BOOK REVIEW:

Global perspectives and new challenges in culturally responsive pedagogies: Super-diversity and teaching practices

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The book is timely because it addresses local and global concerns around superdiversity in education and the need for a culturally responsive pedagogy (CRP). The introductory chapter explains terms and concepts that set the framework for the following chapters. It argues that CRP is a suitable response to neoliberal educational ideologies of marketisation and datafication. It clarifies that the 'logic of the centre' is the valued practice with CRP becoming peripheral and argues for CRP to advance an equitable and socially just future for educational practices. The book is divided into three parts: global aspects that require CRP, student talents through CRP and prospects for CRP. I will examine chapters that explain the CRP theory and its empirical impact on local and global sites.

Part One deals with the global perspectives of CRP. While all the chapters are worth reading, Chapters 2 and 3 stand out. In Chapter 2, Rigney advances the theoretical term Indigenist epistemology to explore student identities and the importance of knowledge plurality and multilingualism. Aboriginal students remain trapped in settler literacy and curriculum that has enforced deficit pedagogies and debased outcomes for students. Students are suppressed by disciplinary power, and their knowledge is downplayed. The author states that culturally responsive teaching includes the settler literacies and the oral histories of First Nations people. Drawing on their Australian Research Council grant-funded project, the author adds three more repertoires: (1) teacher subjectivities, (2) Aboriginal children as knowledge holders and producers and (3) commitment to CRP. The author argues that teachers must go beyond data-driven performativity and recognise that their work and subjectivities can potentially overcome hierarchical observation and normative judgements. The second repertoire is to recognise an Aboriginal child as a knowledge producer. The third repertoire is nine teacher commitments that could enhance CRP, such as respectful place-based pedagogy, creating belonging through teacher-student relationships focusing on identities, multilingualism and interculturality. The

author reaffirms that teachers must be perceived as partners in redesigning curriculum and pedagogy.

Chapter 3 by Michael Zembylas is a theoretical masterpiece on how decolonisation in higher education is achieved through humanising pedagogies. The author states that while an understanding of decolonisation exists in higher education curricula, there is a lesser understanding of it in the pedagogy and praxis necessary for appropriate decolonisation. To understand how humanisation and decolonisation connect, Zembylas notes that we need to comprehend decolonial praxis's pedagogical practices to make marginalised people's cultures visible. He distinguishes colonialism (temporal oppression) and coloniality (a classification system that upholds Eurocentric values). He argues that decolonising is a critical examination of the ideological domination of knowledge in the intellectual histories of the colonised. There needs to be a re-framing of Western ideas that have upheld Western knowledge with the standpoints from the South. A key point is that decoloniality centres on praxis, enriches the theorisation of CRP and highlights how humaneness as praxis can be achieved in higher education.

Part Two has two chapters that stand out as singular regarding the focus and approach. In Chapter 7, Robert Hattam discusses the importance of decolonising CRP in the Australian context based on three rationales. The first is the weak links between the Australian school context and CRP compared to the North American and New Zealand contexts. The second is the demand that the super-diversity of classrooms be acknowledged since, while multiculturalism is firmly embedded in the schooling system, cultural diversity is not yet fully appreciated. The third is a 'counter-narrative' to existing and new forms of colonisation. Colonialism has succeeded through the physical and cultural repression that has led to a 'psycho-social' disorder that reproduces the settler colonial ideology. There is a need for CRP to reform and revamp curriculum and pedagogy to overcome the colonial discourse. Achieving this requires high intellectual challenge, connection to the lived experience of students, a positive experience of cultural identity and empowerment of students towards new technology and activist orientation.

In Chapter 8, Jacqueline D'warte explores linguistic diversity in Australia, highlighting the challenges faced by students who engage in diverse languages and literacies. The author suggests a culturally sustaining pedagogy is needed to address the deficit perspectives around languages other than English and students' diversity. CRP is driven by a social justice agenda to overcome the monolingual approach and promote knowledge production. The chapter empirically shows that CRP is evident in Western Sydney classrooms, where teachers and students attempt to understand and sustain cultural and linguistic knowledge. However, it also reveals students often view linguistic diversity as a deficit and abandon their home language in favour of English. The project in Western Sydney led to collaborative learning and deeper engagement in education, working with the experiences and biographies of students and communities. D'warte's study aims to establish an agentive partnership between teachers, students and community members to counter deficit perspectives.

Part Three deals with the future of CRP. In Chapter 16, Stephen Kelly uses re-territorialising pedagogy theory to explain the usefulness of culturally responsive ways. The author proposes a dialogue that de- and re-territorialises the onto-epistemic practices of First Nations (explained by the author as the holistic perspectives of Indigenous worldviews and the communal system of knowledge and values through a pluriversal space), which Mingnolo (2018, p. x) explains as a 'vision of a world in which many

worlds coexist'. Kelly explains that pluriversal can give First Nations people an agentive voice to speak in Western and Indigenous frameworks and sees CRP as a material connection to place and time. The author draws on Deleuze and Guattari's (2004) concepts of de-territorialising and re-territorialising as tools to foreground Indigenous relational ontology within CRP. De-territorialising helps break down the social-cultural order and the assemblage of colonisation. At the same time, re-territorialising occurs when Indigenous people fabricate the colonial project by drawing on their onto-epistemic practices. The author highlights the importance of pluralism of all subjectivities and peripheral knowledge and the need for subjugated knowledge to express its capacity to listen, speak and reject submersion. This requires different ways of conceiving the world, resistance to powerful interests and access to producing one's cultural knowledge. The author uses a transcript from the National Museum Australia to illustrate how relational becoming can be achieved, using words like *Yindi Marra*, *Ilaaly*, *Tjukurrpa*, and *Dadiri*. These words reflect Foucault's (2005) concept of parrhesia, which requires deep listening and observation to understand multiple ways of knowing and being in the world.

The book also explores CRP and its application in diverse contexts, including the Pacific and Europe. In Chapter 14, Stephen Dobson and colleagues focus on online resources for adult refugees in Europe, highlighting the global usefulness of CRP. They illuminate the importance of self-determination, inclusion and cultural responsiveness in providing open-access resources to adult refugees. They (European university experts) collaborated to create e-learning resources for adult refugees aged 18–40, drawing on theoretical works (e.g., Habermas, 1972; Freire, 2000; Carr and Kemmis, 1986). The team set up the MOOC (Massive Open Online Courses) and webinar for trainers and teachers. The project Advenus (project title, Developing Online Resources for Adult Refugees) involved focus groups and interviews with teacher trainers to map cultural sensitivity, redesign resources for cultural aspects and test and validate the resources. They incorporated design principles of multiple worldviews, teaching for diversity, community-oriented content, sensitivity to student learning assessment and instruction, and involvement of family communities and local sites. The redesign template included functional literacy and language skills, enhancing cultural sensitivity and social inclusion. According to a survey of 267 participants in e-courses in four countries and 102 teachers who engaged in the MOOC and focus groups, the CRP-based projects incorporated varied worldviews, theories and practices that align with student learning, centralised diversity and community and local sites in learning and included student cultures in assessment. The authors suggest a critical reflective stance and mention that the Advenus project aimed at achieving a high level of personalisation, which was to the advantage of the student.

In conclusion, the book is a worthwhile addition to libraries and scholarly collections because it provides valuable, theory-based and practice-oriented chapters. It offers reflective thinking of culturally responsive pedagogy and highlights the importance and approaches to moving beyond deficit perspectives of colonial thinking.

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