

IX INTERNATIONAL CONFERENCE ON CRITICAL EDUCATION – BOOK OF ABSTRACTS
DAVE HILL, PAOLO VITTORIA (Eds)

Copy editing by **EMILIANO CEGLIE**

This edition printed in June 2019 by The Institute for Education Policy Studies (www.ieps.org.uk) 1
Cumberland Road, Brighton, BN1 6SL, England

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Dave Hill, 2019.

Chief/Founding/Managing Editor of JCEPS

PEER-REVIEW BOOK

ISBN 978-0-9522042-8-2

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NEXT YEAR'S CONFERENCE

ICCE 2020

If any colleagues/

participants want to consider holding ICCE 2020 at their own institution, do not hesitate to contact the members of the Organising Committee.

We will also raise this issue during the Closing Plenary session of the conference on Saturday 6th July.

PROGRAM INTERNATIONAL CONFERENCE

CRITICAL EDUCATION

NAPLES, 3 | 6 July 2019

3TH JULY 9.00./18.30 PLENARY SESSIONS

SALA DEI BARONI - CASTEL NUOVO – MASCHIO ANGIOINO
ADDRESS: PIAZZA MUNICIPIO NEAR METRO LINE 1 MUNICIPIO STATION

09.00 10.00 - REGISTRATION

10.00 11.15 - WELCOME!!

Luigi De Magistris, Mayor Municipality of Naples

Roberta Gaeta, Councilor of Welfare. Municipality of Naples

Edoardo Massimilla, Director Dip.to Studi Umanistici, Università di Napoli Federico II, Italy

Giuseppe Gaeta, Director Accademia Belle Arti, Napoli, Italy

Riccardo De Facci, President National Coordination of the Reception Community

11.15 11.45– Introduction: Conference on Critical Education

Paolo Vittoria, Università degli Studi di Napoli Federico II, Italy

Dave Hill, University of East Anglia, Chelmsford, UK and Middlesex University, London, UK

11.45 12.45 - Session I Critical Education in Naples

Marco Rossi Doria, Politician-Educator, Naples, Italy

Giovanni Laino, Associazione Quartieri Spagnoli, Naples, Italy

Debate with **Anna Maria Palmieri**, Councilor School and Education. Municipality of Naples

CHAIR **Maura Striano**, Università degli Studi di Napoli Federico II, Italy

12.45 13.30 - Session II Implications for theorizing revolutionary learning: feminist and Marxist epistemologies

Sara Carpenter, University of Alberta – Canada

Implications for theorizing revolutionary learning

Marxism, feminism, and ‘intersectionality:’

Francesca Marone, Università degli Studi di Napoli Federico II, Italy Feminist epistemologies and gender issues: critical perspectives in educational research

CHAIR **Shahrzad Mojab**, University of Toronto - Canada

13.30 - 14.30 LUNCH

14.30 16.45 - Session III PLENARY SYMPOSIUM CNCA

(Coordinamento Nazionale Comunità Accoglienza - National Coordination of the Reception Community)

14.30 15.45 - Critical Education and struggle against dependence: capitalism and consume

Riccardo De Facci, President National Coordination of the Reception Community

Sabrina Molinaro, ESPAD - European School Survey on Alcohol and other Drugs

Stefano Vecchio, Director Centre of Dependences Health Centre of Naples

CHAIR **Pasquale Calemme**, President Social Cooperative Millepiedi – Naples, Italy

15.45 16.45 - Psychology of liberation, art and critical education

DEBATE **Stefania Guerra Lisi**, Founder Globalità dei Linguaggi – Italy

and **Felice di Lernia**, Anthropologist, educator, CNCA - Italy

17.00 18.30- Session IV Class Struggle and Marxism in Scenario of war among poor.

Dave Hill, Anglia Ruskin University, Chelmsford and Cambridge, UK

Marxist Education and Teacher Education Against Capitalism in NeoLiberal/ NeoConservative/ NeoFascist/ Times

Kostas Skordoulis, National and Kapodistrian University of Athens

Revisiting the Concept of Nature in Marx’s work

Derek Ford, DePauw University, Greencastle, Indiana, USA

Testing for revolution

Polina Chrysochou, National and Kapodistrian University of Athens

The crisis, the media and the representation of working class: a Greek perspective.

CHAIR **Leena Helavaara Robertson**, Middlesex University, London, UK

18-30 DEBATE with **Andrea Morniroli** (Movement PEOPLE FIRST)

4 TH JULY (9.00/13.30.) PLENARY SESSIONS

AULA PIOVANI FEDERICO II UNIVERSITY

ADDRESS: VIA PORTA DI MASSA N. 1 NEAR METRO LINE 1 UNIVERSITA' STATION

09.00 10.30 - Session I *Democracy, southern question and anti-racism in times of populism*

E. Wayne Ross, University of British Columbia, Vancouver, Canada

The problem of democracy in the time of Trump

Peter Mayo, University of Malta, Valetta, Malta

Critical Pedagogy in International Perspective

Sandra Mathison, University of British Columbia, Vancouver, Canada

The revolutionary possibility of the Mundane

Fabrizio Manuel Sirignano, Università Suor Orsola Benincasa di Napoli, Italy

Southern question, anti-fascism in Italy

CHAIR **Dave Hill**, Anglia Ruskin University, UK

10.30 11.45 - Session II *University beyond neoliberalism*

Saib Dianate, The University of Queensland, Brisbane, Australia

Against 'Business as Usual'

Grant Banfield, Independent Scholar, Adelaide, Australia

Critical Management Studies and the case of Environmental Sustainability Curricula

Juan Ramón Rodríguez Fernández, University of León, Spain

Notes on the neoliberal processes of commodification of education. The use value and exchange value of educational goods

John Rice, Adelaide Institute of Technical and Further Education Adelaide, South Australia

Teaching the goose that layeth: Education at the crux of Capital's accumulatory imperative - implications for scholar-activists

CHAIR **Kostas Skordoulis**, National University of Athens, Greece

11.45 13.15 - Session III *Marketization of education in neoliberal age*

Alpesh Maisuria, University of East London, London, UK

Working Life in the Neoliberal University in England

Ahmet Yildiz, University of Ankara, Turkey.

The Role of NGO's in the Islamization and Marketization Process of Turkish Education System

Fatma Mizikaci, University of Ankara, Turkey.

Unmaking of the Curriculum in a Neoliberal Age

Claudia Lino Piccinini, Federal University of Rio de Janeiro, Brazil

The Brazilian curricular reform

CHAIR **George Grollios**, Aristotle University of Thessaloniki, Greece.

13.15 Conference moves to 'FOQUS' QUARTIERI SPAGNOLI

14.00 15.00 - LUNCH AT 'FOQUS'

4 TH JULY 15.00 / 19.00 SYMPOSIUM SEMINARS - PARALLEL SESSIONS

'FOQUS' QUARTIERI SPAGNOLI

ADDRESS: VIA PORTACARRESE A MONTECALVARIO, 69

NEAR METRO LINE 1 TOLEDO STATION

ROOM 1

Freire, Boal Popular Education, Social Movement

15.30 17.00 - Session I *The Italian Network Freire Boal experience*

1 Community Education according Paulo Freire in Ventimiglia, crossborder Italy France 2015 - 2018

Maria Paola Rottino (Popoli in Arte).

2 The critical education as tool for local community changing: from Paulo Freire to the community generative welfare system

Anna Zumbo (Studio Kappa)

3 The Contribution of Paulo Freire's Pedagogy and Augusto Boal's Theatre in the multicultural context of language learning and teaching

Chiara Vanadia, Freire-Boal Italian Network

4 Freire and Boal: two sides of the same coin

Roberto Mazzini, Teatro il Giolli – Parma, Italy.

17.15 18.30 - Session II *Social Movements and activist educators*

1 The social movements in Arab societies between the hammer of reality and the bonds of the future
Aali Hacene, University of Saida Alger
2 Towards a Carnavalesque Sensibility For Activist Educators - Pedagogy of the Oppressed (Freire) to Theatre of the Oppressed (Boal)
Janet Cynthia Ferguson, Lifelong Learning Centre Bermuda College Paget, Bermuda
3 "Lettere Precarie" social collective,
Dipartimento di Studi Umanistici, Federico II, Napoli, Italy
CHAIR **William Soares Dos Santos**, Federal University of Rio de Janeiro.

ROOM 2
Alternatives in Critical Education

15.30 17.00 - Session I *Alternatives to neoliberal approach to education*

1 Comparison of the approaches of critical pedagogy and conservative education regarding their visions on values
Pinar Kizilhan, Ankara University, Turkey
2 Playing by the rules is not enough anymore - lessons from Teachers' Strike in undemocratic Poland
Agnieszka Dzemianowicz, Independent Researcher, Wrocław, Poland
3 Teach For America and The CLUMPP Network: A Neo-liberal Education Reform Primer
Barbara Torre Veltri, Northern Arizona University, (USA) Scottsdale, Arizona USA
4 The necrophilia and life in Late Capitalism. The Walking Dead and Fear the Walking Dead as (critical) public pedagogy.
Oskar Szwabowski, Instytut Pedagogiki Szczecin, Poland.
CHAIR **Polina Chrysochou**, National and Kapodistrian University of Athens

17.15 18.30 - Session II *Inclusive Alternative Experiences*

1 Chasing Ducks and Rabbits – Wittgenstein, the Critical Pedagogue
Lotar Rasinski, University of Lower Silesia, Wrocław, Poland
Tamàs Toth, John Wesley Theological College, Budapest, Hungary
2 School inclusion strategies and social cohesion challenges of immediate immigrant descendants in Naples
Francesca Marone, Università degli Studi di Napoli Federico II, Italy
3 A People's University: Communist Workers' Schools in America, 1930-1954
Robert M. Zecker, Saint Francis Xavier University, Antigonish, Nova Scotia, Canada
4 Reflections on the Narrative principle in Education
William Soares Dos Santos, Federal University of Rio de Janeiro.
CHAIR **Paolo Vittoria**, Università degli Studi di Napoli Federico II, Italy

ROOM 3
The impact of Neoliberal Education to schoolteachers

15.30 17.00 - Session I *Against marketization of education*

1 Crisis Austerity and New Frameworks for Teaching and Learning A Pedagogy of Hope for Contemporary Greek Education
Maria Chalari, National and Kapodistrian University of Athens, Greece
2 From Being a Teacher to Being a Technician: A Critique on Current Teaching Practices from the Lens of Prospective Teachers
Fevzi Dursun, Tokat Gaziosmanpaşa University, Tokat, Turkey
3 Can we fix education? Living emancipatory pedagogy in Higher Education
Jim Clack, University of Bedfordshire, Bedford, UK
4 Student adjustment in primary schools results in obedience?
Faruk Kalkan, İbn-i Sina Vocational and Technical Anatolian High School, Turkey
Erdal Kucuker, Tokat Gaziosmanpaşa University, Tokat, Turkey
5 A Critical Partnership in Review: Parents and School
Maria Papatthansiou Università degli Studi di Napoli Federico II

CHAIR **Maria Nikolakaki**, University of the Peloponnese, Corinth, Greece

17.15 18.30 - Session II *From marginalization to inclusivity*

1 Critical Pedagogy and English Language teaching
Enrique Antonio Alejandro, FLACSO -Facultad Latinoamericana de Ciencias Sociales
Florencio Molina, Campos High School, Moreno, Buenos Aires, Argentina
2 Practising and engaging with inclusivity in a language classroom
Anna Costantino, University of Greenwich, London, UK
3 Teaching and Learning Languages in Neoliberal Capitalism
Pau Bori, University of Belgrade, Serbia
4 Blessing in disguise: Iraq and curriculum of resistance
Layla Alden, Northern Arizona University, Flagstaff, Arizona, USA

CHAIR **Claudia Piccinini**, Federal University of Rio de Janeiro, Brazil

ROOM 4
Art-Education

15.00 17.30 - Session I – Communication and expression in the globality of languages

Workshop by Stefania Guerra Lisi, Giulia Biancardi, Pasquale Biancardi, Irvin Luca Vairetti, Davide Di Gennaro, Maurizio di Gennaro

17.30 18.30 - Session II [Workshop] Dancing on the border

Iliaria Olimpico, Independent Facilitator Passignano s.T. Italy

ROOM 5
Resistance against Racism and Sexism

15.30 17.00 - Session I Resistance and education against institutional racism and sexism

1 Being a girl and a black girl in Brazil: resistance and education against institutional racism and sexism

Rosa Chaves, Federal University of São Paulo - Unifesp - Guarulhos, Brazil

Daniela Finco, Federal University of São Paulo - Unifesp - Guarulhos, Brazil

2 Dealing with Racism in the classroom – A necessary component for Teacher Education in Israel

Roi Silbergberg, The School for Peace, Neve Shalom, Israel

3 If I can, you can – Weaponizing resilience

Caroline Bald, Anglia Ruskin University Chelmsford, UK

4 The political economy and pedagogy of LGBTQ+ identities and activism in the semi-periphery

Gyorgy Meszaros, Eötvös Loránd University, Budapest, Hungary

CHAIR **Juan Fernandez Rodriguez**, University of Leon, Spai

17.15 18.30 - Session II The implications of populism for educational systems

1 Educational Challenges of the Recent Rise of Populism: the Visions of Teacher Educators from Canada, Chile, Spain, UK and US

Marta Estelles, University of Cantabria Santander, Spain.

Jordi Castellavi, Autonomous University of Barcelona, Spain.

2 The implications of populism for educational systems. A literature review

Abdellatif Atif, Free university of Bolzano, Italy.

3 Bridging the Gap: An Exploration of the Experiences and Perceptions of the Muslim Community in Scotland, Following the Christchurch Massacre in New Zealand.

Nighet Riaz, University of the West of Scotland, Paisley, Scotland, UK.

4 Populism, education and the economy

Joseph Gravina, University of Malta, Valetta.

CHAIR **Peter Mayo**, University of Malta

ROOM 6
Ecopedagogy and pedagogy of the Earth

15-30 17.00 Session I The rights of the Earth

1 Beyond Anthropocentrism: Ecopedagogy and planetary citizenship.

Ferdinando Asor Conte, Università degli Studi di Napoli Federico II, Italy

Giulio Tarantino Università degli studi di Trieste. Trieste, Italy

2 Freedom in the Woods: Forest School and Critical Pedagogy

Dave Cudworth, DeMontfort University Leicester, UK

3 Educating to inclusive citizenship

Lucia Ariemma – Università della Campania "Luigi Vanvitelli", Caserta, Italy.

4 Environmental law

Maralice Cunha Verciano, University of Campania Luigi Vanvitelli, Caserta, Italy.

CHAIR **Paolo Orefice**, UNESCO Transdisciplinary Chair Human Development and Culture of Peace, Università degli Studi di Firenze.

17.00 18.00 SESSION II Workshop

The three bodies: the self body, the social body and the earth body

Uri Yitzchak Noy Meir

- Independent Action Researcher, Facilitator, Trainer and associate artist with ImaginAction

ROOM 7
Education, Social Justice in times of populism

15.30 17.00 Session I Critical inquiry into higher education

1 Poland and Ukraine-imprisonment in discourse

Dominika Gruntkowska, Uniwersytet Szczeciński, Instytut Polonistyki, Kulturoznawstwa i Dziennikarstwa, Szczecin, Poland.

2 Conflict instead of dialectics: Marxist critical inquiry into higher education

Jakub Krzeski Krystian Szadkowski, Adam Mickiewicz University in Poznań, , Poznań, Poland.

3 Critical and cosmopolitan education: the essence of a modern democracy

Riccardo Falcone, Università degli Studi di Napoli Federico II, Italy.

4 Transformation of school climate in Turkey while secular education is being eroded

Nurcan Korkmaz, Ankara University, Faculty of Education, Lifelong Learning and Adult Education Department Phd Student

5 From Psychological Counselor to Religious Counselor: Journey Towards Theocracy with the Methods of Modern Times

Aylin Demirli Yıldız, Assoc. Prof. Başkent University, Faculty of Education, Department of Educational Sciences, Ankara Turkey

CHAIR **Ahmet Yıldız**, University of Ankara, Turkey.

17.00 18.30 Session II

1 Art Education and inclusion

Ilaria Curci, Accademia belle Arti, Naples.

2 Where does the feminist art come from?

Marta Kosinska, Adam Mickiewicz University, Poznań, Poland

Karolina Sikorska, Nicolaus Copernicus University, Torun, Poland

3 Understanding the Masculinity and its practice: new challenges to power equal relationship between genders

David Martin Vidana, University of Granada, Spain)

CHAIR **Irvin Luca Vairetti**, Accademia belle Arti, Naples.

5 TH JULY (9.00 13.15) PLENARY SESSIONS

AULA PIOVANI FEDERICO II UNIVERSITY

ADDRESS: VIA PORTA DI MASSA N. 1 NEAR METRO LINE 1 UNIVERSITA' STATION

9.00 10.30 SESSION I *Paulo Freire and critical Liberating education*

Jones Irwin, Dublin City University, Ireland.

Freire and Situationism – Whither the Pedagogy of the Oppressed in the Era of the Spectacle?

George Grollios, Aristotle University of Thessaloniki, Greece.

Towards a Critical Pedagogy for Liberation

Hasan H. Aksoy, [University of Ankara, Turkey](#).

Ethics in critical education

Nadine Schoen, TAFE South Australia, Adelaide, South Australia, Australia

The possibility of critical Freirean pedagogy in a vocational education context. Thoughts on a future autoethnography

CHAIR: **Ahmet Yıldız**, University of Ankara, Turkey.

10. 30 11.45 SESSION II *Struggle for social justice in Latin America: legacy of Paulo Freire*

Maria Teresa Muraca, Università Pratesi, [Soverato, Calabria, Italy](#)

Education and Social Movements

Inny Accioly, Federal Fluminense University of Rio de Janeiro, [Brazil](#)

Legacy of Paulo Freire in Brazil

William Soares Dos Santos, Federal University of Rio de Janeiro

Narration and dialogue in Danilo Dolci and Paulo Freire

CHAIR: **Paolo Vittoria** Università degli Studi di Napoli Federico II, Italy

11.45 13.15 SESSION III *Critical Pedagogy in the era of post/truth: the role of teachers, educators and intellectuals*

Vanna Iori, Senator of Italian Parliament / University of Milan, Italy

Contrasting hate speech and fake news to fight populism, sexism and racism: the role of educators

Paolo Orefice UNESCO Transdisciplinary Chair Human Development and Culture of Peace, Università degli

Studi di Firenze [Transdisciplinary of earthly education and humanism: the challenge of the educator](#)

Maria Nikolakaki, University of Peloponnese, [Corinth](#), Greece.

Teachers of the world, unite!

Gianna Katsiampoura, National and Kapodistrian University of Athens,

Once again on the social responsibility of intellectuals and their role in critical education

13.15 Conference moves to 'FOQUS' QUARTIERI SPAGNOLI

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NEAR METRO LINE 1 TOLEDO STATION

5 JULY 14.00 / 19.00 SYMPOSIUM SEMINARS - PARALLEL SESSIONS

'FOQUS' QUARTIERI SPAGNOLI
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NEAR METRO LINE 1 TOLEDO STATION

14.00 15.00 - LUNCH AT 'FOQUS'

ROOM 1

Freire, Boal Popular Education, Social Movement

15.30 17.00 SESSION I

1 A practice related to Freire's problem descriptive training model in higher education context

Erdal Kucuker, Tokat Gaziosmanpaşa University, Tokat, Turkey.

2 The Denying of the right to Knowledge and Violation of Human Rights in the development agenda: domination and resistance in Sub-Saharan Africa

Inny Accioly, Federal Fluminense University of Rio de Janeiro – Brazil

3 Reclaimed factories in Argentina as a paradigm of resistance against Neoliberalism

Francesca De Marca - Università degli Studi di Napoli Federico II, Italy

CHAIR **Polina Chrysochou** (Anglia Ruskin University, UK and the National and Kapodistrian University of Athens)

ROOM 2

Alternatives in Critical Education

15.30 17.00 SESSION I *Alternative learning environment*

1 An alternative learning environment outside the classroom wall: a case of Şeker Portkali association for education and culture

Naciye Aksoy, Gazi University, Ankara, Turkey.

Ülkü Çoban Sural, Gazi University, Ankara, Turkey.

Nuri Barus Ince, Hacettepe University Institute of Ankara, Turkey.

2 The reasons of Utopia

Emilia Romano, Università Telematica Pegaso, Napoli, Italy.

3 Initial Vocational Training: An analysis from the current political logic

Aurora Feiria - Vico - Ministry of Education and Vocational Training of Spain, University of Granada, Spain

CHAIR **Irvin Luca Vairetti**, Accademia di Belle Arti di Napoli.

17.00 18.30, SESSION II *Teaching and learning*

1 Is basic vocational training a policy to combat early school leaving?

Carmen Maria Martin, University of Granada, Spain.

2 An educational experience of autobiographical writing in a school in the land of Gomorra

Rosaria Capobianco, Università degli Studi di Napoli Federico II, Italy

3 The Effect of Teaching Practice Courses to Career Development of Teacher Candidates

Elif Tuğçe GÜLER, Tokat Gaziosmanpaşa University, Turkey

Dilara ÇAYCI, Tokat Gaziosmanpaşa University, Tokat, Turkey

Özge MAVIŞ SEVİM, Tokat Gaziosmanpaşa University, Tokat, Turkey

Emine SAKLAN, Tokat Gaziosmanpaşa University, Tokat, Turkey

CHAIR **Emiliano Ceglie**, Università degli Studi di Napoli Federico II, Italy

ROOM 3

The impact of Neoliberal Education to schoolteachers

15.30- 17.00 SESSION I *Critical Digital Education*

1 How Critical Thinking Changes at the time of algorithms

Vincenzo Curion, Università degli Studi di Napoli Federico II, Italy

2 Digital Transformation: threats and opportunities of digital landscapes

Emiliano Ceglie Università degli Studi di Napoli Federico II, Italy and Digital Innovation Consultant, Naples, Italy.

3 Framework of image editing

Antonio Mastrogiacomo Accademia di Belle Arti di Napoli

4 The Views of Teacher Candidates about Unemployment and Employment

Birgul Ulutas and Emine Sakla, Ankara University (Turkey)

CHAIR **Francesca Marone**, Università degli Studi di Napoli Federico II, Italy

17.00 18.30 SESSION II

Critical Media Education

1 Corporate-Led Critical Media Literacy Education, A Backdoor for Soft Censorship

Emil Marmol – University of Toronto, Canada

2 Digital literacy and active citizenship from the perspective of critical feminist pedagogy

Anna Cucca, Università degli Studi di Napoli Federico II, Italy

3 Social media and migrants. A digital literacy proposal

Fernando Sarracino, Università degli Studi Suor Orsola Benincasa, Napoli, Italia.

CHAIR **Emilia Romano**, Università degli Studi Suor Orsola Benincasa, Napoli, Italia.

ROOM 4
Art-Education

15.30 17.00 SESSION I *Performing Spaces for Interactive education and arts*

1 Performing Spaces for Interactive education and arts

Maria D'Ambrosio, Università degli Studi Suor Orsola Benincasa, Napoli, Italia

Giovanni Laino, Università degli Studi di Napoli Federico II, Italy / Associazione Quartieri Spagnoli

Pietro Nunziante, Apple Developer Academy, Napoli, Italia.

CHAIR **Mariarosaria De Simone**, Università degli Studi di Napoli Federico II, Italy

17.00 18.45 SESSION II *Theatre of the Oppressed I*

[Workshop]Oppression mechanisms within the self

Mathilde Tomasella, Multiplier of Theater of the Oppressed Kuringa Theaterwerkstatt Berlin, Humboldt University Berlin/FLACSO, Argentina/JNU Delhi

Gokcen Karaman, Multiplier of Theater of the Oppressed Kuringa Theaterwerkstatt Berlin, Rural Schools Transformation Network (KODA)

ROOM 5
Resistance against racism and sexism

15.30 17.00 SESSION I *Social changes and anti-oppressive pedagogy*

1 Learning Opportunities of the Host Communities to Live Together with Refugees

Gulistan Koc, Ankara University, Ankara, Turkey

2 Agenda of Critical Pedagogy in Turkey

Alper Hacıoğlu, Sehîr Ridvan Suer Anatolian High School, Geography Teacher

3 Social changes in education and gender: dialogue between the experiences of the Brazilian and Italian contexts

Daniela Finco, Federal University of São Paulo - UNIFESP - Guarulhos, Brazil

4 Promoting the investigation of inclusion as a quality factor of the school system through an integrated device.

Anna Russo, Università degli Studi di Napoli Federico II, Italy

5 Mindfulness as a liberating practice for an anti-oppressive pedagogy

Mariarosaria De Simone, Università degli Studi di Napoli Federico II, Italy

CHAIR **George Grollios**, Aristotle University of Thessaloniki, Greece

17.00 18.30 SESSION II *Art of movement beyond the borders*

1 The art of movement: Carla Lonzi's feminism and the aesthetics of emancipation

Maria Romano, Università Suor Orsola Benincasa di Napoli, Italia

2 Bertold Brecht's theatrical techniques

Hasan Aksoy, Ankara University, Turkey

Muharrem Demirdis, Ankara University, Turkey

3 Towards the (Co) Science of Integrated Care of Human Beings with a new inter and trans disciplinary knowledge

Maurizio Di Gennaro (MAMU, Napoli, Italia)

CHAIR **Francesca Marone**, Università degli Studi di Napoli Federico II, Ital

ROOM 6
Ecopedagogy and pedagogy of the Earth

15.30 17.00 SESSION I *Eco-pedagogical awareness*

1 Encouraging eco-pedagogical awareness through play in the Foundation Phase

Deidre Geduld, Ivor Baadjes, Heloise Sathorar, Nelson Mandela University Port Elizabeth, South Africa

2 App Take

Alessandra De Simone Università degli Studi di Napoli Federico II, Italy

17.00 18.45 SESSION II *The world is our classroom*

Francesco Maria Antonicelli, Gianluca Maggi, Guendalina Marzulli, Laura Green, Louisa Battiou,

Matteo Petruzza, Triana Higuera Moreno DNS - The Necessary Teacher Training College - Danimark

CHAIR: **Ferdinando Asor Conte** Federico University of Naples

ROOM 7
Education and social justice in times of populism

15.30 17.00 SESSION I *Critical psychology and education of adults*

1 [Workshop] Trauma Informed Literacy for Adult Learners

Gary Audas, Sam Houston State University, Huntsville, Texas, USA.

2 The great heterogeneity of young people "neet": social and political implications in a context of crisis

Juan Garcia -Fuentes, University of Granada, Spain

Josè Saturnine, University of La Laguna, San Cristóbal de La Laguna a Tenerife, Spain

3 Possibilities of the Method of Empathy-based Stories (MEBS)

Juha Suoranta, Tampere University, Tampere, Finland

Elina Sarkela, University of Helsinki, Helsinki, Finland
4 Contemporary families and identity construction processes. A systemic reading of the educational relationship
Maria Navarra, Università degli Studi di Napoli Federico II, Italy
CHAIR **Irvin Vairetti**, Accademia delle belle Arti Naples

17.00 18-45 SESSION II *The false neutrality of education*

A situational analysis of substitute teachers in a Turkish school
Zafer Kiraz, Tokat Gaziosmanpasa University, Tokat, Turkey
Gulcin Taskiran, Altınbas University İstanbul, Turkey
2 Neutrality and Indoctrination: Neoliberalism and the Depoliticizing of Education and Teaching
Rodrigo Mendonca dos Santos, University of British Columbia, Vancouver, Canada
A Mathematics Education to counter neoliberal hegemony
Bulent Avci, Federal Way School District Washington, U.S.A.
4 Curriculum as interactive reality: The intervention of capitalism in the process of curricular development
Hèctor Edgardo Kasem, Universidad Nacional de La Matanza – Buenos Aires – Argentina
5 Demonizing the DPRK: a Critical News Media Analysis
Savannah Jo Wilcek De Pauw University Greencastle, Indiana, USA
CHAIR **Gülistan Koç**: Ankara University Education Science Institute

6 TH JULY (10.00/19.00) SYMPOSIUM SEMINARS - PARALLEL SESSIONS

'FOQUS' QUARTIERI SPAGNOLI
ADDRESS: VIA PORTACARRESE A MONTECALVARIO, 69
NEAR METRO 1 TOLEDO STATION

ROOM 1

Freire, Boal Popular Education, Social Movement

10.00 11.30 SESSION I

1 Pedagogy and affection – Freire and contemporary pedagogical Eros
Leonardo Maia Federal University of Rio de Janeiro, [Brazil](#)
2 Pedagogy of the Oppressed and Emancipation through Resignification
Manuela Monti, M. Sc. Psychologist, since 2014 involved in social and inclusion projects with migrants and refugees. Sao Paulo, Brazil and Berlin, Germany
CHAIR **Inny Accioly**, Federal Fluminense University of Rio de Janeiro – Brazil

ROOM 2

Alternatives in Critical Education

10.00 11.30 SESSION

1 Prison Education Policy in Ireland: Moving Towards a Critical Adult Education Model
Angeliki Lima, Trinity College Dublin, Ireland
2 Mapping out the Social Action of Young Adults
Fatma Tuðçe Arýkan Bilkent University, Ankara University, Turkey
3 Project Puzzle and beyond: building a multidisciplinary ecosystem of learning across borders
Gabriella Delfino, Iliaria Olimpico, Uri Yitzchak Noy Meir, ANCI UMBRIA, Perugia PG, Italy
4 Bauhaus Education Experience
Ambra Benvenuto, Università degli Studi di Napoli Federico II, Italy
CHAIR **Mariarosaria De Simone**, Università degli Studi di Napoli Federico II, Italy

ROOM 3

The impact of Neoliberal Education to schoolteachers

10.00 11.30 SESSION

1 Teachers' Views on the Delivery of Educational Services by the Private Sector: An Analysis within the Context of the Right to Education
Gulay Aslan Tokat Gazi Osmanpasa University, Tokat, Turkey.
2 An analysis of how teachers are being influenced
Ayhan Ural, Gazi University, Ankara, Turkey
Aysun Ozturk, Gazi University, Ankara, Turkey
3 Education beyond the neoliberal university: alternative visions of Higher Education
Sandra Ximena Delgado Betancourth, University of British Columbia, Vancouver Canada
CHAIR **Dave Hill**, Anglia Ruskin University, UK.

ROOM 4

Discrimination at work and school. Perspectives from law and education

Gender discrimination at work: a multi-perspective reflection

1 Gender discrimination at work. Themes, problems and research perspectives
Labour law and gender discrimination.
Carmen Di Carluccio, University of Campania "Luigi Vanvitelli" Caserta - Italy

2 Women at work between past and present. The long road to equal rights
Marianna Pignata, University of Campania “Luigi Vanvitelli” Caserta – Italy
3 Gender discrimination at work: legal protection
Nicoletta De Angelis, University of Campania “Luigi Vanvitelli” Caserta - Italy
4 Labour law and gender discrimination
Antonella Varone Architetto – President Soroptimist International Caserta – Italy
5 Evaluation of Rising Child Sexual Abuse From a Political and Legislative Background
Eylem Gökçe Cengiz Türk, Assistant Professor Ankara University, Faculty of Educational Sciences

ROOM 5

Resistance against racism and sexism

10.00 11.30 SESSION

1 Altruistic or aggressive? The role of emotional abilities and interpersonal closeness
Anna Lezgidou, University of Western Macedonia, Florina, Greece
Ioanna Theofanidou, University of Western Macedonia, Florina, Greece
Aikaterini Vassiou, University of Western Macedonia, Florina, Greece
2 Queer Subjectivity and Education in the Twentieth Century English Novel
Cesare Pozzuoli, Università degli Studi di Napoli Federico II, Italy
3 Prejudice and homophobia
Gustavo Correia dos Santos, Instituto Federal de Alagoas, Alagoas, Brazil
Anny Querubina de Souza Barros, Instituto Federal de Alagoas, Alagoas, Brazil
Marcelle Macedo Nascimento Silva, Faculdade de Filosofia do Recife, Brazil
CHAIR **Maria Teresa Muraca**, Istituto Pratesi – Soverato - Italy

ROOM 6

Ecopedagogy and pedagogy of the Earth

10.00 11.30 SESSION

1 An Institutional Ethnography Inquiry: Navigating and Mapping Ruling Relations and the Normalcy of Separation, Discipline and Testing
Katharina Schitow, Bielefeld Faculty of Educational Science, Bielefeld, Germany.
2 Seasonal migrant agriculture, child labour and educational right
Murat Gurkan Gulcan, Gazi University, Ankara, Turkey.
3 The refugee education in Greece
Nomikou Christina, National and Kapodistrian University of Athens, Greece
4 Counter-Alternative Narratives of Roma Minoritized Adolescents as a Resistance against Racism: Critical Reflections from an Emancipatory Action Research
Theodora Agapoglou, Aristotle University of Thessaloniki, Greece
CHAIR **Leena Helavaara Robertson**, Middlesex University, London, UK

ROOM 7

Education and social inclusion

10.00 11.30 SESSION

1 When diversity is a source
Francesca Buccini, Università degli Studi di Napoli Federico II, Italy
2 Emancipatory research paradigm of disability
Maria Koltsida, Aristotle University of Thessaloniki, Thessaloniki, Greece
3 Disability and work. A meta-analysis from the perspective of Critical Disability Studies
Valentina Paola Cesarano, Università degli Studi di Napoli Federico II, Italy
4 Re-examining our understanding of the social model of disability's potential, through the eyes of an Aspie
Maria Iacovou, University of Cyprus, Nicosia, Cyprus
5 (In) Awareness Narrative itineraries in anti-violence centers
Marianna Capo, Università degli Studi di Napoli Federico II, Italy
CHAIR **Maria Chiara Del Mastro**, Università degli Studi di Napoli Federico II, Italy

12.00 13.30 SPECIAL OPEN DEBATE

Alternative participative education in Naples

CHAIR **Ugo Pugliese** (Rete Educativa Sanità)

Mirella La Magna (Gridas – Scampia)

Andrea Mornioli (Dedalus)

Alex Zanotelli (Sanità)

Cesare Moreno (Maestri di Strada)

LUNCH 13.30 14.30

- **Collective Launch books and Journals 15-00 16.00**
- **16.30 18.00 FINAL PLENARY** Concluding Plenary Discussion/ Dialogue: Feedback, The next ICCE Conference
- **19.00 20.00 SANITA ENSAMBLE ORCHESTRA**

THE THREE PLACES OF CONFERENCE

Legenda:

A: Sala dei Baroni, Castel Nuovo (Maschio Angioino)

ADDRESS: PIAZZA MUNICIPIO - METRO 1 MUNICIPIO

B: Aula magna "Piovani" Dip. Studi Umanistici, Federico II

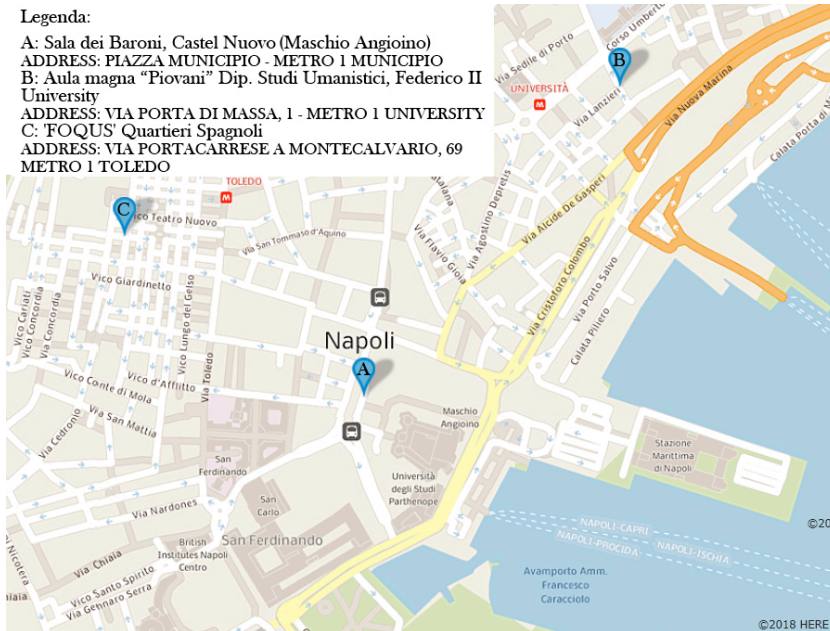
University

ADDRESS: VIA PORTA DI MASSA, 1 - METRO 1 UNIVERSITY

C: 'FOQUS' Quartieri Spagnoli

ADDRESS: VIA PORTACARRESE A MONTECALVARIO, 69

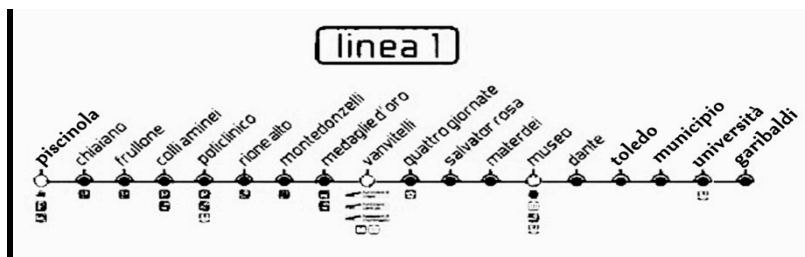
METRO 1 TOLEDO



Travel from the central station (Piazza Garibaldi).

You can take the Metro Line 1 from the station Garibaldi to station Municipio (Sala dei Baroni), Università (University Federico II Aula Piovani), Toledo (Foqus)

Metro line 1 timetable on <http://www.anm.it/>



Contacts: Emiliano Ceglie

392 216 8298

“How to get to” - General Mobility Tips

Tourist and Travel Information

There are several ways to travel in Naples, but we advise to enjoy the streets on walk. The historical centre holding the conference is on human scale, making it possible to reach the places of greatest interest with contained movements.

From the Airport Station the best compromise to get to the city centre is by cab (TAXI) with a ride estimated cost of

- MUSEO ARCHEOLOGICO NAZIONALE - National Museum 21€
- STAZIONE CENTRALE(P.zza Garibaldi) - Central Station 18€
- ZTL CENTRO ANTICO - Historical Centre 18€

Once in the City Centre (Map above) you can travel by

- Subway; there are two routes:
- Linea 1 (Yellow) is the one referred to in the map above
- Linea 2 (Blue) connects Naples with the Flegrea Area

The 9th ICCE: resistance and praxis against populism, sexism, racism.

The ICCE is an annual, peer-reviewed academic and scientific conference, a well-established tradition that attracts delegates from all over the world. At a time of economic crisis, when education is under siege by neoliberal capitalism and by neo-conservatism and aggressive nationalism, when teachers and academics are being proletarianised, youth criminalized, civilised and caring societies being stripped of welfare and benefits and rights, schools and universities turned into commodities, at such a time, critical education, as a theory and as a movement, as praxis, is clearly relevant. International communities of critical educators and activists are working together, and with other movements, to build active resistance to these processes and are engaged in fostering educational and social change leading to a more just, equal and fair society.

Providing a vibrant and egalitarian platform, the ICCE encourages scholars, educators, activists, students, and those interested in contesting the current neo-liberal/ neo-conservative/ nationalist hegemony, to come together and engage in a free, democratic and productive dialogue. It deals with sharing academic developments and findings, oriented towards interdisciplinary reflections, experiences and proposals for a critical education aiming to have an actual impact on society. Since its establishment in 2011, the Conference took place at Universities in Athens, Greece (2011, 2012, 2017); Ankara, Turkey (2013); Thessaloniki, Greece (2014); Wroclaw, Poland (2015) and London, UK (2016, 2018). In particular, in this year's edition the theme is "alternatives and resistance to populism, sexism, racism". A theme that is obviously global and not just national. Where the trend is to build walls, we work to sow dialogue and solidarity. For the first time the Conference is hosted in Italy, particularly, in Naples, where a broad tradition of alternative experiences in the social educational field is rooted. A tradition that flows into a florid contemporaneity of experiences and ideas and that can be confronted with theories, proposals and practices of many countries of the world. This is the meaning of the collaboration between the Federico II University, the Institute of Education Policy Studies, the Municipality of Naples, the Academy of Fine Arts of Naples, the National Coordination of Reception Communities (CNCA).

The current economic, social, and political crisis, that has been on-going for 30 years, is manifesting more deeply in education on a global scale. The crisis- part of, and resulting from, dominant neoliberal and neoconservative politics that are implemented and promoted internationally as the only solution, under the slogan there is no alternative (TINA), have substantially redefined the socio-political and ideological roles of education. Public education is shrinking. It loses its status as a social right. It is projected as a mere commodity for sale while it becomes less democratic, de-theorised, de-critiqued. Understanding the causes of the crisis, the particular forms it takes in different countries and the multiple ways in which it influences education, constitute important questions for all those who do not limit their perspectives to the horizon of neoconservative, neoliberal and technocratic dogmas. Moreover, the critical education movement has the responsibility to rethink its views and practices in light of the crisis, and in the light of social, political and educational resistance in different countries- the paths that this crisis opens for challenging and overthrowing capitalist domination worldwide.

Critical pedagogy is the field of education that does not align with neoliberalism, but seeks to overcome its obstacles, posed by exaggerated technicality, the competitive and individualistic model. The concept of freedom takes on dangerous connotations. Freedom of use weapons; freedom to close ports to immigrants; freedom of international capital flows; freedom from political bullying. The example of freedom that we are giving is absolutely negative and we in the field of pedagogy must certainly question ourselves.

We need to ask ourselves if it is right that most of the guidelines on European policies come from the OECD, a financial and not a cultural/educational organization. We need to ask ourselves why for common sense is a shame to say "I am anti-fascist" and not "I am a fascist". We have to ask ourselves if it is right to measure the educational commitment on values of individualism and competition. We need to ask ourselves if we are really giving the tools to understand the current world: the war among the poor, the suburbs against immigrants, the immigrants against immigrants, new poverty against ancient poverty, precarious against precarious. The war among the poor justifies slogans such as "American first, Italian first ..." We say education first.! Education is the only tool we have to fight populism, sexism, racism.

Dave Hill and Paolo Vittoria

BOOK OF ABSTRACTS

The denying of the right to knowledge and violation of human rights in the development agenda: domination and resistance in sub-saharan Africa

Inny Accioly

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We present the World Bank development agenda for Sub-Saharan Africa, debating how it promotes the denial of the right to education and the right to scientific knowledge. We analyze the relations between denial of the right to knowledge and human rights violations. Taking Mozambique as case study, we analyzed the political economy of education from the colonial period to neoliberal reforms. We point out the influence of extractive industry over education policies and the social conflicts resulting from their activities. We address the following issues: the destruction and restructuring of the institutions of knowledge according to the interests of transnational corporations; the monopoly on generating knowledge about Africa; and the private appropriation of knowledge and information by corporations and governments. We emphasize that these issues threaten the democratic possibilities, especially people's capacity of participation and social control over the corporations that threaten their ways of life. The research was based on the method of historical-dialectical materialism. We carried out bibliographical research and documental analyzes (WB, IMF, OECD, UN, Mozambican government and NGOs). We defend scientific knowledge as peoples right. Also, we argue that struggles for the right to life are not dissociated from struggles for the right to education and knowledge.

Counter-Alternative Narratives of Roma Minoritized Adolescents as a Resistance against Racism: Critical Reflections from an Emancipatory Action Research

Theodora Agapoglou

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Thessaloniki , Greece

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What happens when an action researcher, inspired by the impact of Critical Pedagogy, Critical Peace Education, Critical Multicultural Education, Human Rights Education and critical-emancipatory Action Research, visits a Roma ghetto and meets a group of minoritized adolescents, who face stigmatization, poverty, illiteracy, juvenile delinquency and various other forms of social oppression? These adolescents, being at a state of internal confusion due to their age, on the one hand, and struggling to manage their diversity, which leads to their cultural retrenchment, on the other, are invited to shape their subjectivity, as well as to deal with their violated social rights at the same time. In this context, what are the chances for their personal and social empowerment in a neoliberal educational system, which chooses to segregate them in a junior High School inside their ghetto that is almost inaccessible from privileged groups and pays much more attention to the scores rather than to their social inclusion? How can this very promising sub-group of young future citizens, full of hopes and desires for their well-being, but also dudgeon deriving from the vicious circle of social injustices, in which they are trapped, walk their own path of deliberation and fight against their discrimination? This paper focusses on the innovative educational practices deriving from an emancipatory action-research with these adolescents in the context of non-formal education, aiming to encourage them, first of all, deconstruct the 'false consciousness', the naturalized oppression and the 'legitimization of various patterns of violence', secondly, reflect on their identity, as well as the political, economic, social, technological reasons of their diversity and finally, reject the passive attitude of fatalistically accepting their oppression by internalizing negative stereotypes or even a strong belief of cultural inferiority. Their counter and alternative narratives proved to be an opportunity to raise their voice, giving an answer to the oppressing dominant ones that are spread for this social group. Their actions defending their violated social rights as a demand for their social

inclusion represent the fruits of their journey of empowerment, challenged by numerous biases, but also flourished by their inner strengths and ambitions, which catalytically prevented them from giving up.

This study discusses, also, the ways, the opportunities and the obstacles of their engagement in a struggle towards combating racism in a micro-level and has the ambition of a meaningful contribution to the academic dialogue focusing on the empowerment and social inclusion of minoritized groups through Critical Education.

Bertolt Brecht's theatrical techniques and connection with critical pedagogy

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Muharrem Demirdiř

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In this study, Bertolt Brecht's theatrical techniques were handled within the context of critical pedagogy and were suggested for critical educators' use to overcome neo-liberalization and authoritarianism in learning environments.

Brecht says that a new society could be established only through a new theatre and the new function of the new theatre is a new pedagogy. Brecht creates his learning plays in a peculiar form that could be called as "Brechtian dialectics". He removes the distinction between audience and theatre players, and aims not to teach any doctrine, but to enable them to develop dialectical thinking. In these plays, Brecht deals with the current issues he determines with dialectical abstraction, confront thesis and antithesis, but, purposely avoids reaching a synthesis for the continuance of dialectical thinking process. He deals with the issues in all aspects, provokes the contradictions, and aims to enable people to think about how to reach "the common good". However, "the common good" is not a fixed point for Brecht; it is the phases of dialectical process.

With his epic-dialectical theatre, Brecht rejects the existing theatre and calls it as the theatre of bourgeoisie. He says that the illusionist aspect of Aristotelian theatre makes the audience passive, therefore, he aims to enable the audience to participate in the play with an effective and critical perspective. Brecht tries to do this with the de-familiarization technique and with the de-familiarization effects which are the historicisation and the *gestus*. With the de-familiarization technique, Brecht aims to ensure that people can go beyond the existing ideology and look at it from a critical distance. He applies two crucial effects to realize this technique: the historicization and the *gestus*. Historicization has a dual function; it shows the alterability of history by subjects and enables people to look at historical events from a critical distance. *Gestus* is an effect that shows the class, social, cultural and ethnic belonging of people.

Language, discourse, and behavioural practices are *gestus*.

In this study, for the achievement of dialectical thinking practice, the Brechtian dialectics in learning plays; for moving away from the existing hegemony, the de-familiarization technique; for the comprehension of the alterability of history, the historicization effect; and for the creation of multicultural democratic schools and the development of class consciousness, the *gestus* effect were examined. In the study, the connections between Brechtian theatre concepts and Freireian critical pedagogy concepts established will be presented.

An alternative learning environment outside the classroom wall: a case of Şeker Pportakali Association for education and culture

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Historically education has been an apparatus both for the nation states to form and control the society, and for class reproduction. Still, there have always been criticisms, resistance, reactions, and quests for alternative against the mass school education that protects through its content and operation the interests of the class that is powerful in political, economic, and cultural terms. The struggles throughout the world towards democratisation of education do not always result in a comprehensive success and further not all the attempts and approaches to change can have an equal value. Nevertheless, there are experiences such as Makarenko's Gorki Colony, Neill's Summerhill School, and Freire's critical literacy method that provided the teachers, parents, students, activists, and local communities, which struggle for democratic education, with hope through their contents and methods. Alternative examples against the non-libertarian and undemocratic education as successfully implemented in state schools, sometimes in and sometimes out of the school, are not known by many people and even by the educators. One of the reasons is that the democratic education practices are not involved in official curricula on the grounds that they provide alternative contents and methods that shake the educational systems as introduced under control of political powers. Another reason is that such practices haven't been adequately promoted. Accordingly, the aim of the present study is to examine by means of the critical pedagogy concepts, the philosophy, principles, challenges, and successes of the ŞekerPortakalı (My Sweet Orange Tree) Educational Association that provides the students and families with alternative learning opportunities outside the official curriculum at schools based on the experiences of its subjects. Based on the case study design, the present study briefly addresses the neoliberal and conservative structure of the state schools in Turkey first. Subsequently, the historical background of the ŞekerPortakalı Educational Association, where the study was conducted, from its foundation up to today is provided. Data as regards the types, contents, and practice of the educational activities towards the children and adults is collected upon observation, interviews, and document analysis. The experiences of those take charge in the association and the children and adults that participate in the activities will be comparatively examined and assessed through an interpretivist qualitative research perspective.

Blessing in Disguise: Iraq and Curriculum of Resistance

Layla Alden

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la498@nau.edu

In my paper, I investigate the adverse impact of the sanctions (embargo) imposed on Iraq by the United Nations from the year 1990 to 2003 on the curriculum of higher education in Iraq's universities. The thirteen years embargo created unprecedented poverty in Iraq. Resourceful Iraqi academics, at the time, initiated a system of handouts and supplemental materials to help their students.

Over the years, this well-intended initiative turned into an industry of handouts and supplemental material, commercial industry that is unregulated, unsupervised, and uncontrolled, with various stakeholders and beneficiaries. After the US invasion in 2003 and with the swiftly implement neoliberal policies that were imposed by the US forces, the handout industry flourished and burgeoned around every university and every educational institute in Iraq.

An industry with enough commercial power to eliminate the use of textbooks entirely from Iraq universities, where a student spends four years at a university or a college and never reads a textbook or any book. In my paper I investigate the significance of this industry to student's education simultaneously I investigate the power of resistance against the occupation that is held in such a setting. Is this industry a curse or a blessing? Is it a curriculum of resistance? My research tries to answer this question through the social, cultural and historical context of Iraq.

The world is our classroom

Francesco Maria Antonicelli, Gianluca Maggi, Guendalina Marzulli, Laura Green, Louisa Battioui, Matteo Petruzza, Triana Higuera Moreno

DNS - The Necessary Teacher Training College - (www.dns-tvind.dk) Ulfborg, Denmark

gianlok@protonmail.com

We are a group of students from DNS - The Necessary Teacher Training College - (www.dns-tvind.dk) situated in Ulfborg, Denmark and we are interested to have a space in the Conference to talk about the pedagogy that we are practicing throughout the 3 years of our study programme. The College provides a non-traditional teacher education and its pedagogy is based upon a few

principles among which “Learning by Doing” and “The World is Our Classroom” are the ones we would like to emphasize during the Conference.

We will ground our exposition on the methodology of “field investigation”, practiced as a fundamental tool to get closer to the chosen object of study, putting the students in the position of taking the leadership over their learning process and experiencing it in a peculiar way. Indeed, e.g., during the first year of our education we, students and teachers, go on a our-months study travel with a bus through Europe, North Africa, the Sahara Desert and further to Sub-Saharan Africa, investigating topics related to political, economic, social and cultural aspects of the countries, thriving to establish an authentic understanding on global perspectives. Thus, such “Experiential Learning” promotes the reflection upon the stereotypes and the barriers that the Western Society has been building upon “The Other”.

Therefore, we consider that is culturally relevant and politically important to bring, share and discuss the examples brought by this pedagogy that enables us to develop certain attitudes and predispositions that we consider crucial antidotes against the fear towards the unknown and the alterity, very often an origin of phenomena such as Populism, Racism and Sexism.

Educating to inclusive citizenship

Lucia Ariemma

Researcher - Department of Psychology - Università della Campania "Luigi Vanvitelli"
Lucia.ARIEMMA@unicampania.it

So E. Morin wrote about twenty years ago: «Education should ensure that the idea of unity of the human species does not cancel the idea of its diversity and that the idea of its diversity does not cancel the idea of its unity. There is a human unity. There is a human diversity» (Morin, 2001). Educating citizens is today really complex, because of the growing complexity of socio-cultural context. It is caused by a massive process of human displacement that determines contacts and exchanges between individuals from very different origins and backgrounds. If we look that towards education, we need to take into account the «fundamental characteristics in the current season of pluralism and complexity» (Portera, 2006), to avoid the risk feared by Todorov: «The fear of barbarians is what threatens to make us barbarians» (Todorov, 2009). The fear of barbarian and of foreign people, but we could say in more general terms, the fear of different people, carries the risk of setting up education for citizenship in its exclusive aspect (i.e., an education that excludes those who do not share social, political, cultural, ethical values, those who cannot take an active part in the life of a social group), while today it is necessary to focus on an idea of citizenship that is most widely inclusive. However, educating to equality and freedom means starting from person in planetary terms, considering the differences as a value and not as a sort of "bureaucratic problem" to be overcome in the perspective that it is easier and "cheaper" to design a mass education, the same education for everyone, for Italian or, Arabic people. Starting from these considerations, educating to an inclusive citizenship must start at school, in which we must develop the exercise of democracy, the negotiation of choices, the importance of the comparison that starts by personal identities of people. So, we tried to verify between students between 14 and 18 years old what perception of the ideas of democracy, citizenship they have: starting from these perspectives, in fact, it is possible to design education courses for an inclusive citizenship.

Mapping the Social Action of Young Adults

Fatma Tuğçe Arýkan

English Instructor, Bilkent University, Ankara PhD in Ankara University
fatmatugcearikan@gmail.com

In the heart of Adult Education lies Transformative Learning (TL) which is a process of one’s making meanings of their experience. Young adults who are involved in variety of volunteer work in their university life go through some perspective change and transformation. Volunteer work is one of the types of Informal Learning that takes place outside organized education. In this study, social actions of a group of young adults (25 participants) will be analysed to show that volunteer work provides them with new ways of praxis-taking action, as well as it provides them with new future roles (employment). The participants in this study take an active role in variety of social action projects such as teaching K-12 students, visiting child-care houses, visiting small villages and primary schools, visiting disabled people, visiting refugee families and teaching their children, visiting women who have to live in woman shelters with their children, and visiting children who have to grow up in the prison with their convicted mothers.

In this context, participants' reasons and motivations for social action/ participation, their volunteer projects, activities and challenges, as well as their understandings of volunteer work will be mapped out.

Teachers' Views on the Delivery of Educational Services by the Private Sector: An Analysis within the Context of the Right to Education

Gülay Aslan

Associate professor Tokat Gazi Osmanpasa University Tokat/ Turkey
gulay.aslan@gop.edu.tr

The neoliberal policies have been implemented in Turkey since the 1980s, and their effects have been apparent since the beginning of the 21st century. The most concrete of these effects is the dispersal of the public nature of education. The process of elimination of the public character of education is also the process of turning education into a privilege that can be purchased by the rich and moved away from being perceived as a right. With the neoliberal policies, the education service began to be delivered by the private sector. This is a supply-side change. In capitalist societies, education maintains its class characteristic at all times, but neoliberal policies have strengthened this class characteristic. The purpose of this study was to determine the reflections of neoliberal policies on education in the context of the right to education and privatization practices in education with reference to views of high school teachers working in Tokat. In this qualitative study, purposive sampling technique was used. Participants involved 32 high school teachers Tokat working in Tokat. During the recruitment, teachers from different unions as well as teachers that do not belong to any union were tried to be involved in the study. The data were collected through interviews and content analysis was performed. Teachers mainly indicated that neoliberal policies had an adverse effect on education. The teachers indicating the adverse effect stated that the private education institutions deepened the inequalities in education because the education turned into a privilege rather than a right. On the other hand, some teachers expressed that education should be delivered by private sector. These teachers indicated that the state had limited sources and the quality of education would improve when the private sector delivered it.

The implications of populism to educational systems. A literature review

Abdellatif Atif

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Populism has been described as one of the major phenomena on the international political situation. It is a concept that involves many movements that have been studied in their development and characteristics. Our study builds on the fact that even if educational systems have been at the center of the populist rhetoric and interventions, the impact of populist parties on educational systems is still rarely studied (Nordgren 2017; Mårdh and Tryggvason 2017) . This paper, part of our ongoing PhD research, makes a literature review of the existing relevant studies about the topic, it argues that educational research has a major role to play in investigating the implications of these political movements on policies, structures and practices, since schools are institutions of political hegemony. It also tries to investigate the main reasons behind the lack of literature in this field, and links it to the pathological and short term influence characteristics that have been linked to populist movement. And lately, it draws some horizons of research for future studies.

Trauma Informed Literacy for Adult Learners

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Trauma affects the processes used by both adult and adolescent students to learn. How trauma raises barriers, and how teachers can work to remove those barriers for learners is a critical research question addressed here.

There are multiple trauma-informed practices associated with the literacy acquisition process.

Among them, creating safe spaces for learning, reducing emotional triggers that retraumatize the student, and perhaps most prominently, the student-teacher relationship. Children from all races and socioeconomic backgrounds experience and are impacted by trauma. Trauma results in learners having feelings of vulnerability, helplessness, and fear affecting the fundamental beliefs about themselves and others. Trauma is not specific to one event or trauma type. Sadly, its diversity—abuse, neglect, homelessness, poverty, physical and emotional violence—make it almost assured that at one point in time a learner will be faced with its detrimental effects. Learners recently exposed to these elements cannot start to grow intellectually without first experiencing a basic security. Trauma-informed education techniques equip the helpers (teacher, administrator, volunteer) to create safe-spaces, learn cross-cultural nuance, identify deep emotional injuries, and manage strong emotion and conflict, among other critical skills necessary in a classroom (Audas, 2017). Classrooms, both nationally and internationally, are in critical need of trauma-informed educational interventions to better empower learners of all ages. “40 % of students in the USA have been exposed to some form of traumatic stressor in their lives” (National Child Traumatic Stress Network, 2014). These learners face a raft of issues directly related to their exposure to simple or complex trauma. According to Brunzell et. al. (2016) whose meta-analysis of trauma-related research stated that many teachers are now faced with the challenges of educating trauma-affected students who present a range of symptoms and behaviors including attention-deficit hyperactivity disorder (ADHD), peer bullying, school refusal, conduct and oppositional defiance disorders, distracted or aggressive behavior, limited attentional capacities, poor emotional regulation and/or hypervigilance (Brunzell, Stokes, & Waters, 2016).

Mathematics Education to counter neoliberal hegemony

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Public schools in the United States are currently facing the consequences of neoliberal educational implementations. On a broad conceptualisation, its influence has replaced the idea of the citizen with that of the consumer. Some research has suggested that this market-driven process strips public education of its potential to help students develop the skills, attitudes, and values needed to become critical citizens. Given this climate, my presentation offers a case study. Drawing on a critical participatory action research approach, it investigates how critical mathematics education (CME) responds to the tension between the needs of a neoliberal system and the needs of students to fulfil their potential as citizens and as human beings. The original contribution of this research is that despite obstructive implications of market-driven changes, a practice of CME to counter market-driven education and promote critical citizenship can be implemented through open-ended projects that resonate with inquiry-based collaborative learning and dialogic pedagogy. This practice necessitates transforming the classroom into a community of mathematics learners to democratise classroom life and create opportunities to promote participatory and social justice-based citizenship. The study also identified two main limitations of CME resulting from: (a) being a counter-hegemonic practice enacted within an educational (neoliberal) system, while simultaneously criticising that same system; and (b) a lack of adequate learning materials and professional support to enact a CME program.

“If I can, you can”: Weaponizing Resilience; Stakhanovite lessons for social work education and implications for service users in increasingly austere times

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Resilience as a concept has become mainstream finding its way into popular culture and higher education. Resilience and wellbeing are often interlinked but rarely fully explained with both being presented in social work education and governance as pre-requisites to enter practice and grounds for failure. Social work education is increasingly being delivered in “the field” with the risk of placement becoming a long interview at best or assimilation at worst. After the question of being

resilient enough, is it time to consider whether higher education sets students up by shifting the paradigm to too resilient. This presentation draws on my current critical pedagogical research as part of my Professional Doctorate in Education into student understandings of wellbeing teaching and field research into the experience of student hubs as supporting wellbeing development. I will reflect on how the creep of the discourse of resilience of social work education appears to echo that of the Stalinist Stakhanovite movement. Initially presented as a support to students entering challenging emotional labour, I question whether the focus is on retention or reductionism. I will consider why students come into the profession, including what they bring in terms of cultural - and trauma - wealth increasingly from working class experience where “to get a job” becomes the very real focus. I will reflect on the process of becoming a social worker with twin roles of challenging social injustice while working in an unjust system. Finally, I will present evidence of resilience being weaponized and consider the implications on the experience of the vulnerable working with the vulnerable in increasingly austere times and lessons across public sector higher education programmes, including teaching and health care, and implications.

Bauhaus Education Experience

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In occasion of the centenary of a widely celebrated institution, I want to discuss a critical retrospective on the Bauhaus educational experience. Walter Gropius, Helene Borner, Paul Klee, Oskar Schlemmer, Wassily Kandinsky are just a few of the teachers, students, architects, artists and intellectuals involved. In Bauhaus history, there are many episodes where they deal with sexism, racism and violence. Nevertheless, it is now very necessary to admit what we can learn by the contradictions of the Bauhaus experience. The Bauhaus as an example of didactic experience is on one hand an expression of a problematic nucleus, since despite being the first university institution to admit women in Germany, it presents several sexist episodes; Bauhaus history presents moments in which anti-violent episodes occur. The most eloquent of which is the closure of the institute itself due to the invasion of the Nazis in the building. As written by Mies van der Rohe in his letters, the tug-of-war with Hitler by the Bauhaus teachers allowed this practical philosophy to spread overseas. With the application of an inclusive and innovative didactic, the Bauhaus went from being Staatliche Bauhaus to a real cultural movement and recognized in the world - this also because of the New Bauhaus of Chicago founded by Laszlo Moholy-Nagy.

Although “Bauhaus is an idea, and has nothing to do with politics”(Mies van der Rohe), this experience was a case in which theory was immediately put into practice through teaching and learning.

8 vignettes about the experience of doing student activism in economics

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This paper seeks to explore how students experience the relationship between activism and their student life in eight dramatized vignettes that present an impression about the experience of doing student activism in economics. These eight impressionistic scenes are plots carefully crafted by articulating narrative themes and characters taken from a variety of sources (interviews, blogs, media, social media, online videos, and academic publications) created by student in the international movement to change economics education. Each of the vignettes was constructed following a narrative technique of restoring and they articulate raw data, the researcher personal reflections and theoretical frames. According to Ollerenshaw and Creswell (2002) the process of restoring implies a reading of the raw data, an analysis and interpretation off the stories and a retelling. Some characters within the narration are real and they kept their real names, while other characters have been pseudonymized and others were created as composed characters. Compose characters contribute to include salient points of views or testimonies collected from the online presence of the student organizations. They were collected either from comments, posts or videos in social media. Each vignette answers a specific thematic question and offers an interpretation and a reflection about the experiences that students narrate in an attempt to better understand their involvement in the movement and their experiences. In addition, the vignettes respond to eight

specific themes which help readers to relate to the characters and aspects of the student experience in an organized and progressive way. The first vignette called: what is an economist anyway? Explores the students' struggle to identify themselves as economists. The second is called: From picking battles to I just want to fuck with these people and narrates the tensions and motivation of student activism in economics. The third story called what gives you the right to challenge us? attempts to give answer to the question asked from economics professors to students by relating to the concepts of authority over the curriculum and student academic freedom. The fourth is called we needed to teach ourselves. It responds to the relations between learning and activism. The fifth vignette named controlling the narrative narrates how students have attempted to control the narrative and work with the media. The sixth, seven and eight stories explore three different emotions that are linked to do activism in academia: frustration, excitement and burn out.

Reference

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<https://doi.org/10.1177/10778004008003008>

Communication and expression in the Globality of Languages

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The proposal arises from a reflection on the discipline of the Globality of Languages in connection with the debate on the art-education, therefore on the educational value, not secondary, of the artistic languages in informal education and to support disciplinary and interdisciplinary teaching. The Globality of Languages is a semiological discipline of communication and expression through all communicative-expressive channels (languages), with the aim of research, education, training, animation and therapy, developed by Stefania Guerra Lisi in the course of almost 40 years of experimentation, documented with publications, research, conferences and seminars. The acquisition of solid competences in this discipline, allows to the operator (for example, professional educator, teacher, parent, educator, artist, musician, etc.) to build an individualized or educational training path, referring to a group of people (class group, training group, etc.), using all the languages that each person prefer in its relationship with the anthropic and natural world. With the Globality of Languages, therefore, there is a link between the expressions (graphic, chromatic, corporeal, plastic, musical, linguistic) which informs the whole educational- training project, both in expression and in fruition. Starting from a psycho-pedagogical and interdisciplinary and synaesthetic analysis, the path is due to positive and parallel aspects of a new self-etero-educational approach to expressing one's personality and knowing it in others. The workshop aims to describe the paradigm of the Globality of languages (values, concepts, principles and theories) through laboratory activities in which some methods and practices will be studied, such as:

- Improvisation
- Reading of the expressive traces
- Observation of psycho-sense-corporeal behaviour
- S-dramatization
- Transposition between languages
- MusicArtherapy in the Globality of Languages
- Self-therapy with the arts

Teaching and Learning Languages in Neoliberal Capitalism

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This conference will present an overview of the evolution of foreign language education from an atypical perspective, focusing on its relation with the political and economic transformation of capitalism in recent decades. Specifically, I will examine the Council of Europe's enormous impact on how languages are learned today with special attention to a very influential document created and published by this institution, namely the Common European Framework of Reference for Languages (CEFR). As will be shown, the creation and implementation of the CEFR followed a top-down process. This document is fully in agreement with the postulates of Human Capital, a neoliberal

theory that sustains that what is learned and what is done should be scientifically measured to evaluate their economic benefits. I will also deal with the history and evolution of Communicative Language Teaching, the most commonly used method for learning foreign languages today (at least in Western countries), promoted among others by the Council of Europe. A principal argument of this conference is that in recent decades we have been living in a time of rapid standardization, centralization and homogenization of education, including foreign language teaching, which has been developed in accord with the mercantilist spirit of neoliberalism that extends to all spheres of contemporary life.

When diversity is a resource

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During the sixties (60') and the seventies researcher and teachers focused on the definition of handicap. In the early 70's -an Italian psychiatrist- Basaglia wrote about the negative impact of capitalist society on people in his books "*L'istituzione negata*" and "*La maggioranza deviante*". In the capitalist society a small group of people produces and buys all goods and services, whether a vast majority of people, such as students, old people, children, disabled people, people with mental issues, does not take place into the productive process. Professor Basaglia says to reduce the gap between people the society must be restructured only a society that is flexible and that takes a care of diversity can guarantee equality. It is necessary to focus on interaction between people rather than isolation. This new vision of diversity led to many National and International laws, and in education to what Dario Ianes calls inclusive education. By the time- with the laws and pedagogical researches- disability has been protected and new processes of inclusion started. Disability tends to be misunderstood and considered the cause of isolation and exclusion, because of its effects on people: limits, difficulties, pains. Can the diversity itself help people with diversity?

The experience and life example of people who overcame disability and have seen it as an opportunity, a chance to strive for more, can support and help other differently abled people? This contribution tries to answer to these questions reflecting on this through the presentation of some cases.

Listening in the class space

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From the proposal of Hans Aebli, whose foundations are located in the theoretical paradigm of constructivism, perceptual learning is just the first moment for cognitive activity to lead to the formation of mental structures that enable understanding. For this, the Swiss researcher proposes contemplation as a didactic medium. Contemplation links the subject with the object, who mentally takes possession of the result, which is knowledge in itself. However, the discussion in the knowledge of the other during teaching process, and under the consideration that "who teaches learns", the reflection about the teacher-student relationship differs from the subject-object that the author explains, if part of the pedagogical act is inter-subjective communication. This abstract analyses the approach of Hans Aebli in light of Carlos Lenkersdorf's description of Tojolabal philosophy, where listening is the starting point for interaction. In the Tojolabal language (mexican indigenous language), there are two words for language or word: *k'umal* which means spoken language / word, and *'ab'au* which is language / word heard. The attention of the listener in order to learn, is emphasized in the central aspect of the relationship that combines the intervention of both subjects, giving rise to the us. The objective of this work is to establish the theoretical basis of an intervention project whose purpose is to analyse teaching practices. The core issue is the idea that safe and caring learning environment would incorporate forms of social interaction whose pillars are respect and solidarity, relational elements that transcend class space.

(In) Awareness Narrative itineraries in anti-violence centers

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Given the exponential increase of gender-based violence, several studies studi (Lloyd & Taluc 1999; Rodriguez-Menes & Safranoff 2012; Anderberg, Wadsworth & Wilson, 2013) and research highlight that women who are professionally engaged are more likely to break free from violent relationships. Having a job is a crucial aspect which impacts the decision to free themselves and not to return to the violent partner. At the territorial level it is essential to offer, within anti-violence centers, pathways to promote employability so that women, once overcome the violence trauma, they can more easily propose themselves and re-enter the labour market with a professional project defined on the basis of the skill possessed. This contribution presents considerations gained from a formative experience carried out on behalf of D.I.R.E. association; its aim was improving the skills of storytelling and listening in operators who deal with job orientation and support along the path of employment of women victims of violence. The formative experience, initially carried out at the International House with the operators who work in anti-violence centers and for D.I.R.E web, will be proposed again next fall/winter 2019 in two structures in the Neapolitan province involving in the training women who will be hosts in the anti-violence centers. The training experience carried out with the anti-violence centers operators of D.I.R.E national web, in act, has confirmed the need of creating pathways to sustain and implement skills of storytelling and self-marketing in hosted women with a view to empowerment and promotion of personal and professional self-consciousness. What is fundamental in orientation practices is the chance for women to realize, through the story telling of themselves and their life experiences, the recognition of personal resources, which are the self-assessment of transversal skills: a practice that serves to introduce the participant woman into the time of the project, which is a time dedicated to planning actions to find again and redesign a personal life project.

In particular, the need to tell their stories within a digital narrative device that actually activate the basic tools and key competences, but also a person's life skills at the same time, it mobilizes a reflective-transformative/projectual mechanism (Mezirow, Taylor, 2009) that brings personal resources to light through memories, narrations and associations. From this point of view, the story or the writing of oneself, as Pennebaker's studies highlight, can be particularly significant not only to overcome the violence trauma to activate a more positive attitude (Spera, Buhrfeind & Pennebaker 1994; Pennebaker, 1997; Pennebaker & Graybeal, 2001) but also to train oneself in self-admiration (Rossi, 2017), sustaining development of one's human potential and the awareness of one's own ability with a view to a personal and professional self-promotion (Nussbaum, 2011; Alberici 2013).

An educational experience of autobiographical writing in a school in the land of Gomorra

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The land of Gomorra is the place of oppression and of great contradictions, it is the land of discomfort and suffering, often imperceptible, but existing. It is the land described by Roberto Saviano, in his famous book Gomorra, which paints facts and scenarios of two criminals areas, the metropolitan area of Naples and that of Terra di Lavoro. The Neapolitan area is the place where the educational project of autobiographical writing was developed, precisely a first grade secondary school in the center of Naples, a few steps from the train station. The project "I tell you..." involved ten classes of a Comprehensive Institute, for a total of about 180 students, aged between 11 and 14 years. The socio-economic context, the environmental discomfort, the continuous scholastic failures and the early school leaving are all factors that delineate the context of action of the autobiographical writing project. It all started with "telling oneself", because the autobiographical narrative offered to each student an opportunity for self-determination, activating not only a process of growth and evolutionary change, but above all personal responsibility with respect to one's educational and training path. The autobiographical writing has the power to bring everyone back to

one's own identity, it is clear that the story is nothing but the research that the subject makes of this identity. In order not to be forgotten, the subject seeks his story, he wants it because only through it can he regain the consciousness of his unique being; after all, the narrative identity is constructed precisely from the set of stories that the subject reports (Ricoeur, 1988). The narration is, therefore, a cognitive operation, as each autobiographical narration oscillates between two poles: on the one hand it sets the self-presentation, on the other it projects itself towards the search for the self. Approaching the first pole the autobiographical narrative is an expression of the identity assumed by the subject in the time in which he narrates, therefore knowingly or not, who tells about himself has clear to whom he is "presenting"; consequently, approaching the second pole, the autobiographical narrative is, rather, something that is "sought after", which is desired to emerge from a search that rejects an a priori order.

Marxism, feminism, and 'intersectionality:' Implications for theorizing revolutionary learning

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Following a long and trying history of attempts at understanding the roots of women's oppression, the concept of intersectionality has emerged as a category of tremendous explanatory capacity and popular variability. Originally formulated to describe the discrepancies between the lived experience and theorizing of working class black women and pro-capitalist feminist politics, the concept has moved and developed through not only radical black feminism, but more liberal iterations of black feminism as well, before assuming a central position to academic and popular feminist theorizing. Today it has been heralded as a concept that can address the complex and 'unhappy' relationship characterizing theorization of race, gender, and class. It is also a concept that has found currency from academic buildings to online activism to presidential candidates and it poses a complex and contradictory portrait of its explanatory power.

In this plenary, we will build upon our ongoing work in the development of a Marxist feminist mode of theorizing to take up contemporary debates around the concept of intersectionality. This approach, we argue, aims to understand the formation and elaboration of social relations, modes of consciousness, and forms of ideology and directs attention away from a fragmented conceptualization of identity. Further, we aim to move away from the naming of effects of social relations of domination, violence, and exploitation based on gender and race and towards a theorization that accounts for their emergence as constitutive relations of capitalism and class relations. We will engage with contemporary Marxian approaches to working with, and through, the concept by elaborating our own approach to describing and explaining the same social phenomena, that of 'intersecting' forms of oppression, from a dialectical historical materialist standpoint. We will then extend this conceptualization into its implications for the theorizing of learning and praxis and critical educational research into social formations, social relations, class struggle, and ideology.

Digital Transformation: threats and opportunities of digital landscapes

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Why the matter of critical education and data governance? In 2015, Klaus Schwab first introduced the phrase "4th industrial revolution" in his paper on *Foreign Affairs*, describing how the emerging technologies are about to disrupt the entire production system and its relations with the customers, so the whole market economy is changing. 4th industrial revolution is described as a cyber-physical transition, hybridating the physical and biological world with cybernetic technologies and digital landscapes, hyper-connecting the world, bringing the globalization on-line. What does it all mean? It means a massive amount of data coming from the so called smart objects, everyday commodities

and machinery with sensors connected on-line, exchanging data on their use, e.i. collectible consumers' habits. This information lakes collected from habitations, factories, infrastructures enables what is envisioned as society 5.0, the smart cities. Heavily connected cities with fully automated and auto-learning urban services.

This scenario presents an ambivalent mask, what is about to come is on our shoulders, as culture evolve through the choices of communities. We are called to choose if take part to the ongoing digital transformation, venturing with our inner humanities perspective or leave the change in the hand of those with technical, mechanistic perspectives, economists obsessed by revenues before sustainability. The new market economy and production system has the potentiality to comprehend a new humanism, but to do so, we have to take part to this industrial revolution, as the past taught us this transformation have cultural repercussions we will be able to understand too late, as we understood the struggle of factory workers 50 years later, when the third industrial revolution was about to start, generating the questions we are now called to answer.

How is characterized the relationship between humans and machines and how does work fits in our cultures? We can take an active position, gather the resources at our disposal, generating new ones and cope the future. Culture is a matter of choices, individual and collective, towards the values we estimate most as a community. Against over-rationalism and mechanistic mindsets, our duty as humanities studies professionals, is to bring a divergent perspective, breaking the chains of the constituted system.

Disability and work. A meta-analysis from the perspective of Critical Disability Studies

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The Lisbon Memorandum (2000) states that & quot; For most people and for most of their, independence, self-esteem and well-being are associated with paid employment, which is therefore a crucial factor in their quality of life, and employability, that is to say, the ability to find and keep a job, is therefore an essential dimension of active citizenship, but it is also the key to achieving full employment, improving Europe's competitiveness and ensuring its prosperity in the "new economy" (EU, 2000, p.6)

Research requests

How the scientific literature deals with the relationship between disability and work?

How does scientific literature talk about disabled workers?

Methodological approach

We have chosen to realise a qualitative analysis, using the Nvivo software (Richards, 1999) with the aim of exploring the corpus of scientifically selected materials in a systematic way. It was decided to carry out the analysis of the scientific literature moving in the perspective of the Grounded Theory (Glaser, Strauss, 1967). We proceeded with a codification of the articles collected up to the formulation of the following categories of analysis: the world of companies compared to disability. The disabled worker in the center: from the condition of disability to the enhancement of skills the factors that condition the professional experience of people with disabilities.

The organizational characteristics: the size of the company, the type of job and the professional profiles.

The personal qualities of disabled workers.

The point of view of employers and colleagues.

Preliminary results:

It was decided to read the categories identified in the perspective of Critical Disability Studies. A first analysis shows that the professional experience and the job placement of people with disabilities are mainly defined from the point of view of employers and colleagues rather than from people with disabilities.vStereotypes and prejudices also emerge which lead to building the image of the disabled person as "incapable" or capable of performing only specific tasks.

Crisis Austerity and New Frameworks for Teaching and Learning A Pedagogy of Hope for Contemporary Greek Education

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In the current presentation I will showcase my book 'Crisis Austerity and New Frameworks for Teaching and Learning. A Pedagogy of Hope for Contemporary Greek Education' which will be published by Routledge, New York and London on Monday 1 st of July 2019. My book attempts to examine the educational consequences of the recent social and economic situation in Greece, and it explores—on a general level—new possibilities for teaching and learning at times of national crisis. My book concentrates on understanding the situation in Greece during the age of austerity: How did Greek society get to such a place? Where could it lead? What might Greek people want to do about this? What role should education play in preparing young people for such a social, cultural and economic transition? What is education, and what is its purpose? It also explores ways through which the existing strengths of the education system could be built upon in order to create a system better suited to facing major societal changes and challenging circumstances. Using Greece as an exemplary case, I demonstrate how the relationship between neo-liberalism and education is especially salient during difficult times; I also demonstrate the effect of this relationship on teachers' day-to-day experiences. By attending to, yet moving beyond, the negative implications of socio-economic crisis, my book aims to present core educational values of the current era, as well as the crucial issues that may become opportunities for reflection and change. Through this book, I attempt to convey a positive message, to help educators understand the issues of teaching and learning and the purpose of education itself and to encourage the generation of practical and hopeful strategies for an alternative and better future, and the generation of a pedagogy of hope for contemporary Greek education. Thus, my book goes beyond the limits of one that presents an empirical analytic study; it explores how things might be different. In doing so, it rejects a stance of despair and instead seeks to articulate a possibility of hope and to present new frameworks for teaching and learning.

Being a girl and a black girl in Brazil: resistance and education against institutional racism and sexism

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This paper deals with little girls' resistance against institutional racism and sexism in Brazilian early childhood education. The objective is to analyze the construction of black girls' racial and gender identity during their early childhood education, problematizing the black body education. It brings out the social markers of difference throughout black skin and curly hair in a racist, patriarchal, sexist, and ethnocentric society in whose black culture, religion and aesthetics are invisible and denied. The ethnographic research with children in a public institution of education narrate the experiences in education's daily life in kindergartens and preschools. Considering the touch, the ways of caring, combing, style and adorn the hair gives strong messages for the black girls who seek in these relationships with adults and with other children the positive construction of their identities. It has as theoretical reference the Social Studies of Childhood seeking through children's voices and the points of view the knowledgment about their living conditions, understanding them as social actors carrying history and culture (Faria and Finco, 2011). The black and post-colonial feminist studies in Brazil (Carneiro, 2002, 2018; Gomes, 2002; Ribeiro, 2018) provide us with elements to give visibility to the anti-hegemonic processes in the existence and resistance of these little girls. Social markers of difference such as race, gender, and age evoke reflections based on intersectionality perspective (Crenshaw, 2002). Thus, problematizing the processes of subordination and unequal power relations, which structure the social positions of children in the construction of a colonized imagery and a aesthetics marked by disqualification of the "other's" body. In addition to the denunciation of racism and institutional sexism in Brazil, which has perverse effects on the lives of little girls, this work seeks to give visibility to the black girls' childhoods and presents the challenge of identifying resistances in the construction of a decolonizing pedagogy.

Can we fix education? Living emancipatory pedagogy in Higher Education

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This conference paper discusses a 15-credit module taught to second year undergraduates, all studying education-related courses, during the 2017-18 academic year. The module, entitled 'Deschooling', aimed to explore notions of emancipatory and critical pedagogy, Ivan Illich's 'deschooling', and control and coercion inherent within the 'everyday' education system. Rather than 'teach' these concepts as abstract academic theory, I aimed to provide students with 'lived' experiences of them. In other words, the aim was to provide a 'deschooled', 'unoppressed' experience for the students. As the lecturer, I aimed to facilitate so far as possible democratic decision-making amongst the group in order to challenge the control and coercion I held as a lecturer. Students were therefore to have control over the direction of learning and content. Moreover, I gave students choice over not only how they might be assessed, but also whether or not they should be assessed. This led to interesting discussions over the purpose of assessment and their motivations for choosing to attend Higher Education.

This paper then reports on this particular facet of the module – assessment. Themes that emerged from the module were notions of 'fear of freedom', the reluctance to take agency and the oppressed slipping into the role of oppressors. This paper also discusses the challenges surrounding critical pedagogy in the HE classroom, particularly the challenge of tokenism and pedagogues' identify/positioning, and considers implications for future practice.

Prejudice and Homophobia in Brazilian president Bolsonaro Speech

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For the development of this study, we will mainly work with the contributions of the so-called "French school of discourse analysis" (FSDA) and Greimasian semiotics (also called French or discursive semiotics), perspectives that fall within the broad domain of discourse analysis (DA). These two theories, by privileging different aspects in the production of meaning – the inter-discursive mechanisms (text/context relationship), in the first case, and intra-discursive mechanisms in the second – far from exclude one another, as one might think at first sight, complement each other, thus enriching the research we intend to develop. We start from the analysis of videos with testimonies by President Jair Bolsonaro, in order to learn the discourse that is projected through them, situating it in the social context and in the memories that allow its emergence. From this perspective, we find that the term homophobia has presented, over time, an increasing spectrum of meanings. These new meanings imply, in our view, new knowledge that, besides representing homophobia, also act in the (re)presentation of homosexuality. Through the analysis of the videos and the context in which they were produced, we observed that, as far as homophobia was concerned, there was a kind of displacement of meanings, which removed the word from its first origin, referring to a psychological pathology, to insert it in an area related to ethics and politics. That is, homophobia has ceased to be a health problem to be configured as a social problem. However, it has not lost its bias or its negative representation, being taken as something undesirable, socially interdicted, which eventually forms a mechanism of social and discursive control. At the same time, within this framework of social and historical transformations, we are witnessing a process of construction of homosexual visibility and legitimacy, which is emphasized, in fact, in the discourse seen in the video, which contributes to (re)present or (re)signify this notion of homosexuality, connecting it to (more) positive values. These re(a)presentations of homophobia and homosexuality point to a new discursive device, which is constructed through the counter-discourse (as is the case of the videos of President Jair Bolsonaro) opposed to the hegemonic ideology of heteronormativity.

Beyond Anthropocentrism: Ecopedagogy and planetary citizenship

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Here we want to show the necessity of an ecological approach in all fields with a particular emphasis on education. The modern English term ecology comes from the ancient Greek terms oikos (home, environment) and logos (study, reason, cause), meaning the study of the relations between elements combining a system, assuming an essential interconnection in the components (E. Odum et al. 2004) Eco-pedagogy has its roots in critical education of which Paulo Freire was one of the best minds. He theorized and developed an education based on the dialogic exchange between educator and student building knowledge together.

Education is an active process of research, starting from the awareness of the self and tending to a creative meeting with the other, it is essentially a democratic practise. Indeed, Freire understood how in a variety of relationships, human cannot imagine themselves apart from the relationship they have with Gaia – a term used to refer to planet Earth as a superorganism (J. Lovelock 1979).

Ecology has two different meanings: the first, and most common is “sustainable for the environment”, the other refers to an epistemic model: a paradigm that crosses all human fields. Thus, ecology is a concrete way of interpreting the world - and mental processes - as a set of integrated systems and subsystems that influence each other in a dynamic balance (Bateson 1976; Bronfenbrenner 1979; Capra 1996) From the physical to the human sciences, we are witnessing a necessary transition from a rational, hierarchical and linear logic to a relational, flexible and procedural one (Guitierrez, Cruz Prado 2000). The human role changes from being external observer of the process to becoming a part of the process itself. We can thus go beyond the anthropocentrism addressed by the Cartesian dualism of *res cogitans vs res extensa* that enabled the human beings to separate from nature and become a “dominator” and the Eurocentrism which justified the exploitation of people according to the false myth of “*homo homini lupus*”.

In a hyper-connected world, sharing a global conscience becomes indispensable.

Therefore, eco-pedagogy is not mere “environmental education”, but it is a practice that starting from the historical awareness of an individual and a society (considering the characteristics of societies due to environmental heterogeneity) can reach the practice of a planetary citizenship made of rights shared by all living beings as part of Gaia.

Practising and engaging with inclusivity in a language classroom

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Considerable attention is given today to promoting inclusive educational at an institutional level; whether it be by facilitating access to educational provision or by endorsing diversity in all its forms. As HE institutions in the UK seem to have fully embraced inclusivity in their policies and practices, yet the questions remains whether all the efforts put into the implementation of inclusivity do respond to the many claims arising from those who experience first-hand the quotidian of the classroom. There, educators are on the frontline juggling many balls: learning objectives, control through learning analytics, and policies passed on them prescriptively; all this against the backdrop of an exhausting workload. So, engagement with inclusivity becomes a duty; often abstract from their already burdened routine. In this paper, I advance my take of inclusivity considered from the perspective of a (language) teacher and a practitioner-researcher. I suggest inclusivity as a pedagogical practice; namely, as a stance to be embedded in everyday pedagogy through grass-root practice-based research. This allows for diversity and differentiation claims to emerge, and to be engaged with in a participatory and sustainable way, rather than simply to be complied with. I first introduce Exploratory Practice (EP), the practitioner-research that frames my work in language education. I then discuss the work I have been currently carrying out with my students while implementing EP. This has involved elucidating a puzzle together related to our learning, by using conventional classroom activities as investigative tools, and aiming to understand our common context of practice. In the particular enquiry I discuss here, we have used narrative enquiry, through which students reflected on their learning autobiographically.

Our aims were to engender a dialogical flow between us, the teachers and the students, allowing for mutual developing in learning, so that misconceptions about our own cognitive abilities in learning could be unsettled, while working towards promoting quality of life in the classroom.

Digital literacy and active citizenship from the perspective of critical feminist pedagogy

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Modern Information and Communication Technologies (ICT) represent a strong innovative boost for the growth of the country, therefore, in smart cities, the possession of digital skills is an important requisite for social inclusion but, at the same time, it can also constitute a discriminating factor for those who do not actively participate in the culture of information, in particular for social groups at risk of marginalization such as women and senior citizens. Parallel to the forms of relationship that unfold in social realities, there are as many dynamics in cyberspace capable of reproducing the same gender discrimination. Thus, from the point of view of Feminist Technology Studies, technologies, in particular digital ones, can reduce and attenuate the distinctions between male and female, becoming potential sources of assumption of power for women and transformation of relations between genders. Despite the important achievements, still in contemporary society women often remain relegated to the margins of decision-making systems and do not always use new technologies in a conscious and competent way to develop their potential at the urban and social level. Since the 1990s women have been at the center of a slow and difficult path towards digital literacy, which has produced over time a “halo effect”: the female population, the subject of the prejudice that the technological and scientific field is of male domination, has shown the tendency to favor these implicit beliefs of the culture of belonging, recognizing themselves in the characteristics that were attributed them and thus developing a feeling of learned helplessness about the technological universe. However, the network and digital are powerful tools for democratization and empowerment that can be used not only to reduce the gender gap in access and use of technologies, but also to promote the expression of the female perspective and make a contribution to participatory processes in terms of prevention and design of solutions for the well-being of the city. The present study intends to explore the limits and opportunities of female participation in the life of the city conveyed by the aid of modern technologies, analyzing the way in which these can represent an instrument of acquisition of possibilities to make equal opportunities within the country effective and concrete.

Freedom in the Woods: Forest School and Critical Pedagogy

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The progressive schooling movement in England at the beginning of the twentieth century marked a major shift in the thinking behind education and schooling. Progressive ideologies provided the catalyst that led to the later implementation of educational policy based on an egalitarian project and tool for educational social justice. Such thinking promoted the merits of holistic development and child-centred learning, as well as an appreciation of the outdoors as a learning environment. However, the publication of the ‘Black Papers’ between 1969 and 1977 signalled a backlash to these ideals of progressive education and laid the foundations for a discursive shift that led to a return to standardised learning. Since the 1988 Education Reform Act that introduced a National Curriculum, neo-liberal education policy has continued to suppress alternative narratives of education with a high stakes testing culture increasingly dominating much of what goes on in schools today. However, with the growth in popularity of Forest School Education in the UK over the past 20 years with its emphasis on using the woodland as a learning environment this paper examines the extent to which Forest School could offer a ‘new’ vehicle for the re-establishment of the progressive ideals of the past, as well as promote pro-environmental behaviours. With no set timetable or curriculum and a focus on child-led learning, Forest School is a critical pedagogy. Thus, the paper argues how Forest School as an alternative educational space, has the potential to challenge the monopoly of

educational neo-liberalism and provide schools with the freedom to do things differently, with a focus on the environment.

Art Education and inclusion

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This article explores the field of Art Education as a valuable contributor to Critical Disability Studies and at the same time as a promising venue for interdisciplinary dialogue, in which their mutual contributions in terms of research can promote both fields.

Art Education promotes in practices what academic disability studies have analyzed in the past two decades: self-awareness, self-reliance, and (self)expression, for the purpose of a full promotion of the human personality. Specifically, communication is the essence of life and it's motivation for development.

The Art and artistic representations can be considered as processes of personal development of the existing, thus representing the ideal device towards the goal of personal growth.

The Art promotes the perception of oneself in the relationship with others, a self-awareness as an affirmation of freedom and critical capacity, and cultivates sensitivity to human relationships, facilitating the inclusion processes.

By fixing in expressive traces of one's own experience to the translation with the languages of the art of the experience of oneself and the surrounding environment, the acquisition and strengthening of verbal language through non-verbal language develops personality, as well as learning, increasing operation, experience and manual skills.

Through several Art Education and Disability Studies perspectives, the article concludes by exploring some case analyzes in which art acts as a device facilitating communication in adolescents with communication disabilities.

How critical thinking changes at the time of algorithms

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The contemporary world is experiencing a period of profound technological and social changes due to a reinvigorated confidence in deterministic, finite, unambiguous and complete procedures, called algorithms. These are pre-existing to the information revolution. Thanks to today's instruments, they allow operations, processes and solutions previously unthinkable, opening up surprising scenarios. On the other hand, they trigger a heavy weakening of the formulation of autonomous critical judgments, the foundation of personal responsibility for one's choices. The present contribution is born from the reflection on ethical hacking, which is sweeping the society and moves from the prediction that an initial technological solution would subsequently assume social and political characteristics, with which each individual would have had to confront. Does the hacker, a symbol of extreme technological competence, operate ethically? Is there the "ethical guide" of man beyond the technologies underlying the "infoverse" and those of the fourth industrial revolution? Do the sophistication with which data processing takes place, the captivating engineering of the interfaces of the tools we use, could mask the non-neutrality of the technologies and their danger for the social estate? Today, social networks are equipped with artificial intelligence algorithms. They can convey news and induce mass experiences to destabilize economies and entire political areas, causing mutations in the collective scenario. The distorted idea that a software is less dangerous than a machine, for which initial training is required, leads us to not considering dangers and threats present in the clear and deep web, despite the fact that the web represents the fifth war scenario after earth, air, water, and before space. Despite global intelligence services, covertly or patently supported by government agencies in the name of security, are competing for information and control thanks to sophisticated programs and initiatives.

Contemporary, personal computer culture, the only protection of their freedom of action and thought, is not encouraged, although it is clear that everyone should approach the network aware of taking risks, with a strict discretion in the dissemination of their data in a hostile environment. The "era of the wealth of the network", that decentralized and open information economy, presents, daily, its costs in terms of dark and terrible social scenarios. The apparent neutrality of the

algorithms hide values and goals, which may not be acceptable. The present study intends to analyze the theme and explore strategies of critical use by the user.

PerForming Spaces for interActive Education Education and Arts: critical analysis and social transformation

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Simposium shows results from first experimental action done for public kindergarten schools of Napoli to empower their critical thinking to improve their educators competences as designers of multisensorial and interactive learning spaces. Iris project and its partnership – a third sector consorzium with a Faculty of Science of Education (Suor Orsola Benincasa University), an Architecture Department (Federico II University) and Apple Developer Academy in Naples - is based on a multidisciplinary approach to space and to education centered on relationship and its possible extension to the digital interactivity. Iris project shows how its possibile, and necessary, starting from childhood and its education to build up an active citizenship even in a so complex social reality as Naples city. In order to regenerate social service, especially kindergatens, it's possible to involve their caregiver workers to know and to embody another methodology and to participate to built up an 'education community'.

Starting from *How the Body Shapes the Way We Thing* (Bongard-Pfeifer, 2007), phenomenological epistemology (Merleau-Ponty, 1945 et alia) finds its scientific foundation that recognizes the perceptive dimension of body matrix as a process of which cognition is 'emergence'. The notion of existence, and therefore of existence as an act or as a phenomenon, has informed all the research, from the neurosciences to the applied research of the arts and plastic and performative disciplines, to arrive to the study of kinetics as an epiphenomenon of a cognitive character on which to work to design and to make spaces for an Aesthetic education.

The experimental actions done with educators and their children (0-3 years) was proposed as 'atelier' to deconstruct and to re-design space in a relational way to let body that makes space, to explore new mobility, to develop tactility and interactivity and to generate new cognition.

Decolonizing Interpretive Research: A Subaltern Methodology for Social Change

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In *Decolonizing Methodologies*, Linda Tuhiwai Smith asserts, "The intellectual project of decolonizing has to set out ways to proceed through a colonizing world. It needs a radical compassion that reaches out, that seeks collaboration, and that is open to possibilities that can only be imagined as other things fall into place. *Decolonizing Methodologies*...provokes revolutionary thinking about the roles that knowledge, knowledge production, knowledge hierarchies and knowledge institutions play in decolonization and social transformation" (xii). Founded on this decolonizing ethos, this presentation engages with a theory of decolonizing interpretive research as an emancipatory method of knowledge production. Toward this end, decolonizing interpretive research engages forthrightly with the phenomenon of human oppression and its debilitating historical impact upon the identities, social location, representations, and material conditions of subaltern populations. It seeks to counter colonizing epistemological processes where knowledges outside the Western purview are not only rendered invisible, but are absorbed, ignored, or destroyed. Decolonizing interpretive research here speaks to a form of oppositional theoretical study that undertakes a critical analysis of bodies of knowledge in any field that engage with issues related to the lives and survival of those deemed as "Other". A central concern is the extent to which a colonizing gaze is implicated in the Western production of research conclusions, even on the left. Thus, an accompanying question is to what extent do Western political and economic interests

distort the perceptions of the other, where an underlying hidden curriculum is that of assimilation, in order to preserve the classed, racialized, gendered, and sexual hierarchies of Western domination.

Reclaimed factories in Argentina as a paradigm of resistance against Neoliberalism

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The neoliberal paradigm has emerged in recent decades as the dominant ideology in almost the entire world, promoted by globalization and the development of telecommunications. Neoliberalism sees competition as the defining characteristic of human relations, redefining citizens as consumers; fiscal pressure and regulation are reduced to a minimum and public services are privatized. The educational sector is also suffering from this influence; education is becoming increasingly technical and merely based on factual knowledge, abandoning its ancient mission of creating citizens, focusing instead on the training of workers suited to the market. Freire states that: "It is immoral that the fundamental human concerns are being replaced by those of the market". He criticizes the ethics of the market, which manifests itself in the economization of the person, according to which the value of individuals is directly proportional to their purchasing power. This paradigm is countered by another that can be defined as "resistance". This advocates an education understood as one able to restore strength to the dream of an alternative society that aims to overcome the logic of individualism, profit and consumption, where education is called upon see to the concerns of groups and individuals, to support the identity processes of the new generations, to re-signify the sense of belonging to a multi-ethnic community and to promote processes of social co-construction. The experience of the "open factories" in Argentina, born after the terrible crisis of 2001, can be considered as an example of resistance pedagogy "workshops". These are factories which, having been abandoned by their owners, are first occupied and then reorganized and put back into operation under the self-management of workers. This creates a new way of distributing work and wealth, a new way of experiencing the factory and working hours. There no longer exist bosses and employees, but rather the workers together all contribute to managing the company. The workers' aim is not limited to dealing with their companies' economic management: rather, they organize, within the factories themselves, solidarity initiatives such as grassroots schools, and other activities that allow them to create, maintain and strengthen social and political bonds with local organizations and associations, creating "communities" from below and affirming new models of educational practices. Through these "good practices", social values are promoted and come to the fore, alternative to those dominant today, such as solidarity, development, the rejection of consumerism, and the recovery of local traditions.

App-Take: Know you to be there

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"Nobody frees anyone, no one frees himself: we free ourselves together." Paulo Freire, Brazilian pedagogue, offers us a clear vision about the socio-pedagogical relations between oppressors and oppressed. A fight that has always existed and that still remains. Racism, populism and sexism, all symptoms of a radical prejudice that never seems to end. That there are cognitive distortions in our construction of reality, subjectively filtered reality, is entirely legitimate; however it is essential to be aware of it. Certainly abolishing prejudice is something extremely complex. It is a solid, rigid presence that derives from a knowledge that is not direct, but learned, something previously formulated. Freire states that man, as a historical being, inserted in a permanent research movement, continually builds and reconstructs his knowledge. It is knowledge itself that must be modified, that same knowledge that is transmitted from the first years of life. A knowledge that should especially include knowledge and self-perception. To retune, to seek and affirm one's identity without confusing it, to learn to know oneself, to come into contact with what one is, they could all be prerequisites for achieving the common freedom that Freire speaks of, without a full awareness of oneself there can be no dialogue and openness to others. Know each other, recognize each other and accept each other. Staying in touch with your body, with your world, with your presence, your feeling and your being, could represent the way to be there, to live. Therefore, through education

and self-knowledge, it is possible to discover diversity and sta. It is diversity itself that helps in accepting oneself and the other. As Freire suggests, in order to counter dehumanization, it is important the man's condition as such and not as a tool; it's also important a type of education called problematizing, understood as a dialogue characterizing social life and learning.

Mindfulness as a liberating practice for an anti-oppressive pedagogy

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Awareness practices would be helpful to work on oppression: in fact, genuine discussions about it and about diversity can be difficult, and a mindfulness-based approach would allow those who are involved in the educational processes to explore their own experiences with compassion and to engage in critical research to address one's deeply rooted beliefs and value systems.

Mindfulness practices, as Berila teaches us (2016), have many aspects in common with the pedagogy of the oppressed: both focus on the process and on a reflexive meta-level, inviting us to put one's values into practice in everyday life.

We have to leave behind what Freire used to define as "banking education", which considers learning as a matter of contents that must be known, rather than a process in which we are engaged, privileging a model of "embodied reflexivity". So, participants would reflect about their own ideologies and experiences. They would also be encouraged to intentionally unlearn the damaging messages about themselves and their community, particularly focusing on contemplative listening practices. Hence, here is the reverse of internalized oppression, deconstructing the privilege, dismantling that sense of self to which the privileged groups have been used to believe.

Moreover, pedagogical praxis can't remain only at an intellectual level, on the cognitive side of knowledge production, failing to create the necessary conditions to reach deep transformative levels for the students' life. Therefore, a critical pedagogy that tries to promote changes without involving body, emotions and a lived sense of oneself and others, is incomplete.

In this regard contemplative practices challenge the mind/body polarity and promote an integrated development through the implementation of more holistic pedagogical praxis. For example, the promotion of more compassionate and conscious dialogues, might help us to intentionally dedicate to actively unlearn the oppression, building a world that is socially fair. We would also understand way better our responses to the problems of oppression and learn to relate more compassionately with ourselves and with the members of our community.

Project Puzzle and beyond: building a multidisciplinary ecosystem of learning across borders

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Puzzle is a capacity building project in the asylum and refugee system in the Umbria region of central Italy. It began in January 2017 when there was an enormous influx of immigrants and ended in March 2019 when there was merely a trickle of new entries due to a right wing supremacist policy determined by the Home Office elected in June 2018. The Intention of the project designed in 2016 was to compose the immigration 'Puzzle' by bringing the institutions, asylum seekers, local associations and citizens and the managers of the "welcoming" system together in order to search for innovative replicable solutions. The project was divided into five different actions; we shall concentrate here on action two (inter-institutional relations) and action five (grass roots integration) where Theory U was used.

The visionary coordinator of the Project, Gabriella Delfino, presented the project as a case study at the first Italian U Theory Festival, "Cominciamo!" which took place in Milan June 2018. We facilitators and Social Presencing Theater practitioners (Susan George, Uri Noy Meir and Ilaria Olimpico) have worked with Gabriella and other excellent professionals on the project, as we saw it as an opportunity to bring together stakeholders from across the divides of a complex system, to sit

around the “same table”, around a “shared fire”. We have been inspired by the invitation of SPT to trust the basic goodness of people, the desire of a system to be healthy, and the wisdom that can arise from the individual and the social body when present to itself. Puzzle has been an opportunity to engage with a “hot” issue and an extremely complex system in a time of disruption. We have conflicting feelings about the “results”. On the one hand there is hope and joy about the local relationships that have been created and about the energy and activity that has been released, and yet there is also a sense of threat and turmoil in the air at the national level.

In the meantime we have joined the Societal Transformation Lab with a diverse team of stakeholders and are using what we have learned about the complexity of the issues. So now we are going on a global learning journey and this is appropriate because the solutions to the three divides lie within us and beyond us.

Link to video of the community activities in the project ----> <https://youtu.be/U6neqHk1nzI>

Towards the (Co)Science of Integrated Care of Human Beings with a new inter and transdisciplinary knowledge

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The direction that critical pedagogy should take in the coming years is to collaborate in the construction of an interdisciplinary and transdisciplinary knowledge (and therefore a research-action area and a new professional figure), in which to bring together (= inter) knowledge of the medical area with those of the pedagogical (or educational?) area, the philosophical area, the semiological area, the ecological area and the economic-political area. Make them come together to re-elaborate (= trans) their cognitive contents in the light of a Co-Science of the Integrated Care of Human Beings.

DISSOLVE 2 PREJUDICE (false representations of reality):

1) Overcoming the Cartesian dichotomy of the machine-body separated from the soul, from the spirit, from the psyche ...

2) The human being as being enhanced compared to other living forms.

ADOPT 2 AXIOMES or starting hypotheses:

1) AXIOM OF THE ECOPSYCHOPHYSICAL EMOTONOPHONOSIMBOLIC UNITY OF HUMAN BEING

2) AXIOM OF THE EXISTENTIAL DEFICIT OF HUMAN BEINGS: The human being as being deficient and not as being empowered: the myth of Prometheus and Epimetheus.

Emergence of Philosophy (love for the search for knowledge) and of *Téchne* (knowing how to do), a consequence of the 2nd Axiom.

Human beings have actually invented (within the jumble of cultural productions of all times and places) at least 5-6 methods (method from the ancient Greek *μέθοδος*, composed of *μετα-* in the direction of, in search of and *ὁδός* (via, path) indicates, in general, a direct behavior in order to establish an order in a research, the rules and principles in the procedure to be adopted for the acquisition of a knowledge aimed at achieving an effective action).

DESCRIBE THE STAR OF HUMAN CULTURAL PRODUCTION.

The human being is a biological unity (both in an individual sense and in a social sense) psychophysics tending to a precarious environmental balance.

MEDICAL-HEALTH CARE AREA (BioPsychoMedicine). Refer to thecPsychoNeuroEndocrineImmunology.

PHILOSOPHICAL AREA. Reference to the star of human cultural production.

PEDAGOGICAL AREA. Global human social production produces not only things and services, but also and above all ways of being of human beings themselves. Hence the centrality of pedagogical practice.

SEMIOLOGICAL AREA. The Globality of Languages (GoL) and MusicArTherapy (MAT) – describe the paradigm

ECOLOGICAL AREA. The well-being of human beings cannot be understood as free from any responsibility towards the natural environment in which we are immersed.

ECONOMIC-POLITICAL AREA. Formulating innovative socio-economic and political practices that maintain the positive aspects of the capitalist market model, but which dissolve their deleterious and dangerous aspects for the well-being of the global human community (eg democratic firm, humanist firm, participatory economics, ...)

The proposal is to configure a new knowledge: L'EPIMÈLEIA HEAUTOÛ. EPIMELOGIST? I don't like this term ... find another one - Or just the THERAPIST?
DESCRIBE SYNTHETICALLY THE MAIN CHARACTERISTICS OF THIS DISCIPLINE OR AREA OF KNOWLEDGE.

MusicArTherapy in the Globality of Languages (MATinGdL) and critical education

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In the wide panorama of art-therapies, which develops in many methods, techniques, practices, it is important to be aware that - for research and clinical purposes - there is the possibility to choose between two opposite methodological perspectives.

The mono-language perspective involves the use of only one non-verbal communicative-expressive channel, proposed by the therapist to the receiver of the treatment. This is the case of:

- Music-therapy,
- Chromotherapy,
- Art-therapy (understood as a specific and exclusive use of the chromatic channel),
- Dance-therapy,
- Theatre-therapy,
- Verbal-narrative therapy,
- Pet therapy,

The multi-language or “GLOBAL” perspective takes as basic methodological assumption that it is necessary to systematically and globally consider all the various communicative-expressive channels and styles of each human being. Therefore, a therapeutic practice is set up based on the specific stylistic and language characteristics of each patient. This perspective is the methodological focus adopted by MusicArTherapy in the Globality of Languages (MATinGdL), proposed in Italy for the first time in 1980 by Stefania Guerra Lisi. MATinGdL is a discipline concerning the communication and the expression with all verbal and nonverbal languages used by humans in their relationship with the anthropic and natural environment in which they are immersed. It can have educational, formative, animative, but above all therapeutic goals (in the WHO's sense). This approach is more effective in the therapeutic relationship for people with severe psychosomatic motor disabilities, with which the competence in decoding non-verbal languages becomes relevant.

The methodological assumptions used are decisive for both “evidence-based medicine (EBM)” and NIM (and, in general, for “integrated care science”): a mono-language approach is limited by the capability of every patient to practice the chosen communicative-expressing channel, thus enhancing reductionism even in human communication and expression. EBM and NIM risk to not consider a human and existential universe that relates with the world exclusively (or preferentially) with non-verbal or unstructured communicative-expressive channels. Instead, it would be appropriate to place side by side a reductionist paradigm, consolidated in EBM, with a methodology or discipline of human communication/expression, which contemplates within them a global and systemic perspective. MATinGdL should be considered within the “Integrated Care Science (EBM-NIM Oriented)” just as a true global systemic paradigm, as a “scientific research program” (with its positive and negative heuristics) as proposed by Imre Lakatos. Moreover, NIM possesses the potential for interpretation and culture to include within it and to propose research models in art-therapies and non-reductive clinical practice, in order to relate more effectively and functionally to the complexity of each human being, always within the domain of EBM. Such research models - in relation to the neuro-immuno modulatory effects of art therapy - are currently being designed.

Against “Business as Usual”: Critical Management Studies and the case of Environmental Sustainability Curricula

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This paper explores the recent enthusiasm within Australian university business degree programs to emphasize sustainability and to include sustainability education within their curricula. It argues that the emerging field of Critical Management Studies (CMS) with its explicit commitments to social justice and an ethic of sustainability have been important in this development. The presentation is structured in four parts. The first situates management education in the historical emergence of the Masters of Business Administration within North American universities as part of the Second Industrial Revolution. This move serves to historically and ideologically contextualise the field as a product of structural changes to global capitalism and its increasing enthusiasm for the scientific management of labour. The second discusses the rise of CMS as an example of this uneven development, and the various methods in which sustainability is often taught in management education. The third section outlines how a 'critical' approach can be realized using a model of Critical Participatory Action Research (CPAR). We conclude by offering CPAR as a method for CMS that allows for a deep problematisation of management education and 'business as usual'.

Gender discrimination at work: a multi-perspective reflection

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The symposium intends to promote a multi-perspective reflection on gender discrimination that characterizes the Italian labour market (and not only) and that impacts on the possibilities of access to the labour market (disparities in employment rates; difficulty in entering and relocating; early exit in the middle age), as well as participation in the labour market. The specificity of female participatory models, characterized by discontinuity and differentiation, highlights an occupational segregation that sees women confined to a very narrow range of occupations (with an inequality compared to the male workforce in terms of career, pension, ancillary benefits, etc.) and to lower levels of responsibility (with significant differences in the percentage of top positions and in terms of salary, albeit for equal work!).

The empirical evidences, supported by numerous studies (for all the World Gender Gap Report that studies and describes the extent of the gender disparity in the world), suggests the need to question the persistence of traditional weaknesses in terms of effectiveness and integral protection of female workers' rights and the ability or not of the law to make subjective positions effective and coercible. Hence the opportunity to proceed with a reflection related to the status and application of the complex regulatory apparatus on the subject of anti-discrimination protection, which finds its roots in the origins of labour law; a set of rules and tools aimed, initially, at protecting women in the employment relationship because of their psycho-physical integrity, also in particular occasions of life (primarily maternity), as well as their specific condition of socio-economic weakness, and - subsequently - also addressed towards equal protection, finally aimed at guaranteeing women equal treatment with respect to male workers. An attempt to settle the multiple critical profiles highlighted induces, moreover, to take into account the chain of inequalities from which the exclusion or marginality of work arises, being the result of other inequalities that precede and support it: in the education to the social roles, in the division of care loads in the family, in school choices (the representation of the gender stereotypes present in the illustrated books aimed at early childhood or the low participation of girls in the study of STEM - Science, Technology, Engineering and Maths - subjects testify, for example, the strong conditioning of the socio-cultural factors on these issues).

The topics mentioned above will be the subject of further studies thanks to the contributions of Carmen Di Carluccio (Gender discrimination at work. Themes, problems and research perspectives) - which will also coordinate the work of the symposium -, by Marianna Pignata (Women at work between past and present. The long road to equal rights), by Nicoletta De Angelis (Gender discrimination at work: legal protection) and Antonella Varone (Women at work. The project of the Soroptimist International- Italy "SI goes for STEM").

From Being a Teacher to Being a Technician: A Critique on Current Teaching Practices from the Lens of Prospective Teachers

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In capitalist systems teachers' quality has long been forgotten. In effect quality of all teaching processes has also been degraded. Pre-service training, professional assignment, employment and all the other processes of teaching can therefore be negatively impacted by this lesser quality. In this paper, pre-service trainings of prospective teachers have been explored. It is deemed vital to determine prospective teachers' opinions on the education they received and to postulate problems and suggested solutions in this matter. The aim of this research is to determine problems and suggested solutions of prospective teachers studying in different universities' departments of education in Turkey. During data collection process, screening model was used. During 2018-2019 academic year / spring term in Gaziosmanpaşa University Faculty of Education, research data was collected via administering a survey formed with three open-ended questions among forty two volunteer prospective teachers who agreed to take the survey. Due to time and accessibility limits, researcher continued the analysis with prospective teachers in his institute who volunteered to participate in the research. 32 participants were women, 10 were men. Age range of participants varied between 19 and 25.

Of the participants studying in different teaching departments, 4 were 1 st grade. 8 were 2 nd grade. 24 were 3rd grade and 6 were 4th grade students. In constructing the survey, relevant literature and expert views were utilized. Opinions two experts in sum were garnered, five senior-undergraduate students from department of classroom teaching took a preliminary test. After the preliminary test, adjustments were made and survey form was thus finalized in format. In the analysis of data obtained from this research, content analysis was harnessed. Responses to open-ended questions in the survey were first coded in computer setting before administering content analysis. The order was such in the analysis; data coding, theme detection, code and theme organization, describing and interpreting the findings. To ensure the validity of research obtained findings were, without providing any comment, presented as direct quotations. In direct quotations prospective teachers were coded as ÖA1, ... ÖA5, ÖA6. At the end of content analysis research findings were organized via three themes and codes listed below these themes. At the end of this research prospective teachers' questions and suggestions on course execution, attempts to understand the course better and employed methods to ensure permanency when the course ends were illustrated via direct opinions of participants, interpreted and discussed. This study pinpointed that according to prospective teachers in Turkey, there are still major concerns on the competency of students, adverse educational settings and rote-learning education system in an outdated style by focusing merely on theory. As an expected outcome, prospective teachers remain passive and learn by listening and at the end of teaching process, they try to achieve success by performing traditional methods like repetition, note-taking and reading. These results indicate that unlike the universal practices, in the process of teacher training in Turkey, there is inadequate attention for the needs and interests of students and teaching profession has been reduced to being technicians starting with the education process of prospective teachers and in modern Turkey, there is a downgrade in the quality of teacher training processes of modern day.

“Playing by the rules is not enough anymore” Lessons from Teachers' Strike in undemocratic Poland

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In April 2019 led by Polish Teachers Union (Związek Nauczycielstwa Polskiego, ZNP) teachers across Poland held a strike - the biggest one since 1993. The strike lasted 3 weeks and over 600 thousands teachers and school workers were involved. It has been suspended - without formally ending - by the ZNP in response to the unprecedented political measures taken by the government in order to rapidly change Polish education law. In the paper I reconstruct the dynamics of teachers' strike, analyze steps and instruments taken by the Polish authorities in order to break it. I also investigate teachers' opinions about this struggle and their expectation towards its future manifestation, collected during a series of individual in-depth interviews with teachers who

participated in the strike. The main findings presented in the paper concern a notion that while one of the sides involved in the conflict - teachers/school workers - “played by the rules”, i.e. expected and was prepared to engage in social dialog, for the other (the government) the strike was yet another opportunity to abuse power in order to manifest their omnipotence. In the paper I argue that the Polish government’s reaction to the biggest workers strike in 25 years showed its new approach to undermining democracy in Poland, with the clear (yet previously unseen in this government’s undemocratic actions) dimension of class struggle.

Educational Challenges of the Recent Rise of Populism: the Visions of Teacher Educators from Canada, Chile, Spain, UK and US.

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The recent rise of populism has led to an increasing scholarly production related to this topic. Most of this literature has related populism to different social phenomena such as rising economic inequalities (Autor et al., 2016), the misuse of social networks (Groshek & Koc-Michalska, 2017) or the trivialization of information in the mass media (Ibáñez Fanés, 2017). However, the education system has rarely been analyzed, neither as an element related to the rise of populism nor as a chance to mitigate it. Populism has not been a topic that has aroused much interest among recent educational researchers either. This fact led the authors of this paper to interview a group of experts from different countries who had a long professional record on education for critical citizenship. These interviews aimed to understand the opinion of the experts regarding the relationship between the recent rise of populism and the school in the era of capitalism. Specifically, the following renowned professors were interviewed: Gustavo E. Fischman (Arizona State University, US), Sixtina Pinochet (Alberto Hurtado University, Chile), Jesús Romero (University of Cantabria, Spain), Wayne E. Ross (University of British Columbia, Canada), Edda Sant (Manchester Metropolitan University, UK) and Antoni Santisteban (Autonomous University of Barcelona, Spain). Their answers highlight the role of education in the generation of an impulse towards authoritarianism and the pre-eminence of feelings over reason. All of these professors stress the need to reconnect the school curriculum towards the study and deliberation of public affairs from a critical and transformative perspective.

Critical and cosmopolitan education: the essence of a modern democracy

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One of the fundamental duties of a democratic country is to guarantee everyone the possibility to develop their own personality in every possible direction with the only limitation of not compromising the self-determination of any other human being. But yet in many societies the concrete possibility for an individual to choose for its own way of life is prevented by the global neo-liberal structure. In the neo-liberal economical system every single individual is a consumer which addresses for what the global market needs, and a productive unit to be exploited in its full potential. This trend has to be reversed through the action of law that, in order to guarantee the concrete execution of the human rights written in the national Constitutions, needs to give to the people the tools to defend themselves from the neo-liberal attack to their individual personality. For this reason a critical approach toward education has to be guaranteed by law . In this way new critical minds can be formed toward the problematization of reality which is the basis for a real democracy. Also in the history of the philosophic thoughts the relationship between critical education and democracy was highlighted: In Socrate’s ideology everyone has equal dignity and can help society in the direction of truth through a dialectic method. If people are stimulated through a critical self-examination of themselves and of their cultural contest then they can become an active participant of democracy free from the restraints of their untold background. This idea was further developed by the stoicist philosopher Seneca who spoke about critical education like a way for “cultivating humanity “; the educator must let the student understand that every personal choice is

conditioned by different cultural background that are all expressions of the humanity ideal. In this idea the goal of the educator is to break the chains of habit and tradition and make the student a citizen of the world. Many centuries have passed since those ideas were born, but, still today, due to the increase of racism generated by contemporary populism, one of the most important goals of a critical education is to eradicate prejudice regarding other cultures and develop a cosmopolitan humanity. So education must therefore be finalized to stimulate the capability of imagining the self within the other and the understanding of the other's feeling and emotions, needs and desires, thus being capable of recognising the reciprocal need to be recognised.

Towards a Carnavalesque Sensibility For Activist Educators: pedagogy of the Oppressed (Freire) to Theatre of the Oppressed (Boal)

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A clear indication of the need to extend and deepen our educational practices is illustrated by the unanswered questions that continue to frustrate the day to day practice of activist educators. What does it take to make sense of and formulate emancipatory aspirations in a shifting globalized landscape defined by turbulence and unpredictability? How can we effectively re-present our multiple narratives in ways that foster inter-subjectivity, collective meaning-making, and critical engagement? Can we cultivate forms of activist education that reflect a commitment to principles of social justice alongside the courage and love that underpin sustainable action and agency? Where are the "brave spaces"? As we face the practical challenge of navigating the first quarter of the 21st century and its unique constellation of injustices we are required to think in deep, innovative and creative ways about what we do as activist educators. We must explore the connection between Paulo Freire's Pedagogy of the Oppressed and Augusto Boal's Theatre of the Oppressed. Using the illustrative example of Nobel Prize Caribbean poet Derek Walcott's early play *Ti-Jean and His Brothers* (Walcott, 1998) this paper will describe the distinctive contribution of the carnivalesque (Bakhtin, 1984) motif of Augusto Boal's (Boal, 1979) Theatre of the Oppressed practices to Paulo Freire's exploration of emancipatory education in *Pedagogy of the Oppressed* (Freire, 1972) .

Initial Vocational Training: An analysis from the current political logic

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For several decades we have been immersed in the Knowledge Era, which has resulted in a gradual change of policies in different countries. This is the case of the European Union, which, in the Council held in Lisbon in 2001, the different representatives of the participating Member States agreed to turn the European Union into a globally competitive knowledge economy. These aspirations have entailed highlighting, above all, the so-called Human Capital of the citizens of the European Union. Thus, the importance of at least all of them having a minimum qualification is highlighted, which, for that, on the other hand, means reducing the premature dropout from school so stressed in some Member States. And one of the proposals to achieve both objectives was to promote Vocational Training.

In the case of Spain, it has also had its impact and this is demonstrated by the fact that Vocational Training is on the rise, due to the large number of enrollments, and the design of a policy, such as Initial Vocational Training, that you can choose before finishing the compulsory school age.

To this end, an analysis of the different discourses around this more professionalizing path has been carried out. Next, we intend to contrast the results obtained with the historical legacy that this training has together, as it is the fact of the bad social image and, therefore, the social stigma that it entails. So, some of our starting questions are: With the design of Initial Vocational Training, through the LOMCE, is it possible to alleviate this image? If we look at the narrative of LOMCE, is the objective of Initial Vocational Training in line with what has been said in the European Union? What does the OECD say about it?

Notes on the neoliberal processes of commodification of education. The use value and exchange value of educational goods

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According to Critical pedagogy, neoliberalism strives to transform any kind of education into a commodity. However, education was already a commodity all around the world, much before neoliberal measures started to prosper.

In every country, institutionalised education has a use value (what students study is supposed to be useful for their lives) and an exchange value (with the acquired education you get a diploma that allows you to get a job and make a living).

But actually, what has happened with the neoliberal hegemony is that the balance between use value and exchange value of educational commodity has been deteriorated. The use value of education is only measured by its exchange value. And, furthermore, the sacrifice of the use value of education for the goal of employability is useless, because the exchange value of education as a commodity is constantly diminishing with the progression of neoliberal policies (it is needed more and more educational credentials to compete for the scarce and precarious available jobs).

From this point of view, critical education should fight for a balance between the use value and exchange value of education, striving for giving them both social value as well.

Social changes in education and gender: dialogue between the experiences of the Brazilian and Italian contexts

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This research seeks to investigate current social changes in education and gender, seeking a dialogue between the experiences of the Brazilian and Italian contexts. Gender public policies are undergoing turbulent times, marked by a worldwide trend of weakening of rights and increased violence.

This research focuses on a movement in which the theme of gender relations is discussed in both academic research and public policies. It presents the Brazilian social and political scene, the progress and the backward movement of policies in the field of gender education. It identifies in the Italian experience the progress made by public policies on gender and equal opportunities and the signs of attack and retreat. It discusses the innovative experiences experimented in the field of educational processes and gender education, the possible repercussions observed in identifying the possible obstacles to their realization and continuation. It tries to problematize a counter-current movement that gains strength and legitimacy in Brazil and Italy and that, anchored to a conservative discourse of gender ideology, started a process of demolition of gender diversity policies, with the ultimate goal of eliminating the debate on gender relations from the education plan. It highlights the actions of the public sectors responsible for the implementation of public policies on education that deal with prejudice and gender discrimination, in order to educate society on respect for and improvement of diversity and the fight against discrimination, for the establishment of a human rights culture through formal education. In the face of this, the research and documents discussed in this article represent the materialization of resistance and the academic-scientific contribution, not separated from the struggles of social movements, to the production of knowledge for the construction of a Pedagogy of gender differences for education.

Testing for revolution

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Lenin is often presented as a dominating figure, a control freak of sorts. It's even rumored that, as he traveled by train from Germany back to Russia in April 1917 he divided the train into several sections and monitored the movements of the passengers in between. But the opposite is the case. Lenin embraced the spontaneity and unpredictability of struggle. This opacity, this uncertainty was the source of his insight, which brought much needed clarity, yes, but which was always open to

radical transformation. Such is historical materialism. Such is the cause behind the radical shift in slogans on July 4 of that year. Lenin was open to that which was not, and the power of the slogan materialized precisely out of this openness. And, of course, at no point did Lenin celebrate openness as a good in itself. "Openness for what class, what group?" he undoubtedly would have asked. In this way, Lenin understood the overdetermination of and the contradictions between pedagogy and politics. There was one educational concept that he called on to bridge this heterogeneity: the test. In his speeches Lenin again and again refers to the importance, the necessity, the urgency, of the test. Today testing has a bad rap. We associate it with those deadening high-stakes standardized forms that we bubble in, those sheets that abstract information from the world and students from their subjectivity. But the test is a constituent feature of political struggle, and a necessary educational praxis that defines any period of crisis, including our own "post-truth" era. As the standardized test indicates, not all tests are created equal or serve the same function. There are two kinds of tests: one that lords over the present in order to guard what is, and another that destroys what is and creates what will be. This is the test Lenin has in mind, and I argue it the test of communism. Yet in our current struggle, we need both aspects of the test: we need to guard what we have, and to push for something else. The protest serves both of these functions: it is a test of the people's pulse and consciousness, but also a test that wants to destroy the limitations of bourgeois political assembly and push forward to something revolutionary.

The great heterogeneity of young people "NEET": social and political implications in a context of crisis.

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This paper introduces the theoretical reflection about NEET youngsters. For this reason, it is analysed the situation of being unemployed and without education. The lack of experience in the job market, contributes to a vulnerable situation for those who are looking for their first employment, or only knows short contracts. From this point of view, we will focus, as an analysis, on their educational and work transitions, without forgetting, that not all the youngsters are the ones who finally manage to integrate in the job market, precarious, unsafe and flexible. The elaboration of this paper has been based on a selection of bibliographical sources to have an approach of the study object, the young people NEET. In this way, this paper refers the data retrieved by the "Encuesta de Población Activa" (Labour Force Survey) about the evolution of NEET youngsters, the situation they have with respect to the job market and the reasons that make them look for a job. In conclusion, the scarce possibility of deciding individually with respect to their future, makes the youngsters' citizenship condition be losing force and value, leading to an individualization and precariousness in their emancipation plans and independence of the family home.

Encouraging eco-pedagogical awareness through play in the Foundation Phase

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The ecological crisis has brought into focus the urgency for critical teacher educators to develop praxes and pedagogical approaches that inspire hope and possibilities amongst teachers and children toward addressing this crisis. The need to advance eco-pedagogy and eco-literacy is becoming a critical theme amongst critical pedagogues who recognise the impact of the ecological crisis on young children in communities of the urban and rural poor and working class. This crisis adds to the existing stress and traumas experienced by children and in a context characterised by widening and deepening injustice, inequality and poverty. This paper explores ways in which eco-pedagogical awareness through play could be enhanced amongst foundation phase children in the South African

context. To date, eco-pedagogical awareness has been peripheral and we argue that play as a pedagogical tool could be instrumental in developing the consciousness toward ecological justice amongst 3-9 year olds. It also poses the problems of play within dominant cultural hegemonies and explores the emancipatory opportunities eco-pedagogy offers. As part of the discussion, this paper examines the learning theories that are meaningful in structuring play in ways that could encourage greater ecological awareness amongst children. We believe that it is necessary to introduce such awareness in order to stimulate the creativity and agency of children to become eco-learners and future activists for ecological justice. This paper draws on Paulo Freire's critical pedagogical perspective, which argues that children's lives, more than ever, depend now on humanizing and liberatory education.

Evaluation of Rising Child Sexual Abuse From a Political and Legislative Background

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Child sexual abuse has captured quite common attention from both policy makers and general public in all around the world. However child sexual abuse is still a rising public health problem. This is the case in Turkey, too. Concretly speaking, from 2014 to 2016 percentage of sexual crime towards children has increased 33%; 46% of the sexual crimes were committed towards children. According to ECPAT (End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes) child rapes in Turkey are structural rather than being individual. One of the most important reason for the structure in question is legislative regulations. For instance although the minimum legitimate age is 17 for marriages, laws allow for marriage under 17 with parental approval, under the age 16 with court judgement. In line with this Turkey has a second high rate in Europe for early marriages. Moreover, in 2011 obligation of notification for family members has removed from Turkish Penal Code and incest has still not regulated as a separate crime in law. It is clear that governments' position towards child sexual abuse is the most important determinant on prevalence, prevention and intervention. Therefore analyzing the policies of administrations are also critical for both clarifying the current scene on child sexual abuse and fighting with it. In connection with this, the aim of the study is to analyze the policies of Justice and Development Party, as a political Islamic party. The analyze will be focus the initiations to prevent and intervent child sexual abuse through strategic plans of National Education Ministry and Ministry of Family and Social Policies, laws and law drafts on the subject.

Populism, education and the economy: Adopting Gramscian concepts to compare industrial development in the Italian Northeast and Malta during the final decades of the twentieth century.

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This piece adopts Gramscian concepts to propose links between populism and education – society-wide and formal – as it compares industrial development in Malta and the Italian Northeast, both considered 'peripheral', during the latter decades of the twentieth century. Politically, the central concept is the historic bloc. It relates the state to civil society.

Translated into nation and people, Gramsci combined them in the term national-popular. Political leadership depends on the ruling class promoting an agenda linking individual to national-popular interests, mostly serving the long-term interests of the capitalist class and its allies. It underlies the state's educational function in society-wide pedagogical activity.

Former Maltese Prime Minister Mintoff was hailed as a socialist saviour even when attraction of foreign investment belied his socialism. Still, whilst his populist rhetoric was inadequate for social emancipation, it still allowed popular participation against what otherwise was mere formal democratic participation. This was a transitional phase and a case of popular education. His political opponent Fenech Adami later created another national-popular political force this time in a neo-populist market. Strong in the Italian Northeast, the Lega allied with Berlusconi's Forza Italia and

Alleanza Nazionale to form a national government boasting the presence of experienced populist politicians.

Populism is clearer in the nexus politics-culture. 'Animal spirits' and small family-run businesses characterised the popular capitalism of the Italian Northeast industrial districts. Their interpellation was Nordest, an aggregative idea, and effective because it was not class-restricted making it essentially populist in its appeal. Facing the powerful capitalist bloc of the north-west, the ruling sectors in the Northeast had to adopt a populist strategy in order to articulate various interests and confront the traditional power bloc as a whole and assert territorial hegemony (Laclau, 1977). Institutional support included the Fondazione Nord Est, a combined effort of employers, industrialists, chambers of commerce, and regional government. In Malta, described as easy to adapt and train, workers were organised by consensus-seeking trade unions and politically represented by the ruling Labour Party.

In formal education, the political state performs its role through educational agendas and institutions. In Malta, trade schools were set up in the 1970s to discipline spontaneity and cater for the labour market. At the same time, following the unpopular institution of comprehensive schooling, Mintoff appeased populist demand and introduced streaming, an economic approach maximising abilities. In the Italian Northeast, a solid technical training infrastructure was requested and given. From educational backwater, the territory began to top nation-wide education statistics.

Towards a Critical Pedagogy for Liberation

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In my paper, I shall present the main strategic positions of a critical pedagogy for liberation. These positions have been proposed by Panayota Gounari and me in a book we published together in Greek two years ago, and I think that it will be useful to be presented in the X International Conference on Critical Education. The main strategic positions of a critical pedagogy for liberation refer to the theoretical traditions that this pedagogy deploys, to the problems of the aims, the structure and management of education, as well as to the problems of curriculum and teaching. Also, in my paper I shall present some thoughts concerning the question what critical educators can do today, based on the aforementioned positions in the present conditions that are characterized by the neoliberal and neoconservative restructuring of educational systems worldwide.

Poland and Ukraine – imprisonment in discourse

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In my lecture, I am going to present in what way Polish discourse about Ukraine was forming, my analysis will be running in postcolonial critic.

Poles was producing discourse, which has to excuse submission position of Ukraine to Poland and actions of Polish power. One of the most important space of discourse formation was popular literature. Writers gave arguments to the rest of Polish society and created a favorable image of history. For this reason, literature, primarily popular literature, was a space of learning for Polish people. This phenomenon is particularly evident since XIX century, when writers takes over the role of politics and official institution. (This kind of situation was caused by political situation of Poland). This sort of discourse was duplicated since XIX century to these days. It makes relations between Poland and Ukraine difficult and provokes xenophobic attacks to live in Poland Ukrainians. Ukraine was in dependence of Polans. In the end of XVIII century, Poland lost independence. Partitions splited Poland in three parts. Ukraine was a part of Poland, so this region of Poland came into foreign regime. It changed Ukrainians' situation, but only in some points. Most Ukrainians was slaves peasants, so they was property of Polish noblemen. In effect, situation was not change, though political and state status of Poland.

Seasonal Migrant Agricultur, Child Labour and Education Rights

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As in agriculture countries around the World, Turkey's socio-economic structure and geographical conditions are suitable for agricultural production. Every year more than 150 thousand families are on the roads for work from March to November with their children.

Seasonal migrant agricultural workers have problems with accessing to transportation, housing, education, health, safety, social environment, work and social security. It is one of the most important subjects of education that children in this situation benefit from the right to education in the places they go. As a result of these migrants, tens of thousands of children in child labour with families and this children are in the compulsory education age and distant from the educational environment. Child labour problem is on-going almost all over the world for ages and still exists in all countries regardless of their level of development. Child labour leaves socially and morally adverse effects on working children and arises from the structural problems of a country.

Today, 152 million children are working in the world. 50 million children cannot attend a school. Same way 399 thousand children cannot attend a school in Turkey because of child labor. More than half of them belong to agricultural worker families. These children cannot receive education and as a result leave school in a few years. There may be some measures to be taken: Traveling schools and mobile teachers are employed in areas where the population is scarce or scattered.

Field work is carried out in cooperation with the follow-up teams to be formed in the provinces, school directorates, muhtarliks, security directorates, gendarmerie / police station commanders and civil society organizations. It is necessary to identify the children of the compulsory school age of the seasonal agricultural workers and the nomad families.

The list of children of compulsory school age separated from the province is sent to the provincial national education directorates of the province where the families will go.

It is ensured that visits to outgoing seasonal agricultural workers or nomadic families and informing the families about the education of children.

The seasonal agricultural worker student button is used in the e-School Information System.

These students are enrolled as visiting students in the schools they attend and the student's information and notes are entered into the e-school system.

The Effect of Teaching Practice Courses To Career Development Of Teacher Candidates Background

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The teaching profession is one of the professional fields requiring both theoretical knowledge and application of this knowledge. For this reason, in the first years, teacher candidates in the faculties of education acquire theoretical knowledge related to this profession, and in the last year, they apply this knowledge with the help of 'teaching practice' courses. It is seen that there are many studies about teaching practice courses, and they are generally about teacher candidates' experiences and opinions about teaching practice courses, evaluation of the course, the problems experienced during the process and proposed solutions (Çepni and Aydın, 2015; Eraslan, 2009; Karasu-Avcı, 2016; Yamaç and Bakır, 2017). However, it is essential to explore whether and to what extent these courses affect or contribute to the career development of teacher candidates. For this reason, the purpose of this study is to determine the effect of teaching practice course on career development of teacher candidates. In the study, a qualitative research method and phenomenology approach were conducted. As a data collection tool, semi-structured interview forms developed by researchers were used, and focused groups conducted with 15 teacher candidates from the departments of Turkish, Mathematics and Primary School Education voluntarily participated in the study. Data were analyzed by content analysis method. According to the findings, teachers candidates generally stated that teaching practice courses did not meet their expectations because some mentors did not have professional skills such as classroom management, usage of method/techniques, and communication with students. Thus, they could not be role models for candidates. Besides, one of the most critical problems stated as a lack of communication between university supervisors and mentors and in consequence of this problem, they could not get enough feedback from their university supervisors and mentors.

Despite difficulties, teacher candidates believe that these courses were beneficial for their career development. According to them, experiences in practices prepared them for the profession and the problems they encounter help them discover their methods. They indicated that they could learn how

to use theoretical knowledge they learned in the faculty of education into the classroom practices thanks to teaching practice courses. They suggested that the gap between university supervisors and mentors should be closed and teaching practice courses should be in the schedule of faculty of education in the early years.

The social movements in Arab societies between the hammer of reality and the bonds of the future

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Where it is known that neo-liberal policies lead to a clear attack on the interests of large segments of the population, especially the poorest and marginalized in the marginalized countries of the global system, the question arises whether this deterioration affects negatively or positively on the energies of these groups in the resistance and defend Its main interests. As growing populations in the Arab region are experiencing increasing social, economic, political and cultural pressures, while the social context does not reflect the effective role of these groups in addressing their own protection, this raises the importance of studying social movements in Arab societies. The first thing to draw attention to is the question of the characteristics that social movements may acquire in the context of social composition developed through a specific course in the Arab region. This focus calls on the emergence of social movements, their way of expressing themselves, the dynamics they seek to interact with their surroundings and their movements, their overall implications for change, their future effectiveness and interactions, and the extent to which the different external factors affect the world. To our goal of studying social movements in the Arab world, the research was divided into three parts as well as the introduction and the conclusion. The first part concerns the emergence of social movements in the context of the social composition of Arab societies. In the second part, we focused on the socio-economic and political background surrounding social movements now. We considered that the third part is the main part of the research, and we reviewed the most important social movements seeking to act in the Arab region. The conclusion is a summary that discusses the energies and challenges of social movements in resisting neo-liberal policies.

Agenda of Critical Pedagogy in Turkey

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The agenda of the education system in Turkey has been changing more rapidly than ever in recent years. On the one hand, changes are made to the privatization and marketization of public education depending on the neoliberal education policies which are being implemented, on the other hand on the other hand, religious and reactionary practices aimed at attacking secular education are put into effect to open the way for raising “reasonable citizens” targeted by the political Islamist government. In the face of these developments, the agenda of the critical pedagogy, which advocates public, egalitarian, secular and scientific education cannot be independent from the educational agenda of the country in which it exists. According to the educational agenda in the country, areas of discussion are determined, studies are carried out and forms of struggle against neoliberal / neo-conservative attacks are structured.

In this study, Turkey’s critical pedagogy agenda has been determined according to the topics discussed in the last 10 issue of the Journal of Critical Pedagogy (*Eleştirel Pedagoji Dergisi*), which is published in the field of critical pedagogy in Turkey and is the only journal in this name. The Journal of Critical Pedagogy is an academic-political, non-refereed journal that has been published for 10 years. So far, a total of 61 issues have been published. In this study, the main articles in the issues between 50-61 were examined and the topics of the critical pedagogy agenda in Turkey were identified. These issues cover the period between April 2017 and April 2019.

The study is a qualitative research and “text analysis” method is used and articles published in the last ten issues were grouped according to their content. The translated articles and the fixed pages in the journals (dictionary, educational history, cinema, etc.) are excluded from the study.

When the articles analyzed, it can be seen that on the agenda of the critical pedagogy in Turkey for the last two years following titles have been at the forefront:

- attacks on public education,

- attacks on secular education,
- practices related to the teaching profession,
- anti-democratic practices in schools,
- differences/inequalities between social classes in education
- building a new and religious community through education
- standard exams applied for gradations between stages

Many of these titles are part of the global agenda of critical pedagogy. However, considering that those in power for nearly 17 years in Turkey have special objectives such as to religionize education as well as to privatize education, the practice of struggle also requires that the general principles of pedagogy be applied to local conditions.

Marxist Education and Teacher Education Against Capitalism in NeoLiberal/ NeoConservative/ NeoFascist/ Times

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In this article I analyse global and national neoliberalisms- economic and social class war from above-neoconservatism which are leading to and connected with NeoFascism- with their scapegoating, racism, xenophobia, misogyny, heterophobia, militarism and the attacks on dissent- whether electoral, media, or from academics/ universities and workers' organisations and actions. Six prime examples are Erdogan in Turkey, Bolsonaro in Brazil, Trump in the USA, Orban in Hungary, the Law and Justice government in Poland, and the racist government in Italy, in effect led by Salvini. Across Europe Far-right anti-immigrant, xenophobic and ultra nationalist authoritarian parties are recruiting and becoming electorally significant- and, in some cases, significant on the streets.. I critique social democratic reformist parties and governments for adopting neoliberal austerity policies and thereby becoming delegitimised, together with the too-often 'accommodationist' trade union and party leaderships. and critically examine prospects for left social democracy as represented, for example, by the Jeremy Corbyn led Labour Party in the UK.

Much of the article is devoted to the resistant and the revolutionary role of teachers, academics and education/ cultural workers in different arenas, from national and local electoral and direct action politics/ Focusing on Critical Education, Critical Educators, Marxist Education, Marxist Educators, I seek to address four aspects of education: pedagogy, the curriculum, resistance in the classroom and the hidden curriculum, and the structure of schooling nationally and locally (within-school).

I conclude by setting out what is specifically Marxist about the proposals set out. These are: (1) Class Analysis: the Capital-Labour Relation; (2) Capitalism must be replaced by Socialism and that change is Revolutionary; and (3) Revolutionary Transformation of Economy and Society needs to be preceded by and accompanied by a Class Programme, Organisation, and Activism. Regarding capitalism, our task is to replace it with democratic Marxism, to lead, firstly, into socialism, and ultimately, into communism. As teachers, as educators, as cultural workers, as educational, union and party activists, as intellectuals, we have a role to play.

Re-examining our understanding of the social model of disability's potential, through the eyes of an Aspie.

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This paper is a re-examination of the terminology concerning the notions of impairment, disability and its social model of disability. The author is an intellectually disabled woman labelled as an autistic person (Asperger's Syndrome). The paper critically examines the subject, as a continuation of the work of Levitt (2017) and Woods (2017). Levitt (2017) argues that the social model of disability may be re-invigorated if its emphasis reflects current social conditions and their specific context. Woods (2017) replies that relevant questions could be applied to specific impairment labels by each country. Concerning the autism label, he calls for a focus on its negative language and discourse. Continuing this discussion is important, because the nature of the terminology surrounding disability is dynamic and, as such, it affects attitudes toward disability. I further argue that, in attempting to detangle part of language's complexity, it may be important to re-focus on the

dynamic nature of relevant chameleon-like terminology and their impact on negative and/or perpetuating attitudes towards disability. This scope, when raised from disabled people themselves and when coupled to a clearer focus on a materialist approach to disability, may act as a catalyst towards a re-invigoration of our understanding of the social model's potential.

Lettere Precarie Collective

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We are a group of student that works everyday in activities which may help ourselves and others, working on our reality and the common conscience .

We think that the time of knowledge (lore) is a moment of fundamental importance ; with that everyone can project into something on the outside (a book, an idea, an artwork) in which they see themselves.

The topical are showing everyday the complexity of each problem, and at the same time the close connection: the capitalism, the oppression by a man on another man in the name of free market and free competition, eating away humans and their surroundings.

The xenophobic populism all round Europe blames the foreigner, because they don't want to identify the structural inequalities of the system. This way we can see a crescendo of racism and the blooming of stupid and harmful post-modern mythologies, inflicted not only by foolishness, but also by liberal policies that in the last 20 years wiped away our future or, in the best scenario, they made it precarious. Moreover, for a long time now, we are concerned in deeply understand the gender oppression, the problem of language characterized by the male gender, in general of the patriarchy, the abuse of a man on a woman. Moreover even Marx and Engels thought that the first moment of oppression by a man was the domestic one, but the 20th century marxism experiences – both historical and theoretic - have regularly blanked this issue, but few precious cases.

These are not only theoretical questions; everything is reflected in our everyday acts, in our attitudes towards our friends, family and professors, but also in our passions and loved ones. Is reflected in the artistic and cultural proposal, in the possibility of a not-alienated life.

If for us theory is a difficult task, the practice is way more hard; but like Gramsci said ‘‘Pessimism of the spirit; optimism of the will’’.

Just a click: Counter hate speech and fake news to counter populism, sexism and racism

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Cirasela is a one-year-old rom girl hit a few months ago by a plummet exploded by a compressed-air gun. She risks never walking again. Her fault is to be a small rom and her misfortune to live in the age of ferocious hatred towards the different, of the wickedness that becomes State. On the web, instead of indignation, the claim. "So Pamela, the girl killed by an immigrant?", As if there was a race between victims in an escalation of violence in which is necessary to affirm a primacy: that of the Italians, possibly men and whites, given that violence against women is often declassified to fake news by professionals of serial hatred. The online produces offline effects. How else would you explain the obscene words pronounced by a citizen who said on television that a bullet was needed for the child?

The indecent practice of anger used as a generator of consent through the web. Today, those who do not take responsibility for this horror are guilty of fueling the engine of fear, of obtaining and consolidating power. I'm not there. Shooting a rom child cannot be minimized or even passed over in silence. There is a better country than this that is waiting to be represented, but the network is used in the opposite direction.

And yet, on under a post of underage girls (whose face was not obscured) who adhered to a protest, thousands of users unleashed themselves in a wild hate speech ritual. No one has cancelled those sexist insults or invited those fans not to use terms of unheard vulgar violence. No one thought that, to guarantee the safety of the girls, it would have been appropriate not to show their face on the virtual square. That online violence that has aroused indignation highlights an even more widespread and dangerous spread of sexist stereotypes that condition the dignity of women as people, family relationships, work relationships, career paths. Verbal aggression opens the way to bodily violence. We need to reiterate the important, and no longer deferrable, need to strengthen socio-affective education in schools, increase respect for gender differences and equal opportunities, and contrast

stereotypes. Without a determined and widespread educational action, the dramas of femicides will continue to be witnessed in the future, silent and appalled.

To effectively counter this use of the web, a commitment must first and foremost be shared by many subjects, to be concretized with an integrated action plan between Ministries, organizations, associations, school and educational services, internet service operators, police post, Guarantor for privacy, parents and kids themselves. Finally, I would like to underline that an education among adults and among young people about the dangers of the web and the knowledge on the correct and safe use of telematic tools are indispensable but, even more urgent and decisive is the support to the management of the emotional life, of the alphabets of the feelings that are at the origin of these behaviors. Because it is clear that the internet is not the cause, but is only a means, and what matters is the use made of it. And education about feelings can make the use of the web human.

The italian network Freire-Boal

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“Rete Freire e Boal” is a network of individuals and groups who, in their local territories, are using approaches related to Paulo Freire’s pedagogy and/or to Augusto Boal’s Theater of the Oppressed. It was started ten years ago, and it still has the same informal approach as in the beginnings, despite the growing number of members. Since the onset, the most relevant goals are: to promote the creation of connections between its members, for observing together the current sociopolitical events and for reflecting on the possibility of transforming reality; to develop and study Freire and Boal methodologies as tools for implementing that transformation; to propose, to who doesn’t know these approaches, their essential elements as tools for looking at reality and for acting on it. The yearly meetings of the Rete Freire e Boal are prepared in a participatory way and structured for favoring a space for maieutic reflection. The Rete has interest on local experiences and aims at creating relationships with other actors, who can bring their own stories, helping the Rete to critically reflect on itself and to evolve. The Rete Freire e Boal is continuously reflecting on itself for making its path clear and fruitful: which one is the most effective method? Which structure? How a network should be, in order to maintain openness, flexibility, and richness of thought that are essential to a network and at the same time be effective in changing reality?

Freire and Situationism – Whither the Pedagogy of the Oppressed in the era of the Spectacle?

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The concept of the ‘society of the spectacle’ was introduced by the French Situationist thinker Guy Debord to describe how in late capitalist or postmodern society, human agency and freedom have become almost entirely commodified. While the rhetoric of ‘consumer choice’ claims to allow us endless freedoms, for Debord this is the pseudo-agency of advertising which is far removed from human reality. Debord’s own work went on to inspire the student and wider revolutions of May ’68 and thus, his deconstructionist critique inspired the protest movement to positive action. Debord wrote between the 1960s and the 1980s, but in 2019 we can ask his philosophical and political question once again - is there any free space left in the Society of the Spectacle? Moreover, what can artists and educators do in such commodified times to re-engage and re-inspire human freedom and creativity?

Education is Never Neutral!

When the Brazilian philosopher Paulo Freire tells us that ‘education is never neutral’, he wants us as educators, and as artists, to realise that our work is always situated, that it always takes a stand (even if, or especially if, we deny this fact). Education and art are inherently political, even if we often run away from this responsibility and seek to hide behind excuses or alibis. No pedagogy is ever innocent - Freire provokes us with these words, in 1968, in his text *Pedagogy of the Oppressed*. One of the posters of ’68 stated that ‘the lessons will not be forgotten in ’69!’

But what did such a ‘not forgetting’ mean in 1969 and what does it mean in 2019? This paper will seek to explore the insights which Freire and Debord’s work can bring to this contemporary debate

of a crisis in education and politics, drawing also on emergent movements with affinities to Situationism, such as feminism and critical multi-culturalism. In 2019, the question is as acute and topical as ever: Whither the Pedagogy of the Oppressed in the Era of the Spectacle?

Student adjustment in primary schools results in obedience?

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Although adjustment to the school is often discussed as a problem in the first days of school, it can be considered in the framework of the responses of the student to the rules of school, class or teacher at all levels, from preschool to higher education. Relationships between people work according to certain rules. Rules can be defined as judgments that direct behaviours. When the rules are defined throughout the school, they can express more general judgments. When school rules are set up to cover all individuals, it provides neutrality and prevents the development of different attitudes to individual requests.

The purpose of this study is to determine the characteristics and behaviours of students who are adjusted and maladjusted according to primary school teachers. Depending on this purpose, similarities and differences between teachers' adjusted/ maladjusted student definitions will be revealed. In addition, the relationship between adaptation and obedience will be questioned based on the opinions of teachers. In summary, it will be discussed whether the explanations of the teachers about adjustment include the expectation of obedience or not.

Qualitative research method was used in the research. The working group consists of teachers working in primary schools in Tokat. The data was collected by correspondence technique. The data collection tool consists of two questions. The teachers in the study group were asked the questions "What are the characteristics of the adjusted students?" and "What are the characteristics of the maladjusted students?". The data collection tool was distributed by the researchers by hand and collected on the same day. The data was analyzed by content analysis technique.

According to the opinions of the teachers, the students are defined as individuals who respect their ideas, adjusted to the school order, bound by rules, sharing their boundaries, sharing, collaborative, curious, developed a sense of responsibility, respectful, fulfilling assigned tasks, working in harmony with their friends, not using swearing and slang, respectful and devoted in communication. Maladjusted students are defined as disrespectful in communication, inappropriate conversations, have no rules, combatants, problems with teachers and students, incompatible with family, completed by everyone, unsuccessful, poor communication, low self-confidence, with negative behaviours, irregular, unrelated, selfish, not fulfilling their responsibilities, disrupting the order in the school, not adapting to the class, using violence, escaping responsibility, behaving differently and bored easily.

These results also show the behaviours that teachers expect from primary school students.

These behaviours, which are defined as indicators of school adjustment, will be discussed in relation to the concept of obedience within the framework of literature.

Curriculum as interactive reality: The intervention of capitalism in the process of curricular development

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The curriculum as interactive reality is the result of a process of historical struggles that put the rational and procedural proposals in tension. Therefore, the curriculum is a construction between teachers and students, and it finds its meaning in teaching, in actions and relationships involving activities. Teachers' work is defined by a multiplicity of functions and by the lack of a definition of many of them. None of these functions refers exclusively to classroom activity and goes beyond the strictly didactic dimension. Thinking about the curricular interaction implies to define tasks as an intermediate element between the theoretical possibilities that define the curriculum and its real

effects on classroom practices. Only through the teacher's activities can we analyse the richness of a specific curricular approach. Thus, it is necessary to question the processes by which the teacher plans sequences of tasks, or rather, the processes by which teachers internalize their disposition of the treatment of the curricular contents, since personal choices have a restricted scope of autonomy. We should reflect upon how teacher exercise their autonomy when the market advances in the external systematization of the planning process as a means to control the production of the teaching task. In addition, we should question to what extent the administration of the education system fosters this situation.

The present work approaches, from a methodological and sociological perspective, how the publishing industry, from a hegemonic position, introduces itself in the curricular development processes. Moreover, we attempt to address how this industry exercises control over the teaching task, which becomes more effective, since it becomes invisible by means of its incorporation into the teachers' work.

Control processes bring processes of simplification of tasks that break with the logic of professionalization, which was incorporated by teachers in their training. Therefore, the publishing industry does not place professional knowledge in teachers' hands; and that is why, teachers should only carry out tasks with the specifications determined by those who are not at the point of knowledge production, the classroom. This logic separates production from execution. This happens not only for educational purposes, but also, mainly, for the development of the processes of individualization of the subjects that become the subjection of the consciences to comply with the order and the norm imposed from spaces of economic control.

Once again on the social responsibility of intellectuals and their role in critical education

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Since the end of the 19th century, by taking advantage of the public acceptance of their privileged position in the productive structure of the society and the institutional validity of their word, intellectuals chose to relate with the public sphere and intervene in political and social issues that are not directly related to their academic discipline or field of research.

The issue of the social involvement of intellectuals has been a topic of discussion and a field of study for numerous thinkers such as Antonio Gramsci, Jean Paul Sartre, Henry Giroux etc. Key questions concern the position of the intellectual in the social division of labor, her/his social responsibility and the question of her/his intervention in the public sphere. This paper will focus on the following question: Is there now, in the epoch of late capitalism, the type of intellectual who thinks and acts with a sense of political commitment, moral conviction and social responsibility and intervenes in critical social issues? The presentation will focus in particular on the role of the university teacher as an intellectual and his role in education so as to educate citizens with a strong sense of individual and social responsibility, with an expanded intellectual horizon and the ability to think critically and participate in social dialogue with wider audiences.

A Situational analysis of substitute teachers in Turkish School

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The purpose of this study was to reveal the working conditions of substitute teachers employed at state schools as cheap and precarious labor, the psychological effects of being employed as untenured and precariously, and their efforts to overcome the unemployment issue. Survey model as a qualitative design was used in this study since it aimed at describing a phenomenon as it is. The participants involved 16 teachers at some state schools in Tokat from some branches. Interviews were conducted using semi-structured interview form. The interview recordings were deciphered by the researcher and turned into text at computer. The data obtained from the paid teachers were

analyzed using descriptive analysis, one of the qualitative analysis techniques. Accordingly, descriptive analysis is carried out based on the words, expressions, the language, the structure and characteristics of the dialogues, symbolic narrations, and metaphors. The participants were coded as FPT1, FPT2, MPT1, ... (F: Female, M: Male, PT: Paid Teacher, and the number represents each individual participant) during the direct quotations. According to the results, the reason behind the paid teachers' consent to work precariously without being assigned was observed to be mostly their lack of expectation to be employed as permanent and secured in the future and their efforts to maintain their lives without being a burden to their families. Analysis of the study is continuing.

Comparison of the approaches of critical pedagogy and conservative education regarding their visions on values

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The question of what the nature of a livable life should be remains important both in the history of ethical thought and in the political targets of education. The ideal person to be raised via the educational programs of countries is directly related with the political targets included within the values that have been adopted on a large scale. The answers given to the question of how to adopt a certain value also reflect the point of view against the values. There are many opinions in relation to the essence and resource of values in the literature. It is thought that these opinions arise from the point of view including the problem that is seen as the problem in the basis of the values. For instance, since the critical pedagogy adopted the idea that the thought and action must be included together within the education, it attaches importance to the development of critical consciousness of individuals and the creation of new conditions (synthesis) by contradictions. On the other hand, it is known that the conservative point of view advocates a transmissive approach to values. This research focused on the comparison of critical and conservative pedagogy, considering the following question which basic values to be tackled and which methods to be applied. The data of the research have been obtained by document analysis method which is one of the qualitative research techniques. The most cited articles, books, thesis and interviews of the literature were reviewed for the last ten years including the fields of conservative (Turkish) and critical pedagogy (Turkish and English). The data were analyzed by descriptive analysis technique. As a result of the research, it was determined that the basic value that the education aims to protect is "humanization" in the perspective of critical pedagogy. Secondly, it was determined that the education programs include several political values such as "liberation", "equality", "justice" and other values based on questioning and trust such as "critical conscious", "modesty" in addition to the social values based on solidarity and transformation such as "affinity", "hope", "togetherness" and "social justice culture". It was found out that while the critical pedagogy adopts "dialogue" as the main method, the impediments against the maturation of values were determined as "cultural invasion", "fictitious benevolence" and "dehumanization". Considering the conservative perspective, however, it was seen that the basic values, which the education aims to protect, are mostly classified as the individual and social values while the political values are not mentioned. This perspective also adopts the in-class activities as the main method to teach the values directly. Moreover, the values are stated as if they are rules and the question and answer teaching method is also involved within the scope of this applied method. Eventually, within the context of the themes acquired from the literature, it can be interpreted that critical pedagogy is a student-oriented approach that emphasizes on the thought and action while it takes into account the human nature. Besides, the reality should be tackled with a questioning point of view in the field of critical pedagogy. The conservative approach refers to the erosion of the values, which they claim to exist throughout the world, as the reason for values education. Since it is believed that, the solution might be within the values education, this perspective determines model people in order to make the public to reconcile on the proper behaviors. This intended reconciliation also includes a mechanical connection between the individual and social reality and has an aggregate content while its purpose is to adopt the values that are widely accepted by the society.

Learning Opportunities of the Host Communities to Live Together with Refugees

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My aim in my proposal is to concentrate on the learning opportunities to live together with refugees and migrants of host communities in the countries which host refugees and migrants. Within this context, I will analyze the learning opportunities of host communities by the results of interviews that I made with Turkish people who participated an adult education program. The program created for Turkish people with the aim of reducing their prejudices against Syrians and disseminate the truth about them. As a means of opening up new paths against racism, adult education for host communities can be a supportive tool for the idea of living together especially when the critical education approach is used. I believe that through giving the voice of to the experiences of the persons who participated an adult education program that is created for the host community in Turkey gives us an opportunity to discuss how to fight against racism.

Emancipatory research paradigm and Disability: Research practices in a mixed theatre group with disabled and non-disabled people in Greece

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In recent decades, the need to develop an emancipatory paradigm on research has been strongly examined through which disability-related research will become more relevant to the lives of disabled people themselves. It is widely recognized that most research and theoretical studies that involve disabled people are based on traditional methodologies or methodologies based on the medical model of disability using quantitative methods. Although there are many recent studies and literature on the subject of disability in Greece, emancipatory research on the aforementioned field remains limited, and, in many cases, is not carried out in accordance with the principles and ideas of the emancipatory paradigm. This study aims to discuss the already existing disability-related research based on the emancipatory paradigm and highlight the emancipatory nature of action research in a theatrical workshop involving disabled and non-disabled people. In particular, we will discuss the ways in which disabled and non-disabled people participate equally in the theatrical process and the evolution of control over research production in a theatre-pedagogical context. The study finishes by discussing the ways in which research can promote the concepts of empowerment and emancipation and reveal the social barriers that society erects in order to change the dominant perceptions of disability and ignite political action.

Transformation of school climate in Turkey while secular education is being eroded

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Public education under the neoliberal attacks in Turkey, as well as all over the world, has been destroyed gradually day by day. However in Turkey, political Islamist AKP government, which has been in power for the last 17 years, also eroded secular education, even demolished it, by adding religionization and reactionism to neoliberal destruction. Especially since the implementation of 4+4+4 education system in 2012 to the present, education system in Turkey has been religionized and reactionized step by step.

In other words, during the AKP ruling period, the transformation in education is proceeding in parallel with the transformation of the regime. Following the 1980 military coup, marketization and commercialization are accompanied by religionization and reaction. Education, on the one hand, is becoming more and more reactionist, as the President of the Republic of Turkey, Recep Tayyip Erdogan, at that time was prime minister, said to educate the “pious and vindictive generations” that is the “acceptable citizens” who do not question, criticize and unconditionally obey the ruling

regime and on the other hand, it continues to be marketized in the direction of neoliberal policies. In this process, secular education is eroded and even destroyed. As a result of this erosion, schools are transformed as public places, they are moving away from being scientific and secular education institutes and become the focus of religious rituals and reactionism.

Implementations which are destroying secular education in schools such as changing the curriculum and increase in the number and content of religious subjects, removing evolution from the curriculum, increasing the number of imam-hatip schools, granting privileges, including budget, to these schools, allocating more quota to religious lesson teachers at teacher appointments, electing the administrators from the members of the religious and reactionary trade unions who support the ruling power, introducing of masjid obligation to schools, organizing competitions in schools containing mostly religious content, awarding of Umrah visits as awards in competitions, religious sects and foundations' organizing activities in schools, with the change of the examination system, not giving any option except for the imam hatip schools especially for the poor students are increasing rapidly.

However, at this time when the AKP government is trying to build a political Islamist capitalist regime through education, social demands and oppositions also began to take shape through secularism. In this study, the religionization and reactionism of schools as public spaces in Turkey and the struggle of progressive and democratic forces in Turkey against these attacks and limitations are discussed.

Where does feminist art come from? Feminist practices in the structural context of the formal artistic education in Poland

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In recent years, artistic education in Poland has been in a state of transformation forced by changes in higher education legislation. This process introduces not so much deep structural changes as it reveals various, sometimes extremely contradictory, visions of artistic education and the social role of the Academy of Arts: either as a university or a vocational school or as a classical Academy. Still, artistic education is dominated by the model of creating works under the theme and the "cult of personality". Concentration on the author's original and individualistic artistic statement can be considered to be a systemic feature of Poland's art education, which provokes many oppositional attitudes: rejection, resignation, tiredness, protest and contestation. Education models based on collective, socializing and equality values are hardly rooted in this university habitus - just like artistic feminist practices. Many of contemporary feminist artistic practices were created in the reaction of resistance to formal academic education. However, does the "avant-garde of feminism" always have to be reactionary? How can artistic feminism take root in the institutional fabric of a university of art?

Our research focuses on the analysis of working conditions at the universities of feminist artists and their students and their models of feminist artistic education. How does their social involvement - in particular in the recent mass protests of women in Poland - translate into didactic practice? If one understands feminism as an attitude built on such values as solidarity, equality or freedom, which is realized through action (practice) - the mere teaching of feminism in the lecture halls is not enough. Analyzing examples of the pedagogical practice of the socially involved academic teachers, we will try to show what socio-cultural conditions of development the engaged feminist practice needs.

Conflict instead of dialectics: Marxist critical inquiry into higher education

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In face of the rate and extent of changes within the higher education sector, occurring on a global scale, the need to develop a critical approach seems to be self-evident. Accordingly, for a few

decades now, authors from across the political spectrum of the academia have been competing in developing narratives on the crisis of the contemporary university. Corporatization, commodification, privatization, marketization and the expansion of academic capitalism within the walls of the university are most often contrasted with the desired strengthening of the public character of the HE institution or its re-publicization. However, most of these interventions seem to be in a clinch of the liberal imaginary horizon and due to their inner contradictions, they are unable to help us go beyond the present state of affairs.

In contrast to those narratives, we aim to introduce and explicate a general framework for the critique of the university that originates in the Marxist tradition. Although we can agree that due to the nature of knowledge production process capital is unable to shape these processes in its image fully, the valorisation of knowledge in the modern capitalist economy depends on academic stratification and hierarchies. Accordingly, capital constantly develops new measures to mediate the struggle for prestige in the academia so it can serve capital's ends. We argue therefore that in the face of the ever-growing presence of capital in the higher education sector, a Marxian notion of critique not only remains valid but also necessary if only we define our task as a radical transformation of higher education and the way knowledge is produced and disseminated. The argument proceeds through a construction of contrasting genealogies of modern and altermodern modes of critique in their relation to the crisis of the university. Emphasis is placed here on the importance of conflict for the praxis of critique instead of the conflict's dialectical resolution. The paper uses the topological figure of In-Against-Beyond, to draw and elaborate the grounds of critique of the political economy of higher education. It does so in relation to Marx and Engels' notion of critique from *The German Ideology* and with constant reference to the reality of the sector traversed by the conflict between labour and capital. The paper concludes with an agenda for the further development of critical higher education research, as a tool for overcoming the current crisis of the university and imagining the contours of its future.

A practice related to Freire's problem descriptive training model in higher education context

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In his "Pedagogy of the Oppressed", Paulo Freire offers "problem descriptive training model" in order to tackle the problems of "banking education". As a political and critical stand, problem descriptive training model depends on a dialogue. Freire's philosophy of problem descriptive training model addresses how emancipation process works for the ones who are oppressed. This study, was inspired by Freire's education philosophy. The purpose of the study is to investigate the possibilities of practising problem descriptive training model among the education faculty students in their final year. For this purpose, Freire's problem descriptive training model was analysed, then, its components were brought about. The 14-week course was designed to practice these components. This study can be experimental and regarded as an action research. This practice is done in Gaziosmanpaşa University in Tokat, in Turkey, among the students of Psychological Consultant and Guidance. Researcher investigated this practice in the course named Turkish Education System and School Administration. This study lasted for 14 weeks, materials were documented as well. At the end of the semester, the course was evaluated by the participants via interview.

"Altruistic or aggressive?" The role of emotional abilities and interpersonal closeness

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Emotional abilities influence both prosocial and aggressive behavior (Damon et al., 2006), while interpersonal closeness is expected to affect similar behavior (Johnson, 2009; Nipedal et al., 2010; Reunamo et al., 2015). The research examined the role of emotional intelligence, empathy and interpersonal closeness in prosocial and aggressive behavior. 182 undergraduate students from the University of Western Macedonia Faculty of Education completed a self-reported questionnaire

consisted of Prosocial and Aggressive Behavior Questionnaire (Boxer et al., 2004), Wong and Law Emotional Intelligence Scale (Wong & Law, 2002), Basic Empathy Scale (BES; Jolliffe & Farrington, 2006), and Inclusion of Others in Self Scale (IOS; Aron et al., 1992). The results showed that interpersonal closeness, emotional empathy, self-emotions appraisal and use of emotion are positively correlated with students' altruistic behavior, while cognitive empathy is positively correlated with aggressive behavior. The results highlight the importance of emotional and social components for students' prosocial behavior and their contribution to shaping the context of critical higher education.

Prison Education Policy in Ireland: Moving Towards a Critical Adult Education Model

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Official prison education policy in Ireland reflects the idea of prisoners engaging in education programs in prisons. Within this context, they are to be seen as adult learners, and therefore as citizens first and not merely as offenders. This adult education approach, that literature refers to as the European model in penal policy and prison education, has had a significant impact on the education provided in prisons in Ireland. Yet, during the last two decades, the emergence of another model of penal policy is evident.

This model, deriving from the United States, is one with clearly more punitive characteristics and is referred to as the Anglo-American model. Against this background, literature shows that concerns have been raised about this "punitive turn" in English-speaking countries, including Ireland in the late 1990s, and the growing trend of "managerialism" in education, both concluding in a massive and pernicious curtailment in educational provision in prisons. The present paper aims to examine the main differences between the European and the Anglo-American models of penal policy and prison education, providing an account of what this punitive turn could mean for prison education policy and practice in Ireland, as well as the general European context. Finally, the paper intends to highlight the need for prison education to retain adult education characteristics, as it is argued that it is of crucial importance in order for it to be beneficial for those who participate in it.

Pedagogy and affection – Freire and contemporary pedagogical Eros

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The pedagogical work of Paulo Freire seems to observe three main axes, which at the same time alternate in importance throughout its construction, as well as force the others to a reconstruction. Thus, 'conscientização' (awareness) (which has as its main goal the liberation of the oppressed), responsibility (which requires the proper understanding of its role by the educator) and, finally, ethics (which should guide the interaction between all participants in the pedagogical situation, as well as be the plan to make common the work of educators and students), these three axes therefore seem decisive in the methodological organization of the new pedagogical action proposed by Freire, and in the achievement of its greater possibilities.

Besides these, it would be necessary to indicate a fourth element, evoked explicitly or implicitly by Freire, and which in the background marks all his words, which is an affective presence, the perspective of constructing a real pedagogy of the affection. This condition of love is what, according to the letter of many Freirean texts, seems to give meaning and culmination to education. Educate, after all, is educating in love and for love. The opposite, an uncertain loveless pedagogy, makes no sense to him. No doubt, one can teach without love, but perhaps the simple act of loving already consisted, for Freire, in a better pedagogy, because finally loving is greater than teaching. To respond to love and affection is the only way, therefore, to fill the empty form of the educational process, and to give it its main purposal.

By placing love as greater than pedagogy, or at least as its unavoidable ally, Freire would perhaps return to a very old tradition. In this case, this non-well developed Freirean eros, this pedagogical eros whose new status deserves to be specified is also one of the most important elements to bring about a fruitful dialogue of the Freirean work with a group of quite disparate contemporary authors,

who, in the same way, seek to make eros the main element of (a new) pedagogy, as well as its main achievement.

That is, from Socrates, and from the configuration of an ancient philosophical-pedagogical eros, contemporary authors like Pasolini and Lacan will return to this concept in the direction of their contemporaneity, and even in the direction of a refoundation (clinical, aesthetic, and after all, pedagogical) of the contemporary.

The paper will then focus on the nature of Boal's transgressive aesthetic, the linked the transformative value of bodily-based-meaning-making, insight, illumination and re-cognition (Johnson, 1981) This exploration will draw on the recent emergence of performance auto-ethnography as an area of critical pedagogy and politics (Denzin, 2018).

Augusto Boal's Theatre of the Oppressed is activist education that provides a way of working across and within the educational trajectory defined by Freire's (1972) Pedagogy of the Oppressed. Boal's (1979) post-colonial configuration of popular theatre practices offers more than an aesthetic elaboration of Freire's (1972) Pedagogy of the Oppressed. Boal's new world and post-colonial deployment of a carnivalesque sensibility within the emancipatory trajectory of Freire's work invites activist educators to playfully "joke" and provoke lived experience in ways that involve the subversion of the normal order of things. In the seditious arena of the theatre of the oppressed we can come to recognize and make sense of the performative possibilities of personal and collective agency.

In summary Boal's 'arsenal' of theatre based games, activities, and improvisation practices (Boal, 1992) invite us to engage in the collective and critical interrogation of the performative dimension of social agency. From a global perspective we can recognize and celebrate how the work of Walcott (Trinidad & Tobago), Freire (Brazil) and Boal (Brazil) offers activist educators an epistemology of a marginalized post-colonial southern hemisphere that effectively "talks-back" to the hegemonic constructs of an historically imperialist northern hemisphere. (Darder, 2018); as activist educators we must "continue the struggle".

Working Life in the Neoliberal University in England

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Universities are in a rapidly neoliberalising environment. "Universities Are Dead ... Long Live Universities" and "The University is Dead, Long Live the University" are both headlines that have been used by the Times Higher Education and Forbes to underline the significance of the changes to the nature of universities, academics, and what they do. The detrimental reality of these changes has been reported in the Guardian Newspaper blog Academics Anonymous (AA). The blog suggests that university academics are feeling de-professionalised and no longer autonomous and free because of the changes in their work environment. The emerging consensus among academics is that universities in these neoliberal times are no longer reflective of the Magna Carta Universitatum, which declared 800 years ago and reaffirmed in 1988, that the nature and purpose of universities was bound-up with fundamental principles of autonomy and freedom. The diminishing autonomy and freedom fundamentally changes the role and function of the university academic, thus problematising the nature of academic work and the purpose of the university itself in neoliberalism. According to academics themselves, the question that pervades is: can we still do critical work? And if so, what what is the purpose of doing critical and creative work when what is increasingly valued is about league tables, student recruitment, and employability metrics? This presentation aims to explicate the impact of neoliberalism on academics and their alienated position.

Corporate-Led Critical Media Literacy Education, A Backdoor for Soft Censorship

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The US government and corporate news media have claimed the 2016 US presidential election was tilted in Donald Trump's favour by fake news, misinformation, and disinformation spread online by Russian actors via social media platforms. Since then, an entire industry has arisen, claiming they bear the tools that will safeguard the democratic institutions and sovereignty of the United States.

Among the first was PropOrNot. Introduced to us through an article in the Bezos-owned Washington Post, PropOrNot provided the public with a blacklist of websites they claimed were disseminating Russian propaganda. PropOrNot has a web browser extension that alerts users to supposed Russian propaganda as they surf the web. A more recent comer to the scene is NewsGuard. Their web browser plug-in actively assigns a green rating to sites that are, by their metrics, trustworthy and accountable, and a red rating to those that are not. They are standard feature on Microsoft Edge and have been contracted for use in Hawaii's public library system. NewsGuard has been embedding itself in academic conferences and circles, claiming to work in the service of media literacy. The Hamilton 68 Dashboard is another tool, currently undergoing a transition to version 2.0, that serves to make the public aware of social media accounts and websites that purportedly peddle Russian disinformation. While the goals of these organizations may seem noble at first, there are several reasons for concern. First, from the standpoint of critical media literacy educators, their mission is at odds with ours. As critical media literacy educators, our mission is to provide the proper tools and critical thinking skills to our students so that they may be able to discern and distinguish for themselves the difference between reliable and trustworthy sources of information and those that are not. Unlike these services, our purpose is not to provide blacklists, steer our students towards our preferred media, or to indoctrinate. More concerning still, is that the groups listed above have deep ties to the government and establishment organizations, particularly those related to national security, intelligence, and surveillance. Upon closer inspection, it becomes clear that the main priority of these groups is not to stop Russian propaganda, but instead to discredit and blacklist legitimate and trustworthy, dissident news sources that are critical of the status quo and western hegemony more generally. This paper will provide further background on these organizations, who runs them, what their linkages are, and finally, what they are actually doing vs. their stated goals.

School inclusion strategies and social cohesion challenges of immediate immigrant descendants in Naples

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Immigrant immediate descendants, born in the destination country (second generation) or arrived at young ages, are a growing and statistically significant component of the population with foreign origins in the European countries, among which the Mediterranean ones. Minors of non-Italian origin represent 25% of total immigrant population residing in Italy in 2014. The same indicator is 16% in Campania. The increasing interest in this group of people is not surprising given that they are reshaping European societies. The educational insertion of immigrant descendants is undoubtedly a primary goal of modern, multi-ethnic, and multicultural European societies, because the accumulation of human capital constitutes a general prerequisite for a better inclusion in the different spheres of everyday life and, above all, represents the basis for succeeding in the life course. In other words, education plays an important role to determine an intergenerational upward social mobility and to achieve higher socio-economic status in term of occupational and living condition. The aim of our paper is to illustrate a quantitative-qualitative research conducted on second-generation immigrant pupils present in secondary schools of first degree of the city of Naples. The paper is included in the research program named School inclusion strategies and social cohesion challenges of immigrate immediate descendants in Italy SCHOOL/GEN2.

The decision to focus the study at this stage of schooling was considered that precisely this is the crucial phase of development for the acquisition of language skills and of those competences and constitute also the best time for a successful integration of the subjects.

The research aims to understanding the elements that determine the processes of their social and work inclusion, to be able to identify still problematic aspects of this process.

For a deeper understanding of these aspects, we have chosen to understand what type of migratory project the nuclear family of the child has, what kind of relationship the families define and thus transmit to less than the original culture and that of the host society and even what kind of relationship the family and the child presenting with social and health and welfare services of the territory in which they live. This analysis saw the involvement of different actors: teachers, children and their families, educators, school managers. The paper identifies resources, discomforts, changes in student attitudes in relation to cultural diversity and to map their shifts concerning intercultural sensitivity.

Tessere Montaggi

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This contribution presents research on post-digital teaching starting from the “Tessere Montaggi” workshop by Antonio Mastrogiacomo. “Tessere Montaggi” is a game accessible to children and adults, an immediate understanding laboratory through learn to master sounds and images recorded by a device or found on the web. The laboratory has been tested in the last three editions of “Futuro Remoto”, a festival dedicated to the teaching declined by art and science, where school students from central and southern Italy have learned to disassemble and reassemble videos. Through this experience it is possible to learn that you have the possibility to manipulate the content rather than undergo them passively. The goal is to take advantage of technology and of the ease that the new generations have with it. So, they can begin to master small fragments of sounds and images. If it seems impossible to disassemble and reassemble a video, by using technology, we can separate what we hear from what we see and rearrange the order of sounds and images with their own hands, almost like mosaics. “Tessere Montaggi” is born from the research on the playing field offered by the montage, the editing, having as reference “The work of art in the age of its mechanical reproducibility” (W. Benjamin), also matrix of the contemporary creative 20 temporanae14 online platform.

The revolutionary possibility of the mundane

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Often, we think of revolutions as big social movements or events that enable masses of people to foment positive change in the world. We envision hundreds and thousands of people congregating, publicity in the media (especially social media), and clear declarative statements of what needs to change. While not arguing such revolutions are unimportant and often necessary, in this paper I will explore the revolutionary potential of just the opposite, i.e., the power of small seemingly mundane, often individual acts to manifest and create social change.

Drawing on examples from recent history we can see how such change can occur. I will explore Vaclav Havel’s analysis of the forms of resistance that occurred at an individual level in Czechoslovakia as part of the Velvet/Gentle Revolution. Havel reminds us that the revolution came about because of individual acts of courage, what he describes as overcoming fears that lead people to “live within a lie.” Particularly useful are considerations are what Havel called “small works,” or forms of expression to which no one would normally attribute any potential political significance or power but that nonetheless accrue and establish new modes of personal and thus social relations. I will also explore the idea of parallel structures, the idea of working alongside dominant and oppressive structures and thus diverting attention and perhaps building better alternatives. Parallel structures are obvious in art and intellectual circles, but so too are they evident in education, media, economies, and political structures. Both small works and parallel structures depend on daily lived resistance practices, both mundane and manifest in the mundane. I will explore those specific resistance practices including, for example, foot-dragging, disrupting hierarchies, colonizing space, rule literalness and working to rule, and masquerading (Ewick & Silbey, 2003). In a world where it may seem nothing we as individuals can do will foster change, this paper will illustrate to the contrary we can live our lives in quiet revolutionary action through the mundaneness of our lived experience.

Critical Pedagogy in International Perspective

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Critical pedagogy, though Paulo Freire inspired, has had a North American ring to it. The most prominent names in the field are, for the most part, North American or ensconced in North America. In this presentation I will argue, as with my colleagues, Antonia Darder and João Paraskeva, that

there is a broader corpus of international writers and practitioners on which the field can draw beyond those of the usual Antonio Gramsci and the Frankfurt School . I deal with the likes of inspiring educators as Lorenzo Milani and Ada Gobetti on whichever critical pedagogy draw or else centres of critical pedagogical action in Turkey and Greece where in the case of the former one faces the question: at what price critical pedagogy? Jobs and lives are on the line for any kind of critical pedagogy and action.

Freire and Boal, two sides of the same coin

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Freire and Boal never collaborated together in their homeland. Despite this fact their approach was based on similar pillars, even if one contributes to pedagogy and the latter to theatre. For both their action was political, for both dialogue was important, for both the idea of oppressed was a key point. The speech draws a path among different concepts from the two authors, showing differences and similarities. It is stated that congruences are more than differences while Boal underlines more the importance of body and the transformation power of theatre as a way to create more awareness and Freire focuses on “say our own word on the world”. At the level of aims both want to help the liberation of oppressed people. At language level they use pedagogy or theatre. At methodological level they use a maieutic approach. At conceptual level they use similar ideas like: dialogue, oppressed/oppressor/oppression, asceticism/conscientization, political standing. But here some differences arise: the Boal’s “body thinks” instead of the verbal language as tool for the Freirian “conscientization”. The focus on action/body in Boal (also spect-actor) and the focus on reflection/word in Freire. At technical level of course the differences are more marked. As conclusion, we can consider that a more deep integration among the two approaches could be helpful and powerful for a more effective social action with powerlessness groups.

The 3 bodies: the self body, the social body and the earth body

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Uri Noy Meir is an action researcher, trainer of Theatre of the Oppressed and an advanced practitioner of Social Presencing Theatre (SPT)*. In this workshop he will share some of his tools as action researcher and present in a practical way how he integrates SPT when working with underprivileged communities and complex multi stakeholders systems. He will be sharing insight from his work with Project Puzzle** and his learning journeys to Senegal, Berlin and other parts of the world.

*Social Presencing Theater (SPT), a social arts discipline born of in the meeting point of choreographer, dancer and teacher Arwana Hayashi and Senior Lecturer in the MIT Management Sloan School, Otto Scharmer, and their work with the Presencing Institute. SPT is an instrument to move people from simply being talking heads to becoming aware that bodies have memories and deep knowing. With exercises inspired by mindful art practice and action research, groups become aware of their own body, the social body and that of the earth. They perceive both individual and systemic blocks through physical sculptures which move from old to new possibilities. This gives a shared language for comment and can address any problem, small or global, with students, citizens, educators, decision-makers. It encourages an understanding of the group’s , and implicitly, the world’s highest potential.

**Puzzle is a capacity building project in the asylum and refugee system in the Umbria region of central Italy that began in January 2017 and ended in March 2019. Social Presencing Theater practitioners (Susan George, Uri Noy Meir and Ilaria Olimpico) have worked with project coordinator Gabriella Delfino and other excellent professionals on the project, as an opportunity to bring together stakeholders from across the divides of a complex system, to sit around the “same table”, around a “shared fire”. Inspired by the invitation of SPT to trust the basic goodness of people, the desire of a system to be healthy, and the wisdom that can arise from the individual and the social body when present to itself. “we are always in social bodies” - Arawana Hayashi.

Critical Pedagogy and English Language teaching

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The present paper seeks to explore some social and political aspects related to Critical Pedagogy (CP), the ideological and cultural implications in the EFL classroom and the roles of teachers and students from this critical paradigm. CP theories have attempted to demarcate the ideological implications involved in any type of teaching and learning processes. The earliest notions that developed towards the theories of CP could be traced back to Brazilian pedagogue Paulo Freire's theory of emancipatory pedagogy, which can help explore reality and change social inequalities by providing an in-depth perception of the oppressing conditions in a society as well as the possible collective actions to combat those social and political injustices. In this critical paradigm, critical second language theorists consider that socio-historical contexts are central in the learning and language teaching processes. Thus, they are interested in the relationship between language learning and social change. Moreover, they consider that English language learning can be not merely a means of communication but also a type of practice that contributes to the students' understanding of their socio-political context, their identities and the possibilities for their future. Critical foreign and second language theorists have accused the global ELT enterprise of sustaining and reproducing unequal economic and political relations. For instance, language textbooks embody certain values that are taken for granted as natural and legitimate. EL teachers should consider that cultures in general, their culture and that of the target language, are not homogenous and static. Congratulatory opinions about cultures may lead the students to develop a celebratory view of the target culture, creating not only cultural stereotypes, but also the idea that there are no exceptions or counter-hegemonic ideologies or values. Following this CP perspective, the role of the teacher is to be critically aware of forms of oppression and participate actively in the educational context to empower students by engaging them in possible transformative actions so that they, teachers and students, can reach political and social justice. Moreover, teachers need to reject the liberal idea of autonomous will and embrace the notion of social construction of knowledge that helps challenge any form of economic, social or political oppressions that are (re)produced in the classroom and outside of it.

The political economy and pedagogy of LGBT+ identities and activism in the Semi-Periphery

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The presentation aims to form a critique of the identity-based approach of the mainstream LGBT+ activism to place LGBT+ identities and activism to another, political-economical and anti-systemic (anti-capitalist) frame and to analyse the EU's mainstream approach together with its Hungarian counterpart. To complete this task the paper presented analyses some relevant texts and offers autoethnographic reflections. The theoretical framework of the study uses a Marxist historical-materialist critique of identity politics and human rights approach integrated with elements from an Althusserian interpretation of the subject-formation and a Gramscian perspective of ideology transmission.

As the analysis of the international documents (such as the Yogyakarta Principles and of the websites of the largest European LGBT+ organizations: ILGA Europe, IGLYO) reveals, the mainstream LGBT+ activism applies a human rights frame and an identity politics-based, liberal approach. This frame is followed by the Hungarian LGBT+ activism that often combines it with a discourse that contrasts the progressive "Western" liberal world with the backward "Eastern" world. This ideology focuses on the self-definition of the subject and builds rights and political activities on it, and understands the notion of gender in the dimension of identity. By this approach subjects are bounded to the structures of neoliberal capitalism, and LGBT+ identities are commodified. In the semi-periphery, this is topped by a self-colonizing tendency that presents the "Western" world as a superior one. This is the pedagogy of the NGOs.

At the same time, Marxist and radical feminist authors have shown how gay (LGBT+) identity is embedded into the system of capitalist production and reproduction. LGBT+ identities are the products of capitalism, and its power relations are both reproducing the heteronormative model

(especially in the semi-periphery) and incorporating the progressive, free, neoliberal “gay” subjects. This is the fundamental capitalist pedagogy of LGBT+ identities. Consequently, this study argues that material relations should be considered in building the resistance to both heteronormativity and capitalism together to develop a revolutionary pedagogy that integrates gender and sexuality issues.

Healing and Conflict Transformation through Arts: Theater for Reconciliation

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The article presents the theoretical assumptions and preliminary results of an ongoing research project called “Theatre for Reconciliation”. The project aims to systematize a system of theatrical methods to intentionally accompany processes of interior and interpersonal reconciliation in people affected by conflicts. . The method consists in adapting a set of existing participatory theatre techniques (Theatre of the Oppressed, Theatre of Witness, Drama Therapy, Museum of the Unspeakable and Ritual Theatre) to conflict-affected populations and documenting the methodological adaptations made, the new techniques created and their impact on the reconciliation process. The expected results in the short term are autobiographical workshops and plays produced with conflict-affected people. These productions are being presented to external audiences to foster a deep dialogue with the rest of the society on peacebuilding and reconciliation. The medium-term expected result is a facilitation manual that consolidates the aesthetic and psychosocial results of the interventions and serves as a guide for training other facilitators in this technique. The long-term result of this project is that the experience gained in the field and the methodological systematization could lead to the establishment of a “Theatre for Reconciliation” post graduate course. This course could certify facilitators capable of intervening with creative and healing tools in conflict situations worldwide.

Pedagogy of the Oppressed and Emancipation through Resignification

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As the history has shown and in agreement with the prognoses from Theodor Adorno’s theories education remains responsible for the upkeep of societies where domination does not cease. Authoritarian personalities are promoted and market principles, competition and reproduction of society’s class structures are controlled and achieved by school performances. Psychology tends to work in this context as a way to boost, control and guarantee adaptive education, as well as a corrective measure for deviated behaviorism, or to assure mass propaganda and political marketing principles. Education for freedom, autonomy and differentiation has been gradually displaced by capitalism with an education for adaptation and maintenance of the Status quo, and neither education nor psychology can offer resistance. The possibility of fostering reflected individuals seems to be distant in this system. Nevertheless critical psychological and educational approaches such as the Pedagogy of the Oppressed allow individuals to become aware of this situation and develop transformational strategies. Using some examples from practical experience in social and inclusion projects with migrants teenagers and theoretical discussions on critical education and psychology this paper aims to discuss the possibilities of emancipation and reflection with critical psychology through the contact and re-elaboration of subject’s history and reality and its resignification. The work of critical psychology as an important method for the development of autonomy, since being consciousness of one’s individual history also means to be conscious about the social contradictions and class struggle, seems to be crucial for critical education and any possibility of emancipation. The exchange of experiences and the discussion of methods on critical psychology are important contributions to it, especially nowadays, as authoritarian propaganda threatens to repeat the horror of the past.

Notes for a pedagogy of social movements

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In recent decades, the adult education has been the subject of an attempted appropriation by the educational policies of neoliberal kind, which, in many cases, have actually managed to reduce its problematizing character, by encouraging conniving perspectives or even functional ones to the current configurations of capitalism. In this scenario, some interesting attempts to remain faithful to the philosophy and experiences of popular adult education and its critic vocation have been made by researches aiming at understanding and highlighting the political and educational significance of social movements committed at local, national or international levels. Such researches promote the emergence of a pedagogy of social movements as a domain of political pedagogy, especially interested in exploring the educational dimensions of collective subjectivities and forms of participation, which move in the domain appointed by the Italian feminism of difference politica prima. Pedagogy of social movements is an emerging field of study, and under construction, but often invisible, both for it embodies a departure from the agenda of mainstream educational issues, and the same characteristics of the study object. Social movements, in fact, similar to the karstic rivers, alternate phases of greater vitality and dissemination, to “back off” phases, during which they move and organize themselves through channels and forms not always recognizable. This proposal lays within this horizon of research and is divided into two parts. The first part, which is introductory, offers a survey of the pedagogy of social movements through discovering theoretical roots in popular pedagogy, feminism and decolonial thinking, and identifying some particularly significant empirical studies. So, I will deal with a specific research experience: a collaborative ethnography carried out with the Movimento de Mulheres Camponesas (Peasant Women’s Movement) in the state of Santa Catarina (Brazil), 2011-2015, and focused on the understanding of political and pedagogical practices of the movement. In the light of this research, I suggest a reading of the educational dimensions of social movements, which consists of four angles, once they are taken into account: - pedagogical subjects and agents of transformation; - contexts of learning; - laboratories of decolonization of knowledge; and - generative spaces of pedagogical theories. The proposal therefore aims to delineate the pedagogy of social movements as a field of studies, faithful to the radically transforming impact of popular adult education experiences.

Contemporary families and identity construction processes. A systemic reading of the educational relationship.

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From a systemic point of view, family is an open socio-cultural system, in continuous transformation and endowed with what Minuchin (1977) called “self-government”. Contemporary families take many forms, change appearance (Minuchin, 2007) but what does not change is that each individual, if decides to become a parent, build the idea of how to be a parent starting from his own family of origin, trying to reproduce the model received or to diverge from it. If in the past the parents had no doubts about their own role because of the harmony with the social culture, nowadays the intra-family relationships have acquired greater complexity. Parenting roles are no longer precisely differentiated; couples go along unexplored paths, experiencing difficulties in managing their parenting function as a regulatory one (Marone, 2016). These functions derive neither from biology nor from legal norms, but constitute a human relationship that we can call educational (Moscato, 2014). The essay intends to explore in a systemic perspective the dialogue between psychology and pedagogy on the educational and identity development processes, in a scenario of multiple family physiognomies. Pedagogy is called to elaborate a thought able to enhance the resources present in each family form and to implement training courses aimed at couples, parental responsibility, dialogue, relations with schools and other educational institutions (Favara, 2007). Therefore, it is necessary that family pedagogy, with a critical and comprehensive view of ethical and political dimensions, makes itself aware of the plurality of family configurations and the fact that educational relationships never take a simple form, in order to offer adults tools aimed at fulfilling their role as trainers (Iori, 2001).

Teachers of the world, unite!

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Since the 1970s the dominant political, economical, ideological and educational paradigm that is overwhelmingly characterizing the status quo and education systems in many countries around the world is neoliberalism. This paradigm was first introduced in Chile by dictator Pinochet through a Shock Doctrine (Klein, 2007) to be spread by Reagan in USA and Thatcher in UK through transnational institutions around the world. As I have mentioned elsewhere, "Neoliberalism has transformed our lives since society is transformed in the image of the market and the state itself is now "marketized." (Nikolakaki, 2011). It has now been decades that teachers and students have been resisting the global attack on education. All across the globe the corporate takeover of governance that is attempting to turn education into a private enterprise is met with dissent and massive mobilization. The challenge that we now face is to find ways to imagine possibilities to escape the fatalistic and restrictive force on us, while accepting that "there is [a] duty, for example, to never, under any circumstances, accept or encourage fatalist positions" (Freire, 2011). In economically advanced and underdeveloped countries alike, teachers are fighting for the same cause: the defense of public education. Teachers globally are confronted with the same enemies who demand to take over education through cuts and privatization. Education is the basis of any society and the threat of corporate takeover is a threat to the future of the world. Since the attack is global, it needs to be addressed internationally by teachers and families who are affected by the attack. Teachers of the world, need to unite to give the battle of all battles against capitalism.

The Refugee Education in Greece

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Flows of rootless people- pursued by the imperialistic interventions, civil conflicts, confrontations and persecutions- if they are lucky enough not to get lost in the Mediterranean Sea-, find temporary shelter to the neighbour countries. Greece, for the last four years has become a "host-country" for thousands of refugees. According to the official published reports of UNHCR (January of 2018), 40% of the asylum-seekers in Greece are children. Since the beginning of the refugee crisis, pressure has been stressed into both political and union level, in order to integrate refugee children into the public educational system. As a result, Greece's Ministry of Education, for the school year 2016-2017, has established the Reception Facilities for Refugee Education (RFRE) for children living in Reception Centres. These facilities are hosted by selected schools of the territory, exclusively for the afternoon shift, for Primary and Secondary Education, and teaching takes place between 14.00-18.00, after the end of the regular school day. For the age of 4-5 the creation of departments of kindergardens was decided inside the camps. The creation of RFRE gave rise to many negative reactions even though for opposing reasons. The Greek state's decision concerning the educational procedure-not permanent teachers, specific content of teaching- constitute until today a field of deeper probe, intervention, radical reflection, ideological and political debate. Everything mentioned above compose the main reasons for my systematic research concerning the education of refugees, as a PhD student. The aim of my research is: the exploration of the opinions and stances of teachers in Primary Education working in RFRE, for the school year 2018-2019. Their everyday experience, their working conditions, their thoughts and concerns, form the main axes of my research procedure in the form of demi-structured interviews, which are being recorded. The main goal of this announcement is to present the first findings of my research by mapping the field of the education of children refugees in Greece, in relation to practices and aspects of the subjects of the research. In addition, I will try to highlight the role of Greek educational policy concerning refugee students through the eyes of the teachers working in the field. At a second level, I will try to detect the emancipatory role that Critical Pedagogy can enact, the barriers that come across and the possible escapes we have to invent.

Dancing on the Border

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I am a facilitator. I work as an intercultural trainer for social workers and educators, and I facilitate community processes with multi-stakeholders groups. I worked as non formal educator in public schools in programs about peace and intercultural education. I propose a workshop to explore the following questions: What is a border? Why a border? Which effects has a border on me and on the group? We will explore a hot issue as “Borders” avoiding the form of debate and discussion, we will go deep into the issue through the experience. We will let all the sensations and voices emerge without judgement. The Space. Space will be used as a setting of a microcosmos or a representation of a complex system. We will prepare our space with a border, so we will transform it in a very interesting field of research. Furthermore, space is connected to possibility to move, to change, to explore, to discover, to get free, to open up. The Body. We will use our body to feel, to sense, to learn. We will pay attention to our body and body of the others in their shapes, movements and relation in the Space we prepared. The Word. We will use the word in its power to name and to tell in order to recompose and to weave in meaning. We will use the word to harvest, in a poetic way, what we learnt from the process.

Transdisciplinary of earthly education and humanism: the challenge of the educator

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In today’s society, maybe even more in the future, the entire humanity is interconnected and involved in the very same challenge towards a globalized civilization, made by women and men equal and different, freed from the evolutionary conditioning of violent and destructive abuse. Education with its practices and its theories starting from its disciplinary epistemology is called to be up to the challenge. It is time for “pedagogy” also, as other fields in other seasons of the scientific research, to affirm itself as a disciplinary knowledge recognized by the international scientific community and its beneficiaries in its open structure and in its working methodology for the emancipation of the intelligence and values of Homo Sapiens Sapiens after 300,000 years of anthropogenesis on planet Earth. Within the international debate, the author introduces some constitutive variants of the possible transdisciplinary science of education, based on overcoming separate disciplines and oppositional linear logic through complex scientific knowledge and inclusive logic, on the unity and diversification of the process formative of species as an alternative to its ideological and instrumental fragmentation and on the theoretical and professional planning to participate in the formation of the citizens of the Earth who care for this great little common Home traveling in space-time.

Critical Education and Movements for Independent Living in Disability and Mental Health: what Legacy for the Educational Work in Mental Health?

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From the Sixties to the Eighties of the XX Century, in USA and Europe, movements for the independent living struggled for social justice and human rights of people with physical and mental impairments (Grob et al., 2011). These grassroots movements, in both the fields of disability and mental health, highlighted critical issues related to the actual conditions of social inclusion, self-determination and community participation of people that experience day-by-day stigmas or material and cultural barriers as consequences of being perceived as “disabled” or “mad”, according to a “mentalist” paradigm (Chamberlain, 1971). Contemporary, in Italy, Basaglia’s work tried to change both the epistemological paradigm about psychiatric care and mental illness, and the

practices of institutionalization, “demolishing the walls” of the psychiatric hospitals and creating the Mental Health Departments (Basaglia, 2010). From a pedagogical point of view, all these movements put in question how people learn to perceive themselves and the others as “minor” than a “normal” human being: not able to do, to think, to care, to live by him/herself, and how the dynamic of institutionalization is always present in services and communities, as reality or risk, creating disempowerment and dependence (Deegan, 1992). This contribution proposes a critical reflection about the legacy between these movements, their aims and acquirements, and the educational work in Mental Health. Particularly, it focuses on two points. First, the specific object of the educational work in Mental Health, and which features distinguish it from a medical or psychological approach. Second, the challenges that the educational work has to face, in order to promote experiences of independent living in the contemporary social, economic and cultural contexts, where the ideals of social inclusion and participation live with practices and common values based on dynamics of individualization, medicalization and re-institutionalization (Gambacorti-Passerini, Palmieri, 2019).

A Critical Partnership in Review: Parents and School

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Over many decades, researchers have been examining the major issue of the critical partnership among teachers and parents. In about a century the focus of the scholarship has moved from the emphasis upon an alleged ‘natural enmity’ between teachers and families (Waller, 1932) to the stress upon the vital importance – both for the school community and the family – of the involvement of parents in education (Epstein, 1985, Henderson, 1987).

This notwithstanding, the reality of the relations does not seem to have kept up with this evolution and, indeed, to be at odds with the appeal to a partnership: while a few decades ago parents used to trust and uphold teachers, nowadays their relationship is not harmonious at all.

This is the predicament, in many respects paradoxical, that we face both as researchers and as educators. Against this backdrop, the proposed paper aims at exploring family’s involvement in school as a dynamic process of developmental (and also dialectical) character that reflects the social, political, and economic conditions. More specifically, its starting point is the complexity of modern society that makes it more imperative than ever to create, in an organized way, a network of social and cultural activities, with the cooperation of the creative forces of every local community. The main objective could be the deployment of creative and innovative initiatives and the improvement of the school’s ‘social extroversion’ by fostering relations, communication, and family’s engagement in school life. This should be performed by taking on a critical rather than a ‘criticizing’ stance: while the former, without gainsaying the dialectical character of the relation, endeavors to open up broader horizons of cooperation, the latter tends to crystallize the positions in an ultimately inane contrast. This stance requires also to recognize that the school is not an isolated island within the ocean of society or merely a provider of a special commodity (learning) – the latter often being the view of families in contemporary neoliberal societies. Accordingly, a constant critical updating and reconstruction of school practices is necessary, without neglecting the wider (social, political, economic) environment, in order to prepare students for life. School-family collaboration should pursue differentiated but ‘allied’ pedagogical (*paidi + ago = guide the child*) goals and the main challenges is how to frame this alliance-across-differences. The main thrust of the presentation will consist in a literature review, which will explore the efforts, in different European countries, to organize training programs for parental engagement. To this aim different kinds of materials will be examined, such as published articles, European Projects’ analysis, Conferences Reports, etc. By considering these sources, we will be able to attain a picture of the contemporary state-of-the-art regarding the initiatives to foster school-family relationships and it will be possible to identify the most promising strategies marshaled as well as the theoretical frameworks presiding over them.

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The Brazilian curricular reform under the regency of the imperialist capital: criticism of the emancipation character of the working class by the state school

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In the current context, the reflection about the imperialist phase of capitalism has been fundamental to understand the curricular reform of Brazilian education, through the implementation of the Base Nacional Comum Curricular (BNCC). This reform is part of a series of broad reforms that the young imperialist needs to invigorate the competition in the world market. We understand that this reflection is highly relevant, being a lesson about bourgeois politics, which include struggles for this or that national education. The publication of BNCC, a governmental resolution addressed to be a national curriculum reform in basic education, is part of the contemporary reforms that express Brazilian monopolies interests and patterns. This event contributes to reveal the theoretical and practical misconception that claims the national school of the bourgeois State as a struggle field, through the democratic path, for an emancipating direction of the working class, revolutionary in the Marxist meaning of the term. The background of our analysis began in 2015 as a research with the collection of newspapers positions on the BNCC, through which we conclude that the social actors in favor of this reform, namely Movimento pela Base, have been an association of Brazilian business groups whose nature we identify, using the analysis of Lenin published in 1917, about the contemporary capitalism on Imperialism, the highest stage of capitalism. We anchor our analysis in the method of marxism to think politics and education rooted in the historical conjuncture and the structure of the complex economic movement, chaotic and contradictory capitalism, from which we base reflections that, in our view, the case of the BNCC provokes to problematize relations between imperialism, marxism and education. Our argument against the bourgeois school as an instrument of emancipation of the dominated class does not suggest a non-action, directs us to historically examine what education and through which organization made the theoretical and practical struggle for the emancipation of the working class emancipation.

Queer Subjectivity and Education in the Twentieth Century English Novel

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The aim of this paper is to highlight the educational patterns displayed within queer narrative during the Twentieth Century. We will focus especially on English narrative during the high Modernist age, that virtually covers a period from the last years of the long fin de siècle to the first three decades of the Twentieth century (Cianci: 1995). The main objects of our piece of research are represented by two of the most important and representative novels of the queer literature: *Maurice* by Edward Morgan Forster, written in 1914 but published posthumously in 1971, due to the fear of a scandal; and *The Well of Loneliness* by Radclyffe Hall, published in 1928. If *Maurice* is centred on the formation path of a young male homosexual in the framework of late Victorian England, and especially within in the atmosphere of queer oriented late Victorian Oxford (Dowling: 1994), *The Well of Loneliness* focuses on the life of young Stephen Gordon, a lesbian, and her struggles to make her way up as a writer. Both novels can be considered as formation novels both from a structural/narrative point of view and from a thematic one. Notwithstanding, the fact that these stories display the lives and deeds of queer characters virtually exclude them from the narrative standards of the bildungsroman that, according to Moretti (1999), exclusively focuses on the story of a young, male, white, bourgeois, heterosexual man. For this reason, in this paper we will explore the peculiarities of the formation patterns of homosexual subjectivities as portrayed within queer modernist narrative in English. Furthermore, differences between female homosexuality and male homosexuality as far as education and life formation will be displayed in the paper.

Chasing Ducks and Rabbits – Wittgenstein, the Critical Pedagogue

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Coming from two Central-Eastern European post-socialist, semiperipheral countries, where nationalist, far-right, authoritarian political imaginaries thrive against the background of postmodern global capitalism, we are committed not only to the critical analysis of the political predicament of our countries, but also to contributing to the formation of a different and possibly new language in social critique and critical pedagogy, partly as a response to the (global) failure of the 'Left' in general. Our presentation is part of a broader theoretical attempt at re-considering the philosophical work of Ludwig Wittgenstein as meaningful and important for social criticism and critical education. First, we will present Wittgenstein as a critical thinker (as opposed to the standby interpretations, which have been seeing him as a conservative philosopher), by pointing to Marxist connections in his biography and by discussing few of his core concepts (philosophy as therapy, aspect change, perspicuous representation, etc.). Second, we will attempt to portray Wittgenstein as a pedagogical thinker as well by interpreting his understanding of philosophy (qua therapy) and his philosophical practice as pedagogical per se. Finally, we will argue, that a "Wittgensteinian pedagogy" is not only critical and emancipatory in itself, but is also a critique of (e.g. Freirean) critical pedagogy.

Bridging the Gap: An Exploration of the Experiences and Perceptions of the Muslim Community in Scotland, Following the Christchurch Massacre in New Zealand.

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Following the recent events in Christchurch, New Zealand where 50 worshippers were slaughtered whilst at Friday prayers (15 th March 2019), where the aftermath showed immense solidarity for the Muslim community during this tragic event by the country's Prime Minister Jacinda Ardern and communities across New Zealand. Whereas in Poland, the following day after the terrorist attack in New Zealand, 60,000 people marched holding anti-Muslim banners to claim back their country from immigrants. Unfortunately, across other western nations, there was an increase in anti-Muslim rhetoric and violence, with a 538% increase in hate crimes against Muslims across the UK, in the proceeding 3 weeks. Scotland's politicians and media have until recently stated that Scotland was significantly different to the rest of the UK, more tolerant, more welcoming of others, where the latest research by academics robustly questioned this. Where the public discourse is one of 'listening', the reality is that a consistent deficit discourse is evident when discussing the Muslim community, which concomitantly places the Muslim community as "disadvantaged", who require the "fostering good community relations" and then labelling Muslims as "suspect" "at risk", "on the fringes" and "as risk". When an opportunity to make positive change arises, it is not taken, with no reference to islamophobia or anti-Muslim racism in policy legislation, or action plan to tackle critical issues which continue to demonise Muslims and place them at the fringes of society. At a political meeting following the terrorist event in the Glasgow ward, Pollokshields, BME Muslim members have taken the initiative to visit community groups to gain a more nuanced understanding of the experiences and perceptions of the community living in Pollokshields, in order to inform policy and practice, through a small scale study. A qualitative approach will be taken, where focus groups and one to one semi-structured interviews will be used to gather the data.

Teaching the goose that layeth: Education at the crux of Capital's accumulatory imperative - implications for scholar-activists.

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Marx's Law of Value, although seemingly abstract, can play an important role elucidating the current crisis in education. Capital requires labour-power more than any other commodity, in exponentially expanding amounts; this alone is the source of profit. To achieve this formidable task, it has increasingly shifted the costs of education - the means of creating labour-power - to the consumer and forced the state to increasingly privatise this sector. In this cost-cutting race, the emphasis on STEM and the steady elimination of the humanities means the actual destruction of the intellectual bases on which the original universities were founded. Consequently, the now-corporatised university and VET sector have clamped down on academic freedoms and liberal discourse, these posing a threat to necessary deep restructuring. These consequences raise practical and fundamental questions for us as scholar-activists: for example, who keeps the humanities alive, in what form of civil society institutions, and how? The Law of Value offers the chance to grasp deep causal roots, creating an effective toolbox of insights in determining strategies. Furthermore, the development of a common understanding using such a paradigm can create an effective metalanguage in planning and campaigning as activists in our professional field.

The Reasons of Utopia

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Education is a process directed to the attainment of a situation that is considered, from an ethical point of view, better than the preceding one. The changes of some social conditions, the globalization of the capitalistic market, the migratory flows, the educational emergencies, from time to time lead the researcher to investigate new visions and new meanings addressed to the most important keys of the pedagogical categories, thus being able to interpret reality. Education remains the privileged way for the formation of individuals able to master the complexity and the constant mutability of the conditions that define their lives.

For these reasons, an educationalist will have to imagine future scenarios, and work to make them achievable, to direct the research and the educational process to utopia.

An interesting categorization of this concept is offered by G.M. Bertin. In his latest writings, utopia appears insistently, along with/beside the idea of reason.

Utopia risks being interpreted as a moment of escapism or impatience towards the future, connected to its risk of losing all contacts with reality. On the contrary, its relationship with reality is made concrete through the concept of experience. The dimension of experience is set up as a paradigm of life that models itself on what does not yet exist but could, going through all the possible changes, in the awareness of both the chances of success and the risks of failure. Along with utopia, the category of what is possible to human beings gives them more options to improve their present condition, towards a non-accidental future, but also the chance to make useless efforts or useless deeds. The Utopians establish a dialectical relationship with the existing order and represent an awareness of all the limitations of the present and of the relativity and contingency of the ethical-political structures that may need to be modified. At the same time, the confidence in Utopia makes it possible to build a different society for different characters. Ultimately, utopia constitutes a regulatory idea: to overcome the crisis and the disorder that characterize the condition of individuals and communities, we cannot use patterns and paradigms already given, but we need to develop new criteria of values and new objectives to act on the daily lives in relation to the future.

The art of movement: Carla Lonzi's feminism and the aesthetics of emancipation

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Within the framework of a widespread revolutionary ferment, Italian sixty-eight art had the merit of interrupting tradition and dialoguing with postmodern aesthetics connecting the center and the periphery, the high and the low, elitist and the popular. In this scenario, the feminist movement found its driving force in art. In fact, the history of art is the story of the feminine absence torn by some exceptions: the feminist reflection radicalized in the 70s recognized in art the evidence of a more generalized and rooted male-dominated culture. To understand the relationship between art and feminism in Italy in that period, it is necessary to analyze Carla Lonzi's experience, which was the protagonist of the revolts of those years. She was an art critic and she recognized in critical one of the ways in which the male-dominated power practices the control so, after several experiences of protest conducted in collaboration with other women, she decided to take the distances from art to devote herself exclusively to the feminist struggle. Lonzi's feminism belongs to the feminism of "Sexual difference" which rejects the principle of equality as the only instrument for women's emancipation and promotes the redemption of difference through questioning the dominant model. Beyond her the radical position, the Lonzi's ideas are important to critically rethink the interplay between art, feminism and creativity as a reflective and transformative space and time. The relationship between art and woman takes the clear form of the complaint: feminism, in addition to innovating the languages of art, claims spaces and accesses in museums and institutions according to a pedagogical perspective that sees participation in the art world as a specific variation of (self) training and therefore of citizenship rights. From an educational point of view, art represents a device that allows to convey expressions, meanings, feelings, and emotional experiences as a critical interstice between object and symbol, experience and imagination, language and body.

The Problem of Democracy in the Time of Trump

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The Trump phenomenon has been presented as a democratic coup. The argument is that Trump's "populist" appeals and nationalist rhetoric subverts representative democracy and sets the stage for racist, misogynist, xenophobic and Islamophobic policies. There is no doubt that Trump's political program is ultra-nationalist and a form of late-capitalist fascism built on a series of manufactured threats, both internal and external, to all that is "American" (e.g., Black people, feminists, LGBTQ people, Muslims, Mexicans etc.). The problem with the populism analysis is that it oversimplifies, presenting us with a confrontation of Trump's right-wing nationalism against democracy. This frame presents as a solution to the problem of Trump the very system that produced him as well as many other recently elected autocrats such as Jair Bolsonaro in Brazil, Recep Tayyip Erdoğan in Turkey and Victor Orban in Hungary. That is, mainstream capitalist democracy is good and populism is bad. There is a close link between democracy and fascism. Today democracy means national democracy and there is no essential difference between bourgeois democracy and fascism (see: border regimes in the USA, EU, Australia; the so-called war on terror).

Given what we know about the state of democracy in the world today, is it even possible to teach for a democracy that is not dominated by capital? Do we want to teach for capitalist democracy? Is there an alternative? Is the concept of democracy bankrupt? Is democracy as a concept and practice even salvageable? If democracy is salvageable then teaching about and for democracy in contemporary times cannot be done without engaging the complexities and contradictions that have come to define what real existing (or non-existing) democracy is and its relationship with fascism and populism.

Community Education according Paulo Freire in Ventimiglia, cross border Italy France 2015 - 2018

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The specific topic of my paper is to trace the challenge of the complexity which comes down from the application of the community education approach, according Paulo Freire and Augusto Boal, into the context of Ventimiglia, cross border Italy - France in the middle of the migratory crisis 2015 – 2018. Most of the actors involved in this story chose the only humanitarian approach to deal with the emergency situation of around 1000 migrants who sharply got the roads of a town of 26000 inhabitants. A few actors, generally named left-wing activists, comprised themselves personally and politically and were and are marginalised by many official actors. “Popoli in Arte” Association that is founded on Paulo Freire’s legacy had and has a different approach to the story: on one side, the Association used and use the tools of the community education for a lecture of the world which doesn’t simplify the situation and for saying its word; on the other, it faced and faces to stay and resist in between in a struggling context. It didn’t mean that the Association didn’t support humanitarian in specific occasion, but it was always accompanied by the lecture and the open interpretation of the present. The educational work of make people be aware of what’s going on was and is relentless, sometimes more visible (according the resources in possession) sometimes more invisible. However, such a work didn’t have and doesn’t have no reactions by the context: it let emerge the current contrast of the powers in action, several mechanisms of oppression (silence of the oppressed, concealment or manipulation of the truth, marginalisation of the political opponents, extension of the “grey zone”, war among poor, struggle for keeping local privileges etc.) and ... maybe it’s going to forge a new Resistance.

Promoting the investigation of inclusion as a quality factor of the school system through an integrated device.

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The analysis focuses on the process of school inclusion of students with disabilities. The objective is the evaluation of the strategies and interventions adopted by the schools and their relative quality levels, for the promotion of inclusion processes through the use of devices already validated at national and international level (UDL - Universal Design for Learning, CAF - Common Education Assessment Framework, Index for inclusion, TQM - Total Quality Management).

The Convention on the Rights of Persons with Disabilities of the United Nations (UN, 2006) highlighted the need to expand the field of research and studies in order to illustrate how it is possible to guarantee respect for human rights and to define what cultural and technical tools should be put forward to reach a full inclusion of people with disabilities, without discrimination and in equal opportunities.

Therefore, we propose a study aiming at the realization of a tool capable of orienting school institutions and making them focus on the idea of an educating community in which each pupil is valued, treated with respect regardless of gender differences, of ethnic, cultural, evolutionary origin and ability, and in which their right to equal opportunities and the expression of talents are guaranteed.

In short, schools will have to provide for surveys on the level of awareness of the various factors affecting wellbeing at school and the real possibilities of inclusion. In this way, school policies attributable to the main educational choices can reconsider the role of inclusion as a regulating principle of the school community as a whole.

In particular, schools will be able to develop a curriculum, which defines specific skills at the end of the training courses, characterized by the learning objectives set at national level, and prepared on the basis of the abilities, attitudes, preferences of each student regardless of the context they belong to. This need is unequivocally clarified by Amartya Sen, who proposes a concept of human development which focuses on people’s needs and human abilities.

In this sense wellbeing will depend on the situations which the individual attributes positive value to and on the possibilities offered by the environment to satisfy the needs redefined by Martha Nussbaum as needs of the wider sphere of human rights.

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The Views of Teacher Candidates about Unemployment and Employment

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Background

Training the manpower needed by the market is one of the most obvious objectives of the educational institutions in today's global capitalist world. In the 1980s and 1990s, factors such as technological developments whose effects have been extremely felt, disruption of ecological balance, demographic changes, globalization of markets, and increasing democratic demands (Aydın, 2003, p. 1) have further challenged the countries about how they should structure the economic process. Being unable to find new markets for the increasing production and the crisis caused by the emerging capitalism have left societies with problems such as unemployment phenomenon (Karakul, 2012, p. 28) and chances to be unemployed.

Discussions held by researchers with teacher candidates in courses about who should provide employment have attracted the researchers to investigate the links between unemployment, employment, and the education system. According to the 2019 survey of TURKSTAT, the unemployment rate was reported as 14.7%, and this rate has increased to 26.7% among the young population. The number of unemployed in Turkey almost reaching five million and the visible increase of unemployment particularly among university graduates leads to the questioning of the meaning of education and the function of the education system.

Aim

Taking the appointment and unemployment problems among teacher graduates as a starting point, this study aims to reveal the opinions of teacher candidates on unemployment, which has been observed more seriously among the young in the society recently, the provision of employment to the individuals in the society, and the links between unemployment and the Turkish education system. For this purpose, the study seeks answers to the following questions:

1. What does the unemployment concept mean for teachers in Turkey?
2. What kind of a relationship do teacher candidates think exist between employment and higher education in Turkey? What are their expectations in terms of strengthening the ties between education and employment?
3. What are the expectations of young teacher candidates in Turkey for the solution to the unemployment problem?

Method

Designed in qualitative type, this study aimed to reveal the unemployment-related anxiety, opinion, and solutions of the fourth-grade teacher candidates attending the faculty of education at Tokat Gaziosmanpaşa University and Zonguldak Bülent Ecevit University. In this context, teacher candidates studying in the fields of Classroom Teaching, Turkish Language Teaching, and Fine Art Departments were administered a semi-structured information form consisting of 5 questions. The subjects were asked to give written responses to the questions. The collected data were categorized and analyzed.

Results

In the study, the candidate teachers were observed to explain unemployment through definitions such as disrepute, seeing no respect in society, living in need of others, being left behind in the struggle for survival.

A significant majority of teacher candidates considered the state was responsible for employment. However, another significant part said that the state had limited possibilities in terms of providing employment and that individuals were largely responsible for their unemployment due to the lack of adequate education.

The fact that the purpose of higher education is to train the qualified workforce, but that there are no parallels between the employment requirements and qualified human resources educated in universities in Turkey has been widely stated, and this situation is pointed as the main reason leading to the unemployment problem among the university graduates. The participants stated that efforts should be spent to make effective planning by carrying out studies that reveal the relationship between education and employment and that many faculties and departments that educate teachers should be closed or student quota should be reduced. On the other hand, the teacher candidates said that higher education in Turkey does not grow qualified professional staff, the theoretical aspect of the education outweighs and that the practical aspects of the education and the extent of internship training should be increased. In addition, the teacher candidates stated that increasing the production especially in sectors such as agriculture and animal husbandry would decrease both foreign dependency in the economy of the country and the migration from rural areas to urban areas, which would stop unemployment. In this context, it was stated that raising manpower in work areas that the country needs through vocational workshops instead of higher education would be a more appropriate policy.

Some teacher candidates stated that finding a solution to the unemployment problem was primarily possible by solving the problems in education. In this context, the teacher candidates laid out some solutions such as the elimination of inequalities of opportunity in education; the introduction of a university entrance system based on the interest and ability of students, not on an exam score and memorization; increasing formal education and free education opportunities offered by the state; raising the quality of public schools; improving the working and retirement conditions of teachers; and lowering the retirement age.

Neutrality and Indoctrination: Neoliberalism and the Depoliticizing of Education and Teaching

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The rise of neoconservatism, neonationalism (Badie, 2019) and authoritarian populism (Peters, 2018; Bruff, 2014) in different nations worldwide as observed in the United States, Russia, Philippines, Turkey and Brazil, has been provoking new discussions around an old theme in education, the issue of indoctrination and neutrality.

Political debates about neutral teaching and indoctrination have re-emerged in the public sphere recently and articles and claims that teachers are indoctrinating students with their political views have become common in newspapers and social media (Agar, 2018; Eisen, 2017; Nemzoff, 2017; Woolcock, 2017; Wertheimer, 2016). The most recent example of how this discussion has been affecting politics and education was observed in Brazil. The new far-right Brazilian president, Jair Bolsonaro, won the presidential election by defending a neoliberal agenda that includes mass privatizations, additional budget cuts, the reduction of civil workers' rights, but also claiming the end of leftist indoctrination in schools. Bolsonaro advocates for a non-ideological and neutral teaching, aligned with the Brazilian social movement called 'School Without Party', claiming that Brazil education systems, particularly through teachers, indoctrinate students with a leftist perspective of the world that is influenced by Paulo Freire's work.

In this work, considering my previous experience working as a teacher in the public educational system of Rio de Janeiro, Brazil, and investigating its accountability system, I argue that, against neoliberal education reform, is imperative to acknowledge teaching as a political act (Freire, 2014). I also argue that claims for neutrality are a fallacy (Ross, 2017) that serves to reinforce a neoliberal agenda and is conveniently utilized to produce tension on three important and fundamental aspects of the teaching/learning process: (1) the role of teachers as educators in the teaching process; (2) the kind of citizen schooling is producing to participate in our society; and (3) the inherent ideological aspects of education and curricular production. Within a neoliberal education reform framework, teachers are not considered educators, but instead technicians that are only responsible for instruction; students are shaped to become passive citizens that help maintaining the structures that support the reproduction of a neoliberal society; and the ideological features of curriculum, that are ontological to its production, are obscured in an attempt to deny the political aspects of education.

Reflections on the Narrative principle in Education

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This work aims at reflecting on the use of narrative principle in education, especially in what concerns Bruner's (2001) perspective, which understands narrative as a way of thinking on how knowledge and teaching and learning methods are structured. In what he termed a "spiral curriculum", Bruner would recommend that the educator to initiate the subject with an intuitive account that is perceptible to the student, returning to the subject later with a more complex account, reviewing the subject as often as necessary until a full understanding of the theme. Another educator heavily influenced by the study of narrative was John Dewey, an influential American philosopher and Educator who perceived the study of life experiences as an important way to understand and develop educational processes. For Dewey (1938), the understanding of experience is essential to the educational process and he understood that we only have access to the experience of others through narrative. After addressing some elements involving narrative and education, my reflection ends in alignment with what Jerome Bruner (2001:43) calls the narrative precept and refers to the development of ways of thinking and feeling which would help children (and people) to develop a version of the world where they can build a place for themselves. It seems to me that with his conception of narrative precept, Bruner greatly enlarges the scope of the meaning of the narrative. Bruner argues that narrative thinking is a way of producing knowledge and meaning, and that structuring our narratives at school is a process that is best constituted by an integral view of the disciplines and a spiral curriculum that values self discovery and management of different areas of knowledge. The mediation provided by the educational process implies, among other elements, the possibility, on the part of the teacher, to develop with students the instruments that will enable them to construct their own narratives. Any system of education must help people of a given culture to identify and find their place in that culture and it is only through narration that people can construct meanings of who they are and what they want to be.

Social media and migrants. A digital literacy proposal

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Wars, political instability, poverty, the hope of a better future, the socio-economic gradient between the shores of the Mediterranean push crowds of migrants to venture into often dangerous sea-crossings that, every day, give back us news reports of shipwrecks or, more and more rarely, of rescues at sea.

Those who succeed to reach Europe by crossing the Mediterranean try to maintain a relationship with their origins: social networks, with their virtual squares, allow them to weave and maintain relationships, to build a bridge over the Mediterranean that puts them in communication with their own culture and their families of origin (Dekker and Engbersen, 2012; Cassar et al., 2016)).

Immigrants, in fact, thanks to social networks, can share their days with friends and relatives thousands of miles away, but also meet up with their compatriots in Italy. At the same time, through digital devices they can make new friends with Italians or other immigrants; in this way they can also throw bridges between cultures, bridges that foresees that integration is not a process of metamorphosis but of dialogue, of mutual enrichment, of construction of new shared knowledge of citizenship (Borkert et al., 2009).

This new notion of citizenship, therefore, passes through the use of Social Networks: through the sharing of images of people, places and foods that tell stories from all over the world it is possible to break down prejudices, reduce distances and bring closer the differences. Social networks, in this sense, are transformed and change their original declination from a place of interpersonal relationship to become a space for dissemination, knowledge, exchange and comparison.

Each technological device, however, guides and determines, with its own architecture and logic, the type of interaction that the user has with it and favors the type of relationship he builds through it: the shape of a hammer or an iron determines the way in which it will be used and the effectiveness of the effect that will be achieved with it. It is therefore necessary to pursue a digital literacy, to favor the acquisition of a toolbox necessary to be citizens in the digital age. Without a necessary media

literacy, in fact, these ‘digital squares’ could become, rather than in spaces of exchange and comparison, places of radicalization and dissemination of fundamentalist political positions. The research aims to read the ways of using digital spaces, starting from the use practices by second-generation immigrants, in order to design media literacy paths for inclusion that allow, on the one hand, not to cut bridges with their own cultures of origin and with their own roots and, on the other, to build bridges for the future of Europe.

An Institutional Ethnography Inquiry: Navigating and Mapping Ruling Relations and the Normalcy of Separation, Discipline and Testing.

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This presentation aims to highlight the topic of institutional racism in the educational system in Germany. In the frame of a doctoral thesis I will present the research approach „Institutional Ethnography (IE) by Dorothy Smith (2001, 2006) and present how this approach is theoretically and methodologically guiding my ethnographic research on institutional practices in the primary school’s sector. This research is guided by the question of how to insure education in equal conditions in times of a renewed strengthening of neo-populist movements in Germany and a renaissance of the so-called “Pedagogy for Foreigners” that aims but fails to meet the needs of refugee and asylum-seeking students. Dealing with affirmative educational approaches to a believed migration crisis in Germany first ethnographic observations revealed that both - human and non-human - agents seem to shape the institutional order and the work of the professionals and other participating actors. Therefore this paper aims to explore and map how texts and documents are incorporated into daily routines and work processes in order to explore textually coordinated ruling relations. Among thoughts and questions regarding the methodological approach (IE) I am going to provide a first look at my analysis on the practices of doing institution in the context of schooling refugee and asylum-seeking students in German primary schools. In the discussion I will share my thoughts on (IE) as a method of inquiry and raise questions on how to expand this approach theoretically and methodologically.

Smith, D. E. (2001). Texts and the ontology of organizations and institutions. *Studies in cultures, organizations and societies*, 7(2), 159-198.

Smith, D. E. (2006). Incorporating texts into ethnographic practice. *Institutional ethnography as practice*, 65-88.

The possibility of critical Freirean pedagogy in a vocational education context. Thoughts on a future autoethnography

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This abstract outlines the thinking behind a future PhD research project. It sets out to explore the possibility of a Freirean pedagogy within the constraints of neoliberal times. It will not discuss my research methodology nor matters of theory. Rather it will explain why this proposal is so important. The intent is to engage with conference participants to explore these ideas. The setting for the research will be in one of Australia’s vocational education institutions: Technical and Further Education (TAFE). I am a lecturer in this context and the project will be autoethnographic. This project is important because if we assume that the purpose of education is to empower and nurture strong critical capacities, then it is vital that adult migrants who arrive without knowledge of context, are given every opportunity to discover the socio-political landscape that lies within Australian culture and society. This means, not sugar coating what Australia is; being honest about its black history and the continuing systemic oppression and discrimination that Australia’s First Peoples face; and exposing and analysing with adult migrant students, issues of: class, gender equity, human rights and multiculturalism.

It also means, not teaching out of context or focusing on traditional methods of rote and grammar books. It means, critically analysing all sides of socially constructed arguments. It means drilling down below the surface of superficial social constructs and ripping off the veil of colonial secrecy to

reveal what Australia really is. And it means reflecting and understanding myself and my students from a critical Freirean perspective. Thus, lay the foundations for students to also see the urgency for social justice advocacy within and external to their own communities. This is why I feel this project is so vital because never has there been a greater need to foster new migrants to become the agents that knock down the walls of neoliberal nationalist ignorance and re-build the human connections that neoliberal capitalism systemically and systematically destroys.

Dealing with Racism in the classroom – A necessary component for Teacher Education in Israel

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Teachers in Israel are facing racist behavior and discourse in the classrooms.

Behavioral didactics is a new approach developed by the Association for Civil Rights in Israel, is intended to be a model for incorporating anti-racism education into teacher education programs.

This article describes the political and social background for which this method was developed and its theoretical foundations:

- a) Focusing on the “here and now” of the classroom,
- b) Cultivating solidarity,
- c) Encouraging dialogue between the students.

In addition, the aspect of teacher training would be discussed while highlighting the importance of the pre service training. A structure of an academic course for education against racism is described, including insights into the experiences from delivering the course, and results of the course’s evaluation.

Palestinian-Israeli Student teachers claim need pedagogical knowledge and tools more than political awareness and discussion. Addressing minority students’ culture and language within the teaching materials has been proven critical for inclusion.

Francesco Saverio Nitti: an educational model toward a Southern political pedagogy

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Faced with a substantial and guilty marginalization / removal of the work of Francesco Saverio Nitti from Italian historical memory, the reflection intends to highlight the relevance of the work of this extraordinary example of culture and civil ethics. He chose Acquafredda di Maratea - immediately after the rise of fascism in power - as a place of his exile at home, setting himself as a model of moral intransigence, intellectual rigor and civil commitment for Italy and for democracy in Europe. In fact, Nitti has contributed to setting the debate on the gap between North and South of Italy on a strictly scientific basis, to launch an equalization policy that takes into account the differences and territorial specificities. Professor of Economy, an active politician from the democratic-radical area and an intransigent anti-fascist, Nitti in his works does not reduce his analysis of the South to a technicistic and productivist approach, but feeds and sustains it starting from an ethical vision of life focused on the values of freedom, equality and justice, which are also the basis of a real political pedagogy and civil commitment. It follows, coherently, the educational intent of his southern work and his anti-fascist commitment, aimed at illuminating public opinion and the ruling class on the real conditions of the country and on the true nature of the Mussolini regime beyond their mystifying representations and propaganda. Moreover, as part of his research and his investigations on the South, Nitti also takes the connection between education, social emancipation and the full development of the latent potentials of the South, always within a perspective of solidarity, which does not he never questions the political unity of the country. In fact, it emerges in Nitti, an extraordinary educational exemplum centered on the intransigent, coherent, systematic defense and testimony of the emancipatory values of freedom, justice and democracy, also and especially on the occasion of the dramatic events that characterized Italian and European history of the early twentieth century. The political thought of Nitti appears to be rich in significant pedagogical-educational implications, since, based on his historical studies, his political

reflections and his direct experience, shows to be completely aware of the centrality of the typically pedagogical moment of the formation of an authentic democratic ethos for the foundation of open and pluralist societies. Nitti believes that the formation of dialogic, educated, autonomous and enterprising subjectivities is the indispensable condition for democracy, without which it could be destined to give way to political forms, which presuppose and, likewise, feed the formation of dogmatic subjectivities, violent and conformed to the will of small organized minorities. Precisely because of the sensitivity shown with respect to the links between society, politics, education and education in its formal, informal and non-formal aspects, Nitti's reflections deserve to be included and contemplated in the broader paradigm of political pedagogy, representing a specific declination, that, rather than relying on speculative reflections, intertwine the theoretical reflections with the critical analysis of the historical situation in force, starting from which he identified the conditions that allow to continually strive towards the realization of the ideal of an active and democratic citizenship.

Is basic vocational training a policy to combat early school leaving?

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This academic paper work is a bibliographic and legislative analysis. It is complemented by a case study with the aim of knowing what does extent the educational inclusion of young people attending Basic Vocational Training -FPB- in Spain is being achieved.

For this reason, a compilation and subsequent analysis of documents, has been carried out in relation to school failure, early school leaving, educational inclusion and educational policies in the Spanish educational system. In addition, a case study has been conducted through questionnaires to describe this reality from the the teachers and the students perspective who are doing vocational training programmes. Both teacher's and students results show that obtaining this degree promotes the integration in the labor market and favors the continuity in the educational system in the field of Vocational Training. However, for these students the Vocational Training has some limits, such as: the difficulty in achieving the objectives of the practical modules or the lack of knowledge of the degree obtained at the end of the education cycle.

Regarding the teacher's results only, the majority assures that, due to the limitation in the offer of cycles, the FPB has a large number of unmotivated students, which leads some of these students to leave the FPB before its obtention.

Possibilities of the Method of Empathy-based Stories (MEBS)

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In our presentation we describe a qualitative research method, method of empathy-based stories (MEBS) and discuss about its value in the fields of research and education. The method was developed by a Finnish social psychologist Antti Eskola (1934–2018) and it has established its place among qualitative methods especially in Finland. Our case study is from secondary and upper secondary schools from the capital region of Finland. The data consists of empathy-based stories (N =110) written by 15–19 year old students and we have analysed it by using thematic analysis. As a method MEBS aids researchers' and participants' sociological imagination by relying on people's ability to imagine different futures and use their empathy. When MEBS is used in pedagogical processes it enhances dialogue between students and teachers. By listening the students the teacher can read "the word and the world" from the students' perspectives. In so doing the teacher can become what Freire (2005) refers to as a teacher-student, and the students can become as student-teachers. We argue that imagination, empathy and dialogue are needed in the resistance and praxis against populism, sexism and racism, and MEBS is one possible method to enhance them in the fields of research and education.

The necrophilia and life in Late Capitalism. The Walking Dead and Fear the Walking Dead as (critical) public pedagogy.

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Zombie is one of common metaphors of contemporary life in capitalist society. Zombie as metaphor can be read in a lot of ways. Also, we can find a lot of different zombies in pop culture. I do not search for one meaning but try to play with and in such diversity. In my analysis, zombies play a few roles: as the metaphor of capitalists' tendency, as a mirror, and as a state of human in capitalist society. My analysis concentrates only on two popular TV series. I take two famous pop culture productions to ask what zombies can tell us about us. I'll try to show that *The Walking Dead* (1-8 seasons) and *Fear the Walking Dead* (1-4 seasons) can be read as a critique of life in (late) capitalism. And as critical public pedagogy that promotes some kind of anarchism/communism society. As a critique of capitalism (and the state) *TWD* and *FTWD* shows not only life in late capitalism but also some alternatives and the problems with them. First I show how necrophilic (Fromm) tendency shapes relation and subject. Then I ask about alternatives and possibility of resistance. At least I ask what we can learn from zombies. And what zombies can teach us.

Oppression Mechanisms Within the Self

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As Freire puts it, "the oppressors, who oppress, exploit and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves. Only power that springs from the weakness of the oppressed will be sufficiently strong to free both" (1996). The oppressors, therefore, need to identify and define the mechanisms of oppression they are involved in producing.

In the workshop, we will first focus on concepts of 'oppressed', 'oppressor' and 'oppression mechanisms' and our perception of those. Later, we will explore our own oppressor side and the potential weaknesses that will help to free ourselves, and yet the oppressed ones around us. This will be explored through bodily, multisensorial exercises/games and Image Theatre techniques: The concepts and ideas will be expressed through our bodies, images rather than words. Games from the method of the Theater of the Oppressed will guide us towards self-reflection on power and our position(s) in power structures: How does power shape us and how can we transform it? What does oppression mean? Can we clearly define the roles of the "oppressor" and the "oppressed"? How can identifying their position and potential help us to transform?

To ask these questions and find answers to those, we will use the potential of our bodies, and through using our own bodies as a tool in our learning processes, we will seek possibilities of resistance. This approach is particularly useful and insightful in an academic context, where these concepts are mostly communicated by words only; and where the dialogical and creative potential of the body is often neglected.

Teach For America and The CLUMPP Network: A Neo-liberal Education Reform Primer

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Neo-liberalism promotes "free, unregulated markets coupled with aggressive individualism" (Wells, Camochan, Slayton, Allen, & Vasudeva, 1998, p. 324).

This paper examines a six-spoke, market-driven, wheel: The CLUMPP network, comprised of corporations, lobbyists, universities, media, philanthropists, and policy makers (author, 2017; 2012). Specific exemplars highlight the role(s) of each of the six partners that push the wheel driven by the center spoke – Teach For America (TFA), operating in 45 countries as Teach For All (China, Chile, Estonia, France, India, Israel, UK, among others) to advance particular agendas, de-professionalize teachers, and grow charter school chains globally.

This paper examines how “globalization” and neo-liberalism provide a fertile ground for market-driven interventions, and chronicles how one high profile non-profit educational organization, developed in the United States, exported its teaching-as-service teacher preparation model, targeting economically disadvantaged students, into a mega million dollar industry, whose ancillary effects made school segregation, not only popular, but profitable, under the guise of “a public good.”

The Importance of “Journal of Critical Pedagogy” for Critical Pedagogy Studies in Turkey

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Critical pedagogy studies have improved within different societies in various forms. Yet it would be fair to state that pioneering studies in the area were carried out by Paulo Freire in 1960s. Critical pedagogy studies in Turkey, which were published after being translated into Turkish in 1990s, have begun to affect social sciences since then. Critical pedagogy have attracted the attention of educators in particular, paving the way for original studies and publications. One of these is “Critical Pedagogy Journal” which was set up in 2009, currently reaching 61 issues. This journal carries certain weight through being in cooperation with other studies of critical pedagogy in the world and by impacting education policies in Turkey.

To that end the purpose of this study is to determine the place and role of Critical Pedagogy Journal via situating it in Turkish critical pedagogy work. In this descriptive research, primarily expert opinions were resorted to with a view to determining the bulk of critical pedagogy work in Turkey- especially the books published in Turkish. As the next step the views of the journal editors and members of the publishing committee were referred to pertaining to the following: the purpose of the journal and its publication policies, the process of assigning the very committee alongside the impact factor of the journal in relation to relevant work. Finally a categorization of the articles published took place in accordance with the subjects they concentrate upon. Findings of ongoing research will be presented at the conference.

An analysis on how teachers are being influenced by the critical pedagogy studies

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Widespread implementations of neoliberal education policies have affected teachers who are one of the most important components of education. Freedom of teaching of teachers who have been trained by mainstream education approaches and practices, has been tried to be taken under control by limitation. The revolutionist leader status of teachers has been reduced to technician status. The critical pedagogy studies which resist this comprehensive and radical transformation process effectively can be regarded as an opportunity to empower teachers. However, the prerequisite for teachers to benefit from this opportunity is being a part of the critical pedagogy studies.

The purpose of this study was to analyse how teachers were being influenced by the critical pedagogy studies. This study was conducted with interpretivist qualitative approach. The

participants of this study were 20 teachers who took the “Critical Pedagogy” course opened at Gazi University, Graduate School of Educational Sciences, Department of Educational Administration in 2018. Each teacher was asked to write a reflective evaluation paper at the end of the course, and these papers were used to analyse the teachers’ experience related to the critical pedagogy studies and how they were being influenced by the related field. These papers were analysed with content analysis. Findings will be discussed at the conference.

The Contribution of Paulo Freire’s Pedagogy and Augusto Boal’s Theatre in the multicultural context of language learning and teaching

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The intervention I propose represent a contribution from the so called SLA (Studies in Language Acquisition) in the context of Italian teaching and learning as second or foreign language, within the theoretical framework of Paulo Freire’s pedagogy declined into Boal’s Theater of the Oppressed techniques.

In the landscape of an always more global and interconnected society, language teaching have to question how to put in relation learners from a multicultural perspective. Nevertheless, the imperative of the educational programmes for language teachers is to avoid the introduction of taboo topics, such as politics, sexuality and religion, that could raise the affective filter, that is the barrier that obstacle the correct learning process. From the results of the study which is the source of this intervention, Paulo Freire’s critical pedagogy, declined into the game-exercises of the TDO can be used to solve this challenge, which is theoretical in the education of teachers and practical in didactics.

The focusing topics that will be presented during the intervention derive, as told below, from an experimental research, held between october 2014 and july 2015 (the time when I had met the Freire-Boal Italian network), aiming to writing my final project of the master degree course in Linguistic Sciences at the University of Turin.

The main topics will be:

1. teacher’s role and her/his relation with learners;
2. how to let learners meet as active members of society other than only as students of the same language;
3. how to co-build the dialogue through the game-exercises of TDO;
4. how to operationalize the emotional involvement raised from the co-built dialogue, as vector of the development of interactional competences in the foreign language;
5. The overwhelming effects of a critical education in language teaching and learning.

Environmental Law

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Taking into account the vision of education and of conscientization from the thoughts and concepts of Paulo Freire, this article focuses on the possibility of seeing in education an instrument that allows the individual to become aware of the serious degradations which he has promoted to the environment. Therefore, the work presented here, it uses as potential pillars to achieve this goal, the constitutional vision of Brazil not only about the right to education, but above all, of environmental law, and the innovations brought especially by the 1988 Constitution, which allowed a new reading on the theme around the world, revolutionizing the constitutionalism of various parts of the planet, recognized as Green Constitution as conceptually Édís Milaré (MILARÉ, 2009), inspiring constitutionalists and institutions to deepen studies and research in relation to the environment. This study used the comparison and bibliographic method to show the evolution of the theme and the hypothesis that education and awareness are vehicle for and the achievement of environmental protection.

Understanding masculinity and its practices: new challenges to power equal relationships between genders

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In the last few decades, studies and investigations conducted in the field of Social Sciences about masculinity, male identity and paternity have played a prominent social, cultural, economic, political and educational role as a result of the changes carried out by the feminist movement and the different groups of men committed with the ideal of achieving the milestone of gender equality. In this sense, to be and to feel like a man today implies leaving behind stereotypes and gender roles that had traditionally been forced on the basis of sex. To be a new good man, pro-feminist and/or anti-sexist requires fostering the equality and equity of rights, duties and liberties as well as developing parity agreements on democratic co-responsibility when it comes to household, family and childcare chores. From this scientific study perspective, we present a general overview about the current study of male identity and paternity. It is, indeed, paramount to promote new examples of masculinity committed to the ethical principles of equality, equity and justice between sexes. To tackle this hurdle, we analysed the concept and/or meaning of masculinity and male identity through the different social fields and gender studies, and we interpreted various examples and archetypes of masculinity. To sum up, we can establish that the most effective bet to reach full gender equality would be by specifying masculinity in plural. Namely, allowing for the diversity of all sexual, family and ideological options present in our society, as well as choosing the full exercise of paternity through familiar, occupational and childcare co-responsibility.

The Role of NGO's in the Islamization and Marketization Process of Turkish Education System

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Education, which has been in the center of the Justice and Development Party (AKP) explicit and implicit agenda since it came to power in Turkey, was one of the areas that has been mostly destructed. On one hand, the commercialization of the education carried out with the recent education policies; on the other hand, religiousization policies and practices for all types and levels of education constituted the two axes of this neo-liberal destruction.

In this period, it is seen that there is frequently an emphasis on the importance of private sector and NGO contribution in almost all documents, reports and documents related to education and that private sector/NGO participation is encouraged in almost all levels of education. Although the roots of the discourse, which is based on private sector and civil society participation in the field of education, trace to the beginning of early 1980s, the AKP which came to power in 2002 has placed these discourses and practices at the center.

Together with these policies and practices, we are witnessing an increase in the weight of non-educational actors on the education stage. These actors constitutes a wide range starting from large companies to various non-governmental organizations and Islamist organizations. As a matter of fact, it is observed that these formations operating in different fields ranging from providing scholarships to students, organizing competitions in schools, sponsoring various educational activities and to opening mosques in schools are becoming increasingly widespread in all educational processes. In this study, how these actors intervened in the field of education in the last 30 years with the increasing tone of civil society discourse, how they spread their activities and the consequences of this situation in education will be discussed.

From Psychological Counselor to Religious Counselor: Journey Towards Theocracy with the Methods of Modern Times

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In spite of its 70 years of history, unspecified duties, powers and responsibilities of school counselors and the insufficient manager-teacher-school counselor cooperation pose an important problem that concerns both students and school counselors. The perception and expectations about the school counselors' roles and duties vary according to the changing educational policies and periodical requirements, and the changing conditions and standards in relation to this also make it difficult for both the formation of a professional identity and the determination of professional duties, responsibilities and boundaries.

These problems encountered in many different countries, in other words, the universal dimension of the problems experienced in Turkey, for example, the change of professional identity definition unfortunately may cause the specific aspect of the problem shaped by the political and ideological preferences in education to remain in the background.

Because the continuation of the professional role conflicts (Sears and Granello, 2002; Doğan, 1996, 1990; Terzi, Tekinalp, Leuwerke, 2011) and the school counselors' need for a detailed description of their duties to make psychological counseling and guidance services more qualified (Yüksel-Şahin, 2015), both professional organizations and field experts address the issue from a pedagogical point of view and focus on guiding the law makers "by creating public opinion to make them realize the mistakes made and correct them".

However, all these efforts have been useless because there is a very important point that is overlooked: The Ministry of National Education (MEB) does not make a mistake. On the contrary, it has taken the change of education system which has been systematically continuing for 12 years to the next level. Changes and developments in the field of psychological counseling and guidance are also a part of this change. In the new educational system of Turkey which has more Islamic tendency, there is no need for psychological counseling and guidance in accordance with universal definitions; Moreover, a psychological counseling and guidance field which does not work according to universal scientific principles is desired. Therefore, evaluating the interventions in the field of psychological counseling and guidance in schools apart from the other developments in education will be nothing more than deceiving ourselves.

The present study aims to discuss the effects of religiousization in education on school counseling and counseling psychology by using contemporary examples from schools, academia and new regulations and codes of MoNE.

A People's University: Communist Workers' Schools in America, 1930-1954

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Radical workers created a counterhegemonic pedagogy teaching America's hidden history of activist dissent, the narrative ignored in public-school classrooms. Communists charged public-school culture was "a potent instrument in the hands of the bourgeoisie to enslave the toiling masses." In response, leftists created Workers' Schools, counter-beacons to "clarify their minds, fortify their wills, strengthen their ranks, ... elevate them to the dignity of builders of a new society." Workers' Schools were "a people's university," as the Polish newspaper *Głos Ludowy* labeled Chicago's Abraham Lincoln School. In 1942 more than 4,000 men and women flocked to its classes in "Economics, Philosophy, History, Psychology, Art, Music, Writing, Labor Problems, History and Culture of Racial and National Groups." Combining practical skills with liberationist education, Workers' Schools were welcomed by students such as a Young Pioneer who wrote, "Away with bosses' propaganda!" The Michigan Social Science School offered valorizing courses in African American history, as in 1949, when Herbert Aptheker was the featured speaker in the school's program on "The Road to Negro Freedom." Schools refashioned history into a usable past valorizing battles for racial and class justice. Harlem's Frederick Douglass School promised to "show the connection between juicy war profits and jimcrow misery, and ... teach the people how to fight both." Harlem schools held celebrations in the early 1930s of L'ouverture, liberator of Haiti, and Douglass. This counter-pedagogy occurred at a time when public schools still taught slavery had been beneficial to "lesser-developed" Africans. With the Cold War's onset, Workers' Schools were increasingly stigmatized. The Jewish Children's School of Chelsea, Massachusetts, was condemned as "the little red schoolhouse," its lessons favoring civil rights labeled "a deliberate Communist conspiracy to inflame racial and religious minorities here against the United States." A teacher countered his school "deepen[ed] the student's understanding of American democracy and American history, ... rejecting all racist doctrines ... We consider this as the function of all education." Other luminaries disagreed; interracialism, such as the Negro Freedom Frolic of New

York's Jefferson School, sent shock waves through McCarthy's America. By 1954 Workers' Schools were ordered dismantled.

America was not ready to be tutored in racial and class equality, but Workers' Schools endure as a liberating, pedagogical genealogy. In our neo-Dickensian era where monetization threatens the liberal arts, we must look to an earlier era's "people's university" for instruction.

The critical education as tool for local community changing: from Paulo Freire to the community generative welfare system

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This speech comes from a twenty-year experience in educational and social interventions with critical pedagogy, in designing and management projects to reduce poverty and experimentation with new welfare models community based.

The specific topic of this intervention is to represent the power expressed in the P. Freire's pedagogy when it is select to accompany the innovation of welfare system which are being experimented, on the margins of national public policies, in Italy and in Europe. Research and experience of new strategies to tackle poverty that go beyond the distributive logic and are directed towards the development of inclusive territories, the strengthening of the local co-responsibility, the empowerment of social cohesion in the community and their sustainable development.

In these contexts new products and services are generated with new relational dynamics, new ways to define objectives, new forms of power distribution, and assumption of responsibility and decisions that become participated.

The question is whether and how to support these collective processes of social transformation and to accompany the paths promoted by local communities, informal groups of citizens, companies that are open to the civil economy, public institutions experimenting with peer co-design.

The theme is also the political responsibility for adult education, the training of trainers and the role of critical pedagogy in these areas of redefinition of the rules of social solidarity.

Starting from concrete experiences, in this speech, it will be presented how Freire's approach can wake accountability among people and communities but, above all, how to accompany collective processes of critical analysis of reality, and collective definition of unpublished possibilities.

There are 5 aspects tested as particularly appropriate and effective in supporting the development of awareness, responsibility and participation of the different social groups involved in these pathways:

1. To pronounce the authentic word means to transform the world
2. Educating in freedom, conscience and responsibility
3. Combining liberation and responsibility
4. Awareness and dialogue as a vector of renewed relationships
5. Defining the policy content of educational and social intervention

The sharing of these axis, as well as their criticism and/or integration, can sustain a process of enhanced consciousness by the "critical" practitioners involved in Italy and represent an evidence of the feasibility and the opportunity to increase the social and educative interventions of critical inspiration, re-inventing Freire's method in the contexts where communities are building new models of welfare, which are already spread in every Italian region.