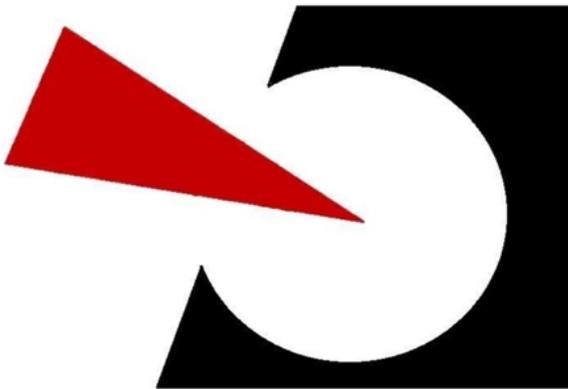


6th ICCE 2016 Conference Book/ Book of Abstracts/ Program Outline



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- Grant Banfield
- Joyce Canaan
- Hana Cervinkova
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- Rebecca Clare
- Cassie Earl
- Gail Edwards
- Panayota Gounari
- George Grollios
- Dave Hill
- Gianna Katsiampoura
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**Dialogue, Solidarity and Resistance
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Drawing theoretically on Marx, Freire, Greene and Dave Hill's essays on Marxism, “immiseration capitalism”, neoliberalism class and race in relation to education a Critical Marxist theory frames my critical analysis of SCP policy documents from its inception in 2002 to present day 2016. Sellar and Ball’s notions of the ‘terrors of performativity’ and the radical pedagogy of Freire, McLaren, Hill and Giroux frame the critical study of SCP policy in so much that the dialogic approach of the programme has becoming increasingly difficult to maintain. I will chart this dialogical change examining the key policy documents of SCP. In keeping with the agenda set out by Global, European and Irish education policy I examine how this particular programme is rendered less effective as a result.

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

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

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

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

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

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

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

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