Throwing the Baby Out With the Bathwater 10

Saturday 1 June 2013 ~ Redfern Community Centre, 29-53 Hugo Street, REDFERN ~ www.sjiec.org

TIME	PROGRAM		
8.30 – 9.00am	Arrival, registration, tea & coffee		
9.00 – 9.10	**Welcome to Country**		
9.10 – 9.20	**Celebrating the 10th SJIEC Annual Conference** *Acknowledgement of members past and testimonials*		
9.20 – 10.10	**Keynote: Imagined communities and possible lives: Childhood, nation and a transnational world** *ZsuZsa Millei (see abstract below)*		
10.10 – 10.40	**MORNING TEA**		
10.40 – 11.20	**Tribute to Betty Hopson** *Trish Highfield, Fran Bastion, Leonie Arthur & Nicole Tytherleigh*		
11.20 – 12.45	**Teachers' panel: Teaching and activism** *Jingjing Hu (Goodstart), Sam Carter and Robyn Buttsworth (University of Newcastle pre-service teachers), Madeleine Masters and Angeline Neville (educators, UNSW children's centres)* Five inspiring educators will talk about how they are engaging with social justice and equity issues in their everyday teaching and studies. Discussion and questions will follow after the presentations.		
12.45 – 1.30	**LUNCH** Birthday cake and update from the BigSteps Campaign – the United Voice Union, though the BigSteps Campaign, successfully lobbied the Government for investment in professional wages – the Big <u>First</u> Step was a $300 million commitment. Learn the latest and what United Voice is working on through to the election and beyond.		
1.30 – 2.30 **Workshops**	Parents and activism *Marianne Fenech* This workshop will challenge, inspire and support educators to establish partnerships with parents that enable them to think beyond their personal child care interests to become activists for an equitable system of quality ECE in Australia.	Children in Detention *Dianne Hiles from ChilOut Revived* With over 600 kids in detention, we need to raise our voices again and tell politicians that we will not accept the detention of children. This session will provide a current account of the situation and discuss ideas for action.	National Quality Standards *Tonia Godhard* Learn how the NQS is progressing across the country, about the levels of quality being achieved and the implications for equity and social justice.
2.30 – 3.15	**Keynote: othered/Othered/øthered identities: our cultural stories in 'multicultural' Australia** *Prasanna Srinivasan (see abstract below)*		
3.15 – 3.45	**Wrap-up**		

Keynote 1: Imagined communities and possible lives: Childhood, nation and a transnational world

Zsuzsa Millei, The University of Newcastle

Benedict Anderson (1991, p. 5) asserted that 'nation' is a "socio-cultural concept - in the modern world everyone can, should, will 'have' a nationality, as she or he 'has' a gender". In the past two decades, 'nation' and 'childhood' - as social constructions - have gathered a large but mostly separate interest. How they interweave or co-construct each other remains less examined. 'Nation' and 'nationality' are politically powerful ideas that are mostly used uncritically in relation to children. Being discursive constructions, 'nation' and 'childhood' require considerable imaginative ideological labour to explain "how 'we'—the members of the community—fit together, how things go on between us, the expectations we have of each other" (Steger, 2009, p. 6). A good example for this sort of imaginary is the *Early Years Learning Framework*'s beginning vision: "All children have [the right for] the best start in life to create a better future for themselves and for the nation." (p. 5). This example stands in contradistinction to the reality that some children residing in Australia are denied the right to education, based on their non-belonging to a nation state, such as those children in detention centres. Imaginaries like those in the *Early Years Learning Framework* contain normative notions and expectations, and often lock in concepts, such as liberty, democracy, or human rights. Coded into 'common sense' in the long tradition of Western liberal societies, these imaginaries are highly resistant to contestation. In the first part of this paper I attempt to unlock and problematize some 'truth claims' in relation to 'childhood' and 'nation', in order to open ways for imagining and enacting other possible lives. In the second part of the paper I critique – with the same intention – how the media and current early childhood practices facilitate consumer capitalist and individualised childhoods in our transnational, interconnected and interdependent society.

References:

Anderson, B. (1991). *Imagined communities: reflections on the origin and spread of nationalism (Revised and extended. ed.).* London: Verso.

Steger, M. (2009) Political Ideologies and Social Imaginaries in the Global Age. *Global Justice: Theory and Practice*, 2(April) 1-17.

Keynote 2: othered/Othered/øthered identities: our cultural stories in 'multicultural' Australia

Prasanna Srinivasan, The University of Melbourne

This presentation is about our voices and silences of cultural identity stories in early childhood settings, Melbourne, Australia, and how I inquired the process of establishing the culture of 'self' and 'other' using multiple theoretical interests. Since the establishment of this nation, Australia and its multiculturalism, Stokes (1997) stresses that the assertion of Australian identity has become one of the major political agenda. According to Hall (1996), exploring identity and especially cultural identity has become a critical topic since the late 1990s, due to large movements of population across the world presenting destabilising phenomena that are juxtaposed, such as globalism versus localism and nationalism versus multiculturalism. Furthermore, Hall adds that colonisation and decolonisation have resulted in postcolonial societies with a population that is made up of colonisers and colonised and many others who are linked sometimes by such histories.

By centralising 'othering' as a key process in enacting cultural identities, I share, how I channelled my data using different theoretical interests namely, psychoanalysis and social psychology (Hall, 2003; Crisp & Turner, 2007), Althusserian ideological influence (Althusser, 2008; Fairclough, 1992), and finally through poststructural feminist theory (Weedon, 1987) in combination with postcolonial (Said, 1978) and critical race theoretical paths (Frankenberg, 1993). This is also my own story of the rejection of my postcolonial stance, and my struggles of reconciliation with my inability to decolonise my mind, and reinvention of my postcolonial multiplicity.