

Editorial Introduction

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In this issue of the journal, the three articles are dealing with topics that are slowly becoming central to select aspects of educational research including the location of previously oppressed knowledge systems in relation to general education contexts and in particular to how global education is situated with respect to prevailing learning systems and relationships. As things have been for too long, the disrupting powers of conventional learning have been limited to the extent where in multiple cases, the prevailing power relations that created and sustained the oppression of some knowledges vis-à-vis others was not questioned. Among those who failed in posing the necessary questions for the reconstruction of more equitable epistemic platforms and their attached potentially enfranchising learning possibilities were educational researchers who were not used to, or not willing to question the hegemonic paradigms that were never liberating in either their conceptual or praxical formations and/or operationalizations. With the still emergent but increasingly vocal demands from the peripheries of the overall knowledge enterprise though, few cracks are appearing in the *longue durée* monopoly of modernity's epistemic and educational programs.

With respect to the location of education or schooling itself, the prescribed instructional remedies may sometimes create more learning ailments than they were supposed to alleviate. Hence the need to apply important research perspectives that study, analyze and critique the proverbial locus of schooling as something that does not necessarily serve the interests of all learners. For some select populations in North America and elsewhere, the location as well as the policy aims of schooling, are not only unhelpful for the educational needs of some students, they are, ipso facto, antagonistic to the ontological situations of these learners. As such, disavowing primary physical relationships with official spaces of schooling can occur when the community views such space as a pedagogical liability for their kids. In a non-directly related but still important aspect of teaching and learning in tertiary education, the possibilities of training teachers to effectively utilize available instructional resources including new computer or online based projects is as important as the availability of those resources in the first place. Indeed, the points should go beyond that where in creating a viable, productive relationship between available resources and university teachers, the connections should include establishing a platform of engagement where university teachers can see and understand the usefulness of such centrally prescribed learning resources. These points are not unrelated to the ongoing debate about the relationship between emerging instructional technologies and the people who should use them to facilitate learning and teaching relationships.

With the objective of analyzing, critiquing and epistemically responding to these issues, the three articles included in this issue deal with topics that expand into the possibilities of re-Indigenizing

global education, recasting the nature and possibilities of home schooling and possible re-doings of effectively engaging university faculty in the instructional systems they use in their classroom teachings. In the first article entitled, *Global Education from an 'Indigenist Anti-colonial Perspective*, George Dei troubles the dominant ways of pursuing of “global education” pointing to the possibilities of such education through an Indigenist anti-colonial lens. The intellectual objective is to ensure that global education helps destabilize existing power relations, colonial hierarchies, and re-centers key questions of equity, power and social justice in education. For him, an important question is: How do we frame an inclusive anti-racist future and what is the nature of the work required to collectively arrive at that future? In discussing this, he argues that one of the many hallmarks of the contemporary neo-liberal corporate agenda in education is the intensification of private and corporate commercial interests in schooling and education. Education is being tailored to suit the needs of the current labour market with funding being preferentially diverted to economically viable disciplines, the streaming of students to ensure a blue-collar workforce and with complete disavowal of education as a social and public good. Dei introduces an ‘Indigenist anti-colonial’ lens highlighting Indigenous democratic principles for effective educational delivery. Indigenous communities see education both as a process and as something that happens at a place or site where learners openly utilize the body, mind and spirit/soul interface in critical dialogues about themselves and their communities. It is concluded that for the Global South, a rethinking of schooling and education has to take us back to our roots to examine our histories and cultural traditions of knowledge production, dissemination and use. We need to look at education from this source in terms of its connections with family life, community and social relevance. To Dei, this means drawing from the lessons of how knowledge is impacted through early socialization practices, child-rearing practices, teaching and learning responsibilities of community membership, and the application of knowledge to solve every day practical problems within one’s backyard and beyond.

In the second article entitled, *The Search for School Safety and the African American Homeschooling Experience*, Garvey Musumunu and Ama Mazama discuss how interest in homeschooling has increased over the last decade, as what was once perceived as a marginal development has turned into a significant phenomenon. There has been in recent years, they write, a noticeable surge in African American involvement in the homeschooling movement as well. However, there continues to be a general paucity of research on the motivations of homeschooling Black parents. In this piece, the authors aim (1) to present empirical evidence regarding African American motivations for homeschooling; and (2) more specifically, to explore how parental concerns for safety are leading African American families to homeschooling. These concerns, they contend, bring to the fore a series of disturbing circumstances and preoccupations that are specific to African Americans.

In the third article entitled, *Engaging Academics in Training in Information Communication Technology (ICT): An African Experience with special focus on Uganda*, Abdullahi Hussein discusses how training academics in ICT utilisation has been widely regarded as a key to successful staff development practice in higher education and, hence, considerable efforts and resources have been invested into ICT training programmes. However, he adds, little is known

about the extent to which higher education policymakers in Africa give attention to the issue of preparing academics for ICT usage. In this article, Hussein reports the findings of a research study exploring the utilisation of ICT in Uganda, Africa. As he notes, qualitative research methods were employed and data were collected through interviews, observations and open-ended questionnaires. The findings indicate that the university has put resources into the development of ICT policies, including policies related to training academics. Subsequently, academic staff were trained in ICT utilisation. However, little attention appears to have been given to the issue of engaging academics in ICT training. Beyond this, he highlights the importance of engaging academics in ICT training for successful ICT staff-development outcomes. As indicated above, the three articles, while responding to three different educational contexts and relationships, nevertheless collectively highlight the need to apply critical analyses to select theoretical and practical locations of learning so as to expand the widest usefulness of such platforms and spaces for the benefit of as many as possible.