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**Book review:**  
**Marlon Lee Moncrieffe ed.:**  
***Decolonising curriculum knowledge.***  
***International perspectives***  
***and interdisciplinary approaches***  
**Cham 2022: Palgrave Macmillan, pp. 203**  
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The colonial times have left and still leave their mark on a big part of the world. The book: “Decolonising Curriculum Knowledge. International Perspectives and Interdisciplinary Approaches”, edited by Marlon Lee Moncrieffe, is devoted to decolonising curriculum knowledge for refreshing the direction of education to relearn in the nearest future. This is an interesting publication for many researchers in the socio-educational field, not only those related to the so-called Global South and postcolonial contexts. The book is a collection of works that speak about the importance of decolonising as the personal and institutional agency and power within international contexts. Postcolonial narrations are often normalized and unquestioned ideologies. The authors tell the readers about injustice and ongoing colonial practices, at the same time, telling them about the activities that are changing the contemporary world.

This voice against influences and colonial legacies in curriculum design in the Global South in the geopolitical context of knowledge, can be treated in educational institutions as a tool of influence and domination. It is worth emphasizing that such domination, invisible to the people of these large regions, often remains in the shadow of the postcolonial reality. This collection of essays is an enlightening read for educators and will also interest social researchers. The book can become a tool to decolonise the classroom expe-

rience of young people globally. The pressure of colonial history means that many countries are still struggling with the effects of a difficult past and internalized unfair positions. They have to struggle for a better position today. Imperial domination and the social, educational, economic, cultural and psychological aspects of colonial experience determine the present. The effects of this past are to be overcome, but they require work, attention and respect. Colonialism “transformed lives, colonialism has had distinct impacts on children within both colonising and colonised populations, but also modern understandings of childhood have been formed in the context of imperialism and were implicated in the rationale for colonialism” (Faulkner, 2020, p. 538).

The reviewed publication is essential for understanding the post-colonial educational situation and the quality of the contemporary social capital in post-colonial countries. Pierre Bourdieu noted: “Social capital is the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition – or in other words, to membership in a group – which provides each of its members with the backing of the collectively-owned capital, a ‘credential’ which entitles them to credit, in the various senses of the word. These relationships may exist only in the practical state, in material and/or symbolic exchanges which help to maintain them” (Bourdieu, 1986, p. 249). Individual forms of capital (social, cultural, economic) are interconnected. The phenomena discussed in the reviewed book are multi-threaded. They are part of the local and global situation. The narratives in this book remind us that the colonial past can and does influence the level of social trust and the development of the state.

What seems interesting is the initial motto of the book, expressed in several languages, including Creole, Russian, Thai, Polish and English: “If you want to go fast, go alone. If you want to go far, go together.” The languages used in the motto are a reference to the content of individual chapters. These individual parts of the book relate to selected regions of the world. Although they do not exhaust the topic, they constitute a reliable and interesting material. The authors represent a range of various countries, including the UK, Nepal, South Africa, Namibia, Australia, Colombia, Canada, Thailand, Mauritius, Poland, Russia, Norway, and the Netherlands. Therefore, the book allows one to make a comparative analysis. This is a noteworthy value of the publication discussed here.

The study consists of twelve main parts. Each of them deserves a separate discussion. Each text emphasizes a different type of need for decoloni-

zation, because the situations in different regions of the world are not the same. The promoted concept of globalization in colonised regions has not resulted in the illusory “global village”, according to Marshall McLuhan. It should be remembered that: “the global communication revolution has increased access to knowledge for the historically marginalized and enabled new opportunities for expression, but it has provided much greater power to longstanding social, economic, and political hegemonies” (Agodzo, 2015, p. 6). In the context of the discussed book, this is a particularly important note. “Decolonising the curriculum asks us to look at our shared assumptions about what the world is, particularly the assumptions regarding racial and civilizational hierarchy” (Cambridge, 2023). That is what this book is about. Reading this publication may result in the knowledge and understanding of the challenges facing the modern world. I will refer below to some selected parts of the study.

A series of texts opens with the introduction by the book editor Marlon Lee Moncrieffe entitled “Why Decolonising Curriculum Knowledge?”. The author indicates the problem identified by the uncritical cultural reproduction of colonial and Eurocentric curriculum knowledge and discourses, power, and cultural imperialism. Postcolonial injustice is seen here as the key to understanding how the colonial past still affects many modern societies. Marlon Lee Moncrieffe argues that the book’s main aim is to disseminate the perspectives of people that curriculum knowledge has silenced and marginalized, as well as to examine and criticize the Eurocentric influences on Global South developments in education. As the volume’s editor, Marlon Lee Moncrieffe formulates the goals of the book’s methodology as follows: “The aim of this eclectic approach is to provide illustration of the multicultural context of a unique European institution; from its recognizing the hegemony of Western-centric knowledge, to its being absorbed with the power of the decolonial method in teaching and learning, fuelled by philosophical notions of self-development, including support through the professional learning community, meaning-orientated reflection and the virtues of ethical leadership. The quest for institutional and personal transformation consists in exhibiting ontological pluralism in practice and action. This means welcoming and applying multiple ways of seeing and being, and multiple ways of knowing through the pluriverse of epistemologies that are available to all in the unique educational context” (Moncrieffe, 2022, p. 10).

The next text is a collective work by Marlies Kustatscher, Edwar Calderón, E. Kay M. Tisdall, William A. Evanko, and Juan Manuel Gomez Serna: “De-

colonising Participatory Methods with Children and Young People in International Research Collaborations: Reflections from a Participatory Arts-Based Project with Afrocolombian and Indigenous Young People in Colombia". The article explains the importance of participation among children and youth, emphasizing participatory methodologies as particularly important for activism and transformative education, which are always located within research relations and contexts. The authors argue that decolonising childhood and children is the way to undo historical and ongoing processes of colonialism to the transformations in many fields of the social life of colonial injustices. The authors present how music and art can deconstruct collective memories and imaginations. Participatory arts methodologies are helpful tools for social change. Studying them is important and necessary. However, the authors passionately expressed their doubts about their participation as representatives of the Global North in conducting this type of research. They wonder whether their engagement deconstructs or reifies colonial narratives and practices.

The discussion on the phenomena of arts-based teaching and learning can be found in the article by Nub Raj Bhandari and Marlon Lee Moncrieffe: "Decolonising Curriculum Knowledge Using Arts-Based Approaches for Teaching and Learning Civic Education with Young People in Nepal". The authors present and discuss some arts-based teaching and learning research projects regarding national values. The authors deconstruct how young people in Nepalese schools learn about civic and national values, such as citizenship, social behaviour, morality, and tolerance. The authors notice a correlation between the decolonisation of civic education and national political movements in Nepal. Apart from the research conclusions, the statements of the participants of the activities may be interesting for the reader.

Josephine Mwasheka Nghikofelwa, Frances Wyld, and Gina Wisker authored an article entitled: "Creating and Curating: Three Voices from Namibia, Australia and the UK on Decolonising the Literary-Related Doctorate", which is a product of dialogue between the two authors and researchers. The main considerations are focused on decolonising in the literary-related doctorate, considering issues such as identifying the author, reader or critic and the issue of what constitutes knowledge in the post-colonial reality.

An interesting part of the book is the text prepared by Hyleen Mariaye: "Decolonising World Bank Influence on Curriculum Reforms in Mauritius." This part discusses the relationship between economic factors and political opposition between the Global North and Global South in the context of development and quality in education.

A series of following articles explore the challenges of decolonisation and marginalization, and indicate the need for education in various world regions. These are the following texts: “Decolonising the ‘Thai-ness’ Discourse in Education” (prepared by Omsin Jatuporn), “Coloniality and National Exceptionalism in Norwegian Citizenship Education: Engaging the Ontological Baseline” (prepared by Kristin Gregers Eriksen), “Decolonising Early Childhood Curricula: A Canadian Perspective” (prepared by Zuhra Abawi), “Developing a Reframed Curriculum for the UK: Who Were the Ancient Britons?” (author: Marie Charles), “Decolonising the Curriculum in Hybrid Spaces: Muslim Schooling in Russia” (prepared by Kamil Nasibullov and Nataliia Kopylova), “Decolonising Education Through Bottom-Up Participatory Activities in Poland (prepared by Urszula Markowska-Manista). These texts prove that decolonisation of curricular knowledge within the framework of critical pedagogy facilitates understanding of oneself, one’s own culture, and the culture of “strangers”. The volume ends with an article prepared by Bert Meeuwssen entitled “Universe, Pluriverse and a Blue Ocean: Reflective Analogies and Philosophical Considerations for Decolonising Education – A View from the Netherlands.”

In conclusion, it is worth wondering who the main addressees of the book reviewed here are. They are not only scientists and specialists in this field. The authors have taken great care to write in an accessible way. This book can be helpful to a broad audience, especially those who explore and notice the challenges facing post-colonial countries. For the inhabitants of the so-called Global North, this book will perhaps make one realize the burden of the colonial past and also make one understand, to some extent, their still dominant position (both culturally and economically). This takes place as from the perspective of the wealthy countries of the north, the myth of globalization creates the illusion of equal access and potential (Ferguson, 1992). In some ways, reading this book is saddening. In the context of education, especially the situation of children in various world regions, the post-colonial reality comprises barriers and limitations. Yet in 1959, the UN recognized the child human rights subjects. Colonialism still casts a shadow on the image of modern times. The reader of the reviewed book would also be interested in the publication “Childhoods of the Global South. Children’s Rights and Resistance” (Liebel, Budde, Markowska-Manista, Meade, 2023). In this book, among other things, the following issues are considered: children’s rights movements, ethical challenges of research with children, children’s rights, and political subjectivities.

“Decolonising Curriculum Knowledge. International Perspectives and Interdisciplinary Approaches”, edited by Marlon Lee Moncrieffe, is a book reminding the readers that the scale of the challenges facing the Global South is enormous. However, adequately conducted education brings hope for a better future. This message can be read from the reviewed book.

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