Chapter 1

Prologue

Coloniality & Language

'Coloniality is different from colonialism. Colonialism denotes a political and economic relation in which the sovereignty of a nation or a people rests on the power of another nation, which makes such nation an empire. Coloniality, instead, refers to long-standing patterns of power that emerged as a result of colonialism, but that define culture, labor, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations. Thus, coloniality survives colonialism. It is maintained alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience. In a way, as modern subjects we breathe coloniality all the time and every day.' (Maldonado-Torres, 2007: 243)

'The biggest weapon wielded and actually daily unleashed by imperialism against that collective defiance is the cultural bomb. The effect of a cultural bomb is to annihilate a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. (…)
It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves; for instance, with other people's languages rather than their own.' (Ngũgĩ wa Thiongo, 1986, 3)

'The internal enemy – colonisation – is within us all, from elites to the oppressed.' (Cusicanqui in Dulfano, 2014)

Borderlands and Contact Zones

'The US-Mexican border *es una herida abierta* where the Third World grates against the first and bleeds' (Anzaldua, 1999: 25).

'…the borderlands are present wherever two or more cultures edge each other, where people of different races occupy the same territory, where under, lower, upper and middle classes touch, where the space between two individuals shrinks with intimacy.' (Anzaldua, preface to first edition of Borderlands/La Frontera, 1999).

'I use this term [contact zone] to refer to social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery, or their aftermaths as they are lived out in many parts of the world today' (Pratt, 1991: 34).

Third space

'But for me the importance of hybridity is not to be able to trace two original moments from which the third emerges, rather hybridity to me is the 'third space' which enables other positions to emerge. This third space displaces the histories that constitute it, and sets up new structures of authority, new political initiatives which are inadequately understood through received wisdom.'(Bhabha, 1990: 211)

Third space is 'a transformative space where the potential for an expanded form of learning and the development of new knowledge are heightened'. (Gutierrez, 2008: 152)

Introduction: Conversations with teacher educators in coloniality

Carolyn McKinney and Pam Christie

This book began as conversations between colleagues involved in teacher education at the University of Cape Town (UCT) in a period when student protest movements calling for *Free Decolonized Education* forced a thorough-going engagement with the continuing coloniality of university spaces. In reflexive conversations on knowledge production and participation over the following years, we came to understand how contestations that highlighted coloniality, racism, poverty, and gender violence, brought moments of heightened learning for ourselves as teacher educators as well as the students.

Written against the backdrop of intense experiences of campus protests and shutdowns, the book grapples with what is required to prepare student-teachers to enter a highly divided and unequal schooling system shaped by coloniality in the global South. The book reflects on how we as teacher educators and educational researchers grapple with the colonial matrix of power in our daily practice; how we make decisions about what counts as 'knowledge'; how we both teach 'canonical' disciplinary knowledge while at the same time challenging this and acknowledging the epistemic violence wrought by the partiality of this knowledge; how we challenge the monolingual myth and enable multilingualism; and how we explore the possibilities and constraints of conducting research and scholarship in times of instability.

Our aim in this book is to build and broaden professional conversations that explore possibilities for alternative engagement in teacher education in conditions of coloniality. Alongside academic genres, the book uses a range of unconventional genres, representations of data, and reflective narratives of teaching and teacher education. It sets out examples of multimodal, multilingual, and embodied interactions between and amongst teacher-educators

and student-teachers in Science, Literacy and language across the curriculum, showing their learning experiences and positioning. In using a range of genres, the book aims to shine light on the power of participation in knowledge making that takes place beyond the borders of disciplines and formal classroom spaces, without simply disregarding these. Significantly, the book shows that it is through the disruption of transmission modes of teaching in formal classrooms that the knowledge making shared in this book took place.

While the research informing the chapters of the book is grounded in South Africa with its highly unequal education systems, the issues explored have relevance well beyond this context. The book contributes to broader debates about achieving social justice and equity in historically unequal contexts, particularly those of the global South. And it opens possibilities for third space learning in engaging with the decolonial challenge of thinking *within* rather than *about* the complex power relations of border conditions.

In this introductory chapter, we outline the coloniality of education in South Africa and sketch the context of the student protests of 2015-17, providing a brief account of issues and events. We expand on these protests in the context of teacher education in Chapter 5[1]. Next, we outline some of the major tensions and dilemmas in educating teachers in conditions of coloniality, considering the coloniality of knowledge and language as well as the conceptual tools of third space and pluriversality. Finally, we provide an overview of the chapters and contributions in this book, written to show a range of responses of teacher educators in

[1] There is a growing literature on the Rhodes Must Fall and Fees Must Fall movements. For student produced accounts of RMF at the University of Cape Town, see the *Johannesburg Salon* special edition edited by RMF students (2015); for student accounts of Fees Must Fall at University of Witwatersrand, see Editorial Collective (2017); for feminist student accounts across RMF and FMF see the special issue of *Agenda* (2017). Academics Gillespie and Naidoo (2019) have guest-edited an 'Against the Day' section of *South Atlantic Quarterly* on #MustFall. For a controversial account of FMF at University of Witwatersrand from the perspective of the Vice-Chancellor, Adam Habib, see his monograph *Rebels and Rage*. For insights into Black, working class students' experiences in a historically white university, see the longitudinal research of Bangeni, B. and Kapp, R. (2017) For perspectives of a 'coconut', see Chikane (2018). On Oxford Rhodes Must Fall and allied movements in universities in the UK and Harvard, USA see: Chantiluke, R.,Kwoba, B, Nkopo, A. (eds) (2018). There is a large literature on post-apartheid restructuring of education. For overviews of changes in teacher education, see Chisholm (2019), Kruss (2008), Robinson (2003) and Sayed *et al*. (2018).

schools and universities in South Africa and other places – which we describe in different ways as the border conditions of coloniality.

Our starting point: education and coloniality in South Africa

Our first book conversation took place at the end of 2017, when, for the third year running, student protests had shut down formal classes on campus towards the end of the academic year. In response to shut-down, the university had adopted a range of dispersing practices to complete the academic year, such as off-campus sessions and blended learning, and students were given the option of completing their end-of-year assessment or deferring it until the start of the next year. In what was increasingly becoming a binary choice for students and academics across the campus, we experienced competing pulls between supporting students who chose to complete their studies as well as those who favoured deferral and those who struggled with their uncertainty. A confronting symbol of the university's ambivalent response to the conflict was a large tent prominently erected on the rugby field on campus at the end of the year – fenced in and patrolled by armed security guards – to enable students who chose to write exams to do so.

As teacher education academics responsible for delivering an accredited programme under circumstances of protest and boycott, we were directly affected by student protests. Our responsibility was to complete the course accreditation requirements within the academic year for students who selected to graduate, while supporting students who chose to boycott formal classes and/or defer assessment. As a group of colleagues whose work engaged with schools as well as the university, we felt the need to create a space for dialogue across our theoretical and professional differences in order to work creatively and ethically with the complex conditions that student protests brought into focus. These protests highlighted 'decoloniality' as a rallying point, challenging academics such as ourselves to question the ways in which the culture of the university and its curriculum and language practices contributed to persistent inequalities that lingered on despite the formal demise of apartheid and launch of a new democracy in 1994.

Student protests and campus shutdowns at higher education institutions across the country during 2015-2017 shone the spotlight on experiences of coloniality. As defined by Maldonado-Torres (2007), coloniality is that which survives colonialism – the multiple

unequal relationships that persist after the formal administrative structures of colonisation are dismantled. In his words:

> Coloniality … refers to long-standing patterns of power that emerged as a result of colonialism, but that define culture, labor, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations. Thus, coloniality survives colonialism. It is maintained alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience. In a way, as modern subjects we breathe coloniality all the time and every day. (Maldonado-Torres, 2007: 243).

The demand for Free Decolonised Education brought to visibility the limitations and stress points of the negotiated settlement that formally ended apartheid in 1994. Very briefly, the 1994 settlement brought political democratisation and formal equality before the law but did not fundamentally restructure the economy or shift the distribution of resources. South Africa is judged to be one of the most unequal countries in the world, and violence – particularly violence against women – is at shocking levels. The burdens of poverty and unemployment continue to be skewed towards black people, 'race'[2] has not diminished as a major predictor of social and educational outcomes, and the spatial geography of apartheid persists. Overall, political democracy has not fundamentally shifted the social and economic inequalities associated with apartheid and colonialism before that.

In education, systemic changes after the 1994 settlement ended the formal divisions of apartheid, but with limited reduction to the inequalities it had wrought. The field of higher education was restructured through a process of mergers, incorporations and closures; teacher colleges were shut down; and teacher education was brought under universities in a single national system for the first time. As Gillespie and Naidoo (2019) point out, the massification

[2] We recognise 'race' as a social construct with profound material effects. Despite our recognition of the ways in which apartheid racial terminology reifies and essentialises race, we continue to use the apartheid categories of black African, white, Indian and 'coloured' in the book chapters as these categories are currently used for implementation of redress policies such as employment equity and admissions and continue to describe the faultlines and social positioning of South Africans. At some points the term 'black' is used inclusively for black African, coloured and Indian. The term 'coloured' refers to people who trace their blended ancestries largely to Africa, Asia and Europe. As a racial category created during the apartheid era, it is contested, both embraced and rejected by different people (see Antia & Dyers, 2019).

of higher education took place without proportional public funding, leading universities to seek revenue elsewhere, including through 'outsourcing' service workers (such as cleaners, maintenance workers and gardeners) and increasing student fees. While financial austerity has been a common experience for universities globally, what brings particular complexity in South Africa is its timing with the formal dismantling of apartheid. In effect, the removal of racial barriers to student access happened at the same time as financial barriers (fees and other costs) were raised. As Bangeni and Kapp (2017: 1) note:

> South Africa is a particularly interesting case because in post-apartheid South Africa, considerable resources have been directed towards changing the racially-skewed pattern of university participation. Nevertheless, the participation rates for African and coloured students (in the 20- to 24-year-old cohort) have remained 'persistently very low' (14 per cent in 2011), and generally under a quarter of that of white students with 'under 5 per cent of African and coloured youth succeeding in any form of higher education' (Council on Higher Education, 2013:15). This pattern has in turn had a considerable impact on access to postgraduate studies for this demographic.

In schooling, the post-apartheid policy framework replaced the multiple racially divided education departments with a single national and nine provincial departments. Fees were introduced into the public system, and extensive powers were given to school governing bodies. However, the system as a whole performs dismally, with South Africa ranked at the bottom, or close to the bottom, on all international comparative scales (see Christie, 2020). Performance patterns in the system are bimodal: there are distinctively different results for students attending different schools, and these results differ according to the poverty classification and former apartheid departments of schools. In these bimodal results, nearly 80% of students attend the poorly functioning part of the system, with a small minority (8%) attending the fee-paying schools (mostly desegregated) that achieve good results (Mlachila and Moeletsi, 2019). Almost all of the poorly performing schools are black schools in rural areas and townships. Given that these unequal patterns of resource allocation and achievement are deeply entrenched, it could be argued that they are co-constitutive, illustrating the promise of modernity together with its dark side (Christie & McKinney, 2017). The curriculum exemplifies the western episteme and its 'powerful knowledge',

showing scant regard for other knowledges. Though there are eleven constitutionally recognised languages (including nine indigenous African languages), schools provide African language as medium of instruction for the first three years only, after which all students must learn through the medium of monolingual English or Afrikaans – an issue we return to later in this chapter. As Gramling (2016, 3-4) points out, the imposition of language is an innate aspect of modernity/ coloniality:

> Whether we opt to call it a myth, a pathology, a paradigm, a relic, or a sham, monolingualism is woven into modernity's most minute and sophisticated political structures, and it is clearly not yet inclined to be waved off the stage by a university professor, nor even by a 'multilingual turn' in one or another discipline.

These contextual conditions provide the logic for student protests and campus shutdowns across the country twenty years after the end of apartheid. Protests point to the difficulties of shifting deep-seated inequalities – entangled intersectional inequalities of class, race, ethnicity, gender, language, geographical location, and more – within a neoliberal economic policy framework. In addition, protests also highlight the continuing inequalities between historically black and historically white institutions, as well as their apartheid spatial heritage, colonial knowledge hierarchies, and exclusionary language practices (Mzilene & Mkhize, 2019; Xaba, 2017; Editorial Collective, 2017).

Educating teachers in conditions of coloniality: ethical-epistemological projects

The conversations on which this book is based explored how we as teacher educators might respond ethically to the complex demands of contested and polarised times of protests and closures. A necessary first step is to acknowledge our own situatedness at an elite English-medium university which charges high fees. Historically, when teacher education was restructured after apartheid and colleges of education were closed, UCT was one of only two universities in the country that did not incorporate a college. The new national qualification system provides for four years of initial teacher education, either offered as a single four-year bachelor of education (B Ed) degree, or a three-year bachelor's degree followed by a one-year

postgraduate certificate in education (PGCE). All of the universities that incorporated colleges during the restructuring offer four-year B Ed degrees, but UCT does not. Teacher education students come into our programmes with degrees, many from other institutions. The racial demographics of our one-year certificate class have changed over the last 5 years from majority white students to majority black students. The dominant languages of our context are English, Afrikaans and isiXhosa.

We ourselves embody the multiple segmentations of apartheid's history. Though we abhor the assumption that 'race' exists as a category of being, we cannot escape the structures of racism, nor can we erase our historical positionality even as we push against it. Moreover, given that apartheid was a form of racial capitalism and that the post-apartheid government has embraced global neoliberalism, we also need to acknowledge that entangled class inequalities have shaped our educational opportunities and experiences. Chapter authors were educated in different sections of the unequal apartheid schooling system, divided by its racial classification system, its spatial segregation and its colonialist language policies. As individuals we attended a range of different apartheid schools: separate English- and Afrikaans-medium 'white' schools; lesser resourced 'coloured' schools; poorly resourced black 'African' schools; and elite private schools. Being educated under the South African curriculum, most of us are formally bilingual in English and Afrikaans – though this does not necessarily translate into language fluency. Some of us have African home language backgrounds and several have communicative capacity in an African language, but others of us do not. All of us have experienced apartheid but were positioned differently in its power relations. We bear these histories, even if unwillingly or unwittingly, as embodied, experiential differences. As teacher educators, all of us by dint of our histories engage with schools that are different from those we ourselves attended. And, specifically, as the editors of this book, we are cognisant both of our privileged positions in whiteness, as speakers of English, and as a tenured university professor (Carolyn) and retired tenured professor (Pam) in elite institutions, albeit in the global South, as well as the limitations of knowing and experiencing this brings.

Given that teacher education straddles both universities and schooling systems, and that both systems struggle with entangled inequalities as mentioned earlier, we felt acutely aware that the challenges of teacher education could neither be sidestepped, nor easily resolved, in times of protest. Even a cursory glance at the corpus of international literature on teacher education shows that there are inherent problems and persistent uncertainties across the field. These include debates about the knowledge base for teaching; what is entailed in teaching for learning, particularly in a range of different classroom contexts; the need to engage with existing schooling systems which may be far from 'ideal'; the role of the practicum (placements, aims, length, assessment); how to teach for recognition of cultural and linguistic diversity; how research might inform teaching; and so on. Though commonly occurring across different places, these points of debate need to be engaged with in situated ways. In South Africa, the challenge may be starkly put as follows: How might initial teacher education programmes best prepare students to work for social justice in one of the most unequal societies in the world, with a divided and variably performing schooling system of which they themselves are products? How, in times of crisis and polarisation, might the professional requirements of qualifications be met, and students from different backgrounds and with different beliefs be supported to build their knowledge for teaching and be prepared to teach in the complex and unequal schooling system?

Debates on coloniality highlight the fraught relationship between western canonical knowledge forms and other knowledges. On the one hand, the externally imposed requirements of the professional teaching qualification as well as the formal curriculum of schools mean that students need to have a level of proficiency in canonical and disciplinary knowledge. This is particularly important in terms of their competence and confidence to teach in formal classroom contexts. On the other hand, student protests highlight the coloniality of these same knowledge forms, and the linguistic and epistemological violence associated with university achievement under these conditions. In short, protests highlight an uncomfortable tension between the necessity of canonical knowledge in the university and its simultaneous symbolic violence. In our conversations, we came to recognise that there would be no simple resolutions, and that these tensions must be held to explore possibilities of thinking and acting within their complex entanglements. Acknowledging our situatedness in

these knowledge practices is a necessary starting point, but it cannot suffice as an end point – as is shown by the work of education scholars such as Vanessa Andreotti (2016). The chapters of this book reflect our moves to work with these conditions of knowledge production that we must engage with as ethical-epistemological projects.

Coloniality of language

A related curriculum issue that we grapple with in teacher education is the prevalence of Anglonormativity (McKinney 2017, 80), the normative 'expectation that people will be or should be proficient in English, and are deficient, even deviant, if they are not', in the face of linguistic diversity across the country. Without a doubt, one of the most powerful expressions of coloniality is the continuing denigration of the language practices and resources of black speakers around the globe. In an interview, Ngũgĩ wa Thiongo reflects as follows on the destructive effects of language suppression under colonialism:

> When people or anybody alienates you from your own language, it's a kind of alienation really from many things. First, from the knowledge carried by that language – so the knowledge of the area, the trees, the rivers, whatever, gone. Second, from the history of the community that made that language, gone. For a language it takes many years, hundreds of years to be where it is. So, that external power completely whips out, like a hurricane, like a bomb that comes and clears everything that was there and it tries to plant something else on this terrain or contaminated ground, that's how I call it. (Barison et al interview with wa Thiongo, 2018: 276)

As Ngũgĩ points out, language is much more than a means of communication; it also constructs culture and knowledge: 'mediating between me and my own self; between my own self and other selves; between me and nature' (1986: 15). In an observation that would apply to post-apartheid education for students speaking African languages, he states:

> Colonial alienation … starts with a deliberate disassociation of the language of conceptualisation, of thinking, of formal education, of mental development, from the language of daily interaction in the home and in the community. It is like separating the mind from the body so that they are occupying two unrelated linguistic spheres in the same person.

It is interesting to note that Ngũgĩ was imprisoned when he wrote in Kikuyu to make his ideas accessible to local people rather than an English-reading audience – an indication of the political importance of language for communication. Monolingual language of instruction in English, a colonial language, is a major and unresolved issue in South African education. Several of the chapters of this book grapple with how to disrupt monolingualism in English and use students' full language repertoires as resources for learning.

Third space and Pluriversality

Not only are the majority of learners' languages excluded from education, but the divides in provisioning are profound, and they are also spatially variable. While many former white-only schools in suburbs in towns are desegregated and those in wealthier communities are able to charge substantial fees to supplement state allocations, the majority of schools are no-fees black schools located in townships and rural areas, and receiving woefully inadequate state funding. Given the very poor performance of the majority of schools and their location in contexts of poverty and disadvantage, how do we meet ethical responsibilities as teacher educators both to work critically within structural constraints and also to shift them? The teaching practicum highlights the general challenges we face in working with schools, particularly where there are differences in functionality. What schools should students be allocated to for school experience? How do we support students who experience racism and sexism at practicum schools? What are the consequences when a privileged former white-only school offers our top graduate a traineeship rather than a full position because she is a black woman? How do we respond to students' concerns about corporal punishment, outlawed but widely practiced in schools? What do we do when students and staff are held up at gunpoint at school gates or have their cars highjacked? Daily life in South Africa and its schools is often brutal and confronting, and we cannot sidestep this.

For many of us the concept of third space (as discussed, in the work of Bhabha, Anzaldua, and Gutierrez) and of creating and working within pedagogical third spaces has been generative. Gutierrez (2008: 152) defines third space as 'a transformative space where the potential for an expanded form of learning and the development of new knowledge are heightened'. Significant for several of the chapters in this book, Gutierrez argues for the

importance of collaborative or collective third space as 'interactionally constituted'. Most of the chapters in this book grapple with the kinds of spaces that are and that can be constituted through embodied, multimodal and multilingual interaction, taking cognizance of the fact that interaction involves the resources of language, gesture and the body, artefacts and affect, all of which are shaped by our lived experiences and aspirations for the future. As we are using it here, third space is filled with intentionality to create and describe something new, to grapple productively with difference and to shift dominant ideologies. Contact zones (Pratt) and borderlands (Anzaldua) are constituted by the clash and conflict of culture, and different ways of knowing and being that are hierarchical following the logic of coloniality, at times producing weeping wounds (Anzaldua). Though transformative, third space is not a utopia and is characterised both by discomfort and pleasure.

During periods of shutdown at the university, we had to learn how to constitute spaces for learning that were not undermining of protest but that enabled us as teachers and students to learn together from and within the current socio-political moment. The political moment challenged us to recognize the constitutive nature of physical space for formalized teaching and learning, while exploring how to work in different spaces to build interactionally constituted pedagogic practices in ways that are sustainable, or at least potentially sustainable. The visual essay at the beginning of part two of the book gives a sense of the different spaces of contestation and learning during the protests. Contributions to the book also show the opportunities for learning in spaces outside of the traditional lecture halls and classrooms such as the atrium of our building and the open-air amphitheatre outside it, the university plaza and the forecourt of parliament in the city, an interactive science centre, as well as the spaces of semi-rural and urban under-resourced schools. As well as showing different places of learning, contributions also explore how the spaces inside lecture halls and seminar rooms can be transformed by changing:

- What and how we teach and learn
- What languages are used
- Who participates, and
- What kinds of participation are enabled.

In short, what we learnt was that breaking the formal transmission mode in different ways opened expanded and unanticipated learning opportunities for students and ourselves. Points of rupture that required us to 'leave the script' and open ourselves to uncertainty together with students brought unplanned and unpredictable opportunities for knowledge work – work that could extend (and at time disrupt and replace) conventional canonical knowledge without surrendering to an 'anything goes' relativism. In conditions of complex coloniality, moments such as these offered opportunities to question assumptions about normative language practices, about constructing disadvantage as deficit, and about the emphasis on individual, cognitive approaches to learning at the expense of collective, embodied, multimodal, and multilingual learning. Reflecting on these as moments of 'interactionally constituted' learning, we do not regard them as stable achievements or moments of triumph in a decolonial struggle. Rather, they are moments – short or more extended, improvisational or planned – that surface the contradictions of our context as teacher educators and enable us to engage or confront them.

In our conversations from border positions, we grapple in particular with Mignolo's conception of pluriversality; with the challenges of thinking *within* the border and not simply *about* the border. In Mignolo's (2013) words:

> Pluriversality is not cultural relativism, but entanglement of several cosmologies connected today in a power differential. That power differential is the logic of coloniality covered up by the rhetorical narrative of modernity.…If a pluriverse is not a world of independent units (cultural relativism) but a world entangled through and by the colonial matrix of power, then, a way of thinking and understanding that dwells in the entanglement, in the borders, is needed.

Our aim is for the chapters and conversations in the book to demonstrate how we work pluriversally providing examples of how we as teacher educators, learners at school and student teachers dwell within the borders, and of how we work within, across and outside of disciplinary boundaries and formal spaces in our daily practice. To this end, chapters take different forms including traditional research genres, a photo-essay, use of cartoon conventions to represent video-recorded/visual data and the development of an academic argument through an interview, i.e. a hybrid of oral and literate forms. Visual data are

especially important in representing the multimodal and embodied nature of participation in knowledge-making, in teaching and learning. Chapters are also interspersed with unconventional genres for academic writing such as poetry, personal reflective pieces and extracts of transcribed conversations amongst authors. This is our attempt to work with pluriversality in form, where the expected norms of an academic genre can sit alongside a photo-essay and an interview, though not necessarily comfortably. As such it is part of our enactment of dwelling within the borders. The effect is discontinuous, an interruption in the seamless flow of argument we might expect from edited books. It might be experienced as disruptive, or irritating, but we believe it has helped us to expand the ways in which knowledge is made and (re)presented to readers. It also helps us to make visible different practices of participation in knowledge-making that are often hidden.

Outline of the book

The contributions in this book are divided into three parts. *Part one* focuses on the continuing coloniality and spaces for decoloniality in schooling, beginning with poetry and drawing on fieldwork in three very different sites. All three sites/spaces provide schooling for the majority of African language speaking children who are marginalised in the current system. Part one opens with a poem by our much-admired late colleague Prof Harry Garuba that captures his own experience of schooling in conditions of coloniality in Nigeria. Collectively, the opening poem by Harry Garuba and the chapters by Xolisa Guzula, Pinky Makoe and Robyn Tyler provide insights into the ways in which coloniality continues to shape schooling, particularly through the use of English as a language of teaching and learning and current language policy implementation. But Xolisa's and Robyn's research also show us possibilities for delinking from colonial language ideologies. Xolisa's chapter begins by giving us an account of the historical development of the post-apartheid language in education policy and its implementation that is the heartbeat of coloniality in the schooling system. She then provides us with an inspiring case study of a third space: an after-school literacy club which goes beyond artificial language boundaries and enables bilingual and emergent bilingual isiXhosa-English speaking children to work with their full linguistic and semiotic repertoires.

Pinky Makoe's research on children's oral storytelling in a year one class is a disturbing account of how classroom practice is sculpted by 'Eurocentric historical ideologies of superiority and inferiority emanating from the colonial project'. The exclusive valuing of Western folkloric narratives in this space effectively seals off the children's life worlds and experiences from what counts in the classroom. Here the classroom resembles a contact zone (Pratt) where the children's voices are asserted, but not necessarily heard. Robyn Tyler's research with bilingual isiXhosa/English speaking Grade 9 science students focuses on language and identity in learning Chemistry. Here the learning space becomes a productive borderland with the meshing of multiple language and semiotic resources, discourses and identity positions. Robyn focuses on the heteroglossic practices that students use, subverting and disrupting the imposed monolingual colonial language ideology of English only textbooks and assessments in a process of 'identity meshing'. This case study has important implications for decolonial pedagogy and teacher education. Like Xolisa's literacy club, the learning space created here is expansive, experimenting with how we can delink from coloniality in pedagogical practices. All three of these chapters have significant implications for teacher education: student-teachers need to confront the ways in which coloniality continues to shape practices in our schools as well as to see how they might be able to work against this.

Part two of the book focuses on spaces of learning in teacher education, and on experiences of doing teacher education in a context of coloniality. We begin this part with a photo-essay by Kate Angier, Carolyn McKinney and Catherine Kell, curating images from the student protests on our campus beginning in 2015 and moving through to the protests against Gender Based Violence of 2019. The curated images are an attempt to represent some of the learning and teaching that took place outside of the walls of the formal lecture theatre and seminar rooms, such as in the atrium/courtyard of our building, outside on the plaza on the campus and in the forecourt of parliament in the city centre. The images are interwoven with reflections on our learning in these moments of crisis and tension-filled spaces. In chapters 6 and 7 that follow, Annemarie Hattingh and Rochelle Kapp take us into student teachers' learning experiences during their school-based teaching practice. Both chapters draw attention to how much can be learned from student practice teaching in under-resourced

schools, Annemarie's in semi-rural areas and Rochelle's in urban working class schools. Annemarie reflects on how to do socially just science teacher education in a context of coloniality, where student teachers must both work within and against the systemic inequalities. She shows us how the village schools can be a productive third space for teacher education. Rochelle's research draws our attention to a number of different borderland spaces within which the student teachers have to dwell: they are both students and teachers in the school space; they bring with them their own experiences of well-resourced or elite schooling into the urban working-class schools where they will practice teaching. Rochelle shows how the student teachers grapple with inhabiting the borderlands through reflective journal writing, highlighting how three students 'located themselves within the borders, simultaneously placing themselves in learning positions and enacting considerable agency in order to counter deficit constructions of black working-class learners.'

Chapters 8 and 9 by Soraya Abdulatief and Carolyn McKinney take us into case studies of teacher education practice within the student teachers' coursework. Soraya shares her research on an intervention conducted with four multilingual science teacher education students who expressed an interest in receiving additional support to succeed in the PGCE. Against the background of the students' own constrained schooling and undergraduate experiences, Soraya shows the power of participation in an interactive Science centre, a space outside the university classroom, for students' learning, and for the expansion of their repertoires of practice. She argues that third space which offers a 'radical openness' is productive theoretically and practically for enacting decolonial science teacher education. Carolyn shares a case study of teaching and learning in a literacy methodology course for early years teachers (reception to grade 3) which aimed to prepare them for multilingual classrooms and to unlearn colonial language ideologies. The course enables students to confront the colonially shaped and thus racialised, hierarchies of multilingualism. In the hierarchies, proficiency in multiple European languages is valorised while proficiency in indigenous languages is rendered invisible, an ideology not unique to South Africa (Garcia and Lin, 2018). Carolyn shows how the lecturer constructed a translingual space where the African language resources of students that are usually invisible became central to successful

participation in the class and where ways of knowing usually excluded from the English canon were valorised.

In Chapter 10, senior literacy studies scholar Catherine Kell is interviewed by language and literacy studies scholars Xolisa Guzula and Carolyn McKinney about her work with in-service teachers of literacy enrolled in postgraduate study. Catherine argues that for teachers to be able to approach literacy education in a decolonial way requires their unlearning of colonial and racialised ideologies of orality, literacy and the written word. Literacy teachers need to understand the invention of schooled literacy and the need for its reinvention. This creates a contact zone of another kind, where teachers have to confront their complicity in the coloniality of the curriculum, language and literacy pedagogies and recover their sense of agency to resist these.

Part three of the book offers reflections and dialogue from teacher educators in a range of geo-political contexts: Canada, Brazil and Chile. In Chapter 11, Vanessa Andreotti and Sharon Stein take up the invitation to offer an outsider perspective on our work, drawing on work with their collective on Gesturing Towards Decolonial Futures. They give a strong and important warning that critiques of modernity/ coloniality may easily reproduce modernity's grammar and 'harmful traits', even when intended as acts of resistance. As an alternative to 'education for mastery' that is characteristic of modernity/colonialism, Vanessa and Sharon propose 'education for depth', where learning is understood as happening 'through a nested system where an intellectual layer is embedded in an affective layer that is embedded in a relational layer that is embedded in a "metabolic" layer', the latter being learning with and through the earth itself. Education for depth seeks to prepare learners with the 'stamina and dispositions' to hold complexities, contradictions and uncertainties without repressing them or seeking immediate resolution. 'Not knowing', they suggest, can be a generative starting place for diving deeper.

The next two chapters reflect on our project from perspectives in the global South, drawing parallels across our contexts. In Chapter 12, Cloris Porto Torquato engages in dialogue with us from her position as a language teacher educator and researcher in Brazil. Cloris highlights the parallels between Brazil and South Africa in terms of racialised participation in

and exclusion from education, especially during the shift to ‘online’ learning in pandemic times. She points to 'the separation of mind, body, emotions and spirit' inherent in modernity/coloniality, and, in congruence with our experience, highlights the part played by language in 'hierarchising people and their knowledges, world views and practices'. Recognising the differences between our contexts, Cloris draws attention to the continued working of centralising (colonial) and decentralising (decolonial) forces in contemporary Brazil, and stresses the need to hear marginalised and excluded voices as we engage in heterogenous decolonial critiques, projects and praxis.

Finally, in Chapter 13, Natalia Ávila Reyes offers a transnational reflection on the reading of this book from her position of teaching and researching writing in higher education in Chile. In her account, Natalia highlights striking and important similarities between higher education in Chile and South Africa, as places located in the global South. One is the 'implicit deficit thinking' that operates when societies and universities are predominantly monolingual, and consequently the need to build bridges between academic literacy and the richness students bring in their 'interests, ethical commitments, expressive repertoires, and agency'. The other is the historical role that student movements have played in both countries in reshaping education. In Chile, the student movement showed the capacity 'to frame and communicate educational grievances' and highlighted struggles against patriarchy – also features of #RMF in South Africa. Natalia's reflection resonates with our own: 'Ultimately, the students are the ones who have confronted us, educational researchers and teacher educators, with ethical and educational imperatives'.

Reflection

As we prepare this manuscript for publication, we are in the midst of the COVID 19 global pandemic. As it was periodically during times of student protest over 2015-2017 and in 2019, our campus is again closed for ‘face-to-face’ teaching and learning, and we are engaged in a process of ‘Emergency Remote Teaching’. We have not seen our students in a physical classroom for over six months. Yet again as teacher educators we find ourselves contemplating how best to prepare our students to become agentic teachers in a context that is anything but ‘textbook’ and of even further widening inequality. Although the cause of

closure is different, the experience of teaching in a time of crisis is not and our experience over the past five years has taught us that we need to prepare our students and ourselves as educators for teaching and learning in turbulent times. To suggest that uncertainty and insecurity are the 'new normal' as some are doing at present, is, however, to reveal the privileged position within the colonial matrix of power from which that statement is made.

There is nothing normal about 80% of our school students having no access to formal teaching and learning for over five months when schools closed, while a minority in elite schools were able to continue with online learning using their personal or family devices and home access to the internet. And there should be nothing normal about students across the schooling system having to proceed with the end of school matriculation examinations in conditions of pandemic, as though all have had equal access to the curriculum. The creative campaign by alternative education NGO, *bottomup*, crystallizes the inequality reproduced by the matric examinations:

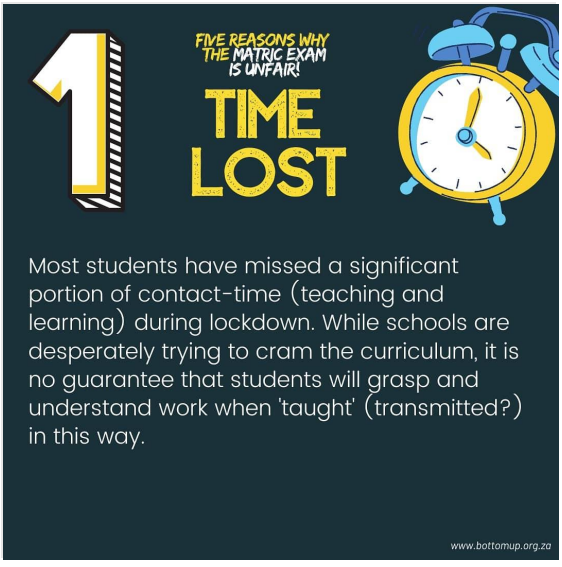

Figure 1: Five reasons why the matric exam is unfair! (Especially in 2020) *Bottomup*

Current educational injustice is an exacerbation of an increasingly unequal education system which continues to constitute the darker side of modernity. The need to engage and dwell within the borderlands is ever more urgent.

Njabulo Ndebele, former Vice Chancellor of UCT, presented the situation we work with as follows in a public talk on #RMF in 2021:

> The garnish of excrement on Rhodes's statue, never a visual part of the celebration of western achievement, was at the time brought into full global view, as was to be the more recent knee of white American police officer Derek Chauvin, on the neck of George Floyd. That knee, which today takes on the look of vaccine nationalisms, the very displays of technological achievement in a horribly unequal world, has been on the throats of two-thirds of the world's population beyond Euro-America, for some five hundred years of world history. South Africa and the continent it belongs to feel the pressures of that global knee daily. It has become manifestly clear that the global values that have driven humanity and our shared world up to now, have led us all to a dead end. A new value system has to take its place. And that is the heraldic part of the Fall of Rhodes. What redeeming values will drive the next world and where will they come from?

He concludes 'I want to breathe in a world we now have to create'.

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