

Education, Pedagogy and Class: Emergent Consciousness in Learning Delivery Systems

Submission deadline: Friday 30th March 2018

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Email: submissions@blackburn.ac.uk

PRISM Journal invites submissions relating to the theme of Education, Pedagogy and Class. In this special edition, we invite you to explore the relevance of social class in contemporary education. Does the focus on individual achievement, employability, and a mirroring of traditional societal structures result in learning delivery systems that inevitably prioritise one class over another? To what extent have students and educators become neoliberal entrepreneurs of the self in this 'new spirit of capitalism' (Bolantki and Chiapello, 2005)? Is emancipation available only to those most able to adopt the ways of the powerful classes? If economic, social, and cultural inequality is inextricably linked to the stratification of educational attainment, how has this relationship been expressed in policy and practice? Can we produce critical, intersectional discussion of theories of the suppression, oppression, and exploitation of disempowered social groups whilst simultaneously operating within the economic structures that rely on these practices?

Freire argues that class inequality becomes hidden through fragmentation: that race, gender, sexuality, and multiple other divisive factors obscure the need for shared resistance. Instead, he puts forward a 'unity within diversity' which necessitates a theoretical and practical understanding of class inequality to realise that:

the "different" who accept unity cannot forgo unity in their fight, they must have objectives beyond those specific ones of each group. There has to be a greater dream, a utopia the different aspire to and for which they are able to make concessions (Freire, 1997, p. 85).

We seek to engage with the critical dimension of the debate on class in education, to explore its relevance and to investigate issues such as what (if anything) is class? What does it mean to be of-a-class? How might this affect those out-of-class (the so-called underclass)? What has happened following attempts to alleviate the impact of class in higher education? Have we seen a loss of class identity for both working class men and women, creating ontological insecurity and existential precarity? How have changes in society, such as de-industrialization and globalization, affected

masculinity and the role of violence and crime in working-class culture, creating a crisis of hegemonic working class masculinity characterised by ever more exaggerated forms and expressions?

Contributors are encouraged to build on approaches that include, but are certainly not limited to:

- Class as a material or cultural practice related to education and pedagogy
- The sociology of class in education
- Social class and socioeconomic status
- Skills, education and class
- Belonging, inclusion and exclusion
- Working class academics
- How can non-traditional students be encouraged to engage in class-based research that explores their experience of liminality and the dialectic of being between two cultural worlds?
- Deference, hope and resistance
- Class struggle in the classroom
- Class consciousness in education
- Class, managerialism, and instrumentality in academia

We would also like to receive short pieces or interventions, giving personal reflections, provocations, vignettes, anecdotes, howls of rage, or criticisms of PRISM's biased position on class. These can be both from the point of view of both educators and students. These contributions can be up to 150 words in length.

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About PRISM

PRISM is a peer-reviewed, open-access, journal that seeks to foster innovative approaches to the advancement of critical perspectives spanning all domains of learning and teaching. The Journal's remit includes the publication of research that highlights, challenges and augments debates and questions in topic areas such as critical and traditional pedagogies, alternative approaches to research and practice, governmental policy, practitioner issues and pedagogic innovation, as well as individual, communal and institutional practices and spaces.

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