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**Decolonial Pedagogy**  
Examining Sites of  
Resistance, Resurgence,  
and Renewal

*Edited by*  
**Njoki Nathani Wane**  
**Kimberly L. Todd**

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Editors

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*Editors*

Njoki Nathani Wane  
Ontario Institute for Studies  
in Education  
University of Toronto  
Toronto, ON, Canada

Kimberly L. Todd  
Ontario Institute for Studies  
in Education  
University of Toronto  
Toronto, ON, Canada

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*We dedicate this work to our collective ancestors those who are living, those who have passed on, and our chthonic ancestors. We also dedicate this book to those seeking the Awakening force, may you be guided by the love of the Earth.*

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This acknowledgement is primarily an acknowledgement of what has come before us and the supporters that have enabled us to flourish. Thank you to our ancestors, especially our grandparents and most especially our grandmothers who have overcome extreme adversity to enable us to flourish-their love transcends time, space, and even death. To our parents whose love, support, and resilience are unconditional, we are forever grateful to you. To our siblings who find incredible ways to demonstrate their love and support of us. To our extended families' uncles, aunts, cousins who provide us with the comfort of home wherever we go. To our friends whose laughter, generosity, and compassion sustain us. To our families that were created on the basis of our relationships and not blood, we offer you our gratitude. To our children and our future generations, you are that reasons that we do this work. To our Mother the Earth for her all-encompassing love, sustenance, and beauty, may we honour you in all that we do.

धन्यवाद/Deu borem korm/Thank you

# CONTENTS

- 1 Introduction: A Meeting of Decolonial Minds** 1  
Njoki Nathani Wane and Kimberly L. Todd

## **Part I Challenging State Power**

- 2 The University as a Neoliberal and Colonizing Institute:  
A Spatial Case Study Analysis of the Invisible Fence  
Between York University and the Jane and Finch  
Neighbourhood in the City of Toronto** 9  
Ardavan Eizadirad

## **Part II Psychological Sciences**

- 3 Decolonizing Knowledge in Hegemonic Psychological  
Science** 35  
Glenn Adams, Tuğçe Kurtiş, Luis Gómez, Ludwin E. Molina  
and Ignacio Dobles

### **Part III Education**

- 4 Reviving the Spirit by Making the Case for Decolonial Curricula** 57  
Kimberly L. Todd and Valerie Robert
- 5 Training for “Global Citizenship” but Local Irrelevance: The Case of an Upscale Nigerian Private Secondary School** 73  
Chizoba Imoka
- 6 Using Arts-Based Learning as a Site of Critical Resistance** 93  
Marilyn Oladimeji

### **Part IV Technology**

- 7 Awakening the Seed of Kenyan Women’s Narratives on Food Production: A Glance at African Indigenous Technology** 113  
Njoki Nathani Wane
- 8 Role of Latent Local Technologies and Innovations to Catapult Development in Kenya** 125  
Njiruh Paul Nthakanio and Eucharia Kenya
- 9 Conclusion: The Way Forward** 137  
Njoki Nathani Wane and Kimberly L. Todd
- Index** 143



## NOTES ON CONTRIBUTORS

**Glenn Adams** is Professor of Psychology and Director of the Cultural Psychology Research Group at the University of Kansas. His work applies decolonial perspectives of cultural psychology to topics of collective memory, knowledge, and ignorance.

**Ardavan Eizadirad** is an instructor at Ryerson University in the School of Early Childhood Studies in Faculty of Community Services. He is also a Ph.D. candidate in the Department of Curriculum, Teaching, and Learning at Ontario Institute for Studies in Education (OISE) at University of Toronto. His Ph.D. thesis is examining the effects of standardized testing on subjective experiences of grade 3 students and parents in the context of Toronto, Canada. He is an educator with the Toronto District School Board and a community activist with the non-profit organization Youth Association for Academics, Athletics, and Character Education (YAAACE). His research interests include standardized testing, systems of accountability, community engagement, anti-oppressive practices, critical pedagogy, social justice education, resistance, subversion, and decolonization. His recent publications include “The University as a Neoliberal and Colonizing Institute: A Spatial Case Study Analysis of the Invisible Fence between York University and the Jane and Finch Neighbourhood in the City of Toronto” (March 2017), “Comparative Analysis of Educational Systems of Accountability and Quality of Education in Ontario, Canada and Chile: Standardized Testing and its Role in Perpetuation of Educational Inequity” (August

2016), Is It “Bad” Kids or “Bad” Places? Where Is All the Violence Originating From? Youth Violence in the City of Toronto, (April 2016), and “International Experience in a Non-Western Country, Teacher Habitus, and Level of Inclusion in the Classroom” (March 2016). He is currently working on a manuscript with Dr. John Portelli about Subversion & Standardized Testing (forthcoming 2018).

**Chizoba Imoka** is a Ph.D. candidate at the University of Toronto’s Ontario Institute for Studies in Education. Her doctoral research explores student experiences in Nigerian secondary schools and seeks to make policy/practice recommendations for decolonial education reform. Within the community, Chizoba is an acclaimed advocate for public education reform in Africa, social justice and transformative youth engagement. She is the Founder/CEO of Unveiling Africa, a non-profit that provides a platform for Nigerian youth to participate in community mobilization and political leadership.

**Eucharika Kenya** is the Deputy Vice-Chancellor in charge of Planning, Administration and Finance, at the University of Embu. She is also a consultant on Biotechnology, Biosafety, and Biosecurity issues with international experience and expertise. Previously she taught at the Department of Biochemistry and Biotechnology, Kenyatta University, Nairobi, for over 10 years. During this period, she supervised over 30 postgraduate students and published several peer-reviewed papers. She has attracted substantial grants that have benefited many students in the greater East African Region and fostered collaborative projects and partnerships that have contributed in strengthening capacity in different aspects of biochemistry and biotechnology.

She is a very active player in the agricultural biotechnology sector in Kenya and served as a member of the steering committee under the Ministry of Agriculture, that developed the “Agricultural Biotechnology Awareness Strategy for Kenya”. She was deeply involved in the discussions that culminated in the enactment of the Kenya Biosafety Act (2009) and has also participated in regional efforts at harmonizing these laws.

As an educator, she has participated in many outreach activities to key biotech stakeholders including policymakers and technocrats, parliamentarians, scientists, teachers, farmers and the media. These activities have covered areas spanning General Biotechnology, Risk Communication (Safety of GM Technology), Media Relations (for Scientists), the Art of

Reporting Science (for Journalists), Policy Formulations, and Regulatory Landscaping and Practice in Africa, with reference to adoption of GM Technology/Biosafety and Biosecurity.

Prof. Kenya is a founding member of the Programming Committee of the Open Forum for Agricultural Biotechnology in Africa, a flagship project of the African Agricultural Technology Foundation, headquartered in Nairobi, Kenya.

On the international scene, she has been very active in the activities of the Biological Weapons Convention (BWC) and the Organization for the Prevention of Chemical Weapons (OPCW) and is a member of the Chemical Weapons Convention Coalition. Her thrust in these organizations is to articulate the need for increased capacity strengthening and enactment of laws that will enable African countries gain from international efforts by the global community in making everywhere safe for human existence.

**Tuğçe Kurtiş** is a research affiliate of the Cultural Psychology Research Group at the University of Kansas. She completed her Ph.D. in Social Psychology and a graduate certificate in African Studies at the University of Kansas. Drawing upon perspectives in cultural, feminist, and critical psychologies and interdisciplinary discussions in decolonial studies and transnational feminisms, her research focuses on sociocultural constructions of subjectivity and relationality, which she examines through joint processes of voice and silence in interpersonal and collective experience. Her main objective as a social psychologist is to use psychological theory, pedagogy, and practice as resources for global social justice.

**Ludwin E. Molina** is an Associate Professor of Psychology at the University of Kansas. Broadly speaking, his research examines subgroup relations within diverse communities. This work spans topics of national identity, immigration, and respect.

**Njiruh Paul Nthakanio** holds a Ph.D. in Genetics and Plant Breeding (Zhejiang University, China). Formerly, I taught Molecular Biology, for a total period of over 20 years now, at Technical University of Kenya and currently at University of Embu (Kenya). At University of Embu, where I am Registrar Planning, Administration and Finance, I double up between administration and teaching. After a number of years practising science a spirit of reconnaissance seem to creep into me and I start questioning why the greater disparity in science and technology between

Africa and the rest of the world. In pursuit of this, the question of how science and technology became latent in Kenya and in the rest Africa in face of colonialism keep surfacing up. This book chapter explores the numerous opportunities that can lead to financial and wealth gains if indigenous science and technologies can be catalyzed from latency.

**Marilyn Oladimeji, ECE, ExAT, MSW, MScs, Ph.D.** As an Expressive Arts Therapist, I believe that engaging in various forms of interventions using art-making can sometimes be described as “conscious dreaming”, a type of dreaming from which you can gain a feeling of being in control of your body, mind, and soul. Membership: Ontario Expressive Arts Therapy Association (OEATA) and the National Guild of Hypnotists (NGH).

**Luis Gómez Ordóñez** is a Professor of Psychology and Director of the School of Psychology at the Universidad Nacional Costa Rica, he has also been a Researcher at The Latin American Studies Institute, School of Sociology and Education in the same university. He is a member of the Decolonial Studies Group and the Collective of Liberation Psychology.

**Ignacio Dobles Oropeza** is Professor of Psychology at the University of Costa Rica, where he has been Director of the School of Psychology and the Institute of Psychological Research. His current work is centred in social, political and community psychology.

**Valerie Robert, M.Ed.** is a teacher by profession and an aspiring filmmaker. She has worked for various education groups and not for profits, and endeavors to move the process of decolonization forward both within herself and in her work.

**Kimberly L. Todd** is a Ph.D. candidate in Social Justice Education at the University of Toronto (OISE). Her research interests include education, decolonization, Indigenous epistemologies, dreaming, and spiritual knowledges. She is a Canadian teacher with experience teaching in South Korea, the United Arab Emirates and at a First Nations school in Canada. Kimberly is a member in good standing with the Ontario College of Teachers. She is also a curricular resource designer and has created educational resources for organizations like Amazon Watch and the David Suzuki Foundation. She is passionate about decolonization and education.

**Njoki Nathani Wane** Professor Njoki Wane is a recognized scholar in the areas of Black feminisms in Canada and Africa, African indigenous knowledges, African women and spirituality. One of her most recent publications is “Indigenous African Knowledge Production: Food Processing Practices Among Kenyan Rural Women”. She has co-authored an Anti-racist training manual, *Equity in Practice: Transformational Training Resource*, with Larissa Cairncross, *Ruptures: Anti-Colonial & Anti-Racist Feminist Theorizing* with Jennifer Jagire and Zahra Murad, *A Handbook on African Traditional Healing Approaches & Research Practices* with Erica Neeganagwedini. She has also co-edited *Spirituality, Education & Society: An Integrated Approach with Energy Manyimo & Eric Ritskes* and *The Politics of Cultural Knowledge with Arlo Kempf and Marlon Simmons*. Prof. Wane headed the Office of Teaching Support in 2009–2012. She has been nominated TVO Best Lecturer, and is the recipient of the Harry Jerome Professional Excellence Award (2008) and of the African Women Achievement Award (2007). She is also a recipient of the prestigious David E. Hunt Award for Excellence in Graduate Education for 2016, University of Toronto and the President of Toronto Teaching Award, 2017. She has recently become the Chair of the Department of Social Justice Education at the Ontario Institute for Studies in Education, at the University of Toronto.



## CHAPTER 1

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# Introduction: A Meeting of Decolonial Minds

*Njoki Nathani Wane and Kimberly L. Todd*

**Abstract** This chapter examines how decolonial scholars have engaged and shaped decolonial discourse and posits that this text extends these discourses by delving into the potentiality for decolonial pedagogy to reformulate and reconfigure colonial structures. It maps the chapters within this text and engages various sites of colonial oppression by cutting across fields, geographies and institutions in order to trace decolonial resistance. This chapter highlights the topics covered in this anthology which include state power, the psychological sciences, education and Indigenous technologies and provides a layout of the strategies, critiques and research on how to transform these sites of colonial oppression.

**Keywords** Decolonial pedagogy · Resistance · Colonial oppression · Transformation

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N. N. Wane · K. L. Todd (✉)

Ontario Institute for Studies in Education, University of Toronto, Toronto,  
ON, Canada

e-mail: [k.todd@mail.utoronto.ca](mailto:k.todd@mail.utoronto.ca)

N. N. Wane

e-mail: [njoki.wane@utoronto.ca](mailto:njoki.wane@utoronto.ca)

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Decolonization, according to Joseph's blog (2017), "is ...a long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power" (p. 1). Joseph explains that "decolonization is about shifting the way Indigenous Peoples view themselves and the way non-Indigenous people view Indigenous Peoples" (p. 1). Our book interrogates the notion of decolonizing pedagogy and in particular educational institutions. The aim of the book is to capture the fluidity of the decolonizing discourse. In the last decade, decolonization as a practice, theory or debate has been written about and researched so much so that, if we are not careful, we might lose our agency and the very essence of this important scholarship. In 1986, Ngugi wa Thiong'o released his book: *Decolonising the Mind*. In this book Wa Thiong'o called us to look into how western education was a colonizing tool and how language, culture and religion were central to colonizing mission. Wa Thiong'o building on the works of Fanon, Cheikh Anta Diop was calling on the colonized people to decolonize their minds. In addition, others who also echoed Wa Thiong'o were Chinua Achebe, Albert Memmi, Wole Soyinka, Ashis Nandy, Aimé Césaire, Linda Tuhiwai Smith, just to name a few. All these authors provided excellent analyses of the destruction of cultural traditions, education and any form of social fabric through the colonial machinery. Many of them went a step further and offered suggestion on how to decolonize from the colonial master. Some spoke about the importance of relearning Indigenous languages (Thiong'o 1986), while Smith (1999) talked of research as a dirty word and how the colonizers had justified their colonial agenda through research. Albert Memmi (1965) paid attention to the relationship between the colonizer and the colonized. Many questioned how colonial systems disrupted all forms of institutions, both public and private. In this anthology, our focus is on decolonizing the pedagogy. Our debate in this anthology on decolonial pedagogy in many ways, mirrors the journey that many scholars, educators, activists and researchers have taken, in trying to make sense of this colonial machinery that has an identity of its own.

Decolonizing of any form is a long and central component of colonized subjects. The chapters in this anthology provide an excellent analysis of how people have resisted despite the disruption. *Decolonial Pedagogy: Examining Sites of Resistance, Resurgence, and Renewal* therefore takes up the question of how to decolonize systemic structures, institutions and educational systems that have emerged out of colonial logics. This book delves into areas of psychology, education, spatial