1 Approaching critical pedagogies in education

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Introduction

We are tempted to start this book with a bold declaration: "Africa is not a country", or "Africa is more than a single story of starvation and poverty". In so many ways the Africa many of us hear about in the West is far removed from the continent that Mansa Musa hailed from or that Nobel Laureate Wole Soyinka so eloquently writes about. Instead, the West presents a picture of a people in need, a people to be saved, a continent that needs 'development' and 'development workers': the innumerable partial perspectives that ignore the wealth of cultures, resources, traditions, and knowledges of the African continent and its people. What do we need to know when we work with people from the continent? How do we, as educators, teach about the continent of Africa? What is our relationship with the people, products, and epistemologies of the African continent?

Here we present you with some basic facts: Africa is a continent comprising 54 countries, a population of 1.216 billion people, and an estimated 2,000 languages; with a landmass of 30.37 million km^2, it is three times the size of Europe. Imagine an Africa that can fit the physical size of Europe into its landmass three times and has twice its human population. From the traditional Mercator maps of the world, it would be hard to conceive of this as a true statement. What other perspective/s have we been fed from a Eurocentric stance? Two decades into the twenty-first century, typical portrayals of 'Africa' in the Global North still reflect essentialist thinking in the form of poverty and hardship, disease and hunger. It is this terrain of one-sided truths that have formed the stimulus for these chapters.

This book draws together a number of perspectives from educators of African, American and Irish descent living and working in Ireland, who want to question and challenge these fundamental misunderstandings. We come to this project from a range of experiences and professional backgrounds and with the commonality of sharing a vision for a just and more equitable global society. Through the chapters in this volume, we combine our experiences and insights in order to challenge existing educational discourse in Ireland in relation to Africa, which we argue, remains predominantly rooted in deficit perspectives overshadowed by colonial continuities (Heron, 2007). As editors and contributors to this volume,

we use a variety of lenses to challenge the dominant narrative. We argue that the subalternisation of Africa and African people, alongside the privileging of Eurocentrism and Whiteness, is both rooted in and perpetuated by the colonial matrix of power (CMP) (Mignolo, 2018), dating back to the sixteenth century. At the core of our interrogation of global education is the historical privileging of White over Black; thus we bring issues of societal power and race to the foreground of this conversation.

We further contend that educational discourse, which uncritically espouses such prevailing messages, impacts detrimentally on a number of levels, including on the experience of the Black African diaspora and people of African descent living in Ireland, as well as on majority ethnic (White) thinking and behaviour. The outcome, we argue, is symbolic violence on the one hand, with racialised responses on the other, which together create a cocktail of injustice and discrimination, undermining the possibility of ethical and equal relationship. This book sets out to challenge this discourse and open up different conversations.

Reference is frequently made in chapters to the 'Global South', but in this volume we are focused specifically on Africa. The reasons for this are two-fold. First, the initial impetus for this book was a small-scale study which took place in four Dublin schools in 2016, which tracked changes in children's perspectives towards Africa before and after the implementation of a teaching module entitled *Just Trade*. This work focused on countering stereotypes and on introducing primary school pupils to trade justice and is described in further detail in Chapters 3 and 5 of this book.

Second, recent research on racism in Ireland and on racial stratification in the Irish labour market indicates that some groups are more likely to appear at the bottom of the socioeconomic ladder (Joseph, 2018, 2019). This is not simply an economic positioning but is also a racial positioning, which raises questions about whose voices are heard and who has the right to produce knowledge. It also places a spotlight on the way the socioeconomic environment is organised and experienced (EU MIDIS 11, 2016; Michael, 2017; Joseph, 2018, 2019), particularly at a time when Africans make up 1.2% of the total population of Ireland (57,850) (CSO, 2016), and when Afrophobic discourse continues to be used to interpret the presence of Africans in Ireland, as well as to justify harassment and abuse against them (Michael, 2017). A more recent publication (Joseph, 2019) shows that this group have limited recourse to state resources through paid employment and that Africans record one of the most negative encounters in the labour market: of 'going round in circles' trying to secure employment despite having high levels of education both from their home countries and in their country of settlement, Ireland. Joseph's research (ibid.) shows that workers of Black African descent start from a disadvantaged position due to the racial stratum they are assigned on arrival into Ireland.

It is important to note that this is not unique to Ireland but that such patterns also exist in other European countries. Nonetheless, it provides the backdrop to the explorations in the chapters that follow. In summary, we believe that a book such as this is essential in Ireland at this time. It troubles the portrayal of the

African continent and African people in Irish education and society; it probes the thinking that enables and perpetuates this situation and then it sets out to challenge it. Each chapter takes a discrete lens on the problem; some of our authors take the classroom as their focus, while others take a more expansive sweep, incorporating societal, economic, and global concerns as their enquiry lens. Trade justice was a starting point for this exploration and is included in this book as both a focus in itself and a springboard to other investigations. These include an interrogation of 'sending' programmes in initial teacher education (ITE) in Ireland and an examination of primary school textbooks. Collectively, the chapters present the case that existing societal and educational discourse about the African continent and its people necessitates fundamental transformation. We hope this book challenges thinking and practice and, in the process, stimulate debate in educational spheres and helps to bring about the changes that are needed.

Setting the scene

This opening chapter sets the scene for subsequent contributions. It begins with an examination of typical perceptions of 'Africa' in Northern classrooms and contexts. This is followed by an interrogation of 'development education' (DE) as it is currently conceptualised and enacted in Ireland. We argue for a 'critical' form of DE, one grounded in an understanding of political, economic, and historical processes. We draw attention to how discourses created before and during colonialism led to and perpetuate the dominance of Northern/White worldviews. These processes continue to impact on contemporary power dynamics between North and South and find their way into the curricula and pedagogy of Western schools. Challenging processes like these through countering such epistemic blindness is part of the work of these chapters.

The conceptual framework for this introductory chapter, which provides the overall context for the book, draws from postcolonial and decolonial theorists, echoing the views of Stein and Andreotti (2016, p. 230), that "despite the formal decolonisation of much of the world, many elements of colonialism continue to contribute to the production of racial and cultural hierarchies". We make the case here for 'critical' global education, one which involves recognition of historical processes and contemporary inequalities (including economic realities), which encompasses critical and political dimensions of thinking and practice, and which, in the process, impacts on race relations in the local context.

Who we are

As editors, we bring shared experiences of working in Irish education. I, David, am an African from Tanzania. I was born, grew up, and studied in Tanzania to first-degree level, which I obtained at the University of Dar es Salaam (UDSM). With an interest in development and politics, I lived through, observed, and studied the major political and economic changes Tanzania undertook after gaining independence in 1961, facing the national and international challenges of a

newly independent state. Since coming to Ireland in the early 2000s for further study, I continued my interest in development and politics and am now the University College Dublin (UCD) Proudly Made in Africa Fellow in Business and Development. I teach about models of trade justice and sustainable development between Africa and the rest of the world. My key research interest is in political-economic history: dissecting beginnings and examining how the social-economic order comes to be established. I am also interested in the independence, resilience, self-reliance, and determination of communities and peoples in regional and global contexts.

I, Ebun, am a Black Studies lecturer with expertise in race, migration, and labour markets. I have worked with people of migrant descent in Ireland from over 80 different countries in the last 12 years in my role as a career development specialist. I approach this book as a critical race theorist and as a storyteller of Black African descent who has a different relationship with race and racism. My contributions come from a cultural sensitivity developed from navigating the racial positioning at the bottom of the racial ladder, often ascribed to persons of Black African descent in the labour market without their consent and critical scholarship on racial stratification, thus giving me a different view of contemporary and historical happenings.

I, Barbara, am a White Irish teacher educator who has worked in the area of intercultural education for many years. With a background in primary teaching, I worked in inner London for over a decade before returning to Ireland in the early 2000s. The lens I have taken in contributing to this book is that of a White European who endeavours to hold a critical perspective on race, diversity, and interculturalism, while acknowledging the invisibility, and therefore the unconsciousness, of much of the privilege afforded to my ethnicity and geopolitical positioning.

In editing this volume, we aimed to build upon the work of writers such as Pirbhai-Illich, Pete, and Martin (2017), who, through the exploration of their own positionings, experiences, and 'intersectionalities', created an intercultural third space of questioning and enquiry in which complex issues could be teased out. Such an approach also draws from Iris Marion Young (1997), who offers the ideal of 'asymmetrical reciprocity' as a type of 'communicative ethics'. Based on the notion of asymmetry as two un-identical sides, it examines the process of working across differences. Young argues that adopting the standpoint of another person is neither possible nor desirable: "While people may be in touch and their communication may construct relationships of similarity and solidarity, their positions are nevertheless irreducible and irreversible" (ibid., p. 351). She states that,

> participants in communicative interaction are in a relation of approach. They meet across distances of time and space and can touch, share, and overlap their interests. But each brings to the relationship a history and structured positioning that makes them different from one another, with their own shape, trajectory, and configuration of forces. (ibid.)

In approaching this book, Young's ideal of asymmetrical reciprocity thus presented the possibility of having a conversation across our differences, with those differences offering a fertile ground for exploration of shared ideas in order to generate new thinking. As Treacher and Foster (2004, p. 314) point out, "Similarity can be a foundation from which to explore the complex nexus of difference, and it works the other way too – difference can be a place from which to explore similarities". Young (1997) proposed that suspending assumptions in order to listen to each other, through questioning and openness, along with making efforts to express different perspectives and points of view, becomes a process that can lead to dialogue that recognises our asymmetries and ultimately which can enlarge our thinking.

There are limitations however, to 'asymmetrical reciprocity' in the context of Black and White colleagues working together on a project such as this. The concept falls short of capturing forces stronger than 'asymmetries' that underlie the injustices and inequalities which have created the need for this book in the first place. The implied neutrality of the term can mask the perniciousness of White privilege and White supremacy, because it can elide the structural inequalities which underpin those processes (Leonardo, 2004), instead portraying a benign picture of 'working across differences' which are neutral and uncontaminated by historical baggage and 'colonial continuities' (Heron, 2007). The idea of 'suspending assumptions' rather than having a taken-for-granted premise or starting point is in itself a challenging endeavour, one embedded in issues of race and the need for a race critical consciousness. The very foundation on which this book was premised was that of challenging the epistemic violence through which Black African voices have been marginalised in Northern educational discourse. This is a complex and sensitive territory. It acknowledges that while there may be certain 'intersectionalities', there are also fundamental differences in Black/White experience and obfuscating these differences would constitute epistemic violence in itself. This raises pertinent questions about who has the right to and power of knowledge production. Whose views are accepted as authentic? Critical race theorist who acknowledge the possibility of different viewpoints strongly encourage Black and Brown authors to write. Delgado (1989, p. 2416) insists that while "there is no single true, or all-encompassing description", we participate in creating the things we see by the very act of describing them. For Bell (2003), these "stories are a bridge between individual experience and systemic social patterns" where "historical and social positionality produces a situation in which Whites and People of Color tend to hear and tell very different stories about race/racism" (Bell, 2003, p. 4). She further argues that stories "draw upon and reflect culturally and historically constructed themes that reverberate, often unconsciously, in individual accounts" (ibid.). Stories of Africa and its people, in the West, are often told by White people. Seeing that literally every area of life, is "experienced differently by Whites and People of Color" (ibid., p. 5), their lived realities will be entirely different, and so would perceptions of the world will differ as well. In working together on this book, our intention was to interrogate and harness all of these complexities in the light of our varied experience in Irish

society and in the education system, and, in the process, create a joint thinking space which functioned as a type of overarching investigative methodology. Within this space, we attempted to collaboratively engage with theories and ideas relevant to our argument for more critical and politically based education, one which challenges epistemic blindness. This is the territory this book traverses.

Perceptions of Africa

In 2003, Sheelagh Drudy stated that despite three decades of 'development education' in Ireland at that time, and in spite of a strong sense of solidarity amongst teachers and students, the dominance of negative images of the South was still in evidence (Drudy, 2003). Almost ten years after that, Bryan (2013) noted that the predominant outlook on the Global South remained rooted in a 'donor mentality': giving charitable aid to 'starving children'. Similarly, Oberman (2013, p. 33) pointed to the dominance of stereotypical views of African countries among primary schoolchildren in Ireland, stating that their perceptions "were both strongly held and extreme" in terms of associations with poverty, hunger, and deprivation. Do such stereotypes change over time as students become better informed through education? In 2012, a national survey of 1,000 higher education students in Ireland (Suas, 2013) examined "attitudes, knowledge, understanding, activism and learning on global development". Among the questions asked, respondents had to identify the first word that came to mind when they heard the term 'developing countries'. Terms such as 'Third World' (18%), 'Africa' (15%), poor/poorer (12%), 'improving' (5%), and poverty (5%) featured in the percentages indicated. When asked about the effectiveness of different activities, "sending out skilled people to share expertise" was deemed to be an 'effective' action by 82% of this 1,000 student sample.

These kinds of perceptions and responses are not peculiar to Irish students; research carried out by Tallon and McGregor (2014) and Tallon (2012) in New Zealand indicated that discussions with students about development issues "often took on a paternalistic tone" (2014, p. 1415). Similarly, Borowski (2012) reports on a study carried out with primary school pupils in Leeds, which found that children's views about Africa were overwhelmingly of a poor and underdeveloped continent. The research study, carried out in 2016, which formed the impetus for this volume aimed to investigate whether teaching a module on trade justice across four primary schools (83 children, 11–12 years old) could counter deficit perspectives about Africa. Four primary school teachers participated in an action research project whereby they implemented a teaching pack about trade justice (www.mie.ie/justtrade) in their classrooms. The lessons were grounded in principles of social justice, emphasising connections between Africa and Ireland in terms of trade links and economic activity, thereby depicting people as active agents in their own lives rather than through the stereotypical portrayals of poverty, starvation, and hopelessness that are endemic in media representations (Goldfinger, 2006; Manzo, 2006; Young, 2012; Downes, 2016). Study findings

are detailed in Chapter 5; however, at this point it is important to note that baseline findings echoed the overwhelmingly negative perceptions about Africa described above. The fundamental questions, therefore, and which are at the core of this book, are: why are such views so prevalent and so enduring, how are they perpetuated, and how can they be countered?

Chimamanda Adichie, in her well-known 2009 TED talk, The Danger of a Single Story, says that Africa continues to be stereotyped as "a place of beautiful landscapes, beautiful animals, and incomprehensible people, fighting senseless wars, dying of poverty and AIDS, unable to speak for themselves, and waiting to be saved by a kind, white foreigner" (2009). The overwhelmingly negative and stereotypical depictions of Africa, which are omnipresent in media depictions, art, and literature, and in school and academic textbooks (Moloney & O'Toole, 2018), compound this cycle of negativity, and this in turn creates both symbolic violence and racialisation. Tallon (2012, p. 10) states that key messages from NGOs continue to frame the Global South in a state of "passivity and deficit". These kinds of negative depictions, which we return to in later chapters, may result in increased charitable donations to NGOs in the short-term, but they have a profoundly detrimental impact in the longer term. As Jefferess (2012, p. 25) points out, when charity-based actions are proposed as solutions to global poverty, they serve to bypass the "process of investigating how we are inextricably implicated in various conjunctions of power".

Rom Olusa and Cecelia Gavigan examine this in more detail in the context of primary school textbooks in this volume. Likewise, Nyaluke (2014) has drawn attention to negative stereotyping of Africans in European academic literature, "as people who are concerned only with immediate welfare, or as political leaders and people who are masters of disorder" (2014, p. 160), giving examples of the titles of two books about African politics that were published in the 1990s: Bayart's *The State in Africa: The Politics of Belly* (1993) and Chabal and Daloz's *Africa Works: Disorder as Political Instrument* (1999). The ubiquity of such stereotyping inevitably impacts on views of Africa in the Global North, and this is no different in primary school classrooms as in the rest of society.

Troubling 'development education'

'Development education' (DE) has traditionally been the pedagogy through which matters concerning the Global South, including Africa, have been approached in Ireland. The evolution of DE over the decades since the 1950s and 1960s, and its more recent mainstreaming into the formal education sector, has been comprehensively documented (Liddy, 2015; Martin, Titley, & Sleeman, 2016; Mallon, 2018a). DE is described by Cotter (2018, p. 138) as "pedagogy of action for global social justice", and one that has "radical roots":

> Activist, academic and state stakeholders in DE have fought hard to develop an action-orientated, development-focused, human rights-based agenda which works on global themes and in solidarity with the poor and marginalised of societies around the world, including Ireland. (ibid.)

DE in Ireland has been supported over the years by funding from the state through Irish Aid at the Department of Foreign Affairs and Trade, which describes DE as follows:

> A lifelong process which aims to increase public awareness and understanding of the rapidly changing, interdependent and unequal world in which we live. By challenging stereotypes and encouraging independent thinking, development education helps people to critically explore how global justice issues interlink with their everyday lives.
>
> Irish Aid (2016, p. 6)

The term 'development education' is problematic however, not least because of the connotations of modernisation embedded in the term itself, which evokes a binary of 'traditional' versus 'modern' societies. As Gruffydd Jones (2005) points out: "the very notion of 'development' is imbued with directional teleology and a sense of progress" (p. 990). Indeed, Bryan and Bracken (2011, p. 15) found that modernisation theory was the most pervasive perspective on development in secondary schools in Ireland, and that it offered "few if any external 'causes' for the continuing 'underdevelopment' of majority world countries", with the result that a 'development-as-charity' response predominated in schools. Nevertheless, a host of writers have debated the terms 'development' (Kapoor, 2004; Biccum, 2005) and 'development education' (Fiedler, Gill, O'Neill, & Pérez Pinan, 2008; Regan, 2015; Bourn, 2018; Cotter, 2018; Dillon, 2018; Mallon, 2018a, 2018b), and the potential impact of this terminology within the field. Our intention here is not to rehearse these arguments, which as Regan (2015, p. 1) points out, can be "tiring and unproductive", and more importantly, "a distraction from the work itself". We acknowledge that 'development education' has been and continues to be the frame within which teaching about global justice and solidarity takes place in Ireland. We further acknowledge that 'development education' in this country encompasses a spectrum of pedagogical perspectives and practices, ranging from 'soft' to 'critical' (Bryan & Bracken, 2011; Murphy, 2011; Liddy, 2015; Dillon, 2018), with more critical forms having "strong social justice underpinnings" (Cotter, 2018, p. 138).

The kind of education proposed by the authors in this volume is firmly rooted in the 'critical' orientation of DE, drawing strongly from postcolonial/decolonial thinking. As Andreotti (2014, p. 13–14) states, critical education strives to challenge the idea "that meaning is objective and self-evident" so by its very nature it incorporates a questioning and enquiry approach. Bourn (2011) encourages such practices of questioning, of challenging assumptions and stereotypes, and of locating poverty "within an understanding of the causes of inequality" (p. 21). Critical education therefore includes a consideration of how the Global North is "inextricably implicated in various conjunctions of power" (Jefferess, 2012, p. 25). It is rooted in an understanding of how colonialism's "power dynamics have shaped contemporary global inequalities" (Gebrial, 2018, p. 28). As such, it is the antithesis of a 'soft' teaching approach based on the '3 Fs': fundraising, fasting, and having fun (Bryan & Bracken, 2011).

Global justice education

We are loathe to add yet another 'adjectival education' to an already crowded field (Mallon, 2018a), and we also acknowledge the overlap between all of these ideas and approaches (Bourn, 2018); however, the term that we feel best reflects the work that we are carrying out in this volume is 'global justice education'. We believe that this fits best with our aim of combining 'global learning' with 'social justice education', in that we are actively seeking to highlight intersectionalities between education about the wider world, specifically about Africa, with a critical intercultural education in which race is foregrounded and analysed, and we carry this out through a critical and decolonial theoretical lens. Throughout this volume, authors emphasise that teaching about Africa which is *not* grounded in perspectives of ethical and equal relationship contributes to the ongoing racialisation and marginalisation of African people in Irish society who are a little over 1.2% (57,850) of the population. Our contention is that unless educational interventions are rooted in thinking informed by critical theoretical perspectives, in which African/Southern voices are foregrounded, and in which an examination of 'race' is centred, the impact on students' worldviews will be negligible. Perceptions of Africa on the part of White students and students of African descent will continue to be informed by thinking predicated on processes of Othering along with assumptions of Northern (White) supremacy. The harm caused by such educational discourse will continue to reverberate in society.

Unlearning from a White perspective

One of the areas examined in this volume is the importance of White Northern educators 'unlearning' stereotypical viewpoints and negative perspectives that subsequently become the lens through which 'Africa' is viewed in the North. These viewpoints then find their way into the education system as 'fact' and impact on all students – Black and White alike. Spivak (2012) speaks about 'learning to learn', implying the necessity of critically engaging with one's own beliefs and worldviews, followed by re-learning which is grounded in critical perspectives (Spivak, 1990, 2012; Stein & Andreotti, 2015). As straightforward as this idea sounds, it is a complicated process with a myriad of potential pitfalls and complexities. Implicit in the idea of 'unlearning' is the importance of 'decentring' oneself from a position of privilege (Di Angelo, 2011, 2018; Stein & Andreotti, 2015) and becoming open to seeing how privilege blinds people to other worldviews (Porter, 2004). The complexity of this process cannot be underestimated. Furthermore, Kitching (2014, p. 176) cautions against the notion of the 'good' White, who, by merely acknowledging his or her White privilege, can be seen as giving back "the cultural, psychological and material wages of white supremacy", thereafter feeling insulated against accusations of racism (Ahmed, 2004). And as Leonardo (2004) points out, the risk of a discourse on 'privilege' is that, once again, it

centres discussion on the positioning of Whites rather than on examining the structural issues which have created the problem to begin with: "privilege is the daily cognate of structural domination" (Leonardo, 2004, p. 148). As Leonardo states, White 'confessionals' are useful only insofar as they represent "a discursive strategy to recognise the insidiousness of structural privileges" (ibid., p. 141). In the next section, we begin to unpack the starting point of these structural privileges – by focusing on historical processes through which the idea of 'the West as the World' (Spivak, 1990) became naturalised. It examines how the colonial mindset began and how its legacy continues to impact on worldviews, both North and South. This is the backdrop against which subsequent chapters are written.

Challenging 'The West as the World'

Our project in this book is to challenge, unsettle, and disrupt; therefore, the theoretical frames that have influenced us as editors have included postcolonialism, decoloniality, and Critical Race Theory (CRT). We agree with Andreotti (2011, p. 381) that each theory "will only offer a partial and limited perspective on an issue", particularly in a field as complex as the one we are examining. What our complementary perspectives have in common is the intention to trouble and counter Eurocentric forms of knowledge which are presented as universalities, in which non-European epistemologies have been framed via European parameters as "inferior, less evolved, primitive, erroneous or eccentric" (Andreotti, 2011, p. 385).

An important element of this work is an examination of how the 'West' became the 'World' from the sixteenth century onwards; this explains the processes through which Eurocentric paradigms of epistemology became established as universalities and as 'totalising claims' (Walsh & Mignolo, 2018). It underscores the long-standing nature of power inequalities in economic and political relationships between North and South, inequalities which, we contend, continue to reverberate and to impact on global and local relations.

Colonial matrix of power: how the 'West' became the 'World'

The decolonial theorist Walter Mignolo (2008, 2018) has explained how the classification system of 'civilisation' was determined by Christian European men in the sixteenth century. These men defined themselves as superior in relation to other groups (the classification criteria being religion, 'purity of blood' in terms of parental origins, and colour). European women and children were excluded from the "locus of enunciation" (Mignolo, 2008, p. 16) and became the point of reference for defining the inferiority of non-Europeans. However, as Maldonado-Torres, Vizcaino, Wallace, and We (2018) explain, European women remained within the dominant racial/cultural category in relation to other groups, on account of their being European and white. White Europeans thus became the

"ordering principle" Maldonado-Torres et al. (2018, p. 81) around which all peoples were classified.

> Patriarchy, Christianity, and white blood established the epistemic foundation of modernity and the colonial matrix of power: the justification to convert, appropriate, and exploit, and justified the expendability of human lives that were not needed or that refused to be integrated into the system; a system known today as Western modernity and capitalism grounded in Western Christianity.
>
> Mignolo (2008, p. 16)

The consequence of constructing and promulgating this discourse created a paradigm which in itself facilitated colonialism. It became the 'classificatory lens' by which European administrators would not only see the 'native' (Nayar, 2010), but it also laid the foundations for policies and political administrative measures based on such 'truth' claims. Nayar (2010) concludes that this discourse became the mode of perceiving, judging, and acting upon the non-European, thereby forming the basis for coloniality. In this way, according to Said (1978), to say that Orientalism was a rationalisation of the colonial rule is to ignore the extent to which colonial rule was justified in advance rather than after the fact, with the imperialism project being "impelled by impressive ideological formations that include notions that certain territories and people require and beseech domination …" (Said, 1994, p. 8).

Postcolonial theorists call our attention to how discourses created before and during colonialism led to and perpetuated the dominance of the Western worldview. They further point to the continuation of many elements of colonialism in various spheres even after former colonies gained their independence (Loomba, 2007). Alongside postcolonial theory, the most recent development on the examination of colonialism and its impact, is decolonial thinking, with leading theorists including Quijano (2000, 2007, 2010), Dussel (1998), Escobar (2004, 2010), Grosfoguel (2007), Mignolo (2008, 2010, 2018), Bhambra, Gebrial, and Nisancioglu (2018) and Walsh (2018). Decolonial thinkers focus on challenging the Eurocentric view of 'modernity' as a progressive and enlightened movement which was developed in Europe in the Middle Ages and expanded worldwide. Rather, modernity is seen as the project of European expansionism and domination with coloniality as its 'dark side', whose totalising (and totalitarian) intent is hidden in messages of salvation, progress, and freedom (Mignolo, 2000, 2018).

Decolonial theorists contend that the 'CMP', instituted in the sixteenth century, was "above all a massive conceptual (epistemic) machine: building and managing knowledge that the actors ruling institutions believed was superior or truer than others" (Mignolo, 2018, p. 172), and that coloniality has been "constitutive, and not a derivative, of modernity" (Mignolo, 2008, p. 22). Consequently, the twin concept of modernity/coloniality inherent in decolonial thinking emphasises that there is no modernity without coloniality: "decolonially

speaking, modernity/coloniality are intimately, intricately, explicitly, and complicitly entwined" (Walsh & Mignolo, 2018, p. 4).

How is this relevant to this book? As editors, we contend that one of the by-products of the persistence of the CMP is the ubiquity of stereotypical depictions of Africa in educational discourse in the North and in societal representation. Through the following chapters, we draw attention to how political and economic structures, created before, during, and after colonialism, led to the emergence and perpetuation of the global dominance of a Northern/White worldview with its attendant epistemic violence, eradication of knowledges, and propagation of Eurocentric thinking as 'universal'. As Stein (2018, p. 2) states, "Western ways of knowing and being have not only crowded out other epistemological and ontological possibilities, they have also naturalised dominant political and economic systems, while masking the colonial conditions that make these systems possible". We argue that global justice education must engage with these matters and bring critical and questioning perspectives into classrooms.

Mapping the chapters

What are the necessary components of such a critical education? Each of the following chapters takes a different yet complementary stance on answering this question; we hope that in its totality, this book offers educators fresh and alternative perspectives on some of the theoretical and practical elements of engaging with these matters in classrooms, whether in primary or secondary schools, or in university and teacher education settings. The book is divided into three parts, Part 1 beginning with this introductory chapter which sets out the theoretical framework for subsequent contributions. Chapter 2, by Conall O'Caoimh and David Nyaluke, takes trade justice as its focus, reflecting the initial impetus for this volume, which comprised an educational intervention on trade. The authors interrogate perceptions of Africa and African people in the Global North and examine how those perceptions are used to justify the ongoing extraction of wealth from African countries, in particular through unfair trade practices. O'Caoimh and Nyaluke argue that dominant messages about Africa, embedded in educational and public discourse, serve Northern interests and its attempts to justify its ongoing wealth extraction. So, education that uncritically adopts those messages will serve to perpetuate them. The authors examine efforts by citizens, both in the North and South, to create more just and equal trading relations between Africa and the Global North. They conclude their chapter with a focus on educational interventions that have been designed to teach about the role of trade justice in poverty reduction on a sustainable basis.

Part 2 of the book takes up the theme of educational initiatives, with pedagogical concerns as its primary focus. In Chapter 3, Barbara O'Toole deepens the case for 'unlearning' on the part of Northern educators. She contends that countering dominant educational discourse in relation to the South, specifically Africa, necessitates a process of deconstruction or 'unlearning' of existing views, and that 'learning to learn' requires moving away from positioning that privileges

European epistemology and projects it as universal and neutral. The chapter unravels some of the complexities of unlearning, suggesting that such a process cannot simply involve superficial engagement with one's own thinking and understandings but instead requires deep self-questioning and self-reflexivity, followed by learning grounded in critical perspectives. The chapter examines educational implications of unlearning and pedagogical frameworks that support global justice education.

Chapter 4, by Aoife Titley, synthesises some of the prevailing questions raised by the educational phenomenon of 'sending programmes' or 'international service learning' (ISL). Titley examines and troubles the 'taken-for-grantedness' of the increasing numbers of Northern teachers and student teachers who travel to the African continent in search of 'authentic' global experiences in the form of voluntary, short-term teaching opportunities. Titley draws upon postcolonial thought, Freirean notions of praxis and theories of Whiteness to problematise the unequal power dynamics embedded in the mechanisms of sending programmes. She encourages teachers to interrogate the wider historical, social, and educational contexts in which sending programmes operate and to reflect on the prevailing contradictions involved in participation.

Chapter 5 examines research data that emerged from the study carried out by teachers who piloted *Just Trade* in 2016 and is written by four of those teachers: Elaine Haverty, Paula Murphy, Laura O'Shaughnessy, and Lisa-Maria Whiston, along with Barbara O'Toole. The intervention challenges stereotypical views about Africa amongst primary school children, using trade as a lens through which to examine unequal global power structures. The authors reveal the persistence of negative views particularly in relation to children's perceptions of images of Africa despite an enhanced understanding of the diversity of the African continent which was evident after the module. They conclude with the view that a trade justice module does not constitute the radical curricular shift that is required in order to address the deficit perceptions towards Africa held by children in Irish classrooms despite its value. They advance the view that global justice education should begin at a very early stage in children's formal education.

Chapter 6 scrutinises the themes of imagery and messages in greater depth, and in the process, it centres race in the discussion. Using a postcolonial lens along with CRT, the authors, Rom Olusa and Cecelia Gavigan, examine how unequal relations between the Global South and Global North result in a stereotypical construct of what being Black means. The authors present a critical review of how White supremacy and privilege is reinforced by deficit portrayals of people from the African continent. They buttress their work with data generated from examining images of the African continent in media, NGO fundraising campaigns, and in educational materials used in Irish primary schools. Their insightful review of how Africa and people of African descent are portrayed in a selection of textbooks used by primary school pupils in Ireland is also included in the chapter. Olusa and Gavigan then provide recommendations of ways to tackle and address stereotyping and deficit portrayals of children and peoples of Africa.

The final contribution to Part 2, Chapter 7 by Sandra Austin, argues that the ability to think and engage critically with global justice education is greatly enhanced when a culture of inquiry exists in the classroom and where participatory pedagogies are the norm. The focus of this chapter is on the translation of critical thinking into meaningful action. How we teach is as important as what we teach. Local actions may change global thinking. Sandra Austin examines how learning through inquiry can empower children to think and act more positively from a position of understanding. She espouses the view that moving teachers towards a critical pedagogy in the classroom and encouraging debate, dialogue, and critical literacy will empower learners to make informed choices and recognise their capabilities and competence, while supporting their agency, participation, and action.

Part 3 returns to a broader theoretical debate, beginning in Chapter 8 with Alice Feldman's interrogation of 'knowledge justice as global justice'. Here she examines how the legacies of Anglo-European colonialism, modernity, and Eurocentrism have been responsible for creating a hegemonic system of knowledge which has been reproduced as a 'universal' way of understanding, knowing, and being in the world. These 'universals', Feldman argues, were neither natural nor inevitable. They required the elimination of diverse knowledges during the course of Western empire-building and imperial expansion. Extending the principle that there can be no justice without cognitive justice, the fundamental premise of Feldman's argument is that *knowledge justice* is a matter of *global justice*. We also see in this chapter how processes at work in unjust trade relations are replicated in the maintenance of epistemic hegemony, whereby the knowledges of African scholars are largely extracted in the form of 'raw data' for the benefit of the North and subsequently imported into African countries as 'concepts and theories'. 'Wealth extraction' is thus broader than coffee beans, cocoa beans, and tea leaves; Alice Feldman shows how it also concerns scholarship and intellectual labour. She examines how anti-colonial, anti-apartheid, and post-independence movements created the ground for Rhodes Must Fall (#RMF); the chapter closing with reflections on the idea of knowledge justice as a matter of global justice and the implications of #RMF for the Irish context.

Chapter 9, from Ebun Joseph, centres 'race' in the examination of global justice education, and in the process, brings the investigative lens directly onto Irish society. Joseph's chapter highlights that the issues presented by each of the authors in this volume are not abstract reflections but have direct impact on the lived experience of African people living in the Global North. Joseph argues for a CRT perspective in global justice education that includes a comprehensive understanding of racial stratification, its operation, and effects. She contends that when global education and global justice educators do not centre or acknowledge race, they skim the surface without impacting transformative learning.

In Chapter 10, Barbara O'Toole, Ebun Joseph, and David Nyaluke conclude the volume by drawing together many of the conceptual threads of the book; they respond to ideas raised, and signpost further praxis suggestions for education. The authors trouble 'intercultural education', the main platform and policy

perspective used to address the challenges of modern European multicultural societies. They argue for a robust conceptualisation of intercultural education, one which incorporates historical and geopolitical dimensions of study along with an examination of contemporary societal power issues. Intercultural education must move beyond celebratory and utilitarian practices; it must challenge manifestations of racism and injustice, both locally and globally. O'Toole, Joseph and Nyaluke emphasise the intersectionality of intercultural education and global learning, contending that such critical pedagogy (i.e. *global justice education*), has the potential to challenge and disrupt dominant educational discourse in relation to North and South, as well as to counter racial stratification and racist ideologies in the local sphere. The authors trace the evolution of Ireland's 'White' identity in the nineteenth and twentieth centuries, demonstrating how a very particular and context-specific Black/White dichotomy operates in Ireland. The chapter concludes with ideas for moving forward with and supporting the work of critical pedagogies in education.

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