Revista Innova Educación

Pedagogical resistance alternatives to neoliberal educational discrimination exercised by white-masculine-rich power

Alternativas pedagógicas de resistencia a la discriminación educativa neoliberal ejercida por el poder masculino-blanco-rico

Nelson Molina[1]
Universidad de La Salle, Candelaria – Bogotá, Colombia
https://orcid.org/0000-0002-8779-3925

With the purpose of contributing to support the idea that neoliberal educational policies are discriminatory and use the educational system to exercise discrimination of race, gender and class in favor of the masculine-white-rich power, the following reflection article compiled, from the main databases and repositories, some works written in English that orbit around this subject. The purpose was to make known in Spanish speaking something of what has been discussed in English about racism in education. The review also revealed the existence of resistance educational spaces: in essence, a pedagogical perspective based on the intimacy of dialogue in classrooms, conversation, argumentation and narrative.

Con el propósito de coadyuvar a sustentar la idea de que las políticas educativas neoliberales son discriminatorias y utilizan el sistema educativo para ejercer discriminación de raza, género y clase a favor del poder *masculino-blanco-rico*, el siguiente artículo de reflexión recopiló, de las principales bases de datos y repositorios, algunos trabajos escritos en habla inglesa que orbitan alrededor de este tema. El propósito fue dar a conocer en habla hispana algo de lo que se ha discutido en inglés sobre el racismo en la educación. La revisión reveló también la existencia de espacios educativos de resistencia, en esencia, una perspectiva pedagógica basada en la intimidad del diálogo en las aulas, la conversación, la argumentación y la narrativa.

[1] **Correspondence:** nelsonmolina@unisalle.edu.co

1. INTRODUCTION

Neoliberalism could be defined as the reconstitution of society, its institutions, representations and social relations - among them, education world - towards the capitalist and individualistic way of thinking and acting born into free market ideology. Configured based on the defense of individualism and freedom as opposed to collectivism, neoliberalism affirms that social policies must be designed to protect autonomy and individual properties, so everyone is responsible for his, or her, person and abilities. Through these goods the individual competes in global market relations (Robertson, 2008).

Differing in that from liberals, neo-liberals are convinced that state intervention is necessary to guarantee the development of the market society, for this reason, backed by powerful nations, since 1970 they started a campaign of intervention in socio-economic political policies of various countries. The first experiment was Chile, after that, in 1980, the world bank had already imposed neoliberal policies in Latin America, sub-Saharan Africa, Australia and New Zealand. Thanks to the establishment of competitiveness notion and to the deregulation and privatization of institutions - including public and educational institutions - the idea of a world as a great global market was strengthened under state protection over the next decades. During the process, public policies and institutions would become, step by step, new instruments and market objectives.

At the beginning of the 21st century, the results obtained by neoliberalism in the educational field were the following: 1) educational system was consolidated as an instrument to support the distribution of wealth in favor of the ruling elites who constantly redesign new government structures; 2) educational system became producer of workers for the productive system; 3) education ceased to be a public service provided by state becoming to an strategic investment for profit companies (Harvey, 2007; Robertson, 2008; Roksa, 2013; Streeck, 2014; Durand, 2014).

Since then, despite resistance from social movements and teachers unions, educational universe has been forced to maintain an increasingly close relationship with capitalism that now is reflected in its physical spaces, educational policies, financing, governance and management , academic conditions for the production, administration and dissemination of knowledge, teacher salaries, school practices, programs and curricula, in the end, the educational and pedagogical discourse in general (Lipman, 2011, Ward, 2011; Ambrosio, 2013; Tienken, 2013; Giroux and Cohen , 2014). After more than 30 years of its consolidation, neoliberalism has become the

Nelson Molina

defining philosophy of 21st century society, reproduced officially and constantly in the school system (Agbaria, 2011).

In this context, authors compiled here affirm that the system of relationships and social hierarchies promoted by neoliberalism is not based solely on market relations -as its ambiguous discourse proclaims- but discriminatory and uses school system to control and segregate those who do not belong to the global elite by gender, race and class. Beyond complaints, authors also reveal some spaces of resistance against neoliberal discriminatory policies in education: proposals of alternative social investment policies, resistance sites on the web, and the shaping of a pedagogical perspective that attempts dealing awareness among students and teachers in front of neoliberal discourse using the intimate relationship of classroom and power of conversation, argumentation and narrative as social research and action instruments. In that sense, the following pages include, in the first part, a review of works that deal with how neoliberalism has been colonizing the various facets of education. In the second part, the proposals of resistance that some authors have developed or mentioned.

2. METHOD AND MATERIALS

The present reflection process, born from a documentary review, was carried out through a systematic inductive search of the key concepts: Educational discrimination and Neoliberalism on the web (Molina, 2012). Searching was made, in principle, in the engine of free google scholar search, next, in the commercial databases Science Direct, Springer, Scopus, J-store, Sage and Wiley Online Library. Finally, in the databases of the distributors EBSCO and Taylor and Francis distributor. Once the review was carried out, some of the arbitrated articles, written in English, were selected according to a relevance criterion and organized thematically as it is announced in the introduction. The results of the research were presented by means of a narrative structure in a deductive order.

3. RESULTS AND DISCUSSION

3.1. Neoliberal policies: racism and education

At the end of 20th century and beginning of 21st century were consolidated the currente ideologies postmodernism, globalization and neoliberalism which, from a philosophical and socioeconomic point of view, present quite a few common points that relate them to each other (Dominique and Lévy, 2004). This advent came together with social phenomena as diverse as wars, social revolutions, claims of rights and equal treatment by minority groups, and the rise of the so-called

Information and Knowledge Era led by ICT, Technologies Information and Communication. All these allowed to several theorists and politicians to proclaim the emergence of a revolutionary democratization of knowledge -consequently, of the social structure of education- reflected in the apparent universal possibility of access and use of information offered by mass media, internet and other ICTs; the extension of basic, middle and higher, public and private, educational coverage to the various nations and depressed sectors of societies; and in the appearance of ethnic, gender and social minorities inclusion laws and policies in the educational system (Vico, 2006; Mattelart, 2007).

For neoliberalism -because it articulates the powers of money and state- has been easy to impose a series of political and economic agreements to directly affect norms, values, beliefs and daily life of the population. This incidence has turned it into a social phenomenon of deep sociological and anthropological roots materialized through actions of multiple actors: in addition to the elites, the common people who make theirs an economic discourse according to which the ability to accumulate money is the only way to move up the social ladder and the key to success lies in competing creatively and aggressively in the middle of the free market (Agbaria, 2011; Jeong-eun, 2013).

From its policy of architectural restructuring and its discourse of reinvention of the social imaginary, neoliberalism has managed to redefine the urban landscape, the spaces of government, the public sphere, the ideology and the daily life of the cities using as a constitutive base, in addition from the media, schools and universities (Lipman, 2011). Within them, neoliberalism changes processes of management and administration of schools and universities as well as their practices and study programs and has established control systems for the psychological and physical freedom of youth. In the middle of the school, he continuously reproduces his practices and speeches through the actions of professors, parents and managers alienated in the logic of commercialization and privatization of education because he has introduced his own ideology and pedagogy in educational discourse (Torres, 2008; Mulinari and Neergaard 2010; Gulson and Fataar 2011; Evans-Winters and Twyman, 2011; Coloma, 2013).

From this illusory idea it follows that, people belonging to traditionally discriminated populations see in neoliberalism the opportunity to be accepted if they make individual economic efforts to gain such acceptance. This because, from this logic, manifestations of discrimination become a private dilemma, if the discriminated one is not socially accepted, he has the feeling that this sitation is his own fault for not having been able to adapt his self to market society and not because there is politics and social discrimination against him.

However, the truth is another: neoliberalism is a racist ideology, which discriminates by race, gender and class with the intention of maintaining the possibility of making money an taking social decisions in the hands of the white-masculine order (Grady, Márquez and Mclaren, 2012; Subreenduth, 2013; Jeong-eun, 2013). It has a double and ambivalent discourse: on the one hand, it misrepresents the concepts of multiculturalism, diversity and otherness -understood as the differentiation of dissimilar citizenships in the heart of universalism, so that, it is recognized the multiplicity of interests and identities within societies- simulating an anti-discrimination and tolerance discourse. On the other hand, it justifies segregationist public policies aimed at exercising physical and spatial control over the so-called ethnic minorities (Walsh 2012; Giroux, 2010).

The essence of discrimination in this discourse is that it locates as another who is not a rich white man. To give an example: while the civil rights of the neoliberal system, seemingly inclusive, allow some black people to demonstrate a spirit of capitalist entrepreneurship to gain a secure family life, shelter under an inclusive system of values and hold property, the vast majority of African-American students are victims of affirmative action programs that convince them that their race is mediocre, lazy and less competitive compared to their white classmates. Another example: no matter how much the presence of black people is evident in the media, the political scene and in high-level jobs, for the common of white Americans, black communities in general continues to be a negative social representation (Giroux, 2009, 2010, Giroux and Cohen 2014). This demonstrates that system is designed so that only some black people can participate in white neoliberal capitalism, while majority of black populations remain isolated and in poverty. These few who had the opportunity to enter were allowed just to justify the supposed non-discriminatory opening of neoliberalism. They are a palliative, a sophistry of distraction.

The new racism denotes intolerance regarding multicultural citizenship, global migration and struggles of those discriminated for their rights. Amid these new global circumstances, it could be said that neoliberalism is the action that those who exercise power have deployed in order to continue maintaining their dominance. This type of racism is stronger than its predecessor, but it differs from this because it speaks a more subtle language, born from the world of communication, media, discourse analysis and critical education. Neoliberals have understood that they cannot openly express racism, so they discuss tolerance, multiculturalism and diversity while applying their control and segregation policies. The rhetoric and neoliberal rationality proclaim that racist period of humanity has ended and elitism, gender discrimination and inequality have diminished, to the extent that, capitalist way of leading relations is consistent with economic and non-ethnic
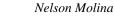
Nelson Molina

values. However, in practice it offers few, in particular to whites male, the opportunity to participate in this pseudo-democratic model on account of it has typified the others as, those who have not been able to follow their process of economic homogenization, as inefficient, criminals or rebels (Darder, 2012).

The accusations go even further, Webb and Gulson (2012) claim to have found a close relationship between fascist ideas and current neo-liberal educational policies because they embody the same form of ultra-fascist aesthetics a favor of racial wars, racial ordering and biopower. Racist white rulers (mega-rich, ultra-conservative and liberal) are founding segregationist schools for certain ethnicities thus creating a sort of merchandized educational ghettos. These authors consider this as proof that, once again, a single race is controlling the other self-proclaiming as bearers of the only truth and with the right to define the norms of homogeneity (Gulson and Webb 2012).

Schools are suffering today from the segregation born of this racism whose strategy is to make believe the community in general, and academics in particular, that racial separation is a personal decision taken jointly by discriminated groups i search of the development of individuals within their specific cultural, their cultural heritage. Discourses and academic aesthetics based on extreme economic rationalism, and on proto-fascism genres invent new excuses to see the world from racist perspectives, so that, for public opinion, racial issues become fashionable and collectivities develop social representations about either privileged or stigmatized population groups (Darder 2012; Webb and Gulson, 2012). Institutionalizing the concepts of multiculturalism and diversity, countries with white ethnic dominance have consolidated an economic ethos within which ambiguous discourse about human rights, structures of equality, inclusion and economic access in the middle of the school system, actually means control population, consolidation of reduced market niches, racialized management of the global workforce and segregation.

Australia, one of the first countries to suffer the neo-liberalization process, is a good example (Ditchburn, 2012; Walsh, 2012): in the context of transnational migration that modified its ethno-racial landscape, the government began the revaluation of their concepts of citizenship and nation arguing the urgency of applying cultural differences management policies. Using the concept of multiculturalism, arguable migration policies are justified to classify economic efficiency of multicultural population and to demand that they meet the criteria of national unity. In this order of ideas, the name of Migration Department was changed to Immigration and citizenship Department, the waiting period for foreigners who want to nationalize was doubled and to them were imposed two tests: an English test and one that indicates if they understand

Nelson Molina

Australian way of life. As a result, immigrants in Australia must opt, at a disadvantage, for the neoliberal way of life in order to remain in the country (Ditchburn, 2012; Walsh, 2012).

In the same direction, the Organization for Economic Cooperation and Development, OECD, and the World Bank have played an important role in the development of policies and procedures that carried out global public education towards privatization, commodification and homogenization. Arguing actions of acceptance of religious and ethnic differences, as well as, of seeking benefits for students with various disadvantages, and even, stating that this is the preference of parents, these entities -and similar ones- have supported the creation of private Islamic schools in Australia and Afrocentric public schools in Canada and the United States. These schools are configured as territories of racialization and selective inclusion and exclusion (Gulson and Webb, 2012).

Islamic schools in Australia, for example, are products of the strong support that the Australian government has wanted to offer Catholic schools but not to Christian and Islamic. As a complement to this initiative, the rules for the formation of private schools have been alleviated and the increase in the number of Islamic and Christian private schools in isolated territories has been encouraged. So, Islamic parents prefer to choose private schools, away from Catholic public schools, in order to avoid racism against their children. The Canadian case, a copy of the US curricular initiative "Integration of the diverse perspectives, experiences and stories of people of African descent in the mandatory provincial curriculum" is similar: its ultimate goal is to separate black students from whites spatially (Gulson and Webb, 2012).

Finally, in public schools, apparently plural and democratic, spatial segregation of a social nature is notorious: middle and upper class students enjoy in their neighborhoods of schools with Olympic swimming pools, computers, specialized courses, high quality teachers and classrooms of few students while those marginalized by race and class suffer from ruined buildings, broken toilets and overcrowded classrooms (Giroux, 2009). Seen as future second-class consumers who cannot decide for themselves their future, poor young people suffer from inequality and instability in public schools, as well low marks on standard tests, few opportunities to find identity, and few acceptances at work within the consumerist world which leaves them alone to face poverty. The neoliberal ideology convinces them that being poor is an individual problem (Giroux, 2009; Ossei-Owusu, 2012).

Nelson Molina

3.2. The neoliberal conquest of academic work

The academic work has been controlled by the neo-liberals, in principle, defining what knowledge teachers and marginal students can have, what disciplines they should study and what job opportunities they may have. For this, the best exclusion tool has been the standardized and second language tests as a requirement of progress, which allow to present the negative results of young people, women, poor, immigrants and black people as empirical evidences to justify the need for special knowledge, special education and specialized work centers for these populations. The culture of the test excludes those who have difficulties to standardize, trivializes the teacher's role in pedagogical work and turns young people into stratified consumers (Darder, 2012).

The universities responsible for training future teachers have been the other tool used to create and reproduce the neoliberal ideology within academic life, Holloway and Gouthro (2011), investigated their own experience in trying to teach their students, as teachers of future teachers, to think critically about globality and diversity. The high degree of resistance on the part of the novice professors regarding issues related to race, class, sexuality, religion, poverty and ostentation of power revealed the disinterest in which, in relation to such uncomfortable subjects, they had been induced by the gradual colonization of their political consciences. Novice teachers avoid controversial issues by arguing that their work is limited to explaining unbiased content, education, according to them, must be neutral, based on their own experiences and on simple and useful theories. They did not want to waste time contradicting neoliberal logic (Holloway and Gouthro, 2011). This position reveals a deeply entrenched normalization of discrimination in schools and universities towards non-capitalist professors. When they are forced, directly and indirectly, to change or hide their discourse and practices to being able to remain in the institutions, ideology turned into an imposition and not an option (Evans-Winters and Twyman, 2011; Jones and Calafel, 2012; Costigan, 2013; Loh and Hu, 2014).

In this order of ideas, curricula are used to influence pedagogical processes in schools and universities, therefore, daily practices of teachers and students. This trend, which Giroux (2010) has called bare pedagogy is the neoliberal standard within the education system and its influence is such that it is common today to see teachers and students using terms such as entrepreneurship and innovation, efficiency and effectiveness, products and consumers, to refer to theories and pedagogical practices (Robertson, 2008). Business curricula have changed the meaning, mission and practices of universities that now behave as businesses and confuse in a single function education with training and product with knowledge. Their theories are instrumental, and their pedagogical practices are reduced to a priori methods. Directed by businessmen and not by

academics, the traditional critical nature of university research -which among other things, was opposed to mercantilism- has been decreasing through the combined action of government contracts, funds granted by corporate foundations, joint projects between Private organizations, wealthy donors and commercial objectives that have seduced researchers with capital injections. Immediate consequence, teachers with critical discourses have lost them and have been integrated without complaints into the neoliberal system of higher education (Giroux 2009, 2010, Giroux and Cohen, 2014).

3.3. Critical pedagogy as an alternative of resistance: dialogue, narrative and conversation in the classroom

To the extent that subjectivity in neoliberalism is predetermined by the action possibilities offered by "homo-economicus" (Read, 2009), Jenson (2009) compiled under the name of social investment policies an overview of the main policies proposals that have emerged in Europe and Latin America to face the social consequences of neoliberalism. The study revealed that the majority of authors agreed that solution is the assumption by the States of the responsibility of creating policies and inclusion programs to minimize intergenerational transfer of poverty and to prepare the population for future employment conditions. Once the historical stages of protectionism and neoliberalism have been overcome, states, in conjunction with private enterprise, are responsible for founding new economic philosophies to deal with the negative consequences of capitalism (Jenson, 2009).

Local initiatives that transcend the rest of the world are also a palliative against neoliberalism, Jones and Roopali (2010) expose the case of the Michigan Civil Rights Initiative (MCRI), which, since 2003 has carried out a campaign of no allow the University of Michigan and other universities preferential or discriminatory treatment based on race, sex, color, ethnicity or national origin, with respect to students. The MCRI continually denounces before the Supreme Court of Justice those cases of discrimination at the University of Michigan arisen form neoliberal policies, their experience and effective support has made people from other universities go to the group for help (Jones and Roopali, 2010).

However, as a complement to the actions of the various social and political resistance movements, the classroom turns out to be one of the main anti-neoliberal battlefields because it updates, validates, builds and reproduces the discourse. Jones and Calafel (2012), start from the premise that, if the neoliberal ideology has been constructed and reproduced, in essence, through pedagogical discourse, it is there where critical teachers can initiate a paradigm shift based on a

Nelson Molina

pedagogical liberating perspective which should act, first, in institutions for teacher education, so that, immediately afterwards, it transcends to their professional practices and society in general. Freire (1976) had already approached a similar proposal by defining education as an eminently political liberation project in charge of offering students the conditions for self-reflection, a self-managed life, and particular notions of critical action.

Critical pedagogy is thus an act of personal freedom that takes place between professors and students at specific times and places throughout the entire schooling process (Freire, 1976; Giroux, 2010). From such a pedagogical perspective, educational institutions can help young people and children towards vocabularies independent of the market grammar, full of values that emphasize the truly important aspects of human relations and favor a freer configuration of the subjects. (Giroux, 2009, 2010; Howard, 2012; Giroux and Cohen, 2014).

In that sense, the literature review gives account of various initiatives carried out by teachers who, from this "intimate pedagogy" try with their students, discuss, discover, reveal and face the germ of neoliberal ideological principles and try to free themselves of its influence through various didactics such as: reflective dialogue, personal and fictional narratives, stories, plays, practices and field projects with the surrounding community, etc. (Trahar, 2009, 2011; Dull, 2012; Townsend, 2012; Milu, 2013; Vassallo, 2013; Subreenduth, 2013).

Dull (2012), for example, explains how in Serbia, in the midst of the political-educational confrontation between neo-liberal managers and teachers, the latter, initiated a kind of progressive pedagogy based on the intimate relationship with the aim of defending their idea of education and awakening their students from a mentally enslaved state that he called "human capital product". Once students wake up, that is, they become aware of political reality, they move on to a second state called "complete human beings" from which they begin a rediscovery of life (Dull, 2012).

By his way, Costigan (2013) investigated during 7 years a selection of several consecutive groups of newly recruited public teachers who, as soon as they started working, were motivated to cultivate a new form of pedagogy called by him "aesthetic education" characteristic by not being tied to - and contravening as far as possible - the ideological principles of neo-liberal regulation and standardization. Throughout the process, Costigan discovered that once resistance to change has been overcome, directives, students, and experimental teachers themselves, began to appear values that tend to a non-consumerist way of life. The identification within the discourse of the neoliberal postulates allowed, in addition to the liberation of the group, the appearance of a kind

of humanistic creativity propitiating innovative teaching. Also, a better knowledge of themselves and of the essence of social relationships.

A politically conscious teacher-student interaction, based on intimacy and reflection, fosters dialogue beyond plainly disciplinary purposes and favors the questioning of culture, history, economics, politics and training for hegemony. This type of interaction would allow to transform the way of thinking of each one towards their ideological liberation thanks to the awareness. This is possible because on the one hand, plans and programs of study created for teachers and students together conduct to acquiring humanistic, methodological, technical and scientific knowledge to participate in, and transform, society and, on the other, because they return to the basic genres of communication in the classroom, which were born from dialogue, as a teaching tool: conversation, argumentation and narrative around the daily life of the participants, their problems, needs, hopes and joys. In this vein, those components of life that consumerism and the mass media had hidden can be discovered again (Matus and Infante, 2011; Darder, 2012; Salazar and Pasque, 2013; Vassallo, 2013; Preston and Aslett, 2014).

The conversation, to begin with, is a place of emotional approach that, due to its intimate and informal nature (which contradicts the master class) allows students and teachers to relax their roles and alternate their voice, in a semi-structured way, guided by the emotionality and the expressive function. It is therefore an intersection of culture, identity, politics, ideology, feelings, representations and social structures of the different participating voices, which allow the re-creation of reality and the opportunity to connect people and ideas that gradually configure subjects. The mere possibility of listening and being heard and of being recognized and valued as a valid interlocutor, outside the logic of the market, would already contribute to building free subjects (Sleeter, 2008; Jones and Calafel 2012; Bullough, 2014), in relation with that, the staging of historical, economic and cultural topics as a topic of conversation from a reflexive and critical perspective allow controversy over the budgets imposed by the logic of consumption, make reborn forgotten visions of the life and contribute to configure new knowledge, new perceptions of reality (Baltodano, 2012; Casey, 2013; Yildiz, Ünlü and Alica, 2013; Hokka and Etelapelto, 2014).

On the other hand, argumentation, seen as a dialogic discursive practice that offers structures, uses and techniques of inclusive, rational, organized participation, if you want democratic, to build and share knowledge in various communicative contexts, not only offers an interaction system fair and regulated leading to expose various points of view and reach agreements on the issues under discussion, but also involves the implementation of cognitive, intellectual and relational processes that contribute to the configuration of the subject. When a

person questions the arguments prepared in advance before an audience, it is affirmed before this community as an intelligent being capable of participating in reasonable discussions. This is because it has been soaked with, and shares, to some extent, the systems of thought, communication, values and beliefs in which it participates (McNeill and Pimentel, 2010; Berland and McNeill, 2010).

Finally, the narrative genre, whether fictional, or biographical, has been considered since the origin of civilizations one of the most effective human elaborations to contribute to the configuration of the subjects and construction of cultures as it registers, combines and builds social representations that people make in relation to the social groups in which they interact: their daily life, their values, creeds, ideologies, behaviors, amid their notions of reality, history, time and social space. All this assembled from the personal history and the sense of a subject, which, lives concrete circumstances in certain contexts and institutions, among others: family, school and work life. As a didactic of resistance, the narrative transforms and redefines the historical reality of the communities in which the subjects live, since, these stories, due to their discursive nature, change and rewrite the history of the groups that listen to them (Hokka and Etelapelto , 2014).

Thus, the function of the narrative, beyond remembering the past, is to build the future because, when the narrator builds the story, especially in the case of his personal history, he is designing his subject. Then, when he communicates it to the group, he participates in the construction of the culture. Therefore, if someone makes known, with a story, in a community the story of someone else, besides being making known the life of that person, is contributing to change the social reality of the community. The above is possible because the narrative allows the appearance of the visual, the ritual, the mythical and the subjective, they are created more by becoming than by being, they are not formed from the essentialist articulation but on the path that is traveled between personal biography, trajectories and collective memories (Mansfield, 2009; Trahar, 2009, 2011; Jones and Calafel 2012; Cuervo, 2012).

The present article reflects on some research, which emerged about the discriminatory influence of the white-male-rich prototype within neoliberal education. Also, it compiles some proposals of resistance that have arisen in the West in order to face this discrimination, among them, from pedagogy. Conversation, argumentation and narrative are some of the intimate pedagogies that, according to the authors, would make the classroom a place of liberation and resistance. I hope, in a future article dedicated exclusively to this topic, to detail and analyze the liberating pedagogical proposal that in heart of these critical research professors is brewing. In the same way, it is necessary to note that this article postpones for future works, the important

Nelson Molina

reflections that have been given around these subject -for example, through books- in Europe and Latin America. This is because, for now, the research focused on arbitrated in English production.

5. Conclusions

Because neoliberalism has been imposing mercantilist and segregationist educational policies around the world and redesigning educational discourse to, among other issues, carry out segregation, control of population and constitute massified and consumerist subjects, critical teachers have the possibility of facing this onslaught in the classroom turning to an intimate pedagogical perspective, clearly political, that seeks the reconfiguration, for the liberation, of the subjects through didactic strategies dialogue, argumentation and narrative.

Conversation, argumentation and narrative are not new teaching proposals; on the contrary, its simplicity and ancient tradition places them, for many teachers, in the field of old-fashioned traditional didactics. However, it is precisely its proximity to the subjectivity of students what gives them value to afront the midst of the neoliberal paradigm that encourages massification and consumerism. The world battles for the ostentation of power occur in the minds of students and teachers so, the classroom offers the unique possibility of undressing manipulation and digging up the truths hidden by consumerism, television, superficiality and selfishness imposed by the neoliberal white-male-rich prototype.

In that sense, the teacher's traditional role of configuring students' subjects also recovers value if it is understood, as Freire proposed, that the function of education is to liberate. Returning to the old intimate practices in the classroom allows, not only, to return to the basic communicative principle, which, among other things, began with the profession, but also to recognize, recreate and accept us. The resurgence of the teacher as a "giver of light" is an urgent task according to the new paths that the century can take.

Neoliberalism, as a reigning economic philosophy in the 21st century, is a continuation of 20th century capitalism that is hardly replaceable. It is undeniable, moreover, that this philosophy, despite its injustices, has helped several of the nations that have registered in their system to get out of poverty. However, this progress has been achieved at the expense of the voluntary acceptance of the world population, of its new value system that discriminated certain populations put them down at the end on the social scale. Since, in democratic societies, supposedly, it is still possible to decide the individual path of existence, we teachers are obliged to make known to our students that there were once different paths different to consumerism, competition and individualism.

Nelson Molina

BIBLIOGRAPHIC REFERENCES

Agbaria, A. (2011). The social studies education discourse community on globalization: exploring the agenda of preparing citizens for the global age. *Journal of studies in international education*, 15 (1), 57-74. Retrieved from http://jsi.sagepub.com/content/15/1/57.abstract

Ambrosio, J. (2013). Changing the Subject: Neoliberalism and Accountability in Public Education. *Educational Studies*, *49*(4), 316-333. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/00131946.2013.783835

Baltodano, M. (2012). Neoliberalism and the Demise of Public Education: The Corporatization of Schools of Education. *International Journal of Qualitative Studies in*

Education, (QSE), *25*(4), 487-507. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/09518398.2012.673025

Berland, L. y McNeill, K. (2010). A learning progression for scientific argumentation: Understanding student work and designing supportive instructional contexts. *Science Education*, *94*(5), 765-793. Retrieved from http://onlinelibrary.wiley.com/doi/10.1002/sce.20402/abstract

Bullough, R. (2014). Toward Reconstructing the Narrative of Teacher Education: A rhetorical Analysis of Preparing Teachers. *Journal of Teacher Education*, *65*(3). Retrieved from http://jte.sagepub.com/content/65/3/185

Casey, Z. (2013). Toward an Anti-Capitalist Teacher Education. *Journal of Educational Thought*, *46*(2), 123-143. Retrieved from http://www.academia.edu/7386355/Toward_an_Anti-Capitalist_Teacher_Education

Coloma, R. (2013). Empire: An Analytical Category for Educational Research. *Educational Theory* 63(6), 639-658. Retrieved from http://onlinelibrary.wiley.com/doi/10.1111/edth.12046/abstract

Costigan, A. (2013). New Urban Teachers Transcending Neoliberal Educational Reforms: Embracing Aesthetic Education as a Curriculum of Political Action. *Urban Education*, *48*(1), 116-148. Retrieved from http://uex.sagepub.com/content/48/1/116.short

Cuervo, H. (2012). Enlarging the Social Justice Agenda in Education: An Analysis of Rural Teachers' Narratives beyond the Distributive Dimension. *Asia-Pacific Journal of Teacher Education*, *40*(2), 83-95. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/1359866X.2012.669829?journalCode=capj20

Darder, A. (2012). Neoliberalism in the Academic Borderlands: An On-going Struggle for Equality and Human Rights. *Educational Studies. A journal of the American Educational Studies Association, 48 (5)*, 412-426. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/00131946.2012.714334#.VjMYs7cvdD8

Nelson Molina

Ditchburn, G. (2012). The Australian curriculum: finding the hidden narrative? *Critical Studies in Education*, 53 (3). Retrieved from http://www.tandfonline.com/doi/abs/10.1080/17508487.2012.703137

Dull, L. (2012). Teaching for Humanity in a Neoliberal World: Visions of Education in Serbia. *Comparative Education Review*, 56 (3), 511-533. Retrieved from http://eric.ed.gov/?id=EJ979407

Durand, C. (2014). Contradictions of Global Neoliberalism. *Perspectives on Global Development y Technology*, *13*(1/2), 36-42. Retrieved from http://booksandjournals.brillonline.com/content/journals/10.1163/15691497-12341287

Evans-Winters, V. y Twyman, P. (april 2011). The Aesthetics of White Racism in Pre- Service Teacher Education: A Critical Race Theory Perspective. *Race, Ethnicity and Education* 14 (4), 461-479. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/13613324.2010.548376

Freire, P. (1976). *La educación como práctica de la libertad*. Madrid: Siglo XXI

Giroux, H. (2009) Education and the Crisis of Youth: Schooling and the Promise of Democracy. *Educational Forum, 73 (1)*, 8-18. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/00131720802539523

Giroux, H. (2010) Bare Pedagogy, and the Scourge of Neoliberalism: Rethinking Higher Education as a Democratic Public Sphere. *The educational Forum,* 74 (10). 184-196. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/00131725.2010.483897

Giroux, H. y Cohen, R. (2014). *Neoliberalism's War on Higher Education*. Chicago, Illinois: Haymarket Books.

Grady, J.; Márquez, R. y Mclaren, P. (2012). A critique of neoliberalism with fierceness: Queer youth of color creating dialogues of resistance. *Journal of homosexuality* 59 (7), 982–1004. Retrieved from http://www.ncbi.nlm.nih.gov/pubmed/22925055

Gulson, K. y Fataar, A. (2011). Neoliberal governmentality, schooling and the city: conceptual and empirical notes on and from the Global South. *Discourse: Studies in the Cultural Politics of Education* 32(2), 269-283. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/01596306.2011.562672

Gulson, K., y Webb, T. (2012). Education Policy racialization: Afrocentric schools, Islamic schools, and the new enunciations of equity. *Journal of Education Policy*, 27 (6). Retrieved on http://www.tandfonline.com/doi/abs/10.1080/02680939.2012.672655

Harvey, D. (2007). *A Brief History of Neoliberalism*. Oxford: Oxford University Press.

Hokka, P., y Etelapelto, A. (2014). Seeking new perspectives on the development of teacher education: a study of the Finnish context. *Journal of Teacher Education*, (61), 1. Retrieved from http://jte.sagepub.com/content/65/1/39.abstract

Holloway, S. y Gouthro, P. (2011). Teaching resistant novice educators to be critically reflective. *Discourse: studies in the cultural Politics of Education, 32 (1),* 29-41. Retrieved from

Nelson Molina

http://www.tandfonline.com/doi/abs/10.1080/01596306.2011.537069?journalCode=cdis2 0

Howard, S. (2012) *An Investigation Into New Labor Education Policy: Personalization, Young People, Schools and Modernity*. Manchester, UK: The University of Manchester.

Lipman, P. (2011). Contesting the city: neoliberal urbanism and the cultural politics of education reform in Chicago. *Discourse: Studies in the Cultural Politics of Education* 32 (2), 217-234. Retrieved from http://www.tandfonline.com/doi/full/10.1080/01596306.2011.562667

Loh, J., y Hu, G. (2014). Subdued by the system: Neoliberalism and the beginning teacher. *Teaching and Teacher Education* 41 (2014), 13-21. Retrieved from http://www.sciencedirect.com/science/article/pii/S0742051X14000377

Jenson, J. (2009). Lost in Translation: The Social investment Perspective and Gender Equility. *Social politics: international Studies in Gender, State and Society, 16 (4)*, 446-483. Retrieved from http://sp.oxfordjournals.org/content/16/4/446.abstract

Jeong-eun, R. (2013). The Neoliberal Racial Project: The Tiger Mother and Governmentality. *Educational Theory* 63 (6), 561-580. Retrieved from http://onlinelibrary.wiley.com/doi/10.1111/edth.12042/abstract

Jones, B, y Roopali, M. (2010) From California to Michigan: Race, Rationality, and Neoliberal Governmentality. *Communication and Critical/ Cultural Studies,* 7(4), 401-422. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/14791420.2010.523431

Jones, R. y Calafel, B. (2012). Contesting Neoliberals through Critical Pedagogy intersectional reflexivity, and personal Narrative: Queer Tales of Academia. *Journal of homosexuality, 59(7)*, 957-981. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/00918369.2012.699835

McNeill, K. y Pimentel, D. (2010). *Scientific discourse in three urban classrooms: The role of the teacher in engaging high school students in argumentation*. Science Education, 94(2), 203-229. Retreived from http://onlinelibrary.wiley.com/doi/10.1002/sce.20364/abstract

Mansfield, J. (2009). Creativity and the Arts in the Curriculum under Neoliberal Regimes. *ACCESS: Critical Perspectives on Communication, Cultural y Policy Studies*, *28*(1), 27-41. Retreived from http://search.informit.com.au/documentSummary;dn=181212313290150;res=IELHSS

Matus, C., y Infante, M. (2011). Undoing diversity: knowledge and neoliberal discourses in colleges of education. *Discourse: Studies in the Cultural Politics of Education*, *32*(3), 293-307. Retreived from http://www.tandfonline.com/doi/abs/10.1080/01596306.2011.573248

Milu, E. (2013). Critical Perspectives on Free Primary Education in Kenya: Towards an Anti-Colonial Pedagogy. *Journal for Critical Education Policy Studies (JCEPS)*, *11*(3), 83-109. Retreived from http://www.jceps.com/archives/438

Molina, N. (2012) *Técnicas deductivas e inductivas de búsqueda de información en la web*: apuntes de clase no. 58.Bogota: Universidad de La Salle

Mulinari, D. y Neergaard, A. (2010) The "others" in Sweden. Neoliberal policies and the politics of 'race' in education. *Journal for Critical Education Policy Studies (JCEPS)* 8 (2), 130-

Nelson Molina

164. Retrieved from http://eric.ed.gov/?id=EJ910922

New York Collective of Radical Educators (s.f.) Retrieved from http://www.nycore.org/

Ossei-Owusu, S. (2012) Decoding Youth and Neo-Liberalism:Pupils, Precarity and Punishment *Journal of Poverty, 16 (3),* 296-307. Retrieved from http://www.tandfonline.com/doi/abs/10.1080/10875549.2012.695536

Preston, S. y Aslett, J. (2014) Resisting Neoliberalism from within the Academy: Subversion through an Activist Pedagogy. S*ocial Work Education: The International Journal*, 33 (4). Retrieved from http://www.tandfonline.com/doi/abs/10.1080/02615479.2013.848270

Read, J. (2009). A genealogy of homo-economicus: Neoliberalism and the production of subjectivity. *Foucault studies*, 25-36.

Robertson, S. (2008) Remarking the World: Neoliberalism and ther Trasformation of Education and Teachers´ Labor *The Global Assault on Teaching, Teachers, and their unions: stories for Resistance* (Compton, M. Weiner, L., 2008) New York: Palgrave Macmillan.

Roksa, J. (2013) *Neoliberalism and the Global Restructuring of Knowledge and Education.* NewYork:Routledge.

Salazar, M. y Pasque, P. (2013) Challenging the Neoliberal Climate in Academia From Mentoring Perspectives. Critical Reflections from Our Future Selves. *Cultural Studies, Critical Methodologies, 3 (6), 474-480* Retrieved from *http://csc.sagepub.com/content/13/6/474.abstract*

Sleeter, C. (2008) Equity, democracy, and neoliberal assaults on teacher education. *Teaching and Teacher education, 24* (2008), 1947-1957. Retrieved from http://www.sciencedirect.com/science/article/pii/S0742051X08000656

Streeck, W. (2014). The Politics of Public Debt: Neoliberalism, Capitalist Development and the Restructuring of the State. *German Economic Review*, *15*(1), 143-165. Retrieved from http://onlinelibrary.wiley.com/doi/10.1111/geer.12032/abstract

Subreenduth, S. (2013) Theorizing Social Justice Ambiguities in an era of Neoliberalism: The Case of Postapartheid South Africa. *Educational Theory* 63 (6), 581-600. Retrieved from http://onlinelibrary.wiley.com/doi/10.1111/edth.12043/abstract

Tienken, C. (2013). Neoliberalism, Social Darwinism, and Consumerism Masquerading as School Reform. *Interchange: A Quarterly Review of Education*, *43*(4), 295-316. Retrieved from http://link.springer.com/article/10.1007%2Fs10780-013-9178-y

Torres, C. (2008). *Education and neoliberal globalization*. NewYork: Routledge.

Trahar, S. (2009). Beyond the story itself: Narrative inquiry and autoethnography in intercultural research in higher education. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research,*10 (1). Retrieved from http://www.qualitative-research.net/index.php/fqs/article/view/1218/2653

Trahar, S. (2011). Changing landscapes, shifting identities in higher education: narrative of academics in the UK. *Research in Education*, (86), 46-60. Retrieved from http://eric.ed.gov/?id=EJ961140

Nelson Molina

Townsend, A. (2012). Rethinking Networks in Education: Case Studies of Case Studies of Organisational Development Networks in Neoliberal Contexts. *Interchange,* 43 (4). https://doi.org/10.1007/s10780-013-9183-1

Vassallo, S. (march 2013). Resistance to Self-Regulated Learning Pedagogy in an Urban Classroom: A Critique of Neoliberalism. *Journal for Critical Education Policy Studies (JCEPS).*11 (2), 239-281. Retrieved from http://connection.ebscohost.com/c/articles/90188778/resistance-self-regulated-learning-pedagogy-urban-classroom-critique-neoliberalism

Walsh, J. (2012). The marketization of multiculturalism: neoliberal restructuring and cultural difference in Australia *Ehnic and Racial Studies*, 1 (22). Retrieved from http://www.tandfonline.com/doi/abs/10.1080/01419870.2012.720693

Ward, S. (2011). *Neoliberalism and the Global Restructuring of Knowledge and Education* New York: Roudledge

Webb, T. y Gulson K. (February 2012). Education Policy as Proto-fascism. *Journal of pedagogy. Pedagogicky casopis, 2:2*, 73-194. Retrieved from http://www.degruyter.com/view/j/jped.2011.2.issue-2/v10159-011-0009-x/v10159-011-0009-x.xml

Yıldız, A., Ünlü, D., Alica, Z. (2013). Remembering Mahmut Hoca in a Neoliberal Age"I am not a trader but a teacher!". *Journal for Critical Education Policy Studies (JCEPS)*, *11*(3), 146-163. Retrieved from http://www.jceps.com/archives/441#yosoy132.

#yosoy132. (s.f). Retrieved from: https://www.facebook.com/yosoy132

Nelson Molina