DORSCH	Joachim	St. Louis Community College at Meramec, Missouri, USA	acruz@stlcc.edu
DUMAN	Burcu	Bartın University, Bartın, Turkey	dmn.brc@gmail.com
EARL	Cassie	Manchester Metropolitan University, Manchester, England	dr.cassieearl@gmail.com
EDWARDS	Gail	Newcastle University, Newcastle upon Tyne, England	gail.edwards@newcastle.ac.uk
EKİNCİ	Onur	Ankara University, Ankara, Turkey	onurekinci@windowslive.com
EMENIKE	Nkechi Winifred	University of Hull, Hull, England	Nkechi.Emenike@hull.ac.uk
ENGIN-DEMIR	Cennet	Middle East Technical University, Istanbul, Turkey	cennet.engin682@gmail.com
FARAHMANDPUR	Ramin	Portland State University, Oregon, USA	rfp@pdx.edu
FLOREZ PETOUR	María Teresa	University of Chile, Santiago, Chile	mtflorez@u.uchile.cl
FOLEY	Jean Ann	Northern Arizona University College of Education, Arizona, USA	jeanann.foley@nau.edu
FRETWELL	Nathan	Middlesex University, London, England	n.fretwell@mdx.ac.uk
GAVIN	Mihajla	The University of Sydney, Sydney, Australia	mgav6217@uni.sydney.edu.au
GEORGAKI-KOLLIA	Irini	Primary education teacher, Thessaloniki, Greece	ioannidouaikaterini@yahoo.com
GIALLOU	Georgia	Primary education teacher/ Theatre Peadagogue, Athens, Greece	giallougeorgia@yahoo.gr
GIL-GLAZER	Ya'ara	Tel Hai Academic College, Israel	ygilglaz@gmail.com

GILL	Sandip	Middlesex University, London, England	S.Gill@mdx.ac.uk
GONZALES	Martha Raquel	California State University, San Marcos, California, USA	magonzales@csusm.edu
GOUNARI	Panayota	University of Massachussetts, Boston, USA	panagiota.gounari@umb.edu
GRINAGE	Justin	University of Minnesota, Minneapolis, USA	grin0060@umn.edu
GROLLIOS	George	Aristotle University of Thessaloniki, Thessaloniki, Greece	grol@eled.auth.gr
GUMUS	Gokay		gumusgokay@gmail.com
HAGER	Tamar	Tel Hai Academic College, Israel	tamar.hager@gmail.com
HANLEY	Chris	Manchester Metropolitan University, Manchester, England	E.Sant@mmu.ac.uk
HARNISCH	Karen	University of Toronto, Toronto, Ontario, Canada	karen.e.harnisch@gmail.com
HAYRYNEN	Eija	Consultant Teacher, Oulu, Finland	eija.hayrynen@gmail.com
HELMES	Svenja	University of East London, London, England	u1410164@uel.ac.uk
HILL	Dave	Anglia Ruskin University, Chelmsford, England	dave.hill35@btopenworld.com
HILL	Naomi	IEPS Administrator	naomi.hill@ieps.org.uk
HIRSCH	Mick	European Graduate School, Saas-Fee, Switzerland	mick.hirsch.2015@gmail.com
HUNT	Hannah	IEPS Assistant	hannah-1997@hotmail.co.uk
IACOVOU	Maria	University of Cyprus, Nicosia, Cyprus	iacovou.maria@ucy.ac.cy
IOANNIDOU	Ekaterini	Early Childhood Educator, Primary Education teacher, Thessoliniki, Greece	ioannidouaikaterini@yahoo.com
JACKSON	Louise	Trinity Laban Conservatoire of Music & Dance, London, England	l.jackson@trinitylaban.ac.uk
JEDYNAK	Malgorzata	University of Wroclaw, Poland	gosiajedynak@poczta.onet.pl
JONES	Sharon	Anglia Ruskin University, Chelmsford, England	sharon.jones5@student.anglia.ac.uk
KACHUR	Jerry	University of Alberta, Edmonton, Canada	jkachur@ualberta.ca

KARAKUŞ	Fazilet	Mersin University, Mersin, Turkey	faziletkarakus@mersin.edu.tr
KARAKUŞ	Memet	Çukurova University, Adana, Turkey	memkar@cu.edu.tr
KARAPEHLİVAN	Funda	Marmara University, Istanbul, Turkey	fundakarapehlivan@gmail.com
KARATEPE	Ramazan	Mersin University, Mersin, Turkey	rkaratepe@gmail.com
KATSIAMPOURA	Gianna	Institute of Historical Research, Athens, Greece	katsiampoura@eie.gr
KENNEDY	Margaret	University of Limerick, Limerick, Ireland	Margaret.kennedy@ul.ie
KING	Emily	Northern College, Barnsley, Yorkshire, England	eemilykking@hotmail.com
KNIGHT	Melanie	Ryerson University,Toronto, Ontario, Canada	melanie.knight@ryerson.ca
KOCZANOWICZ	Leszek	SWPS University of Social Sciences and Humanities, Poland	leszek@post.pl
KÖKSAL AKYOL	Aysel	Ankara University, Ankara, Turkey	koksalaysel@gmail.com
KORKMAZ (tbc)	Nurcan	Ankara University, Ankara, Turkey	nurcankorkmazz@gmail.com
KÜÇÜKER	Erdal	Gaziosmanpaşa University, Tokat, Turkey	erdalkucuker@yahoo.com
KUKURT	Remzi Onur	Ankara University, Ankara, Turkey	onurkukurt@gmail.com
LASPIDOU	Aliki	Aristotle University of Thessaloniki, Thessaloniki, Greece	laspidou@eled.auth.gr
LAW	Muriel Yuen-Fun	Hong Kong Art School, Hong Kong, China	muriel_law@yahoo.com
LEVI	Alison		slc@flinders.edu.au
LEVINE	Anna		managementservices-education@mmu.ac.uk
LIGHT	Helen	University of East London, London, England	u1409727@uel.ac.uk
LOFULO	Jonathan	University of East London, London, England	u0835814@uel.ac.uk
MACRIS	Vicki	University of Alberta, Edmonton, Canada	macris@ualberta.ca
MAISURIA	Alpesh	University of East London, London, England	worthers21@hotmail.com

MANJREKAR	Nandini	Tata Institute of Social Sciences, Mumbai, India	nandini@tiss.edu
MARMOL	Emil	University of Toronto, Toronto, Ontario, Canada	emilmarmol@gmail.com
MARTON	András	Eötvös Loránd University, Budapest, Hungary	bandiahazbol@gmail.com
MAXTED	David		rclare07@btinternet.com
Mc KENNA	Declan	University of Limerick, Limerick, Ireland	declanmckenna@yahoo.com
McCARTHY	Bethany	University of East London, London, England	bethanycmccarthy@hotmail.co.uk
McCOWAN	Tristan	Institute of Education, University College London, London, England	t.mccowan@ucl.ac.uk
MCGORRIGAN	Lesley	National Executive Committee of University and College Union, London, England	l.mcgorrigan@leeds.ac.uk
MCLAREN	Peter	Chapman University, California, USA	peter.mclaren1@gmail.com
MEDCALF	Victoria	Middlesex University, London, England	v.medcalf@mdx.ac.uk
MÉSZÁROS	György	Eötvös Loránd University, Budapest, Hungary	meszaros.gyorgy@ppk.elte.hu
MEVAWALLA	Zinnia	University of East London, London, England	zinnia.mevawalla@gmail.com
MOERSCH	Carmen	Institute of Arts, University of Zürich, Zürich, Switzerland	carmen.moersch@zhdk.ch
MONZÓ	Lilia D.	Chapman University, Orange, California, USA	monzo@chapman.edu
MOPIDEVI	Janbee Shaik	Anglia Ruskin Universitym Chelmsford, England	janbeeshaikmopidevi@gmail.com
MOROZ	Jacek	University of Szczecin, Szczecin, Poland	jacekmoroz@wp.pl
MULLARKEY	Joannne	Middlesex University, London, England	j.mullarkey@mdx.ac.uk
N.J.RAE			raen@tssa.org.uk
OKKAN	Alptug		alptugokkan@hotmail.fr
O'NEILL	Deirdre	Brunel University, Uxbridge, England	insidefilm@btinternet.com
O'REILLY	Pauline		
OSGOOD	Jayne	Middlesex University, London, England	j.osgood@mdx.ac.uk

ÖZBEK	Gökçen	Independent Researcher, Ankara, Turkey	gokcen_ozbek@yahoo.com
ÖZKÖK	Gökçe	Ankara University, Ankara, Turkey	ozkokgokce@gmail.com
OZKUL	Derya	Ministry of National Education, Kocaeli, Turkey	ozkul_derya85@hotmail.com
PANAGIOTOU	Flora	University of Cyprus, Nicosia, Cyprus	florpanayiotou@yahoo.com
PATACHO	Pedro	Instituto Superior de Ciências Educativas, Odivelas, Portugal	pedro.patacho@isce.ptppatacho@yahoo.com
PAVLIDIS	Periklis	Aristotle University of Thessaloniki, Thessaloniki, Greece	ppavlidi@eled.auth.gr
PAVLIDOU	Efthimia	Aristotle University of Thessaloniki, Thessaloniki, Greece	pavlidou_efi@yahoo.co.uk
PERTOU	Panagiotis	University of East London, London, England	u1327735@uel.ac.uk
PHTIAKA	Helen	University of Cyprus, Nicosia, Cyprus	helen@ucy.ac.cy
POLYDOROU	Emily	University of Cyprus, Nicosia, Cyprus	p1nasia@hotmail.com
POYIADJI	Nasia	University of Cyprus, Nicosia, Cyprus	p1nasia@hotmail.com
POZIDIS	Rosalia	Primary Education teacher, Thessaloniki, Greece	ioannidouaikaterini@yahoo.com
PRASAD, K.V.	Syam	University of Winchester, England	syamprasadkv@googlemail.com
PRATLEY	Dora Lai-wa	Hong Kong Art School, Hong Kong, China	doratolw@yahoo.com.hk
PYROVOLAKI	Rodo	Hellenic Open University, Greece	rpirov@gmail.com
RASINKI	Lotar	University of Lower Silesia, Wroclaw, Poland	lotar.rasinski@dsw.edu.pl
REPOVÁ	Kristína	Middlesex University, London, England	K.Repova@mdx.ac.uk
RIEMER	Frances	Northern Arizona University, Arizona, USA	Frances.Riemer@nau.edu
ROBERTSON	Leena	Middlesex University, London, England	l.robertson@mdx.ac.uk
ROSQVIST	Leif	University of Turku, Turku, Finland	looros@utu.fi
ŞAHAN	Gülsün	Bartın University, Bartın, Turkey	gulsunsahan@hotmail.com

SAIFI-BELGHOUL	Mona	University of Lower Silesia, Wroclaw, Poland	zituna@wp.pl
SALVI	Ana Inés	University of Warwick, Coventry, England	Ana.Salvi@warwick.ac.uk
SANDOVAL LIMARI	Javiera	Institute of Education, University College London, London, England	javiera.sandoval.limari@gmail.com
SANT OBOIS	Edda	Manchester Metropolitan University, Manchester, England	E.Sant@mmu.ac.uk
SANTANA RAMÓN	Javier	Free University of Berlin, Berlin, Germany	jsantana@zedat.fu-berlin.de
SARI	Mediha	Çukurova University, Adana, Turkey	ece_duser@hotmail.com ; msari@cu.edu.tr
SARIKAYA	Hakan Serhan	Artvin Çoruh University, Artvin, Turkey	hakanserhansarikaya@gmail.com
SARIN	Meera	Institute of Education, University College London, London, England	meerasarin@icloud.com
SARKELA	Elina	Helsinki University, Helsinki, Finland	elina.sarkela@helsinki.fi
SAYILAN (tbc)	Fevziye	Ankara University, Ankara, Turkey	fevziyesayilan@yahoo.com
SEMERCI	Çetin	Bartın University, Bartın, Turkey	dmn.brc@gmail.com
SENESE	Guy	Northern Arizona University College of Education, USA	guy.senese@live.com
SENESE	Jamie		guy.senese@nau.edu
SILVA	Carolina	Goldsmiths, University of London, London, England	carolinasilva@gold.ac.uk
SIMON	Amanda	St, Mary's University, Twickenham, London, England	amanda.simon@stmarys.ac.uk
SIRMABIYIKLI	Gizem	Ankara University, Ankara, Turkey *(in absentia)*	gizem888@gmail.com
SKORDOULIS	Kostas	National & Kapodistrian University of Athens, Athens, Greece	kordoulis@gmail.com
SMITH	Darrick	University of San Francisco, San Francisco, USA	dsmith13@usfca.edu
SMITH	Jill	Sheffield Hallam University, Sheffield, England	jill.smith@shu.ac.uk
SOARES DOS SANTOS	William	Federal University of Rio de Janeiro, Brazil	william_soares@yahoo.it

STEWART	Paul	Teesside university, Middlesborough, England	paulstewart.art@gmail.com
SULAIMANI	Sumayah	University of East Anglia, Norwich, England	s-belgasem@hotmail.com
SUORANTA	Juha	University of Tampere, Tampere, Finland	juha.suoranta@uta.fi
SYMEONIDIS	Vasileios	University of Innsbruck, Innsbruck, Austria	vasileios.symeonidis@uibk.ac.at
SYSON	Lindy	Durham University, Durham, England	lindysyson58@yahoo.co.uk
SZWABOWSKI	Oskar	University of Szczecin, Szczecin, Poland	o.szwabowski@gmail.com
TARIQ	Riaz Ul Haq		riazulhaqtariq@gmail.com
TAYLOR	Lisa	University of East London, London, England	lisa_74@aol.co.uk
TEMOCIN	Pinar	Gazi University, Ankara, Turkey	payyildiz@baskent.edu.tr
THEMELIS	Spyros	University of East Anglia, Norwich, England	sthemgr@yahoo.co.uk
TOĞAN	Mehmet	Ankara University, Ankara, Turkey	toganmehmet@gmail.com
TOĞAN	Hümeyra	Gazi University, Ankara, Turkey	naciye@gazi.edu.tr
TORUN	Yeşer	Ankara University, Ankara, Turkey	yesertorun@gmail.com
TÓTH	Tamás Május	University of Lower Silesia, Wroclaw, Poland	zogu.zogu@gmail.com
TURAL	Ayşegül	Bartın University, Bartın, Turkey	aysegulankara06@hotmail.com; atural@bartin.edu.tr
TURHAN TÜRKKAN	Buket	Çukurova University, Adana, Turkey	bturhan@cu.edu.tr
ULUTAS	Birgül (in absentia)	Ankara University, Ankara, Turkey (in absentia)	ulutas.burgul@gmail.com
ÜNLÜ	Derya	Ankara University, Ankara, Turkey	sabisiderya@gmail.com
URAL	Ayhan *(in absentia)*	Gazi University, Ankara, Turkey	urala@gazi.edu.tr
URSULEANU	Alina	Middlesex University, London, England	A.Ursuleanu@mdx.ac.uk
UYSAL (tbc)	Meral	Ankara University, Ankara, Turkey	Meral.Uysal@education.ankara.edu.tr
VISSARIOU	Aikaterini	Aristotle University of Thessaloniki, Thessaloniki, Greece	aikaterinivissariou7@gmail.com

VITE	Bari-Ika	Anglia Ruskin University, Chelmsford, England	vnornu@gmail.com
VITTORIA	Paolo	Federal University of Rio de Janeiro, Rio de Janeiro, Brazil	paolovittoria10@gmail.com
WAGNER	Josefine	University of Lower Silesia, Wroclaw, Poland	josefinewagner@yahoo.com
WÁGNER	Bendegúz	Eötvös Loránd University, Budapest, Hungary	wagnerbendeguz@gmail.com
WALLIS	Sean	University College London, London, England	s.wallace@ucl.ac.uk
WANG	Chi-Chung	University of Edinburgh, Edinburgh, Scotland	c.wang-28@sms.ed.ac.uk; s1048152@sms.ed.ac.uk
WEGWERT	Joseph	Northern Arizona University College of Education, Arizona, USA	joe.wegwert@gmail.com
WEINER	Saira	Liverpool John Moores University, Liverpool, England	S.A.Weiner@ljmu.ac.uk
WILKINS	Andrew	University of East London, London, England	a.wilkins@uel.ac.uk
YILDIZ	Ahmet	Ankara University, Ankara, Turkey	ahmety72@yahoo.com
YILDIZ	Ümit	Edge Hill University, Ormskirk, England	soreshewal@hotmail.com
YOLCU	Hüseyin	Kastamonu University, Kastamonu, Turkey	h.yolcu72@gmail.com
YOLCU	Ece	Çukurova University, Adana, Turkey	msari@cu.edu.tr
YONDER	Çiğdem	Başkent University, Ankara, Turkey	cyonder@baskent.edu.tr
ZIONTAKI	Zoi	Aristotle University of Thessaloniki, Thessaloniki, Greece	zoi-z@hotmail.com

APPENDIX I

In partnership with
Middlesex University London
Institute for Education Policy Studies
The Independent Radical Left Education Policy Unit
www.ieps.org.uk
PROGRAM
10-13 AUGUST 2016
VI. INTERNATIONAL CONFERENCE ON CRITICAL EDUCATION
Middlesex University, Hendon Campus, North London, England
Dialogue, Solidarity and Resistance against Neo-liberalism and Neo-conservatism in Education
http://icce-2016.weebly.com for more information, registration, submission of abstracts, speakers, registration fees.
Compiled by Polina Chrysochou, Daniel Carr, Sandip Gill, Dave Hill, Kristina Repova and Alina Ursulcanu
Plenary Speakers:
Peter McLaren
Grant Banfield
Joyce Canaan
Hana Cervinkova
Polina Chrysochou
Rebecca Clare
Cassie Earl
Gail Edwards
Panayota Gounari
George Grollios
Dave Hill
Gianna Katsiampoura
Leszek Koczanowicz
Vicki Macris
Alpesh Maisuria
Lilia Monzo
Jayne Osgood
Periklis Pavlidis
Leena Helavaara Robertson
Kostas Skordoulis
Spyros Themelis
Paolo Vittoria

WEDNESDAY, 10/08/2016

COLLEGE BUILDING

10.00-12.00 **The Quad**
Registration

12.00-12.15 **CG77**
Conference Opening and Welcome
Leena Helavaara Robertson

12.15 -13.00 **CG77**
Welcome and Plenary Session 1
From Education for Equality (or at least, Education for Equal Opportunities) to Education for Entrepreneurship and Education for Business: Neoliberalism and Neoconservatism in Education: Marketisation and Commodification, Surveillance and Control. Resist! Educate, Agitate, Organise!
Dave Hill

13.00-14.00 **The Quad**
Lunch break

14.00-15.00 **CG77**
Plenary Session 2

A Critical Theology of the People – Towards a Christian Communism
Peter McLaren

15.00-15.30 **The Quad**
Coffee break 1

15.30-16.30
Parallel Session 1

CG04

15.30-16.00
What to Teach in Foreign Language Classes? Communicative Cooperation Versus Communicative Competence
Javier Santana Ramón
16.00-16.30
Learners with Various Degrees of Vision Deficit and their English Language Learning Records
Malgorzata Jedynak

CG06

15.30-16.00
Analysing the Factors Affecting the Academic Achievement of Turkish Students According to the Teachers and Managers in Germany
Gülsün Şahan
16.00-16.30
What Do You Know about My Trauma? Problems with the Traumatized Student Narrative in the U.S
Darrick Smith

CG13

15.30-16.00
Hyper-Porosity, Unbundling and the Future of the University
Tristan McCowan
16.00-16.30
The Best of Times, the Worst of Times: Scheduling and the Commodification of Success
Mick Hirsch

CG15

15.30-16.00
"Exam-Oriented Education, Habitus, and the Cult of Instrumental Virtuosity": Subcultural Distinction in the Rock Practices of Taiwan's Elite Students
Chi-Chung Wang
16.00-16.30
Extra-Curricular Activities, Student Clubs and Social Class
Hüseyin Yolcu, Adem Bariş, Hamit Bakar

CG16

15.30-16.00
Today's Film Students, Tomorrow's Producers: The Neoliberal Film School and the Future of Cinema
Karen Harnisch
16.00-16.30
Realising the Radical Potential of Alternative News in Critical Media Literacy Education
Emil Marmol

CG48

15.30-16.00
'Our Teachers and the Limits of Cognition': Dietzgen and the Challenge of McLaren's Epistemology of Education
Simon Boxley
16.00-16.30
Education, Schooling and Post-Anarchism: Critical Questions
Nathan Fretwell

CG77

15.30-16.00
From Neoliberal Dystopia to Communist Utopia: Toward a Pedagogy of Hope and Possibility
Ramin Farahmandpur
16.00-16.30
The Foodbank Revolution –Screening
Deirdre O'Neill

C218

15.30-16.00
The Opinions of Middle School Math Teachers on the Integration of Math Course and Social Issues

Memet Karakuş, Buket Turhan Türkkan
16.00-16.30
Fine Arts Preservice Teacher's Opinions on Learning Critical Pedagogy Subjects
Buket Turhan Türkkan, Belgin Boran

16.30-17.15 **CG77**
Plenary Session 3

Towards Affirmative Critical Approaches in Education
Jayne Osgood

17.15-17.45
Coffee break 2

17.45-20.00 **CG77**
Plenary Session 4

The realist Marx: Understanding Education as 'Revolutionising Practice'
Grant Banfield, Gail Edwards,
discussant: Alpesh Maisuria

20.30 **The Quad**
Welcoming reception

THURSDAY, 11/08/2016

10.30-12.30
Parallel Session 2

CG04
10.30-11.00
The Process of Social Construction of Education Policy: The Case of SIMCE (National Curriculum Assessment System in Chile)
Maria Teresa Florez Petour
11.00-11.30
State Control of a Decolonising curriculum: Arizona's Mexican American Studies Program and the Battle over Regimes of Truth
Frances Riemer
11.30-12.00
Education as a Democratic Practice: The Policy and Philosophical Underpinnings of Early Years Foundation Stage (England) and Jiddu Krishnamurti Curricula (India) and Implications for Educational Practice
Janbee Shaik Mopidevi
12.00-12.30
An Important Part of the Deskilling Process: Teacher Guide Books
Mediha Sari, Ece Yolcu

CG06
10.30-11.00
Developing Understanding of Critical Education in English for Academic Purposes via Practitioner Research and Arts-Enriched Methods in HE in the UK
Ana Inés Salvi
11.00-11.30
Raising Critical Consciousness Amongst Adults Living with Multiple Disadvantages: An Ethnographic Study Using an Arts Based Event Intervention
Sharon Jones
11.30-12.00
A Critical Analysis of School and its Distribution of Hope through the Lens of Applied Drama
Muriel Yuen-Fun Law
12.00-12.30
Youth Forums in Contemporary Art Museums as Third Pedagogical Spaces
Carolina Silva

CG13
10.30-11.00
Creating Dialogue Between Disability Studies and Critical Pedagogy in the Schooling Experiences
Moira A. Carroll-Miranda
11.00-11.30
Inhabiting Risky Spaces of the Dis/Child: The Un/Desirability of the Disabled Schoolchild
Jill Smith
11.30-12.00
"I-Kind" and the Ideology of German Educational Inclusion
Josefine Wagner
12.00-12.30
A Gender-Based Analysis: Teacher Perceptions of Students in Terms of Some Determined Variables
Gülay Aslan

CG15
10.30-11.00
Neo-Liberalism, Neo-Conservatism and the Call for Parental Involvement: Challenges in Portuguese Public Schools
Pedro Patacho
11.00-11.30
"Try the School Down the Road": Academies Response to Additional Needs?
Julia Carr
11.30-12.00
Spaces of 'Modernisation': The Role of Neoliberalism and Neoconservatism in the Reform of School Governance in England
Andrew Wilkins
12.00-12.30
Why We Need Social Democratic Approaches in our Neo-Liberal Schools
Svenja Helmes, Helen Light

CG16

10.30-11.00
Carrots, Parsnips and Beans: FOSS in Higher Education
Quako Cloutterbuck
11.00-11.30
Whose Call, Whose Duty?
Piotr Czosnyka
11.30-12.00
The Elephant in the Room: MOOCs and Neoliberalism
Saib Dianati
12.00-12.30
Digital Natives and Growing Inequalities: The Importance of a Digital Critical Pedagogy
Joseph Carroll-Miranda

CG48

10.30-11.00
''But the Soldiers are Defending Both of Us'': Moments of Resistance and Solidarity in a Feminist Classroom
Tamar Hager
11.00-11.30
Feminisation of Teaching in the Context of Reforms: A View from India
Nandini Manjrekar
11.30-12.00
Union Related Belonging of Female Teachers who are Members of Teachers' Union in Turkey
Akif Coşkun
12.00-12.30
The Background of Absenteeism among Female Students in High School in Turkey: Conservatism and Violence against Woman
Erdal Küçüker

CG77

10.30-11.00
Solidarity, the Commons and the University
Jacek Moroz, Oskar Szwabowski
11.00-11.30
Resistance and Solidarity in Supplementary Education: A Positioning Perspective
Amanda Simon
11.30-12.00
Educators on the Scene: How to Educate Syrian Refugees?
Ece Yolcu, Mediha Sari
12.00-12.30
Tanítanék! A Story and the Possibilities of a Teacher Rebellion in Hungary
András Marton, Bendegúz Wágner

C218

10.30-11.00
Decolonizing Indigenous Educational Policies
Zuhra Abawi
11.00-11.30
Climate Change and Food Systems: What Can We Learn from Indigenous Food Cultures?
Suleyman Demi
11.30-12.00
Neo-Colonialism as a Context for International Education and Indigenous Students' Identities
Nkechi Winifred Emenike
12.00-12.30
Youth Participation in Policy Formation in the Niger Delta Nigeria: Challenges and the Way Forward
Bari-Ika Vite

12.30-13.30 CG77
Plenary Session 5

12.30-13.00
Critical Multilingualism
Leena Helavaara Robertson

13.00-13.30
Language, Political Economy and Critical Education
Panayiota Gounari

13.30-14.30 The Quad
Lunch Break

14.30-16.00 CG77
Plenary Session 6

14.30 – 15.00
The Educational Policy of the SYRIZA/ANEL Government in Greece
George Grollios
15.00 – 15.30
Teaching in the Capitalist "Knowledge Society": Alienating Practices and Resistance Possibilities
Periklis Pavlidis
15.30-16.00
Reconciling Critical Pedagogy and Powerful Knowledge
Rebecca Clare

16.00-16.30 The Quad
Coffee Break 1

16.30-18.00 CG77
Plenary Symposium 1: Education Trade Unionists Speak

Activists in the UCU (University and Colleges Union) in Britain: Policy, Ideology, Critique and Resistance in Further and Higher Education
Panel Chair and Moderator: Saira Weiner

18.00-18.30 The Quad
Coffee Break 2

18.30-20.30 CG77
Plenary Session 7

18.30 – 19.00
Nurturing Dissent: Developing the Unruly Subject in Higher Education
Cassie Earl
19.00 – 19.30
The Orthodox Church and Education Policy in Greece
Gianna Katsiampoura
19.30-20.00
What Teachers Have to Say: Reclaiming an Education Agenda in Times of Crisis
Polina Chrysochou
20.00-20.30
How History of Science Can Inform a Marxist Pedagogy of Science
Kostas Skordoulis

FRIDAY, 12/08/2016

10.30-12.30 **CG77**
Plenary Session 8

10.30 – 11.00
Women of Colour as a Revolutionary Force: Everyday Violence and Moments of Possibility
Lilia Monzo

11.00 – 11.30
Critical Pedagogy and Popular Education as Alternatives to Neoliberal Model of Education
Paolo Vittoria
11.30-12.00
Neo-conservatism, Precarity and New Citizenship Education in Poland
Hana Cervinkova
12.00-12.30
Nationalism, Neoliberalism and Education: The Case of Poland 2016
Leszek Koczanowicz

12.30-13.30 **The Quad**
Lunch break

13.30-15.00 **CG77**
Plenary Session 9

13.30 – 14.00
Dialectics of Prefiguration for a Sociology of Emergencies: the Contribution of Education Movements in the Creation of New Global Manifestos of Emancipation
Spyros Themelis
14.00 – 14.30
Producing Knowledge, Building Social Movements: Learning with the Rural Brazilian Landless Movement (MST)
Joyce Canaan
14.30-15.00
Marxism and Revolution in the Contemporary Lived World
Alpesh Maisuria

15.00-15.30 **The Quad**
Coffee break 1

15.30-17.30
Parallel Session 3

CG04
15.30-16.00
Implications of Global Educational Policies on National Education Policy Formation in Turkey
Funda Karapehlivan
16.00-16.30
The Neoliberal and Neoconservative Reform in Greek Secondary Education According to the Act 4186/2013
Aliki Laspidou
16.30-17.00
Enacting Governance in UK Schools: Governmentality, Power and the Pupil Premium Policy
James Craske
17.00-17.30
Evaluation of Neoliberal Policies and Practices in Education Leading to Violations of Children's Right to Life
Naciye Aksoy, Hümeyra Toğan, Ebru Eren Deniz

CG06
15.30-16.00
Meetings as Education and Oppression: The False Binary Between the Freirean Concepts and Practices of Silence and Dialogue in Kerala, India
Syam Prasad K.V.
16.00-16.30
The Underlife: Resistance as an Act of Social Justice in the Early Years – a Case Study of Young Street Children in India
Zinnia Mevawalla
16.30-17.00
Evaluation of Managing Practices of Primary and Secondary School Principals with the Perspective of Banking Concept of Education
Ramazan Kapatere
17.00-17.30
Educational Leadership for Social Justice: Towards Weaving a Framework for Leading Adult Vocational Training Institutes in Greece in the Era of Crisis
Rodo Pyrovolaki

CG13
15.30-16.00
Inversus Totalis. Totalitarian Capitalism and Education for the New Human Subjectivity. A Prologue
Vassilis Arvanitis

16.00-16.30
Autonomy in the Work of Jean-Jacques Rousseau and Alexander Sutherland Neill
Christos Avramidis
16.30-17.00
Philosophy and Childhood: A Latin American Interpretation of Resistance in the Classrooms
Javiera Sandoval Limari
17.00-17.30
The Neglect of Educational Privilege in the Social Sciences: Obscuring the Very Mechanisms Through Which Advantage is Operationalized
Margaret Kennedy

CG15

15.30-16.00
Unmasking the Spirit of Sdventure: Race, Seoliberalism and Enterprise in Post-Secondary Education
Melanie Knight
16.00-16.30
''Social Justice'' in Teacher Discourse: Psychoanalysis and Race
Justin Grinage
16.30-17.00
Racist Discourses in Turkish Social Studies Textbooks
Remzi Onur Kukurt, Yeşer Torun (in abs.), Birgül Ulutas (in abs.)
17.00-17.30
Diversity on Television and the Role of School
Emily Polydorou, Nasia Poyiadji (in abs.), Helen Phtiaka (in abs.)

CG16

15.30-16.00
Whose values? Student teachers' discourses on their role as civic educators
Edda Sant Obois, Chris Hanley (in abs.)
16.00-16.30
What do 'Learners' Inform us on How a Humanizing and Dialogic Teacher Professional Development Model May Look Like?: A Multi-Case Study on the English Learning Network at Applied Theatre Programme in Hong Kong
Dora Lai-wa Pratley, Muriel Yen-Fun Law
16.30-17.00
An Alternative Practice for Improving Prospective Teachers' Perceptions about Gifted Students
Fazilet Karakus
17.00-17.30
A Model in the History of Turkish Education: Village Institutes
Ayşegül Tural

CG48

15.30-16.00
Power relations in the process of changing school assessment cultures
María Teresa Florez Petour
16.00-16.30
Resistance Against Neoliberalism(?) What are Teacher Unions Doing for Teachers?
Mihajla Gavin
16.30-17.00
Educational Perspectives of Museums in Ankara: A Case from Turkey
Gökçen Özbek, Ali Akın Akyol, Aysel Köksal Akyol

CG77

15.30-16.00
Neoliberalism and the Use of Audit Culture to Shape Markets and Agents
Justin Cruickshank
16.00-16.30
Colleges of Education and the Making of the Neoliberal University
Jean Ann Foley, Joseph Wegwert
16.30-17.00
The U.S. Community College as a Case Study of Neoliberal Re-Design Within Higher Education and the Call for Active Resistance
Ana Cruz, Joachim Dorsch
17.00-17.30
Resisting Neoliberalism in Higher Education: A Perspective from the Conservatoire
Louise Jackson

C218

15.30-16.00
Integrating Ethnography into Critical Pedagogy: The Voice of Adolescents at the Edge of Schooling
Maria Iacovou
16.00-16.30
Critical Pedagogues in a Post-Socialist Country. Collaborative Auto-Ethnography of two Academic Selves in the Hungarian Neoliberal Context
György Mészáros, Tamás Május Tóth
16.30-17.00
Combining the Reggio Emilia Approach and Critical Pedagogy: An Empirical Paradigm in Private Education
Ekaterini Ioannidou, Irini Georgaki-Kollia, Rosalia Pozidis
17.00-17.30
Critical Pedagogy as a Tool for Emancipation and Empowerment in the Era of Financial Crisis: Potential and Applied Conditions Within Contemporary School Reality
Aikaterini Vissariou, Zoi Ziontaki

17.30-18.00 The Quad
Coffee Break 2

18.00-19.00 CG77
Book Launches

18.00-18.30
This Fist Called My Heart
Peter McLaren
18.30-19.00
Pedagogy of Insurrection
Peter McLaren

20.00 The Quad
Conference Dinner

SATURDAY, 13/08/2016

10.30-12.00
Parallel Session 4

CG04
10.30-11.00
Opinions of Pakistani University Teachers about Basic Principles and Academic Worth of Critical Pedagogy in Pakistani Context
Muhammad Ayub Buzdar, Riaz Ul Haq Tariq (in abs.)
11.00-11.30
Aid Policies Carried Out in Schools for Children With Low Socio-Economic Backgrounds: An Analysis Regarding the Issue of Educational Resource Distribution Issue
Gülay Aslan
11.30-12.00
To Develop Social Awareness for Student Teachers
Zahava Barkani

CG06
10.30-11.00
The Evaluation of Elective Course Practices in the Turkish National Education System
Riza Başaran
11.00-11.30
Becoming a Different Teacher through the Implementation of Differentiated Instruction in Mixed Ability Classrooms
Flora Panagiotou, Helen Phtiaka
11.30-12.00
Visual Culture and Critical Pedagogy: From Theory to Practice
Ya'ara Gil-Glazer

CG13
10.30-11.00
Developing Early Citizenship Education Using Child-Initiated Pedagogies
Leif Rosqvist
11.00-11.30
The Tormented Battlefield of the War Between Status Quo and Human Being. Which Side is the School on?
Georgia Giallou
11.30-12.00
Discourses of Citizenship in Turkish and American Middle School Textbooks: A Critical Analysis
Cennet Engin-Demir, Dürdane Lafci-Tor (in abs.), Halilhan Aktaş (in abs.)

CG15
10.30-11.00
Moving from Global Policies to Local Practices: A Critical Study of Teacher Education Discourse in Europe
Vasileios Symeonidis
11.00-11.30
Teachers' Employment and Problems in Turkey
Mehmet Toğan
11.30-12.00
The Effect of an Instructional Practice Based on Metacognition Upon Science Teacher Trainees' Critical Thinking and Metacognitive Awareness
Burcu Duman, Çetin Semerci (in abs.)

CG16
10.30-11.00
What Does it Mean to Be Critical?
Lotar Rasinki
11.00-11.30
Utopia and Praxis of a Critical Teacher
Elina Sarkela, Juha Suoranta
11.30-12.00
The Precarious Existence for the Contemporary Secular Feminist in the Public University
Vicki Macris

CG48
10.30-11.00
From Dialogue to Governance… A Critical Analysis of the School Completion Programme in the Republic of Ireland from 2002 to 2016
Declan McKenna
11.00-11.30
An Investigation of Students' Perceptions about Democratic School Climate and Sense of Community in School
Memet Karakuş
11.30-12.00
Commercialisation and Islamisation of Primary School Education in Turkey: Damages Done to School Culture
Onur Ekinci

C218
10.30-11.00
Team Northern and the Community of Praxis
Emily King
11.00-11.30
Reform and/or Revolution: A Discussion Between University of East London Undergraduate Students
Khuluud Ali, Jonathan Lofulo, Panagiotis Pertou

11.30-12.00
Education for Social Profit or Justice?
Lisa Taylor, Bethany McCarthy

CG77
Book Launches

10.30-11.00
Critical Realism for Marxist Sociology of Education.
Grant Banfield
11.00-11.30
Eleştirel Eğitim ve Marksizm (Critical Education and Marxism)
Dave Hill
11.30-12.00
Narrating Paolo Freire.
Paolo Vittoria

12.00-13.30 CG77
Plenary Symposium 2

Women Scholars Theorise Critical Pedagogy And Beyond
Panel Chair and Moderator: Vicki Macris
Panel Members: Gianna Katsiampoura and Polina-Theopoula Chrysochou

13.30-14.30 The Quad
Lunch Break

14.30-16.00 CG77
Plenary Symposium 3

One Big Union: A Language Of Freedom, The Teachers' Authority And A Critical Case Comparison – Turkish And U.S. Teachers Education

16.00-16.30 The Quad
Coffee Break

16.30-17.30
Parallel Session 5

CG04
16.30-17.00
Resistance in Cyprus Secondary Education Schools: Raising Hope in the Era of Neo-Liberalism
Eleni Damianidou, Helen Phtiaka
17.00-17.30
Last Stop at Islamisation of Turkey: Reactionary Intervention to Secular Schools and Resistances
Gökçe Özkök, Hande Poyraz (in abs.)

CG13
16.30-17.00
Economic and Political Approach to the Art Activities in Turkey as an Educational Tool
Hakan Serhan Sarikaya
17.00-17.30
The Years in Which the Hegemony of Neo-Liberalism was Unchallenged Have Fortunately Come to a Close
Paul Stewart

CG15
16.30-17.00
Another Teacher is Possible
Derya Ünlü
17.00-17.30
Critical Acts of Becoming in Teacher Practicum: Evidence from Student-Teacher Memoir of Internship in Public Schools in Rio de Janeiro
William Soares Dos Santos, Cláudia Bokel Reis

CG16
16.30-17.00
Mujeres de Maiz: Xicana Indigenous Praxis in Motion
Martha Raquel Gonzales
17.00-17.30
"Terrorists Without Weapons": Blasphemy in Turkey and the Dark-Side of Academic Regulation of Cultural Discrimination
Jerry Kachur

CG48
16.30-17.00
Pupils' Reception of Multi-Cultural Education Contents in a Polish Elementary School
Mona Saifi-Belghoul
17.00-17.30
Theorising Teacher of Colour Subjectivity: The Perils of Multicultural Helping in the Neoliberal State
Raneem Azzam

CG77
16.30-17.00
Nationalism and Education in Greece: The policy of the Nationalist Regime of August 4 against the Slavic-Speaking Populations of Greece
Efthimia Pavlidou
17.00-17.30
Relation of Alternative Education and Human Centred Design Approaches in the Context of School Architecture
Çiğdem Yonder

17.30-18.30 CG77
Closing Panel - Concluding Session

Dave Hill, Kostas Skordoulis, Polina Chrysochou, Leena Robertson, Hana Cervinkova, Ahmet Yildiz, George Grollios

Institute for Education Policy Studies

The Independent Radical Left Education Policy Unit

www.ieps.org.uk

The Institute for Education Policy Studies (IEPS) is an independent Radical Left/ Socialist/ Marxist institute for developing analysis and reconstruction of education policy. It was founded by Dave Hill in 1989. It is at www.ieps.org.uk. The IEPS seeks to develop Marxist analysis of policy, theory, ideology and policy development. It also seeks to develop Marxist transformative education theory, analysis and policy, analyse and develop socialist/Marxist transformative policy for schooling and education from a number of Radical Left perspectives, including Freirean perspectives. The IEPS and its journal, the *Journal for Critical Education Policy Studies*, at www.jceps.com (which has had more than one million downloads since commencing in 2003) addresses issues of Social Class, 'Race', Gender and Capital/ism; Critical Pedagogy; Marxist Education; New Public Managerialism and Academic / non-Academic Labour; and Empowerment/ Disempowerment/ Neoliberalism and Neoconservatism; Marxist Theory. This online, scholarly, peer-juried international journal remains, *deliberately*, free online. The journal is also available for purchase by individuals and libraries/ organisations, in print. The Journal is available in print at http://d2269195.u269.pipeten.co.uk/subscriptions-and-purchasing/

The IEPS critiques global, national, neo-liberal, neo-conservative, New Labour, Third Way, postmodernist and quasi-postmodernist analyses and policy, together with New Public Managerialism. IEPS hosted the formation of the Hillcole Group of Radical Left Educators (1989-2001). The IEPS organises and publicises national conferences and also publishes on-line papers by Dave Hill, and also by other Radical Left/ Socialist/ Marxist writers. It supports, through the *Journal for Critical Education Policy Studies*, the annual ICCE (International Conference on Critical Education) conference, held in 2011 and 2012 at the University of Athens, Greece, at the university of Ankara, Turkey in 2013, at the Aristotle University of Thessaloniki, Greece in 2014, and at the University of Lower Silesia, Wroclaw, Poland, in June 2015. The conferences regularly attract between 300-400 participants.

The chief/ managing/founding editor of JCEPS is Prof Dave Hill, the Deputy Chief Editors are Prof Peter McLaren, Polina Chrysochou, and Dr. Alpesh Maisuria. The journal welcomes articles from academics and activists throughout the globe. Contact dave.hill@ieps.org.uk

JCEPS www.jceps.com

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