

Decolonial and anti-racist perspectives in Teacher Training and Education curricula in England and Wales

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In recent times, several schools and higher education systems have started to engage with decolonial and anti-racist perspectives in their curricula in an attempt to critically explore both the subject stories and the voices that their curricula make visible and invisible (Gandolfi, 2021; Leibowitz, 2017; Moncrieffe et al., 2020; Manathunga, 2018). In the field of Curriculum Studies, for instance, João Paraskeva raised important arguments in 2016 around the suppression and elimination of diverse epistemologies, disciplines, theories, concepts, and experiences from curricula across the world by Western (neo)colonial projects. Based on the seminal works of the Decolonial thinker Boaventura de Sousa Santos (2018), Paraskeva (2016) framed these processes of curriculum making as ‘curriculum epistemicides’. The work of challenging these ‘curriculum epistemicides’ and, more generally, of bringing decolonial and anti-racist perspectives into disciplines, school subjects, and general educational practices is not, however, without difficulty or challenge both at higher education and school levels, as argued by colleagues in the field (e.g., Le Grange; 2020; Moncrieffe et al., 2020).

In this special issue we then propose that curriculum making in the context of teacher education has a particular opportunity to help address these challenges and support teachers, especially when taking place in university-school and school-school partnerships, as outlined by recent experiences in the Global North (Brown, 2013; Domínguez, 2019; 2021; Kerr & Andreotti, 2018) and in the Global South (Borelli et al., 2020; Costa et al., 2020; Khoja-Moolji, 2017). It is within this context that this special issue brings together papers which individually and collectively explore decolonial and anti-racist perspectives in Initial Teacher Training and Education (ITTE)¹ and Continuous Professional Development (CPD) in England and Wales.

While the field of Decolonial Studies has gained force in the mainstream Global North academia more recently, it has been part of Indigenous and Global South scholarship for decades, culminating in the collective works, for instance, of Gayatri Chakravorty Spivak (2013) in South Asia, Franz Fanon in the Caribbean (1986), Anibal Quijano (2007) and Walter D Mignolo & Catherine Walsh (2018) in Latin America, and Sabelo J. Ndlovu-Gatsheni (2013) in Africa. Similarly, anti-racist scholarship and practices, including Critical Race Theory (Delgado & Stefancic, 2000/2017; Gillborn, 2005) and Critical Whiteness Studies (Leonardo, 2009), have also been an important component of social sciences and educational research in countries like the USA and South Africa for decades. As Lesley Le Grange will further explore in his invited article which opens this special issue, decolonial and anti-racist scholarship have then developed into diverse educational frameworks – including within the field of

¹ In this article we use the abbreviation Initial Teacher Training and Education (ITTE) as in England, Initial Teacher Training (ITT) is the preferred term of policy documents and government reform. However, we argue that the term Initial Teacher Education (ITE) more accurately describes the professional preparation of new teachers.

Curriculum Studies (e.g., Paraskeva, 2016; 2017; Paraskeva & Steinberg, 2016) – as a result of different historical, sociocultural and academic legacies of colonialism and racism across the Global South and the Global North. In this special issue we then seek to embrace this diverse scholarship around decolonial and anti-racist thinking and practices, and explore their different implications to the specific field of Education.

Educational ideas and schools have been a core element within colonial projects (Fallace, 2015; Hall, 2008; Simpson, 2007), being used as an instrument of physical control of colonised communities – e.g., Residential Schools in Canada (Woolford & Gacek, 2016) –, of epistemic oppression and injustice (de Sousa Santos, 2018; Paraskeva, 2016), and of racialisation (Grosfoguel, 2004). Grounded on this legacy of colonial projects to the formation of their educational systems (including school funding, curricula, teacher education programme, and general views and purposes of schooling), Indigenous and Global South educators have already been engaging with reflections around the possibilities of decolonial and anti-racist thinking to the transformation of education through critical deconstruction of these legacies, and construction of new approaches to notions of school, pedagogy, curriculum, etc. that foster their emancipation and empowerment, such as seen in the works of Freire (1972), Le Grange (2016), Vargas-Cetina (1998), Manathunga (2018), among others. Given the relevance of teachers to both the process of colonisation (Mackenzie, 1993) and the emancipation of students and communities (Freire, 1972; hooks, 2014), Indigenous and Global South teacher educators (e.g. Borelli et al., 2020; Costa et al., 2020; Khoja-Moolji, 2017) have also engaged with questions around what kind(s) of teacher and, as a result, of teacher education, we would need for decolonial and anti-racist educational projects.

As co-editors and teacher educators working in the English context, we believe these points are imperative as part of our reflections on the purposes, aims and practices of education in a Global North country that has had a central position in historical processes of colonisation of different communities. As argued by Quijano (2007) and Mignolo & Walsh (2018), ‘coloniality’ is present not only in the (formerly) colonised communities, but it also pervades the colonisers’ contemporary reality in the form of persisting colonial and racialised legacies to how we – in the Global North – think about, work and establish sociocultural relationships with traditionally marginalised communities – through, for instance, educational research, curriculum development, schooling practices, teacher education, and in international consultancy with roots in colonial logic (Domínguez, 2021). As a result, while we do not suggest that discussing teacher education from our specific Global North context will necessarily support the decolonial struggles of Indigenous and Global South communities, we argue that a critical engagement with these legacies by Global North educators is vital to avoid (neo)colonialism in/through education (Dompere, 2020; Gyamera & Burke, 2018; Spivak, 2013), and to promote more humanising, anti-colonial and anti-racist practices among teachers and their own students in the Global North.

Therefore, this special issue is in solidarity and alignment with this diverse Indigenous, anti-racist and Global South scholarship and practices around teacher education. We aim to provide a space for those working in and across schools and higher education in England and Wales – where the experiences explored by the articles in this special issue are rooted – to explore the challenges and opportunities encountered when trainee teachers, mentors, experienced teachers, school leaders, and teacher educators attempt to engage with anti-racist and decolonial approaches to their curricula and practices. In addition, we also seek to support the professional and personal empowerment of teachers and educators whose own biographies might include lived experiences of coloniality and racism, such as those who are immigrants to their current countries of work, those who have been

pupils of immigrant backgrounds in schools and universities across England, Wales and beyond, and those who been racialised throughout their educational and professional trajectories (see, for example, Bradbury et al., 2022). Such experiences will likely intersect with these teachers' own approaches to decoloniality and anti-racism within their curricula and practices, constituting important knowledge about teacher education and curriculum making in this area.

As several articles in this special issue will allude to, while the links between decolonial and anti-racist scholarship and the field of Education have become more prominent in the Global North in recent years – e.g., with the 'Rhodes must fall', 'why is my curriculum white?' and 'decolonise the curriculum' movements –, important practices and research grounded on decolonial and anti-racist educational frameworks have already been in development in Global North contexts in recent decades, such as the USA (e.g., Ladson-Billings; 1995; Brown, 2013; Paraskeva & Steinberg, 2016) and Canada (e.g., Battiste, 2008), to support the educational experiences of marginalised groups in those contexts, such as First Nations and Black communities. It is grounded on this rich scholarship and on surveying of ITTE providers in England that the article by Heather Smith and Vini Lander in this special issue promotes reflections and ideas around the kind of knowledge base needed to support trainees, teachers, mentors and teacher educators in processes of anti-racist curriculum-making, resulting in their 'Anti-Racist Teacher Education and Training Framework'. Working within the specific landscape of teacher education policies in England, the authors identify 'pockets of possibility' on which they base their proposed anti-racism ITTE framework, arguing for an expansion of provision related to these existing policies to include and effectively promote learning about and practice of anti-racist pedagogy.

When reviewing the same teacher education policy landscape explored by Smith and Lander, the article by Ian Cushing delves into an inquiry around the specific ideology(ies) grounding such policies. Through a policy assemblage and analysis approach, he explores the specific case of 'language' and language-related items within these teacher education policies, identifying what he calls a 'raciolinguistic' stance within these policies' assumptions and arguments: one that frames "racialised speakers' language practices as deficient, lacking, and sub-human". As such, specific propositions related to language teaching, assessment and their overall embeddedness in teachers' practices and students' educational experiences – such as literacy and oracy initiatives – are framed under a deficit perspective which Cushing argues to be deeply embedded in the colonial history of English language education. He then asks us to reflect and rethink the important role played by language within anti-racist and decolonial education, reminding us of the important role it had also played in colonial projects. Cushing calls on teacher educators to centre issues of race on their curricula so that framings of language which are rooted in white supremacy are made visible and dismantled. This focus on language is further explored by Oakleigh Welply's article in this special issue which considers the provision and practice of English as an Additional Language (EAL) in schools based in England. Also grounded on the notion of 'raciolinguistics' proposed by Cushing and on decolonial studies of language, Welply reflects on the EAL curricular, pedagogical and assessment practices across England from the specific lens of migration and inclusion. Drawing on work with EAL practitioners, she then challenges current one-size-fits-all approaches to 'language proficiency and attainment' devoid of sociocultural and historical awareness about the place of (English) language in colonial and racializing projects, including its impact on EAL students' self-affirmation and self-determination.

The articles by Josephine Gabi, Anna Olsson Rost, Diane Warner and Uzma Asif; by Terra Glowach, Rafael Mitchel, Tryphosa Bennett, Lydia Donaldson, Jo Jefferson, Amy Saleh, Kate Smee, Lisa Panford, Bathsheba Wells-Dion, and Evie Hemmings; and by Susan Davis, Chantelle Haughton, Sammy Chapman, Rom Okeke, Martin Smith, Aylwin Yafele and Kin Yu, expand on this point around

knowledge and policy by engaging with the overarching challenge of creating structures and spaces where sustainable and empowering professional learning and practices can be developed by teacher educators and schoolteachers themselves. Grounded on a critical autoethnographic approach, Gabi et al.'s article takes us through a collective reflection on the role of teacher educators currently employed by a higher education institution in England in supporting their student teachers' engagement with anti-racist and decolonial perspectives. Participants in their study highlighted the importance, for instance, of racial literacy for teacher educators both within and beyond their subject specialisms, and the tensions that emerge from current teacher education policies in England – as also explored by Smith and Lander and by Cushing – against their attempts to embed anti-racist and decolonial curricula and pedagogies in their ITTE programmes. They also remind us of the place of continuous professional learning for teacher educators themselves and the role to be played by higher education institutions in not only knowledge development through educational research around this area, but also in supporting these teacher educators' own professional development and empowerment to be able to then support new generations of teachers.

It is within this landscape of supporting teachers' professional learning and development that the article by Glowach et al. is located, albeit emerging from outside more traditional higher education spaces. In their article, the authors explore an 'informal network' formed by more than 60 secondary educators in the Southwest of England, highlighting the impact of anti-racist and decolonial work on their professional learning. According to the authors, this "professional learning is both a condition for, and outcome of, teachers' engagement in such work", and the experience of this network calls our attention to the importance of collaborative structures for pedagogical and curricular thinking – such as communities of practice and enquiry – that go beyond hierarchical and institutions boundaries. In addition, the voices and practices of the members of the network explored in this article also outline relevant learnings about the role played by teachers and educators with lived experiences of coloniality and racism in professional development initiatives around this area, as we raised earlier in this editorial.

Closely linked to this perspective on teachers' professional development around anti-racist and decolonial curricular and pedagogical practices, Davis et al. remind us in their article of the importance of a diverse workforce for such structures and networks to be created and sustained in the medium and long terms. Exploring the landscape of teachers of colour recruitment and retention in Wales, the authors then bring forward a relevant aspect within these conversations and reflections around decolonial and anti-racist education in the Global North: while many initiatives in this area rightly focus on students of colour' experiences of education, what about teachers of colour' own experiences, concerns and challenges? What kinds of support structures and networks might be needed to not only recruit, but also to educate and retain a diverse workforce of teachers who are able to thrive in both their professional learning around anti-racist and decolonial work and in their own personal experiences of such areas as practitioners?

It is within this scenario of creating thriving environments for both students and teachers to engage with anti-racist and decolonial curricular and pedagogical practices that the articles by Claire Stewart-Hall, Penny Rabiger and Vini Lander; and by Sharon Walker, Ian Bennett, Pavenjit Kettory, Clare Pike and Lee Walker, can be located. Both articles expand the reflections around this area to the specific role of educational leaders, exploring the experiences of school senior leaders and leadership teams in England in their professional learning around anti-racist and decolonial curriculum and pedagogical development, and in establishing and supporting sustainable work within their school communities as well. These authors call our attention to the complex dual roles these senior leaders occupy within

these endeavours: due to lack of previous professional development opportunities around anti-racist and decolonial education throughout their career trajectories they have, in many cases, to position themselves as novice learners despite their seniority within their school communities, while also creating spaces and structures for others in their schools to also engage with those same areas. And they also find themselves in a precarious position of internally attempting to support and embed anti-racist and decolonial work within their schools' development plan and professional development opportunities and curriculum, while being externally inspected and judged against educational policies that are not conducive to this kind work, as also argued by Smith and Lander and by Cushing.

This special issue then draws on a range of perspectives around ITTE and CPD programmes in England and Wales, including higher education spaces and professional networks, varied school subjects and disciplines, and policy documents. We are particularly encouraged by the richness of partnerships and networks established by the authorial teams in this special issue, which include educators from both higher education and (cross-)school settings. We hope that this focus on decolonial and anti-racist educational perspectives and experiences will not only provide a space to share diverse voices, contributions and cross-curricular strategies, but also work as a starting point for strengthening and furthering partnerships and networks that advocate for conceptualisations of Teacher Training and Education curricula and practices that go beyond a one-size-fits-all model of teacher education based on performativity and surveillance (Ball, 2003). Here, we are encouraged by the consideration of teachers' and teacher educators' professionalisms, voices and knowledges (Connell, 2009) in this landscape of decolonial and anti-racist educational perspectives.

Nevertheless, gaps remain which are not covered here. For example, our original call for the special issue sought to encompass the United Kingdom of Great Britain and Northern Ireland and include insights and learning from England, Northern Ireland, Scotland and Wales. However, the contributions are predominantly from England, with Davis et al.'s contribution from Wales. And yet, Scotland and Northern Ireland represent important contexts for decolonial and anti-racist scholarship and practice. As Race et al. (2022) highlight, Scotland in general and especially cities founded on wealth derived from empire such as Glasgow, are important places for work which moves beyond simply engaging with 'Black History Month'. They argue that Scottish school and teacher education curricula should critically engage with past and present systemic inequalities which are replicated and amplified by education systems. Similarly, Northern Ireland with its own complex socio-historical and political past and current context presents a vital opportunity to re-examine what is needed to ensure decolonial and anti-racist teacher education and training for all.

As well as the absences from Scotland and Northern Ireland within this special issue, we also draw attention to the lack of representation from the Early Years Foundation Stage and Primary age phases. Understanding the particular challenges and affordances of decolonial and anti-racist curricula for teachers working in these age phases is an important area of focus for ongoing scholar and practitioner partnerships. Furthermore, this special issue has predominantly focused on subject specialisms such as languages and the humanities. Decolonial and anti-racist approaches across a diversity of subjects is considered by Glowach et al. as part of this special issue, and subjects such as science (Gandolfi, 2021); music (Philpott, 2022); poetry (Manathunga et al., 2022); and geography (Nayeri & Rushton, 2022) have been considered elsewhere in the literature. Nevertheless, we argue that curriculum making that draws on disciplinary expertise and, at the same time, requires disciplines to grapple with their own colonial entanglements is vital ongoing work for scholars and practitioners.

We argue that more spaces and resources (including finance and time for teachers and teacher educators to undertake meaningful professional development) are needed to further decolonial and anti-racist pedagogies and curricula. This is especially important in England, which currently lacks the imperative for this work from National Curriculum frameworks and policy making that are present in Wales and Scotland. For example, in Wales, diversity and anti-racist professional learning is freely available for all education professionals as a mandatory part of the Curriculum for Wales, first introduced in September 2022 (Welsh Government, 2020). We also highlight BERA's recent work in supporting research focused on race and education, including the 2021 Small Investigation Grants (BERA, 2022), and call for more structural support from funders and policy makers to further enable, empower and magnify curriculum development that is rooted in partnerships between practitioners and scholars. As is shown throughout this Special Issue, such partnerships provide rich and nuanced contributions to decolonial and anti-racist work in the context of teacher education. We contend that these kinds of partnerships can be one way to ensure that the absences we have identified, and many others which currently persist, are addressed.

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