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ABSTRACTS

Class and social reproduction in contemporary capitalism

Giannis Ninos

University of Athens

My presentation draws some epistemological outlines for a contemporary Marxist class theory. I argue that, in the 21st century, the concept of "class" should be understood through the evolving relationship between production and social reproduction. Stressing some crucial changes in the capitalist system that took place at the end of the last century, such as de-industrialisation, expansion of the tertiary sector, the transformation of knowledge into a direct productive force, growing consumption, globalization and the like, I explain that capitalist restructurings transform the very relation of production and social reproduction. To clarify the changing relationship between the sphere of production and the sphere of social reproduction, I present some statistical graphs. In recent studies in the field of social sciences, identity is considered to be a decisive factor in social action (Castells, 2010).

Identity, however, should not be understood as something abstract but as the result of real social relations which are the ground that subjectivity is constituted. Hence, subjectivity "is the ensemble of the social relations" (Marx, 1976 [1845]: 4). In developed capitalist countries, the social relations belonging to social reproduction, namely in the social sphere outside of production, play an increasingly important role in the production of subjectivity. The transformation of the relationship between production and social reproduction is associated with different ways that people are constituted as social subjectivities. Accordingly, to understand the diverse political phenomena in contemporary capitalism, a class theory that embraces the unity of production and social reproduction is mandatory. Based on Vaziulin's (2004) analysis of the structure of society as a whole, I attempt to link the Marxian class theory with some important sociological elaborations of the sphere of social reproduction.

Particularly, I argue for the epistemological compatibility of linking the grid of relations of production with some important concepts of Bourdieu's sociological approach. Bourdieu's analysis of the types of social capital (economic, cultural, social and symbolic) as well as the concept of the "social field" constitute a fundamental methodological framework that enables us to scientifically explain the class relations and conflicts in the sphere of social reproduction. In this way, I highlight the importance of developing Marx's analysis of class and draw some hypotheses for a contemporary Marxist class theory.

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Women teachers in the Greek national resistance 1941-44

Gianna Katsiampoura

National Kapodistrian University of Athens

This paper focuses on the important roles that women teachers played both as fighters in the national resistance movement that flourished in Greece in the period 1941-44 when the country was under Nazi occupation and also in the organization and functioning of an alternative system of education in the mountainous liberated areas.

In the first part, the paper discusses the success of the National Liberation Front (EAM) in involving a wide range of social forces, mainly the advanced sectors of the working class that developed during the labour struggles of the inter-war period and had been shaped by the conditions of clandenstinity that prevailed under the pre-war dictatorship.

In the second part, the paper discusses how the National Liberation Front developed a comprehensive social intervention that corresponded to the collective demands of the popular masses at the time and how it prefigured the image of a different social perspective. The main factor that turned the resistance movement into an overall social breakthrough in modern Greek history was the realization of different forms of social organization in the liberated areas, such as the solidarity networks that were established, the settlement of social needs that was attempted through new and original forms of social self-organization.

In this context, the paper presents the system of education that was developed by the National Liberation Front in the liberated areas, discusses the organization of schools for teacher education and finally highlights the role of women teachers that graduated from these schools in the structures and functioning of the resistance and in teaching primary and secondary students and also adults.

The many faces of STEM education: Perspectives for critical scholars engaging and

working within STEM

Kostas Skordoulis

University of Athens

In the last twenty years, there has been an increasing interest on STEM education in international curriculum, policy documents and research literature. The main argument in the proposals for STEM education is that it is expected to contribute to world economic development by shaping a skilful workforce and producing the next generation of scientifically literate professionals and citizens.

In the landscape of this dominant theoretical discourse the epistemological nature of STEM Education has been relatively understudied. It is the pioneering work of (Chesky & Wolfmeyer: Philosophy of STEM Education: A Critical Investigation, 2015) that opened the way for the reappraisal of the discussion on the epistemological nature of STEM Education fostering the appearance of other critical treatises and proposals of challenging STEM practices related to gender and racial equity, environmental and ecocritical justice and critical scientific and technological literacy.

This presentation aims in continuing and further developing this perspective by focusing on:

The epistemology of STEM Education highlighting the characteristics of STEM knowledge and the processes through which STEM knowledge is produced and revised;

The on-going discussion on the epistemological foundations of Integrated STEM highlighting issues of interdisciplinarity and transdisciplinarity;

How the histories of science, technology and mathematics can assist in flourishing STEAM acting as a bridge between STEM and the Humanities;

The relation between STS and STEM Education;

The critical examination of the dominant theoretical discourse on STEM Education highlighting endeavours with theoretical frameworks such as Critical Theories and Theories of Environmental and Social Justice;

Proposals as of how critical scholars may engage with STEM practices linking their work with the interests of the community that counter neoliberal projects and embrace democracy and anticapitalism.

Living the arts in the 21st century

Mariella Cassar-Cordina and Charmaine Zammit

University of Malta

Throughout the centuries, the way technology and education changed impacted people's mentality about the arts. The arts have become increasingly more accessible. Since the 18th century, bohemianism and modern arts shifted the arts from a rigid, culturally elite institution, into a field more publicly accessible, regardless of one's status. Recently digital tools, and online learning resources, continued opening up accessibility both in creating and in viewing visual and performing arts. Meanwhile, despite the seeming endless opportunities and accessibility, most people are moving away from the arts.

It seems that an understanding of the importance of arts' connection to the senses and to life is lost. This is the consequence of a contemporary society characterised by the glorification of scientific and technological advancement, as well as capitalism and individualism. Moreover, the political shift towards materialism, together with the constant distraction of technological devices and social media

brought about addiction to instant gratification. In turn it often promotes a sense of disorientation, leading to a massive spike in mental illnesses.

A sense of well-being achieved by engaging in the arts to experience connection to the physical world through the senses can serve to counteract these addictions. This happens by shifting one's focus on physical objects such as looking carefully at artworks and listening attentively to music, leading to a self-fulfilled artistic journey.

The twentieth and the twenty-first centuries have seen a shift in the ideologies of how the arts are seen, lived, and experienced. The sense of discovery and the element of inquiry have pushed the arts towards a new level. The problem is that on many occasions, the elements of discovery are buried beneath knowledge that has been acquired in other ways and at other times. Indeed, one has to find the right balance between past models that gave visual and performing arts a significant status in society, and current practices that give the arts a more practical and experimental identity.

The aesthetic experience of artistic events should not be restricted to the selected few. One would be depriving the majority from an area of experience that develops sensitivity, interpretation, critical thinking, feeling and expression; characteristics much needed in today's world.

Today's arts reflect how we perceive ourselves at present. The visual and auditory 'language' that we use in our creative expression today will tomorrow provide a map that locates our cultural identity and the sphere of influence within which we are living today. Today's individual creative expression can determine tomorrow's national cultural identity

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Neoliberalism, adult education and certification

Nurcan Korkmaz and Ahmet Yıldız

Ankara University

The discourse of certificate programs and certification of prior learning has become dominant in adult education in the neoliberal era. Certification is the official confirmation of certain characteristics of an object, person, institution or product in accordance with a standard. In adult education, a certificate or certificate of participation is given after training programs in order to confirm that a person has received education in a certain field. Today, most of the low-income, insecure and temporary jobs require a certificate in recruitment. In this study, the experiences and opinions of the adults who participated in the certificate programs, which have recently started to take an intense place in adult education programs in Turkey, have been examined. Qualitative research method was used in the study and interviews were conducted with 10 adults who participated in adult education programs to obtain certificates/documents for various purposes.

According to the results of the interviews, the obligation to have a certificate/document in order to work or continue working in certain professions directs both employees, job seekers and employers to adult education programs.

However, in this case, getting a certificate in a field prevents learning, and it leads to the formation of a kind of certificate society as individuals constantly participate in certificate programs to make themselves employable. On the other hand, it is seen that expressions devaluing education and the effort of trainers come to the fore in the discourses of those who participate in the programs because they have to obtain a document while they are currently working at a job. One of the interesting results of the interviews is that the participants stated that they learned more from their peers who attended the training than they learned from the formal training program.

Artist-educator-researcher – locating creative research spaces for change

Angela Daly

Liverpool John Moor University

Central to the idea of using research to know and act in the world, I argue, is an offering of educative and creative learning space – opened up by emancipatory and participatory research practice and research teaching – that enables 'ordinary actors' to engage in emancipatory critique (Daly et al., 2011;Shostak and Shostak, 2008:219; Lynch, 1999). I begin with a reflective set of stories on taking a community development approach to education and research; specifically, the connection between community development (collective action) and education (ideas about how we learn and act) and ways of knowing (creativity and expression) as a feature of my research and teaching. Artefacts and

personal narratives of creative methodology will be available in the session space. Working alongside community artists, in farmer field schools, with educators and student researchers in schools, colleges and higher education I/we have taken an equality studies standpoint on research practice to examine educational change, health inequalities and access to resources among other issues. While requiring an analysis about material and socio-political conditions and contexts I/we are also compelled to analyse the conditions for participation in research, contribution and co-production of knowledge, and what scope, if any, there is for collective actions or participation in agenda setting and decision making, including that of research and data collection. Influenced by concepts of transformative education and equality studies inquiry I consider the educative processes in participatory research – where research becomes a site of learning (and resistance) to challenge inequality and the conditions that position power over our lives (Ledwith and Springett 2010; Baker et al. 2004; hooks, 2003; Freire 1972).

This session will help me tease out, and us to discuss the idea that participatory and emancipatory research and teaching provides a mechanism for academics and students to know our own local neo-liberalisms in which to imagine and work for spaces for change (Leitner et al. 2006: 313). We can reflect on the question 'Is there still space for innovative and empowering practice in educational research?'

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The hyper-militarization of public education in Brazil: a challenge to democracy

Marcelo Bordin

University of Salento

This paper is the result of reflections initiated in 2015 based on the idea of an advance of militarization in public security, which due to this exorbitant escalation, was given the term "hyper-militarization" (Bordin, Moraes, 2015). The June 2013 days, which called for improvements in public transportation, investments in public services, and reduction of police violence, favored political instability in Brazil, resulting in the impeachment of the country's first elected female president in 2016.

This political movement enabled the election of the far-right president in 2018, who served from2019 to 2022. With a policy based on a highly conservative discourse, contrary to the rights of minorities, advocating the release of firearms and the creation of a federal program of militarization of public schools. The only intensified conservative government of the president who left office at the end of 2022, only intensified the militarization process of public schools through the Civic-Military Schools Program (PECIM), a process that had already been practiced since the end of the 1990′s in the state of Goiás (Alves, Santos, 2022).

In light of such facts, this text proposes to analyze the impacts that the increase of militarized schools may have on the consolidation of Brazilian democracy. In Brazil, military education has always been restricted to the Armed Forces, the Military Police and the Fire Brigade of the states of the Federation, for the training of military personnel to make up the organizational framework of the institutions, and preferentially extending also to the children of members of these forces.

Although the children of civilians can have access to this kind of education. The policies of militarization of education progressed with the discourse of meritocracy, discipline, and order, and also with the discourse of reducing criminal violence in the poor neighborhoods of large Brazilian cities, together with proposals for changes in school curricula, with the substitution of sociology and philosophy classes for financial education and entrepreneurship classes, making clear the neoliberal ideology in the field of education in Brazil. It is worth remembering that this model of military school is also being used by some private schools.

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Unified adult learning and education framework for empowering climate action

Rona Fugaban Puntawe

University of Malta

We are in a climate crisis. The International Panel on Climate Change reports that the irreversible damages of climate change are likely only going to increase. In June 15. 2022, 147 member states of UNESCO came together with a commitment to unlock the "potential of adult learning and education (ALE) for climate action". But how do we do this? Adults can be resistant to changing beliefs given a lifetime of knowledge and experience. Getting adults to learn about climate change without an immediate personal connection can be a challenge.

Learning that helps meet one's personal goals takes precedence. Individually, without clear pathways for taking action, making a difference can feel hopeless. Institutionally, failed efforts create harmful consequences and further alienate adults in engaging with positive climate action.

This presentation tackles what ALE can contribute to responses to the climate crisis (CC). Specifically, it is a conceptual study on how communities learn collaboratively to create effective responses to CC, mitigating failure from fragmented efforts. The method involved a literature review of interdisciplinary theories in transformative learning, social learning, change and innovation and using ecological systems thinking as an integrative meta-framework. Elements of the framework were also developed from comparisons of published successful and unsuccessful cases of ALE climate action across three continents. It further built on concepts of eco-centrism and indigenous lifeways.

The result is a four-scale conceptual framework unifying diverse ALE strategies: 1) Voicing, 2) Transgressing 3) Socialising and 4) Globalising. These include empowering voices for new norms with expansive learning, transgressing existing norms with transformative agency, socialising new norms across communities, and globalising norms through connectivism models of ALE. This deepens and broadens transformative learning with ecological understanding, emphasising different ways of knowing, collaborative capacities and community building – and how individual impact scales through various levels of ecological relationships. It recognises the wisdom of indigenous cultures with generations of lifeways that already embody ecological consciousness.

Clarity inspires action. Having this framework enables clear and cohesive pathways for engaging adults in ALE to tackle the climate crisis. It frames how educators and changemakers can effectively engage collaboration and develop capacities for communities to create desired changes in different contexts. It empowers individuals knowing that they can make a difference and how, at different scales in the ecological system. It could help unify interdisciplinary research, design, policy, implementation and evaluation of initiatives to unlock the potential of ALE for climate action.

Marxist policy analysis: Critical education policy analysis and activism

Dave Hill

Anglia Ruskin University, UK; National and Kapodistrian University of Athens, Greece

This presentation sets out basic parameters of Marxist Education Policy Analysis- a particular form of Critical Policy Analysis of macro -, meso - and micro - policy. Such analysis can be applied to, re: adult education, or any other education sector, or education as a whole, and, for example, global, national, local, school/university, classroom levels. It can and should be applied to policy - announcements, developments in other policy areas as well, for example: economic, fiscal, labour, foreign, defence, housing, transport, civil liberties and human rights policies.

Marxist Policy Analysis, what, in relation to education, I earlier termed `Critical Education Policy Analysis' (Hill, 2009) centres on the question of `Who Wins, Who Loses'? or, more precisely, which `raced' and gendered social class, or class fractions, layers or strata, win or lose? Such questioning should be applied to the Aims and the Impacts of the Policy, which should be contextualised politically and ideologically, the Policy Process in the course of its development and implementation. And, finally, Support or Resistance to the policy.

In my own analysis (as from my very first publication, *Charge of the Right Brigade, in* 1989), I use Louis Althusser' work on Ideological and Repressive State Apparatuses (e.g. 1971), David Blackers' recent book *Althusser* (2023), as well as classic texts from Marx and Engels such as *The Communist Manifesto* (1848/2010), Marx's *The German Ideology* (1846/1932) and Marxist texts such as Buhharin and Preobrazhensky, *The ABC of Communism* (1922/1969) and historic and contemporary Marxist analyses of Fascism/ neofascism, Neoliberalism and Conservative authoritarianism (e.g. Hill, 2022a). I also suggest that, in addition to *ISAs* and *RSAs*, we consider *ESAs*- Economic State Apparatuses- e.g. those apparatuses enforcing the repression and suppression of wages. Together with ISAs and RSAs, ESAs are the state/capitalist apparatuses that work to reproduce the capitalist system, capitalist economic and social relations.

Recognising that Analysis has to be accompanied by/ result in Activism/Action (Marx, 1845/2002; Molyneux, 2012), I conclude with Proposals for Action in Education, using my own writing (e.g. Hill, 2021a, b, 2022b; Edwards, Hill, Boxley, 2018) and writing by Derek Ford (e.g. 2022a, b).

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Decolonizing/decentring assessment in higher education?

Oli Belas, Jim Clack & Neil Hopkins

University of Bedfordshire

With increasing interest in the decolonisation of Higher Education, this paper turns to an aspect that is, relatively speaking, overlooked in discussions, namely the decolonisation of assessment. On examining assessment through this decolonising lens, we can tentatively suggest that (Higher Education) assessment is an inherently "colonised" activity;

(a) typical assessment practices, and their academic accreditations, demand that student labour (and, to a degree, students themselves) be reduced to "value" or "capital";

(b) processes of labour/resource extraction and commodification upon which assessment turns is a mechanism by which cultural values (academic standards) are reproduced;

(c) the need for student assignments to pass by being assessed is a means of excluding students from knowledge domains (assessment as gatekeeping) while imposing the supposed or apparent values of those domains on them (cultural imposition/hegemony).

Can educational assessment be decolonized in any way other than its through its abolition?

We do recognise that there are challenges with decolonisation more broadly. There is no consensus as to what academic, intellectual, and curricular decolonization might "look like" (Moosavi 2020). At its worst, Olufemi Taiwo (2019) suggests, the demand to decolonise can turn into a form of intellectual policing. Connected to these concerns are Moosavi's over the decolonial bandwagon, and finally, Tuck and Yang (2012) question whether the label decolonisation should be applied to any project that does not have as its end the restoration of land, resources, and cultures stolen from minoritized peoples.

We argue then that discussion of 'decolonising assessment' might be better framed in broad terms of decentring practices. To that end, our paper will offer a reflective analysis of decentring assessment in three modules taught by the authors – a level 5 and a level 6 module in philosophy of education and a level 5 unit on critical pedagogy, rooted in the work of Ivan Illich (1971). We will reflect critically on the ways in which the philosophy modules and the "deschooling" module "mirrored" one another, in the sense that they replicated, as it were, and reversed one another.

While the philosophy classes offered democratically constructed, participatory curricular but worked within a relatively conventional assessment framework, the deschooling module worked with a relatively traditional curriculum (a set text) but a radically decentred assessment framework (inshort, there isn't one until the students devise and agree upon it).

An analysis of social class descriptions in English textbooks

Ayhan Ural, Gazi University

&

Merve Alpaydın, Sınav College, Ankara

This study aims to analyze the descriptions of social class in the texts and visuals- painting, drawing, and photography-used in English textbooks taught at the high school level in Turkey. In the descriptive research, the data were obtained by determining the social class descriptions in the texts and visuals-pictures, drawings, photographs- in the high school level- 9th, 10th, 11th, and 12th grade- English textbooks published by the Ministry of National

Cunningsworth's (1995) approach was used in the social class analysis of texts and visuals in textbooks. The descriptions of social class in the relevant textbooks were carried out through the concepts of bourgeois/proletariat, precariat, worker/employer-boss, oppressor/oppressed, poor/wealthy, slave/slave master, peasant/urban, professional/unemployed, homeless/tenant/landlord, immigration and so on. As the study continues, the findings related to the study will be shared later.

A conjunctural analysis of critical pedagogy and social transformation trends in Nicaragua

Ana H. Huembes, University of Malta

&

Chris Cavanagh, York University, Canada

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Social transformation can be achieved through equitable access to education. Historically, popular education has been part of this struggle and, more broadly, has served as a resource of hope in the Latin American region, including in countries affected by armed conflict like 1970s Nicaragua.

However, popular education alone guarantees neither social nor cultural sustainability in the process of social transformation. Using qualitative, ethnographic research methods, this article presents a conjunctural analysis of critical pedagogy and social transformation trends in Nicaragua.

The study is based on an analysis of secondary source material, including a corpus constructed from a historical archive of popular education in Nicaragua between 1979 and 2023. This analysis of multimodal discourses will explore ways in which popular education practices (PE), in such a context, advanced citizen participation. It also considers how the PE practices implemented contributed to social and cultural sustainability. The paper uses a post-colonial, intersectional, and critical theoretical

framework to provide an understanding of the educational processes that took place in order to deconstruct systems of oppression, transitioning from individual consciousness to social transformation. Upon further exploration, this study aspires to expand on the role of intergenerational transmission to provide cultural sustainability in social transformation processes.

This article will also propose further investigation of the role of popular education in social transformation in Nicaragua through the application of conjunctural analysis.

The ordinary extractivism of elite British schools under global racial capitalism

Aline Courtois & Michael Donnelly

University of Bath

The paper focuses on the relationship between elite British boarding schools and the overseas branches ('satellites') that they have established around the world (Southeast Asia and the Middle East in particular). While British schools are categorised as charities, the satellites are operated as commercial ventures through subsidiaries. The UK-based schools can thus profit from the export of their 'brands', extracting capital from their satellites overseas and channelling it back to the UK.

The paper is based on an exploratory project that explored the relationship between these UK schools and their satellites, in order to examine the claims that these were balanced, mutually beneficial partnerships. We draw on interviews with staff of these satellite schools (n=9) as well as on documentary analysis (in particular, school websites and publicly available financial information, e.g. Charity Commission reports).

Using the lens of racial capitalism (Robinson, 2020; Gerrard, Sriprakash and Rudolph, 2021), we analyse the relationships between British elite schools and their overseas branches as visible in financial reports, promotional materials, and in the accounts of staff who experience these arrangements first hand.

We argue that through their overseas operations, British elite schools engage in extractive practices and are complicit in processes of enclosure and dispossession characteristic of how racial capitalism works in and through education – while operating under the guise of charity, where UK students are framed as those most in need. Whilst the effects are not likely to be equally felt across different Global South contexts, these processes are premised along racialised lines and ultimately ensure that the promised 'British eliteness' remains out of reach for those who subsidise its social reproduction.

Our paper contributes to emerging conversations on racial capitalism in education and is relevant to debates on social class and globalisation; the privatisation of education and the global education industry.

A social rights issue: The right to education of migrant children under temporary protection status in Turkey

Mehmet M. AKGÜNDÜZ - Ankara University

Özlem ATEŞ, Ankara University

Derya AYDIN, Sabancı University

This research aims to focus on the link between school-age migrants; right to education and the instruments of Turkish migration law. More specifically, it covers the following research question: What are the effects of Turkish migration law on migrants; right to education? The main purpose of this research is to analyze and understand the connection between the right to education of immigrant children under temporary protection status and the instruments of Turkish immigration law.

The Syrian crisis, which started in March 2011, has led to the internal displacement of 6.2 million people as well as the 6.3 million refugee relocation, mostly to neighboring nations.

With 3.6 million Syrian refugees, 46% of whom are under the age of 18, Turkey is the nation housing the most refugees worldwide.

Syrian refugee children in Turkey are facing a variety of risks in terms of their health and well-being including communicable and non-communicable diseases, post-traumatic stress disorder, depression, family violence, child labor, and child marriage.

The right to education, which must be provided as an obligation based on international conventions and the constitution, is one of the fundamental rights that ensure the realization of other rights of children. According to a UNESCO study conducted in 2021, Syrian children who cannot benefit from the right to education are more at risk of abuse and ill-treatment, show more symptoms of post-traumatic stress disorder (anxiety, stress, worry, hopelessness...) and experience various regressions in their physical and psychological development.

Research shows that even Syrian children who have access to education are unable to truly enjoy their right to education due to lack of infrastructure and the lack of necessary support mechanisms. Human Rights Watch's report (2015) on the same topic states that even though the law allowing Syrian children to attend public schools has been adopted, basic obstacles such as language barriers, social integration problems and economic difficulties lead to violations of children's right to education.

In order to facilitate refugee children's enjoyment of their right to education and to overcome the challenges they face, it is crucial in this context to reveal and evaluate the effects of international migration law and Turkish legislation.

This research was designed with a qualitative method approach to reveal and analyze the impact of Turkish legislation on the right to education of migrants through the experiences of refugee children under temporary protection status in Turkey. Document analysis and semi- structured interview forms were used as data collection tools. Interviews were conducted with 22 school-age refugee children studying at different levels. The study is still ongoing.

Researching activism / activist research. A multi-sensory ethnographic approach to activism

Julia Alegre Mouslim, University of Malta

In many fields today, there is a call for educators to move out of their 'ivory towers' and into public spaces, in order to engage with the public in meaningful ways. This critical turn toward public engagement work, emancipatory research, collaboration and participatory (action) research, has become increasingly crucial within academia. While these research endeavours and methodologies strive to emancipate and empower, they can also cause harm and injustice. When researchers enter public spaces and integrate participation with the public into their research, they often do so with a differentially privileged role and the potential risk of taking a reductive and colonial gaze. Researchers might still construct and represent the 'other' on their own terms, often within comfortable and cosy boundaries.

Furthermore, by interpreting the narratives of oppressed people through the researcher's epistemological, colonial, and privileged positionality, there is a risk of further silencing and marginalizing those in minoritized positions. Instead of contouring and deconstructing power inequalities, researchers run the risk of reproducing oppressive structures.

This raises questions about the relationship between educational research and political activism in the context of the university. Is political activism merely an object of educational inquiry, something to be observed, investigated, and classified? Can we think of ways to deconstruct neocolonial approaches, that seek to 'grasp and classify', and instead, create opportunities to explore political activism in a more meaningful way? In this presentation, I will draw from my multi-sensory ethnography with the left-wing

Maltese organisation Moviment Graffitti, as well as from feminist activist pedagogies such as those of bell hooks and Judith Butler. My aim is to consider the complexities arising out of researching activism and activist research. Specifically, I want to focus on the methodological approaches that can be taken in order to further explore the lived, embodied, and affective experiences of political activism and assemblies. By directing attention to affect and embodiment, we can potentially develop and implement decolonial pedagogies that will help us move beyond the traditional constraints of research.

Job satisfaction in the accelerating neoliberal, academic dystopia

Gioti Labrina,

Aristotle University of Thessaloniki

Neoliberal policies and their attempted restructuring were accompanied by new forms of governance and public administration of universities with gradually increasing convergence and homogeneity in their status and operating procedures in both developed and developing countries internationally. The new forms of governmentality promote the commercialisation of the university and the entrenchment of a corporate culture; that adopts corporate values and management practices, inaugurating new forms of conceiving subjectivity and transforming academics from public interest intellectuals into an intensively and precariously employed workforce.

These new restructurings in universities are accompanied by the adoption of a series of institutional changes and procedures that dramatically transform academic work by accelerating the deterioration of working conditions. The intensification and expansion of the workload (pace, pacing), the increase in teaching hours, the supervision of projects, the administrative work and the swelling of bureaucracy, the demanding and competitive research work, the constant pressure to produce scientific publications and research with a simultaneous decrease in public funding of research, pushing to draw resources from European programs, private organizations and businesses and of course adapting research projects to the needs and interests of the funding agencies are some of the dimensions of the changes that bring about an 'accelerated academia';. In addition, the dramatic cuts in spending have resulted in the reduction of faculty members and their severe understaffing in administrative and technical staff, but at the same time with an increase in the number of students and intensified processes of continuous evaluation and accountability. All the above together form a dystopian academic environment.

The degree of professional satisfaction of each individual is a decisive factor for her productivity, efficiency and creativity, as well as for her mental and social well-being, while the work offered has a direct impact on the satisfaction and learning outcomes of students. How do academics themselves view their work and how are their views reflected in the accelerating changes and deterioration in their working conditions and ways of working? The aim of this study was to investigate the job satisfaction of faculty members of the Aristotle University of Thessaloniki, the largest university in Greece, in relation to changes in the academic profession or working conditions. For this purpose, a quantitative survey was conducted by distributing (via an online platform) a structured questionnaire exploring job satisfaction to all faculty members of the Aristotle University of Thessaloniki. It was administered to 1620 people and completed by 331 (20.4%). The findings reflect in many ways the changes in the academic profession and the working conditions and the way in which academics perceive them.

Embodied' popular education and somatic knowledge exchange as research methodologies

Aidan Jolly

Collective Encounters and Edge Hill University

This paper will examine the use of the emancipatory methodologies of 'Embodied' Popular Education and Theatre for Social Change in the context of co-produced participant led research in Merseyside, UK.

In 2021 and 2022 Aidan Jolly worked with 11 participants drawn from marginalised communities to explore how their tacit collective knowledge could be made explicit and used by them as a tool for transformative social change. 9 participatory workshops were held in which participants' experience was shared and mapped, new concepts introduced and discussed, and a drama script created in which participants explored real-life situations in a safe and bounded context, using an 'embodied' problem solving approach.

The model of Popular Education used was the Spiral Model, adapted from Freire's basic principles for work with communities in struggle in a Global North context, where there is no longer a 'peasant' class, but rather unemployed or precariously employed people. The posing of questions is still central (Arnold, et al. 1991, Burke, et al. 2002).

Theatre for Social Change (TfSC) is an activist practice, that "grows out of the communities it serves" (Thornton, 2014), takes place and is performed in those communities. It draws on marginalised narratives, and has an aesthetic of 'perverse beauty', based around Bharucha's critique of 'Applied Theatre' as "predominantly liberal and emphatically white'' (Bharucha, 2011).

TfSC contains elements of 'Co-production and Co-creation'. Brandsen, Steen and Verschuere describe how these terms are used interchangeably, and they seek to clarify them, examining the extent to which participants are involved in making policy in core services (Brandsen, Steen and Verschuere, 2018). TfSC may seek to have influence in this way within public policy realms, but it is also concerned with radical rather than liberal change. TfSC and Popular Education are linked in that both contain a proposal for emancipatory social change through in one case, 'making strange', and the other, 'conscientisation'.

The paper will explore the process and outcomes of the research using narrative findings in the words of the participants themselves. It will argue that Popular Education in this context is more effective when 'embodied' or somatic, building on co-regulation within the group (van der Kolk, 1994), and that the combination with drama is particularly effective in the conscientisation of participants. Finally it will propose how these methodologies can be further developed in diverse fields such as public health, trauma informed practice, and the development of 'communities of change'.

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Educational law: Branch of legal sciences for construction of legal-pedagogical dialogues

Maralice Cunha Verciano

Università degli Studi Campania Luigi Vanvitelli

Education has been going through a systemic crisis in all teaching cycles, not limited to just a few countries, as it has reached more developed countries than those found in the so-called Global South. Lost in the midst of such a crisis, the Public Powers have tried to stop it by expanding the educational legislation, without, however, taking into account the participation of the actors involved in the teaching-learning process. They are vertical laws, which try to create a sovereignty of Law to the detriment of Pedagogy.

However, in Latin America, jurists have shown that one of the possible ways for education to get out of the crisis is the recognition of a new branch of legal sciences: Educational Law. The need for this specific and autonomous branch of Law seeks the construction of Jus-Pedagogical dialogues, which even defend the systematization of the norms that permeate the education system, given that these are found in a sparse way, which produces a lack of interest in part of the operators of Law to know more deeply the educational legislation and, therefore, to engage in demanding the rights to education, already duly affirmed, whether constitutional or constitutionally infra. The lack of knowledge on the part of Law operators who are dedicated to the problems that permeate education and the dynamics of education systems means that Educational Law and the Right to education are considered synonymous, when in fact, such rights are not confused. This work aims to present Educational Law, whether for jurists or pedagogues, as an instrument capable of promoting greater protection of educational rights, as well as a branch of Law that represents all the actors involved in the teaching-learning processes, the , starting from the construction of Jus-Pedagogical dialogues, in the same proportion that other branches of Law are imbued with autonomy to represent citizens in

the criminal, civil, administrative and many other spheres. Thus, it will be divided into three parts: the first will demonstrate the concept that Educational Law has been receiving in the legal and pedagogical scope; The second is intended to demonstrate the expansion of Educational Law in Latin America and the third will clarify why Educational Law can and should be considered an indispensable instrument to stop the generalized crisis in education systems.

Disrupting hegemonic whiteness: Testimonios as critical race counter-narratives

Jesus Jaime-Diaz

University of Arizona

Karl Marx furthered the Theory of Alienation in which he affirmed it derived from four sources: 1). The distance of humanity from productive labour; 2). From the process of labour itself; 3). From fellow human beings and the antagonisms of endemic class differences; 4). And from what makes human beings' unique or "special beings." Within such realities human suffering becomes justified and normalized in relation to exploitation. Hegemonic whiteness has been an ideology in the United States that maintains a system of social control. Through social structures alienation is manifested through exploitation by way of racialized class and gender oppression (Bakan & Dua, 2014). Within the context of education, alienation is utilized to further demarcate disempowered groups as a source of cheap labour in predatory capitalist societies (Sidorkin, 2004). Furthermore, caste like ideologies are transmitted onto future generations to deny equitable education, thus securing a permanent exploitable underclass (Penalosa & McDonagh, 1968).

Historical legacies for social acceptance in the United States have been attributed to hurtful legacies of Americanization, Anglo-conformity and assimilation. This has been the prerequisite for acquiring national belonging, for both racialized minoritized groups and immigrants as they have had to discard their language, culture and identity. Such insidious ideologies have been normalized intergenerationally in the deculturalization of ethnic groups through agents of socialization such as schools. Thus, it is imperative to self-reflect on ideologies deriving from such sociohistorical epoch in cultivating a liberatory and empowering sense of place/belonging within community colleges.

Objective: The purpose of this qualitive case study focused on the early lived experiences endured by family hardships that influence the college decisions and experiences of Mexican American students in a community college in Oregon. The research questions for the study are "How do your early lived experiences influence you to pursue a community college education"? "What do you foresee as you complete your community college studies? Method: Each student participant provided their testimonios, all data was recorded, then transcribed for themes Results: The findings that emerged from student testimonios were in relation to family struggle, early schooling experiences, and optimism in their education. Such realities demand an exploration of students socialization as a tool to empower within community college. Contributions: The author calls for community colleges to critically examine institutionalized alienation in education by way of hegemonic whiteness, while

considering what can be learned in engaging with Mexican American students in furthering their educational aspirations.

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Communicating with the stars and re-writing the world. A poetry-based approach for basic education with adult migrant women

Rubia Salgado & Gergana Mineva

das kollektiv, Linz/Austria

How can educational work in the migration society look like, which does not want to pursue conservative goals that mean a stabilization of the given conditions, but transformative goals? What contribution can educational work make to an intended process of structural change in and of societies? How to reflect, discuss, and foster the understanding of education - especially adult education - as a space for expanding the capacities for utopian imagination, for metaphoric and abstract thinking, for poetry and for sociopolitical action, which can lead to the organization of a collective practice of social transformation, for un buen vivir for all and for more independence and inventive resistance?

das kollektiv is a follow-up organization of maiz (an independent association of and for migrant women*, founded in 1994 – www.maiz.at), a place of critical educational work, of exchange, of contradiction and of collective organization. We work in the field of adult education with migrant and refugee women* who have the least privilege. We also provide education and trainings for teachers, also migrant and refugee women* (www.daskollektiv.at).

In this space, we design a pedagogical practice for re-reading and re-escriture of the world - and in the sense of pedagogical reflexivity - also for rereading our practice as teachers, developing from critical-emancipatory (pedagogy of the oppressed / Paulo Freire; bell hooks, etc.), anti-racist, feminist, queer-deconstructive and decolonial approaches.

Among other core principles, we understand our educational practice as a practice of knowledge production and a practice of 'communicating with the stars'; We use utopian imagination as a leitmotif of a critical-poetic-emancipatory pedagogical practice. A practice that reveals the flaws, unhappiness, atrocities, suffering, oppression and violence in the existing reality and should be able to awaken a

desire for change in our imagination. A practice that would not suffocate the desire for transformation, but would invite us to get to know the existing reality, to rename it and thus search for changes. (see Chauí, 2001, p. 136)

And so we cultivate utopian imagination and a practice of appropriating and changing the world.

At the conference we aim to present and discuss a poetry-based approach for a critical work (inspired by educación popular) in the field of basic education with migrant women* that we are currently developing within a cooperation project (erasmus+).

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A critical analysis on scapegoating the commercial-private-school teachers

Ayhan Ural

Gazi University

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Berna Usta

Gazi University

The aim of this study is to determine the opinions of commercial-private- school teachers about the fact that they have been scapegoated* being held responsible for the organizational problems. The research is a descriptive study. The phenomenology design, one of the qualitative research models, was used. The participants of the research are 20 teachers working for commercial schools in Ankara in 2023. The selection of the participants, based on a voluntary basis, was made according to the maximum diversity sampling method. The data of the study will be collected with a semi-structured opinion form created by the researchers. The data to be collected will be analyzed with the content analysis method. The codes will be extracted from the events and facts that have frequently been repeated in the data set or that the participants have highly emphasized. The codes, which have been found to be similar and related to each other will be brought together and interpreted within the framework of certain categories and themes. As the research continues, findings, conclusions and recommendations regarding the research will be presented later.

*Scapegoating teachers: The situation that teachers are held accountable for the problems which are not caused by them. Keeping the incompetence of teachers on the agenda rather than bring up the problems arising from insecurity, low wages, excessive workload, role ambiguity, undemocratic environment, administrative pressure, and similar conditions.

Making teachers constantly controversial. Concealing the actual problems, covering them up, making them invisible by emphasizing the incompetence of teachers continuously.

Scapegoatism (https://www.collinsdictionary.com/dictionary/english) : The act or practice of assigning blame or failure to another, as to deflect attention or responsibility away from oneself.

The space as an evaluation parameter in initial teacher education

Marina, Sounoglou

University of Thessaloniki

This inquiry aims to uncover the views of university students about the kindergarten space and how observation guide help them to evaluate the pedagogical and physical space of kindergarten.

Research has shown that kindergarten space has a potential for fostering many areas of young children's social and cognitive development. Carol Weinstein demonstrates the preschooler's active relationship with space, and points out that restriction on the use of space can mitigate the positive effects on the development of a child's cognitive and emotional structures.

The study is based on socio-cultural theory (Vygotsky, 1987). The kindergarten space is a pedagogical tool by which the educator can extend the learning process. Properly designed space, which will be flexibly designed by the educator to suit the needs of the children so that its usability is not unambiguous, is a factor contributing to learning.

Questionnaires were filled out by 340 university students at the University of Thessaly in Greece. The collection and organization of the data have done in a manageable and accessible way. An electronic data-base was developed for the purposes of storing and organizing data on students views that can be analyzed to address the two key research questions.

1. Did the space observation guide that they have completed help the students to observe and evaluate the kindergarten space?

2. Was the assessment guide effective? what concepts is space associated with?

The development of a template for recording and interpreting data is pivotal to the subsequent interpretation of data. The analysis was conducted through the thematic analysis, the Template Analysis, which is more flexible, as it is not bound to any epistemology distinguishing Codes, Categories and Themes. Through Categories the variety of data is organized into sets and the connections between them are identified from which the themes arise.

α) time

b) organization

c) orientation-space

d) formation of an image of what the kindergarten is like

e) their future as professional kindergarten teachers

f) discrimination of objects and situations

j) Reflection

The ethical consideration has been given to ensuring fair representation of literature from a wide range of sources where possible to avoid possibility of bias.

The findings demonstrate that space as an evaluation parameter plays a crucial role in initial teacher education.

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Pathways of university academics in Malta: Unfolding change

Maria Cutajar & Pen Lister

University of Malta

A brief examination of scholarly literature suggests that traditionally "pathways" or "academic pathways" are terms mostly used in relation to students learning and early career researchers' journey in learning and research development. The use of these terms in relation to university academics appears to be a recent trend. There seems to be suggested an increasing discernment of the higher education (HE) academic as on a learning and development journey too. A research study is currently underway that foregrounds the learning and development perspective in the lived experience of being a university academic, the changing identities of academics and well-being considerations. Just as universities as institutions are in a constant state of change – such as change of administrative structures, change in the online and offline infrastructures, change in policies, change in regulations and procedures governing teaching and learning, and change in the support for doing research – the professional lives of university academics are ongoing in a state of change.

Changes in an encompassing system affects the identity and well-being of the people who are part of the system, but the reasons for change may spread wider and deeper.

This qualitative research study which assumes an initial inductive research strategy is part of a transnational collaboration bringing together researchers from three universities from 3 different countries: Tallinn University (TUE) in Estonia, Tampere University (TUF) in Finland, and the University of Malta (UMM) in Malta. The research collaboration is led by TUE. This research collaboration intends

a comparative exploration of the professional lives, changing identities and well-being of university academics. It follows on the research completed by Jõgi et al. (2020) who found that professional identity positions vary and can influence teaching practice and the culture of learning at the university in different ways. This presentation focuses on the research currently being carried out in Malta as part of this larger research project. It shares an outline of this research as it unfolds. It highlights the ever-changing nature of the higher education (HE) scenario forming the research context, and problematises the notion of change characterising the professional lives of university academics. It also calls attention to the change factor in research pursuit and the potential of change incited from within and without for enriching the present and future.

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Basic literacy for critical consciousness: Literacy education for Korean elders

Sung-Sang YOO, Seoul National University

Gahyung KIM, Seoul National University

Yuna KIM, Seoul National University

Literacy, the foundation of the universal right to education, is essential to realize quality education for all. The Belém Framework for Action also defines literacy as a way to adapt to life's changes, challenges, and complexities. Therefore, literacy is not a set of skills completed in a moment but a core human right that must be mastered throughout an individual's lifetime. It fosters the global interest in adult literacy and literacy education throughout the lifespan. Indeed, adult literacy rates have declined due to increasing literacy rates in the youth population. However, the number of illiterate seniors over 65 has increased, making them 40% more illiterate than seniors and youth (UNESCO, 2018). In particular, in high-income countries, the elderly population exists as a priority age group. In Korea, the percentage of the illiterate population increases as age increases, especially among the elderly due to the upheaval history.

Illiteracy forced elderly people to experience isolation from society, alienation from information, and emotional isolation. Therefore, literacy education is crucial, especially for the elderly, to enjoy a quality of life and literacy as a human right. Thus, this study examined the meaning and implication of literacy education for the elderly in Korea. This study applied a qualitative case study method to a 'visiting adult literacy class' case in Korea. The data was collected with a semi-structured interview with the adult learners and a focused-group interview with teachers.

Also, the documents like Laws that provide the legal basis for the operation of the literacy class, website data, media reports, and educational materials were collected and analyzed. As a result of the study, literacy education was found to be an education that changed life in old age. The transition from illiteracy to literacy allows one to recognize 'me' as a member of society for the first time. Also, literacy contributes to self-esteem and positive thinking in old age. It also reveals that learning in later life significantly improves the quality of life. Furthermore, these life changes raise the topic of basic and functional literacy. It shows how the basic literacy of Korean seniors, that is, the simple change of reading and writing, changes their lives. In particular, in an era emphasizing functional literacy, it regurgitates why basic literacy is still crucial as an ability to read and write the world.

Critical Openings in Adult Education

Oswald Tanti Rigos

The aim of this paper to explore what "we educators" understand by critique. Over the last years several thinkers have questioned the role of critique: what does critique mean? What does it offer? Can it lead to political transformation?

The view of selfhood as socially constructed generates two sorts of responses. Optimists see human embeddedness in culture as an organic phenomenon. For them, initiation in the existing body of knowledge held by the group is a distinctive characteristic of the human species. It is what makes communication possible, and, in turn, communication is what allows for the growth of the individual members through a dynamic use of language that renews the social group. In the optimists' camp, the individualising expression of criticality manifests itself in the individual's drive to put into question existing social accomplishments, using the very language that made those accomplishments possible, and in a manner that mirrors the evolutionary trajectory of the social group, with the aim of orienting the accomplishments of the group towards further flourishing.

Pessimists are sceptical of this ecological understanding of the development of the social group. While they acknowledge the natural embeddedness of the individual in the social body, they refrain from extending this natural appeal to the "grammars of normativity" (Butler, 2004, p. 306) that emerge, and which go on to shape the possibilities of thought for its members. Seen in this light, the individualising quality of criticality, which is traditionally conceived as an authentic engagement of the self with the social body, amounts only to a sympathetic or (at most) unsympathetic reproduction of the language of society and the hierarchies of power embedded in it. In this logic, (natural) immersion in culture leaves the individual without any possibility of "withdrawing" (Adorno, 1984) from it. For the pessimists, naturalising the development of the group amounts to breeding a culture of complacency. Yet, on the other hand, the pessimists' view leaves us with an impoverished definition of critique as merely fault-finding.

The conclusion that criticality is either naïve or normatively impotent has catastrophic ramifications on democratic politics. The dangers of un-criticality get particularly pronounced with regards to the schooling institution, whose aim is precisely that of initiating subjects into a critical attitude. Seen in this light, exercises in criticality (ironically) become tools that fossilise or simply describe existing hierarchies of power. My aim in this paper is to explore whether there are spaces of productive criticality, and if such productive criticality can inform the practices of democratic adult education.

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Strengthen diversity competences of teachers through Professional Learning Communities

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Leen Alaerts, Ine Bogaerts, Evelien Flamez, Loes Meeussen, Chidia Ari, Ellen Claes.

Teacher education: University College Leuven-Limburg & KULeuven

The mechanisms of exclusion of pupils with a migration background are persistent in Flanders. Research shows that this gap can be narrowed through an intercultural approach in secondary schools. (Meeussen & De Leersnyder, 2023). In order to strengthen both the intercultural school culture of secondary schools and the diversity competences of teachers (in training), UCLL and KUL developed a two-year pilot project (2021-2023) based on professional learning communities (PLCs) in 5 secondary schools in collaboration with the ngo 'School Without Racism' (SwR).

In PLCs professionals commit to learn from and with each other on a shared content area(1), shared goals(2) and a shared repertoire for interaction(3). (van Keulen et al., 2015; et al. see ref). In this practitioner research, teachers worked in a relationship of equity with their pupils, coordinators, teacher-educators and students of teacher education on evidence-informed diversity actions within their school. The project had several goals: (a) to strengthen diversity competencies; (b) to work on intercultural school policies; and (c) to embed sustainably insights in teacher education.

The trajectory of the PLCs was formulated based on a quantitative survey of teachers (in-training). This survey revealed that teachers often have color-blind frames of mind; that there is a lack of openness towards a multilingual policy; that there is little intercultural lesson content provided and that the efficacy-beliefs for teaching at an culturally diverse class are rather low. Based on these results, the objectives, professionalization sessions and school-interventions were determined.

Next to this survey, a needs-analysis was taken in the participating secondary schools on the basis of SwR's diversity barometer. This tool mapped the school's diversity policy in various domains (curriculum, language policy, identity and participation). Based on this analysis, the goals for each PLC were determined.

On a third level, the diversity competencies (attitudes, intercultural lesson content, classroom dynamics and understanding of intercultural processes) of all participating teachers (in training) were

monitored through qualitative data. Participating teachers (in-training) evaluated this type of professionalization as positive because of the inquiry-based approach, the equity between stakeholders and the hands-on character (micro-experiments and lesson-study). They stated that they gained insight into the subtle mechanisms of exclusion within schools (1) into inclusive pedagogical approaches (2) and into possible diversity-interventions in schools. Reported weaknesses in this learning trajectory were the workload, the need for more coordination and the varying degrees of involvement.

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A materialist approach to curriculum studies in medical education

Leonard Grant

University of Winchester

Curriculum studies in medical education (the process of preparing students and trainees for independent medical practice) tends to take a documentary and technocratic view of the curriculum. The prevailing view is that it exists on paper, even if not in one document, at one time or in one place (Grant et al., 2013; Grant, 2018).

Contained within this definition, although some theorists do acknowledge that a curriculum can only come to life when it is enacted, is a sense of linear progression; from educational design (even if that development and design is from and within practice (Fish and Coles, 2005) to action and outcomes. This leads to an idealistic conception of the curriculum where it is split into constitutive parts: the intended, experienced and hidden curriculum. Curriculum studies focuses on looking for documents and ideas of curriculum change consider writing new curriculum documents or providing teaching training.

This paper offers a Marxist understanding of curriculum: curriculum as a practice. The curriculum is created, constructed and realised within the practice of teaching (Cornbleth, 1990), through the day to day interaction of teachers and students. The intended, experienced and hidden curriculum all arise out of the same material conditions and should be analysed relationally.

Considering curriculum in this way opens up the possibility of paying close attention to the material conditions in which the teaching happens not as an influence on the curriculum but as the curriculum itself. The practice of curriculum is not only what is taught and to whom but also its location within an institution, a society and a history.

This paper demonstrates how considering the curriculum as a "contextual social process" (Cornbleth, 1990:23) opens an avenue of research towards the material.

Curriculum research becomes a thorough dialectical materialist examination of the context in which the education is taking place and the actual knowledge and learning that students experience and the values, ideology and narratives contained therein.

Learning to practice medicine, the judgements, attitudes and actions, cannot be separated from the broader societal context, including in whose interests this practice operates.

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'No farmers, no food, no Future!': Learning activism in the farmers protests in India (2020 – 2021)

Nisha Thapliyal

University of Newcastle, Australia

In the summer of 2020, during the first wave of the Covid19 pandemic, when the Indian Parliament was not in session, the Hindu nationalist Narendra Modi administration attempted to legislate three corporate-friendly farming laws. In response, a coalition of almost 500 farmers organisations and labour unions calling themselves the Samyukt Kisan Morcha (SKM, United Farmers Front) called a nationwide strike.

Thousands of farmers from northwestern region began the long march to the capital city of New Delhi. They travelled in long convoys of tractors and trolleys and occupied three sites on crucial interstate highways leading in and out of the city: Singhu, Tikri and Ghazipur. For the next year, the number of participants in this nonviolent occupation ranged from 50,000 on average to up to 700,000 at its peak. These numbers included women, children, and the elderly and workers from all over India of all religious denominations and classes.

Key demands included the unconditional repeal of the 3 anti-farmer ordinances along with waiving an electricity bill and dismissing legal cases for stubble burning. Negotiations stalled after three months and 11 rounds of talks with the government and the mainstream news media moved on to the next headline.

However, the occupation sites remained and thrived despite extreme conditions of climate, proximity to highway, and brutal policing which would eventually take 700 lives. Trolleys were converted into shelters and volunteers set up free services including langars or community kitchens, toilets, medical and dental clinics, libraries, and schools. In these occupation sites, activists created new protest songs, poems, and arts and revitalised and reclaimed radical histories of radical struggle on the subcontinent. Youth activists started their own newspaper Trolley Times, social media news channels (#TractortoTwitter), and community libraries named in honour of Shaheed Bhagat Singh. Occupation communities saw traditional rural feudal hierarchical roles and relationships around gender, caste, and youth transformed by sustained efforts at participatory, collective decision-making all though movement leadership remained exclusively males from Hindu and Sikh landowning classes and castes. After dismissing and mockingly referring to the farmers as antinational and andolanjeevi (literally addicted to protest), Prime Minister Modi suddenly announced the repeal of the ordinances one year later on the eve of a crucial state election in Uttar Pradesh.

Peasant movements around the world have been at the forefront of resistance to neoliberal agrarian policies and oppressive projects of capital/accumulation. It is peasant communities who have borne

powerful witness to the extreme human and environmental cost exacted by colonial and neoliberal agrarian policies on farmers livelihoods and related issues of labour exploitation, indebtedness, land grabbing, soil erosion, ground water depletion and poisoning to name just a few.

In this paper, I identify and discuss diverse forms of learning in action and learning for action in the farmers protests I draw on these situated and diverse histories and grammars of learning resistance to explore the movement as school to borrow the phrase from another inspirational farmers movement – the Movimento Sem Terra (MST Brazil).

In particular, I focus on how the Indian farmers occupation manifested a politics of collective struggle premised on care and solidarity across difference constructed in and through the movement.

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Adult educators: Catalysts and creators of spaces of possibility

Maria Chalari, European University Cyprus

&

Eleftheria Atta, American University Cyprus

In this presentation, we discuss the multiple crises pertaining to the educational context – namely, neoliberal reforms and the reshaping of schools and educators' subjectivities, the socio-economic crisis, and the recent COVID-19 pandemic. We also problematise the implications of these crises for the educational context, and for adult education in particular, as it is driven by economy. Thus, there is a struggle between emancipatory education and education for economic development rather than personal development. In this study, while we do not ignore the negative implications of the crises, we do not stop with these. We explore a different kind of critical education. We look backwards and forwards, at the same time, to imagine a different education system and different roles for adult educators. Specifically, we examine the character and role of the adult educator, emphasising that adult educators may be seen through a prism of positive danger, bringing a sense of transformation to the educational system. Moreover, we argue that, in an era such as this, in which adult education is under tension, adult educators have an additional mission: to democratise lifelong learning for an array of learners rather than just for the purposes of workforce development and employability, as are prioritised in a neoliberal context. We conclude that the crises create avenues of possibility for new solutions and hope. This is an opportunity for adult educators to direct themselves towards re-imagining their role and to consider ways to reconstruct a better educational system by re-narrating plausible alternatives, acting as catalysts and creating spaces of possibility.

State Schooling and the Reproduction of Social Inequalities – Book discussion

Sharon Jones

The Bedford College Group

This newly published book 'state schooling and the reproduction of social inequalities: contesting lived inequalities through participatory methods' utilises an analysis of Marxist, Bourdieusian and Freirean theories to illustrate how state schooling and education has reduced individual agency and sustained lived inequalities amongst working class adults (Jones, 2022). It is a unique theoretical and methodological contribution.

Education in the UK is evidently rife with inequalities and given the country's 'economic position as one of the most affluent countries in the world' (Themelis, 2014) the inequalities have long made for important discussion within the sociology of education. Whilst research has voluminously explored class, education and inequalities (see for example Ball, 1981, 2003; Bailey, 1995; Cole, 1998; Reay 2001) there is a limited, albeit longstanding (e.g. Jackson and Marsden, 1962) body of literature surrounding the subjective narrative of voices of the working class in education and arguably, even less from the perspectives of working class adults' lived experiences. There's never a more important time to centre research around these marginalised voices and how different forms of learning provides adults, in this case working class adults, to become empowered as individuals and in a wider socio-political context.

By creating space for a Visual Intervention within Critical Ethnography (VICE), this book illustrates how working class struggles are not permanent, and that agency can be activated.

I will introduce the chapters in my book and discuss the findings of how taking an innovative combined methodological approach, not only connects adults to the art of learning but also how it empowers them by developing and raising their critical consciousness.

As this presentation will be a discussion based upon my book, I will conclude with providing information about the publication, who is it important for and how it can be downloaded/purchased followed by a short Q&A.

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Motivation underlying the 'on-the-job learning' undertaken by academic staff.

Damian Spiteri

University of Malta

Informal learning that is approached through on-the-job learning is an important aspect of one's workplace socialisation and is also an important aspect of learning in one's adult years, particularly when considering the amount of time that people spend at the work-place relative to the other activities in which they engage in their daily lives. While the motivations for university lecturers to have engaged in formal university training, stemming from their student days, leading to their obtaining their undergraduate and postgraduate degrees may be relatively clear-cut; the motivations for on-the-job learning at the workplace are usually significantly less clear-cut. While on- the-job learning may be seen as incidental and a natural response to any work-place exigencies that come up, on a deeper level it calls on people to be engaged, actively involved, willing to learn, and capable of learning (as is the case with any effective form of learning). Understanding such motivations thereby merits consideration from the perspective of critical adult education, most particularly since they are also influenced by prior experiences of learning.

The study is approached by means of interviews that are conducted among a small group of university lecturers and that are focused on reflecting on their underlying motivations for 'on-the- job learning'. The study employs the use of thematic analysis and draws on locus-of-control theories, existential theory, generativity theory, life-course theory, and eco-systems theory.

The study shows that person-related factors, such as self-efficacy and generativity, are given more prominence as motivators for engaging in on-the-job learning by university lecturers than such context-related factors as the support of line managers including Deans and Heads of Department.

The main limitation of the study is that the data collected is based on the participants' self-appraisal. While it may be argued that motivations tend to be highly subjective, the study does not employ the use of any form of external instrument that may render its findings generalisable to other research populations.

Education system re-design in England for transforming futures

Alpesh Maisuria & Anna Burchfiel

University of the West of England

England's education system is broken, and facing three meta-level crises: how to approach the climate catastrophe, a mental health epidemic, and ever growing social inequity. This situation has been created in part by 40 years of neoliberal privatisation and monetisation of education services, which has been exacerbated by the Covid-19 pandemic.

Notably, the adult education sector has had unstable student numbers. Part-time mature student enrollments have fallen, attributable to fees and withdrawal of grants. There has also been a significant reduction of funding for Further Education Colleges, which impacts mature and part-time students wishing to gain new/enhanced skills.

This is only a small snapshot example of an education system that is dysfunctional and needs bold and radical transformation.

This presentation shares the proposed research design of a new PhD research project led by Anna Burchfiel and supervised by Dr Alpesh Maisuria at the University of the West of England. It investigates re-designing the English education system with a view to ameliorating the role and function of education in creating social injustice through stratification based on social class.

The research project will draw from Critical Education, namely Marxism and Critical Realism, to identify and challenge the causal mechanisms of inequities in the English education system, pinpointing three key areas:

1. The access to and provision of Early Years education to enhance social and academic opportunity for children (and parents);

2. The removal of a tiered education system at primary, secondary and university level by abolishing fee-paying structures in all education and deconstructing the stratification system used in mainstream education;

3. The tertiary/lifelong learning sector, with targeted support for adult, technical and vocational education.

We will discuss the proposed methods for this research, which include unstructured, explorative interviews with policymakers, critical policy analysis, and microsimulation policy modelling in order to achieve a range of perspectives.

The objective of this presentation is two-fold: i) to share the research design and approach to receive feedback ii) to recruit potential collaborators in the field of Critical Education.

As progressive educators are we living in "La La Land"?

Kathie Ketcher Room and Liza Taylor

University of East London

La La Land = inspired by a reference from a first-year undergraduate student – the idea that the student's own perception of educational equity is unattainable to someone 'like them'.

As bell Hooks asserted, the notion of authentic identities should be questioned as a tool to maintain stereotypes and the status quo. Through a level of critical consciousness both in academia, wider society, and within our own perceptions of identity, the weaponization of education for economic gain and exploitation should be challenged. HE access holds an expectation of repayment for future

economic labour production alongside acquiring an interest-driven debt, to buy your way in. Iris Marion Young's work affords the use of the Five Faces of Oppression as a conceptual framework to observe the experience of 'non-traditional students' in academia. The pervasive lack of morals of the neoliberal underbelly within society and education promotes the view that you should be grateful for your current societal class status, and thankful to have gained a place at the HE (Higher Education) table. Students are often not encouraged to recognize their own value, and 'non- traditional students' are left unprepared for the learning and assessment approaches used in the culturally imperialistic landscape of western HE (Higher Education). The agendas of contemporary western universities focus heavily upon students being upskilled, to be university ready, however, social-class marginalization can promote a high level of apathetic fatalism from students. Our questions aim to focus upon how universities can adapt the learning spaces to meet the student profiles, and to re-imagine the spaces and narratives designed and created for learning. How do we as progressive educators inspire and motivate apathetic, demoralized and 'powerless'/disempowered students? Lack of trust from prior perceived and perpetuated educational violence leaves students with an absence of trust and knowledge in the required processes of learning at an institutional level. By utilizing Freire's theory of critical consciousness, which centers the learning around the learner, as per his theory on generative themes, including his recognition of class stratification and exclusion, we aim to explore the notion of alienation in HE. Additionally, supporting the performative lens of Brecht we attempt to convey the passion that can be ignited in students to destabilize alienation in the classroom.

Perceiving economic issues through a critical realist lens

Emanuel Mizzi

University of Malta

Mainstream economics, dominated by the neoclassical economics orthodoxy, is accused of being complicit with much of what has gone wrong with economic life in the last thirty years, such as failing to predict the global financial crises of 2007-2008 (Skidelsky, 2020). Values such as sustainability, love, justice, pity, courage, honour, loyalty, ambition, and public service tend also not to be considered in the hypothesis of neoclassical economists. The various problems concerning mainstream economics have led even its proponents to question the capacity of orthodox economics to account for real-world events or for assisting in policy formulation.

In this paper I argue in favour of an alternative conceptualisation for making sense of economic issues: critical realism. It is a philosophy originally developed by Roy Bhaskar in the 1970s and developed over the following decades. The term is derived from two connected philosophical ideas: transcendental realism and critical naturalism. The underpinning argument of transcendental realism as a philosophy of science is that although the world is real, it is not necessarily directly accessible and therefore needs to be understood through the structures and mechanisms at play (Anderson, 2021; Bhaskar, 1979, 2017). Critical naturalism is a theory of social science which has originated as a scientific alternative to both positivism and constructivism, but draws elements from both methodological strains in its account of ontology and epistemology (Lawson, 1997). Critical realism assists an understanding of the world that is real but which may be differently experienced and interpreted by different observers.

During this presentation I discuss critical realism as a conceptual lens that assists the analysis of the challenges faced by the present economic world and provides insights about pedagogical approaches that enable young people to grasp disciplinary knowledge in economics and experience the discipline as more interesting and relevant. The findings from the presenter's research conducted in Maltese secondary school economics classrooms will be drawn upon.

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Changing promises of education from human capital to emancipation

Hasan H. Aksoy

Ankara University

In the 1960s education was accepted as a strong accelerating process for development and only economic development would provide or maintain a wealthy life for countries developed or less developed. After a decade, a proportionally large amount of public Money has been spent on education and helped democratize education by expanding coverage and rising enrolment rates.

This trend slowed down in the 1970s first in Latin American Countries and then in the 1980s in European Countries and Turkey in specific.

In the 1960s and 1970s with the influence of social movements, education was accepted as a public service, and education was demanded as a right and free for all. While education is both an independent and dependent variable in the developing process, some social and political functions were also attributed to it, accompanied by its economical functions. Education's economic, social, and political functions were accepted in literature and governmental references such as in development plans. Contributing to developing democracy in a country, developing the individual benefits of the participants such as participation in politics, governing the country, and some individual savings. However, the government's leading incentives to spend public money on the education system were

not its individual and political contributions. Its "contribution to gross domestic development" and "raising human capital" were those incentives.

After the 1980's the neoliberal policies influenced and make changes to the acceptance and functions of education as a part of social aims and the features of public services. No more formal education by public money supported as a political preference and nor public education which engaged to the social aims and public service at a rising level. In this period, neoliberal and neoconservative policies accompanied the change. Education became a commodity, and also a tool of domestication for the participants, and educational segregations as tracks and social class divisions have increased gradually but at a visible level. In all this evolution and some drastically changing times, critics and resistance also took part. Resistance against these neoliberal and neoconservative currents has also developed among academics, educators, and teachers' union members, and they changed focus from human capital to emancipation with historical references (founding education laws, leading concepts such as equity, secularism, and democracy) along with the critical education concepts. In this study, the cornerstones of these changing routes of education in the Turkish context will be shared with the light of the international economic and political changes and concepts which came into prominence.

Workshop: Writing an academic paper for JCEPS

Josefine Wagner

University of Innsbruck

The Journal for Critical Education Policy Studies (JCEPS) offers scholars in the critical tradition the opportunity to publish manuscripts that span a variety of topics. It is a double-blind peer- reviewed journal which provides valuable feedback to all of its contributors. As an international platform for leftist thinkers, activists and practitioners in education and pedagogy, the journal takes on a very benevolent approach to its prospective writers, hoping to provide a venue for ambitious scholars, especially for those whose economic resources are limited. Each volume features experienced colleagues as well as more experimental works by early scholars. However, getting published in JCEPS does require of authors to present rigorous academic research while also adhering to the formal rules of writing a journal article. In my workshop, I invite early- career researchers to learn about what and how reviewers want to see in a promising manuscript, published by JCEPS. I will guide you through the basic principles of writing an article, of highlighting core topics that are of interest to the journal and I will give you a good overview of how different types of papers can serve as valuable contributions. From finding a meaningful and effective title that accurately grasps the topic of your paper, to checking for the basic sections and transitions that make a paper enjoyable for an international readership, we can tend to your questions and ideas. Participants may also bring their unfinished manuscripts for a round of discussion and a think-pair-share activity with colleagues joining them in this workshop.

Mwalimu Nyerere: The philosophy of self-reliance from an Afrocentric perspective

Njoki Wane

OISE/University of Toronto

Africa has some of the world's greatest civilizations that consist of different forms of texts that represent a rich diversity of knowledges, philosophies, and ways of knowing. Her Civilizations and ways of knowing have been suppressed, masked, laughed at. Currently Africa is marked by colonial oppression, struggling with many colonial legacies such as political, economic, cultural leadership, spiritual and mental enslavement. Mwalimu Nyerere was brave enough to introduce to his nation, Tanzania one of such knowledges: The Philosophy of Self-Reliance. In this presentation, I will be guided by the following questions: How do we engage with topics of self-Reliance from an Afrocentric perspective from a place of sincerity, honesty, and openness? How can we make use of Indigenous (decolonial) ways of teaching and learning to decolonize our minds, body, and spirit? If Mwalimu were to speak to us today on the topic of Self-Reliance; what would he share with us?

Dangerous memories. Recovering people's histories to create a critical thinking.

Emilio Lucio-Villegas

University of Seville

COIDESO & ESEIS, University of Huelva

In this paper I want to present three different pieces of research with an approach based on participatory research. After presenting them, I will focus on how this kind of research helps people to gradually liberate themselves from the 'Culture of Silence', providing tools for expressing their culture and creating their history in a process of co-creation of knowledge. An approach that leads to an alternative narrative, one that challenges the 'official' discourse that sometimes is contradictory to the people's life experience.

What is geophilosophy and how it affects critical education

Eva D. Bahovec

University of Ljubljana

The paper presents an overview of critical approaches in contemporary philosophy, focusing on geophilosophy as a possible new source for critical theory and education. It starts with Alain Badiou'swell-known presentation of philosophy's great moments presented as some kind of 'Hegelian concrete universals'. The paper then relates the topic to more concrete, environmentally based, and socially constructed 'geophilosophical' questioning in Gilles Deleuze and Félix Guattari, as it could first appear in the Geek polis and its embeddedness in material production of the time, etc. The aim of the paper is to proceed from the prevailing Greek-German-French explanations – and exclusions – of geophilosophy to critical theory, and to shed a new light on the development of Marxist philosophy in ex-Yugoslavia in relation to the political situation before and after the fall of the Berlin wall, focusing on critical pedagogy of the time and the related educational practices. The example of the repercussions, related to public critique of the all-around developed personality is presented, and put in the broader context of intersectional research in critical education and feminist pedagogy. The conclusion is made that such intersectionality could open-up new perspectives on power relations and new strategies of resistance.