



Reading summary

Kelly, S. (2023). Re-territorialising pedagogy: Listening, observing and speaking in culturally responsive ways. In L.-I. Rigney (Ed.), *Global perspectives and new challenges in culturally responsive pedagogies: Super-diversity and teaching practice* (pp. 197–210). Routledge.

This chapter explores why foregrounding an Australian First Nations ontology and epistemology, in dialogue with other subjugated knowledges, is key to an Australian culturally responsive pedagogy that addresses First Nations people's experience as colonised subjects. It discusses ways multiple epistemologies might co-exist and be negotiated within mainstream curriculum, pedagogy and policy enactments. The chapter uses Deleuze and Guattari's concepts of de-territorialising and re-territorialising to make visible an Indigenous relational ontology and why it is key to culturally responsive pedagogy. The act of de-territorialising colonialism and its effects opens the space for First Nations people to engage in the process of re-territorialising, drawing on their own onto-epistemic practices to participate in the ongoing creation of culture. The chapter draws on Deleuze, Foucault and First Nations scholars to analyse the concepts of the colonised subject, immanence, subjectivity, entangled relations with place and a pedagogy of emergence.

An Australian culturally responsive pedagogy must invoke the relational onto-epistemologies of First Nations peoples, foregrounding immanent experience and relational ethics. The challenge for settler educators is to understand First Nations students as mattering subjects. However, the curriculum and related pedagogical practices are deeply embedded in 'technologies of government' that endanger other ways of knowing. To decolonise education, educators need to adopt a pluriversal position, while still recognising the effects of epistemological colonialism. To do this, they can borrow ideas from scholars who suggest learning from below, unmaking one's privilege, becoming minor, and resisting an essentialised relation between human subjects and culture.

To counter the marginalisation and exclusion that characterises the dominant curriculum, we should acknowledge that all children have access to the means of producing their own cultural knowledge. Educators should validate children's ontologies and also connect them to global cultural practices.

The chapter then considers words from Aboriginal languages that cannot be translated with a single English word, and rather express complex pedagogical principles that involve relationship, connectedness, deep listening, and sustainable and ethical ways of living. In this chapter these words are brought into dialogue with Foucault's reading of Stoic philosophy. The aim is not to appropriate Indigenous language and culture but to establish a pluriversal relation that brings Indigenous speakers into view and demands that we observe, listen and speak to what we see and hear.

A culturally responsive pedagogy does not subordinate ways of being to ways of knowing but admits the immanence of experience. It does not reduce the act of learning to the act of teaching, as both subjectivities produce the other. It sees all human subjects as in pedagogical relation to each other and to the world of which each is a part.

Take-home messages

An Australian culturally responsive pedagogy: An Australian culturally responsive pedagogy must bring to the fore subjugated knowledges, especially First Nations ontology and epistemology, including an emphasis on immanent experience and relational ethics.

A pluriversal position to decolonise the curriculum: Educators who seek to decolonise the curriculum need to adopt a pluriversal position, rejecting their privilege and valuing children's ontologies.