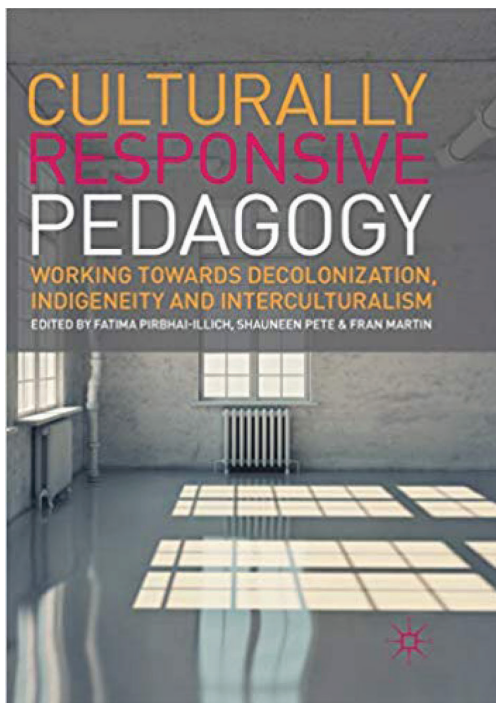# Book review

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Culturally Responsive Pedagogy: Working towards decolonization, indigeneity and interculturalism, edited by Fatima Pirbhai-Illich, Shauneen Pete and Fran Martin

London: Palgrave Macmillan; 261pp; 2017; ISBN 978-3-319-83492-4 (pbk); ISBN 978-3-319-46327-8 (hbk); ISBN 978-3-319-46328-5 (ebk)

This critical collection of essays about the effects of colonialism and Eurocentrism reflected in various curricula and educational practices in both the Global North and South also shows, through a series of case studies, how changes might be implemented.

After successfully arguing in the introduction that an account of the ongoing impact of colonialism is an essential addition to culturally responsive pedagogy (CRP) and critical interculturalism, the book goes on to explore the implications of this position in four sections. The first considers policy frameworks in higher education and teacher education. Other sections show how indigenous practices and perspectives can become embedded in educational institutions, and investigates changes to the design of high-stakes maths and literacy tests for indigenous students. The final section shows how a decolonization perspective can be used in the preparation of teachers to address national priorities, the imaginings of globalism and the implications for global citizenship.

Although the authors acknowledge the importance of European critical theory in their analysis of power, they point to its limitations in failing to systematically address the role of colonialism. In order to address the latter, convincing use is made of theorists who demonstrate the importance of Southern Theory in advancing critical interculturalism. De Sousa Santos's (2007) notion of the abyssal line highlights how indigenous groups were othered, by the related processes of colonization and racialization, in ways that justified the violence of extermination, land grabs and re-education practices and institutions, which were, as recently as 2015, the subject of a Truth and Reconciliation Commission in Canada. The concept of the coloniality of power (Quijano, 2000) is used to challenge the way such lines are drawn, both literally by the drawing of land borders, and metaphorically by conceptions of the centre and the periphery. This extends the analysis of the effects of colonialism from the relatively familiar, yet individual, 'banking concept of education' (Freire, 2005: 72), to the ongoing practices and assumptions of both former colonies and the states of the colonizers. Different processes of decolonization are evidenced in the rest of the book, where the editors' decision not to impose a common structure upon contributors has resulted in a collection that is both wide ranging and thought provoking.

Strategies and resources for working towards decolonization of the curriculum

The second section identifies, in a chapter written by lecturers at an English business school, the five pillars of CRP (cultural consciousness, resources, moral responsibility, cultural bridging and resources) for the purposes of institutional planning. It also points to the difficulties of implementation caused by the normative power of Whiteness, which elaborates Lander's (2014) analysis of Whiteness in English initial teacher training. Subsequent chapters show how a CRP agenda can be addressed by designing a curriculum that makes use of current issues, such as the Idle No More campaign in Canada, and by arranging local placements (as opposed to foreign travel, advocated by some writers) designed to show teachers the funds of knowledge shared by refugee families for whom difference might otherwise be constructed as deficit. Through the use of auto-ethnography and hyper-reflexivity, contributors illustrate how methodologies drawn from critical ethnography can be used as a basis for small-scale research projects in teacher education designed to promote critical reflection about the production of difference and coloniality in the process of education and schooling.

The last sections focus on school development and improvement by showing how indigenous practices and wisdom can contribute to the achievement of a new balance, and often necessarily a local balance, in the development of decolonized practices of schooling. This is illustrated in Canada by the use of cultural practices of drum and song, providing opportunities for the symbolic use of indigenous languages for all students, that leads to what Iti Joyce (in a chapter on the use of Maori metaphors) describes as a culturally responsive pedagogy of relations. Other case studies of implementation in New Zealand's Te Kotahitanga schools point to the benefit of a diverse teaching workforce and the ongoing importance of whole-school leadership. The final chapters show the continuing importance of a critical analysis of the construction and use of national tests in language (English) and mathematics to address the well-documented underachievement and under-representation of indigenous groups.

Conclusion

This book's insistence on an understanding of colonialism (and White privilege) as an essential dimension of CRP importantly historicizes the experience of diversity in everyday practices, thereby showing the enduring influence of colonialism in the cities and schools of an allegedly post-colonial era. Its analysis of the effects of these practices points to the darker side of modernity (Mignolo, 2011) and shows how Southern Theory can be used, in tandem with the European postmodern canon, to advance critical understanding of superdiverse communities in British cities and schools. The accounts of change from national policy to the detail of classroom interaction are illuminating exercises in comparative education, and show the importance of an understanding of locality in the context of both decolonization and the impact of globalization. This is especially important for an understanding of the practices of British coloniality and the emerging understanding (and imagining) of the UK in the context of both global citizenship and the post-Brexit world.

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