Laurette Bristol, PhD, is a teacher-educator from the Republic of Trinidad and Tobago. She is currently a postdoctoral research fellow with the Research Institute for Professional Practice, Learning and Education (RIPPLE), Charles Sturt University, Australia. Her research interests include application of postcolonial theory to empirical educational projects in the Caribbean; explorations of the ways in which the organizational structures of plantation societies condition the pedagogical practices of teachers; leading and learning practices of teachers; and academic practices of early career researchers.

Antonia Darder is Distinguished Professor of Education and Latina/Latino Studies at the University of Illinois at Urbana-Champaign. Her research focuses on issues of racialized inequalities, with an emphasis on questions of identity, language, culture, the body, and social class. Her writings on critical pedagogy, cultural politics, and schooling are internationally recognized. She is the author of *Culture and Power in the Classroom* (1991), *Reinventing Paulo Freire: A Pedagogy of Love* (2002), and *After Race: Racism After Multiculturalism* (2004).

Joyanne De Four-Babb, a former secondary school geography teacher, is currently an assistant professor at the Centre for Education Programmes at the University of Trinidad and Tobago. She teaches three geography courses at both the Valsayn and Corinth campuses. She is also the coordinator of the Practicum Programme for all full-time students. Joyanne’s uses narrative inquiry methodology to analyze the experiences of beginning and practicing teachers.

Talia Esnard is an assistant professor at the Center for Education Programs, University of Trinidad and Tobago (UTT), Trinidad and Tobago. Dr. Esnard is an educator who focuses on secondary and higher education. She holds a doctorate in sociology from University of the West Indies and has a unique eye for educational
and entrepreneurial issues affecting Caribbean development. Her early research explored issues of educational inequalities and aspirations and her current research explores the sociology of leadership in education and entrepreneurship. She is interested in entrepreneurial culture, attitudes, intentions, and education.

**Dennis Francis** is a professor and dean at the University of the Free State, Bloemfontein, South Africa. Dennis holds a doctorate in sociology and teaches in the fields of social justice education and sexuality education. He has written extensively in the areas of race, education for social justice, and youth sexuality. Dennis is a National Research Foundation-rated researcher and currently serves as the Chairperson of the Kenton Education Association.

**Jennifer Lavia** is director of the Caribbean Programme and lecturer in Education in the School of Education at the University of Sheffield in Sheffield, England. Jennifer is interested in examining how postcolonial theories might contribute to how we understand education. Her studies emphasize perspectives of what she considers the “colonised,” and she is interested in examining how evidence can be generated through cultural artifacts, practices, and rituals. Her practice focuses on critical pedagogies. She has published widely on postcolonial theories and Caribbean studies in education. She is member of the Editorial Board of *Disability & Society* and has co-edited a special issue of *Pedagogy, Culture, and Society*, on Postcolonialism and Education, 13 (3), October 2006.

**Bob Lingard** is a professor in the School of Education at the University of Queensland, Australia. He has also been a professor at the Universities of Sheffield and Edinburgh. His most recent books are *Globalizing Education Policy* (2010), co-authored with Fazal Rizvi; and *Educating Boys* (Palgrave, 2009), co-authored with Wayne Martino and Martin Mills. He is the co-editor with Terry Wrigley and Pat Thomson of a forthcoming collection, *Changing Schools*. Bob is an editor of the journal, *Discourse: Studies in the Cultural Politics of Education* and co-editor with Greg Dimitriadis of *Key Ideas and Education*.

**Sechaba Mahlomaholo** is professor in the Faculty of Education at the University of the Free State, South Africa. He leads the *Sustainable Learning Environments* research team comprising over 20 academics, 15 PhD, and 15 MEd candidates. He has served as guest editor of three accredited journals in 2011 and has published extensively on how quality schooling grounded on principles of equity, social justice,
freedom, peace, and hope can be created across the world, especially in formerly marginalized contexts.

Elizabeth Mackinlay is a registered nurse, a priest in the Anglican Church, and the director of the Centre for Ageing and Pastoral Studies at St Mark’s National Theological Centre, Canberra, Australia. She is also a professor in the School of Theology, Charles Sturt University, Australia. Her recently completed research includes an Australian Research Council project: “Finding Meaning in the Experience of Dementia: The Place of Spiritual Reminiscence Work,” and an ANZ Charitable Foundation, and a J. O. & J. R. Wicking Trust grant 2007–2010, “Minimising the Impact of Depression and Dementia for Elders in Residential Care.”

Milton Molebatsi Nkoane is the senior lecturer and head of school in the Faculty of Education at the University of the Free State, South Africa. He teaches in the field of Educational Studies. He has a strong research interest in praxis as an operationalization of critical emancipatory discourses located within the postcolonial, poststructural, and postmodern. He is the editor of co-editor of academic books and journals and has written extensively in the areas of special-education needs and social justice.

Lisa Perez is currently a lecturer at the University of Trinidad and Tobago in Republic of Trinidad and Tobago. She began her teaching career in the primary school, later branching into higher education, concentrating on agricultural and business studies. At present, she is pursuing a Doctorate in Education with the University of Sheffield.

Gordon Rohlehr, professor emeritus of Literatures in English, University of the West Indies, St. Augustine campus, Republic of Trinidad and Tobago. Prof. Rohlehr specializes in West Indian literature and oral poetry expressed through his sociohistorical interest in Trinidad as well as in calypso and Caribbean popular culture. In his published work he has pioneered academic study of calypso, documenting its genres and tracing its history over several centuries. He has and has been the recipient of the University of the West Indies’ Vice-Chancellor’s Award for Excellence in the combined fields of Teaching, Research, Administration, and Public Service (1995).

Lorraine Singh is Discipline Coordinator for Drama Education in the Faculty of Education at the University of KwaZulu-Natal, South Africa. Her previous work includes 20 years as subject adviser and curriculum specialist in speech and drama for schools. She has served on two ministerial committees to write new schools’ curriculum for
arts education. She was a Fulbright scholar, holds a master’s and a doctorate in Educational Theatre. Her doctoral study focused on the application of narrative inquiry and applied theatre to arts education policy.

Miren Uriarte is a professor at the McCormack Graduate School of Policy Studies at the University of Massachusetts. Her research in applied sociology focuses on race and ethnic relations. Her areas of expertise include institutional development in minority communities; differential impact of social policy on minority communities, particularly Latinos in the United States; and program development and evaluation research in education, health care, and human services in the United States and abroad. She is the co-founder and former director of the Mauricio Gastón Institute for Latino Community Development and Public Policy.

Greg Vass is currently a full-time doctoral candidate at the University of Queensland, Australia, researching the making of race in classrooms and schools from a critical race theory perspective. He has served as a secondary-school teacher and has been exploring the relationship between the education system and indigenous students.

Simon Warren has served as an educator, researcher, and advocate for education and race equality. Simon is currently Lecturer in Critical Policy Studies in the School of Education, the University of Sheffield, England. Simon is co-convenor of the European Society for Research in the Education of Adults, Migration, Racism, and Xenophobia Research Network.
Aborigines, see indigenous education
academic research and researchers, see research

African indigenous knowledge systems (AKIS), 8, 63
see also indigenous education

Afrocentric education, 60, 63–4
see also indigenous education

Anti-Racism Network in Higher Education (South Africa), 33
apartheid, 33–46, 52
education system in South Africa after, 37–41, 164–80
education system in South Africa during, 49–65
see also biracialism; racism

arts and culture
in South Africa, 168–80
arts education
in South Africa, 163, 166–80
autobiography, 2, 8, 147, 152–7, 243
see also life-history research; storytelling

Bantu Education Act 1953
(South Africa), 37, 52–5
bilingual development, 76
see also bilingual education
bilingual education, 69, 71, 74, 76, 80, 86–97, 109–21
in Ireland, 103–21
in the USA, 69–74, 78–97

biracialism, 147–61
in South Africa, 147–54
see also racism

calypsos
as commentary on education
(Trinidad and Tobago), 192–207

Caribbean academics and intellectuals, 235–51

Caribbean Commission,
see Caribbean Research Council of the Caribbean Commission; Williams, Eric

Caribbean Educators Research Initiative (CURVE), 236–51

Caribbean region, 15–29, 183–207, 235–51

Caribbean Research Council of the Caribbean Commission, 103, 185–7

Caribbean thought, 15–29, 235–51

Celtic Tiger years (Ireland), 106–9, 115–16

class and race
relationship between, 72–6
class inequalities, see class and race
closing the gap strategy
in Australia, 125–43
collective praxis, 237–8

colonialism, 15–20, 35–7, 50–65, 183–207
community, 1–7, 20–1, 27–9, 41–6, 69–97
  in Australia, 125–43
  in the Caribbean, 183–207, 235, 241–51
harmonious, 202
  in Ireland, 103–21
  in South Africa, 51, 61–5, 163
community cultural wealth, 34, 41–6
community empowerment,
  see community
community of telling, 29
community participation,
  see community
comparative collaboration, 12, 235–51
comparative education,
  see education, comparative
cosmopolitanism, 256
  see also multiculturalism
creative arts, see culture and creative arts
creolization, 22, 180, 188–9, 200–1
critical communities, 27
critical pedagogy, 60–4
critical race theory (CRT), 42
  see also racism
critical theory, 33–46
cultural capital
  in South Africa, 41–4
cultural confidence, 2, 7, 8, 9, 11, 12, 23, 255–8
  in Australia, 141, 147
  in Ireland, 103–27
  in South Africa, 62, 163–9, 180
cultural contexts, 16, 43, 130, 136, 171
cultural critique, 3
cultural identity, 6, 56, 83
  in Ireland, 103–21
  in South Africa, 163–80
  see also identity; racial identity; teacher identity
cultural imperialism, 76, 108
culturally ethical research, 24–5, 108–11
cultural pedagogy, 23
cultural performance
teaching as, 27
cultural politics of education, 1, 3, 7, 17
cultural politics of language
  in Ireland, 103–21
cultural resistance, 22, 26–7, 164, 168, 175, 255–6
culture, 20–9, 107–8, 163–80
  national culture (South Africa), 165–80
  see also culture and education;
  culture and learning
culture and creative arts, 10, 163–80
culture and education
  relationship between, 16, 20–9, 163–80
  see also culture
culture and learning
  relationship between, 2, 3–5
culture of confidence, see cultural confidence
culture of silence, 26–7, 39, 43
CURVE, see Caribbean Educators Research Initiative
decolonizing practice, 9, 12, 60
democracy, 38, 40–5, 49, 96, 97, 111
  in Ireland, 117–21
  in South Africa, 57–63, 164–71, 176–9
dissonant acculturation, 84
dual language, see bilingual education
education
  in Australia, 125–43
in the Caribbean, 183–207
historical analysis of, 2, 7, 10–11, 17, 43–4, 52–5, 184–207
in Ireland, 103–21
in South Africa, 37–46, 49–65, 163–80, 258
in Trinidad and Tobago, 183–207, 211–32
see also arts education; culture and education; indigenous education; teachers education, comparative, 16
education, post-independence, 23, 251
in the Caribbean, 11, 201–7, 211–32
educational practice, 3, 18–20, 23, 26–9, 70–2, 238–51
in South Africa, 49, 50, 52–3, 55, 57–9, 61–5, 163
in Trinidad and Tobago, 212–32, 235–51
educational research, 16–29, 125, 241–7
*Education in the British West Indies*, 183–207
English as a “world language,” 116
English language learners, 8–9, 69–97
see also restrictive language policies
ethics, 108–11
see also culturally ethical research
exclosure, see social exclusion

Funds of Knowledge Project, 5–6, 10, 137, 142
see also education; knowledge

globalization, 15–20, 29, 50, 82, 127, 140, 143, 237, 255

higher education, 38–41, 44, 56
hybridity, 22, 167, 256

identity, 2, 4, 10, 16–17, 50, 138–9
in Australia, 129–43
in Ireland, 103–21
in South Africa, 147–61, 163–80, 237, 244
in the USA, 79–97
see also cultural identity; racial identity; teacher identity
identity pedagogy, 138–9
see also identity
imagination, see postcolonial imagination; social imagination
indigenous communities, see community
indigenous education, 60–5, 125–43
in Australia, 125–43
in South Africa, 61, 63–5
see also Afrocentric education
indigenous knowledge, 8, 42–3, 49, 55, 63–4, 126, 132, 137, 143, 258
indigenous research, 27, 125–7, 130–1
intergenerational conflict, 84
knowledge action, 250
knowledge generation, 250
language, 21, 55, 59, 69–97, 103–21, 163, 167, 239
language acquisition programs, see restrictive language policies
language proficiency, 93, 94
language revival
in Ireland, 104–21
language rights, 3, 6, 72, 80, 82, 113–21
see also minority rights
<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
<th>Term</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Latinos, see restrictive language policies</td>
<td>268</td>
<td>oppression, 1–2, 9, 12, 23, 49</td>
<td>268</td>
</tr>
<tr>
<td>liberation pedagogy, 49–52, 59–60, 63–5</td>
<td></td>
<td>in Australia, 125, 141</td>
<td>268</td>
</tr>
<tr>
<td>in USA, 63–5</td>
<td></td>
<td>in South Africa, 10, 35–6, 63–4, 147, 148, 167</td>
<td>268</td>
</tr>
<tr>
<td>life-history research, 10, 61, 147, 152–7, 243</td>
<td>see also autobiography; storytelling</td>
<td>pedagogy, 8, 23, 57, 60, 62, 129, 139, 141, 167, 179, 187, 257–8</td>
<td>268</td>
</tr>
<tr>
<td>see also linguistic conservation, 116–17</td>
<td>see also critical pedagogy; identity pedagogy; liberation pedagogy; plantation pedagogy; transformative pedagogy</td>
<td>People’s Education Movement (Trinidad and Tobago), 185–9</td>
<td>268</td>
</tr>
<tr>
<td>linguistic minority, 113, 116</td>
<td>see also postcolonial research, 15–29, see also praxis</td>
<td>postcolonial praxis, 57–60</td>
<td>268</td>
</tr>
<tr>
<td>linguistic racialization, 69–97</td>
<td>see also language rights</td>
<td>postcolonial research, 15–29</td>
<td>268</td>
</tr>
<tr>
<td>marginalization, 1–2, 12, 78, 107, 155–61, 247–8, 255</td>
<td>see also plantation theory</td>
<td>postcolonial subjects, 11, 50, 207</td>
<td>268</td>
</tr>
<tr>
<td>in Australia, 125–7, 141–2</td>
<td>see also under individual forms of practice theory</td>
<td>postcolonial theory, 16–29, 51, 142</td>
<td>268</td>
</tr>
<tr>
<td>in Ireland, 112–13</td>
<td>praxis, 3, 5, 6, 51, 57–60, 236, 237–8, 244</td>
<td>postcolonial thought, 6–7, 15–29, 256</td>
<td>268</td>
</tr>
<tr>
<td>see also racism; social exclusion</td>
<td>see also under individual forms of practice theory</td>
<td>praxis, 3, 5, 6, 51, 57–60, 236, 237–8, 244</td>
<td>268</td>
</tr>
<tr>
<td>mental mapping, 22</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>minding minds, 53, 242</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>minority language communities, 77, 78, 80, 83, 84–5, 97</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>minority languages, 78, 104</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>minority-migrant culture, 115–16</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>minority rights, 9, 104, 110–21</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>see also multiculturalism, 115–21, 201, 256</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>NAPLAN, see National Assessment Program for Literacy and Numeracy</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>narrative inquiry, 15–16, 28, 59, 152, 158–9, 169, 230, 242–6</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>National Assessment Program for Literacy and Numeracy (NAPLAN) (Australia), 128, 141</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>National Association for the Advancement of Colored People (NAACP), 133</td>
<td>see also under individual forms of practice theory</td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>National Qualification Framework (NQF) (South Africa), 57, 58</td>
<td></td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>nationalism, 112–16, 164–6, 189</td>
<td></td>
<td></td>
<td>268</td>
</tr>
</tbody>
</table>
queer politics, 160

racial identity, see identity; racism


see also apartheid; marginalization

religion

relation to race, 154–5

research, 5, 7, 12, 15–29, 44–6, 49–65, 71, 75, 83, 125–30, 139, 147–9, 152, 211–35

research action, 27–8

resistance, 1, 7, 22, 27, 43, 255–6

resistance arts, 175, 177

restrictive language policies, 69–97

English language learning programs, 74–97

Latinos (USA), 73, 79–97

nativist interests (USA), 81–3

in Ireland, 103–21

in the USA, 69–74, 78–97

situated practice, 3–4, 6, 50

social exclusion, 5, 8, 39–40, 63, 64, 69, 72, 75, 81, 127, 179, 214, 256

see also marginalization

social imagination, 16, 49–50, 256

Soudien Report (South Africa), 39

South African Population Registration Act 1950, 153

storytelling, 28, 242

see also autobiography; life-history research

teacher education, see under teachers

teacher identity, 20, 211–12

see also cultural identity; identity

teacher-researchers, 12, 19–29, 44–6, 52, 59, 125, 130–1, 153, 235–51

see also teachers

teachers, 5, 16–21, 50–65, 86–7, 91, 129, 133–9, 211–32

as agents of change, 8, 12, 61, 65

in Australia, 133–8

education of, 244–50

role of, 6, 20, 57, 243

in South Africa, 50–65

in Trinidad and Tobago, 193–207, 211–32, 244–51

see also education; teacher-researchers

Teachers’ Economic and Cultural Association (TECA) (Trinidad and Tobago), see People’s Education Movement (Trinidad and Tobago)

Third Education Research Colloquium (South Africa) 2010, 33

transformative pedagogy, 63, 179

Trinidad and Tobago, 183–207, 211–33, 244–6

Trinidad and Tobago Education Act 1966, 191, 196, 212, 216, 229

Truth and Reconciliation Commission 1995 (South Africa), 56

United Nations Millennium Development Goals (MDGs), 34, 61

voices, 2, 26, 53–5, 58, 60, 61, 126–7, 131, 142, 169, 171, 175, 184, 195, 201, 211–12, 237, 248–50

of students, 62, 72, 77

of teachers, 26, 62, 211–12, 231, 237, 248–50

Williams, Eric

ideas on educational reform, 183–207

“world language” English as, 116