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EDITOR'S INTRODUCTION

Nowadays, the legacies of colonialism act in concert with the ideologies of neoliberalism in spaces of education, which have historically been defined by functions of population administration for nation-building and labour supply for increasingly globalised economics. In the context of the UK, the ideas that there are differences in attainment that follow ethnic lines have been in circulation since the 1960s. The category of 'ethnicity' began to be recorded in national statistics on educational attainment with the introduction of the Pupil Level Annual Schools Census in 2002. Ann Phoenix has traced the differences in the ways 'ethic' learners have been described between these distinct moments in time. During the 1960s and the 1970s, psychological and educational practitioners and researchers were primarily preoccupied with the educational attainment of children from the ex-colonies. 'West Indian' students, their parents, and communities featured prominently in these studies which tended to attribute language difficulties and behaviour problems to what they framed as deficient practices of childrearing and deficient family structures: single parenthood, unreasonable expectations, severity, excessive control and punishment. The fact that these immigrant minority students experienced racism in their schools was mostly left unmentioned. At the same time, in spite of the fact that the gender-sensitive data collected on achievement levels showed made gender differences comparable with those recorded for the white native students among immigrant students, West Indian boys were more likely to be tracked for schools for students with learning difficulties (Phoenix 2009). The frameworks of feminist thought, critical race theory, and postcolonial critique revealed that schools were key sites for gendered racialisation, exclusion and

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inequality for immigrant youth. By 2009, deficit-oriented pedagogies embedded in gendered-racialising discourses became part of the ethos of some educational institutions, which lead many migrant learners to have educational experiences steeped in representations that rendered them as inferior and incapable learners, embodying inadequate masculinities and undesirable femininities. Over these decades, students resisted such subjectification and progressive educational practitioners called attention to its damaging effects.

Research conducted on the terrain of the migration/ education nexus needs to question the co-occurrence of poverty, gendered-racialisation, indignity and lack of recognition, deindustrialisation, and austerity. This analytical orientation could unveil whether the current institutional forms of dealing with the difference in its racial, gender and social-economic manifestations lead to enacting the life possibilities of migrant learners. Recently Jill Blackmore concluded that two paradigms of multiculturalism that have been deployed towards the creation of pluralist societies – liberal multiculturalism with its implicit assimilationist principles and radical multiculturalism with its treatment of culture as static, have failed to change the realities of migrant learners, or more specifically, to increase their engagement in the knowledge-based economies of their new countries (Blackmore 2010).

At this juncture, committing to undoing the oppressive power relations and epistemic violence inherent processes of transition to new educational systems and economies is paramount. In the light of feminist constructionism as well as feminist postcolonial and decolonial theories, subjectification, agency and identity are intertwined. Continuous efforts to deconstruct colonial representations and to disentangle contemporary biopolitical and necropolitical strategies from old and new colonialisms, globalising economies and militarisation could lead to visions for socio-economic change that could better lives and livelihoods across geographical space. Opening spaces for self-naming and inclusion in processes of knowledge for those migrants who are yet unrecognised by citizenship status within nation-states (but who are nevertheless central to the functioning global economies) are critical elements for a vision for equality for migrant learners. Such changes will not come seamlessly as they require unlearning of epistemological privilege and recognition of the epistemological violence partaken in by the

nation-states' unmarked citizenries, their news organisations, and political elites (Motta 2019). Dialogical relationality, recognition of migrants' epistemological and political agency, and the effective disposition towards critical explorations of the continuities between old and new colonialisms leads to an understanding that the categories and the arguments that divide 'us' from 'them' rely on mythologies that project 'crises' always taking place in the 'now,' having been caused by problems 'elsewhere,' and waiting to be solved by political agents of the global north. As argued by Olivia U. Rutazibwa, exposing these mythologies by showing the connection between histories, the current life realities of migrants could be approached less as problems with solutions that depend on the generosity of the global north. Instead, she states an analytical and political requirement to "re-enter the discussion on the issues of borders and unequally distributed freedom of movement embedded in the international society of states – the real reason certain groups of people (not the ex-pats) die *en masse* while on the move" (2019, 166-167). This is not for a mere matter of inclusion or perspectival addition. Instead, Rutazibwa emphasises that ideas of 'us' versus 'them' and distinctions between refugees and migrants, citizens and non-citizens become less tenable "when the connected histories of all the people involved, of the creation of wealth and poverty, conflict and peace are considered" (Rutazibwa 2019, 166).

Mainstream studies of education have built their scholarship around formal institutions of education, whereas mainstream migration scholarship has developed around emblematic and generic migratory categories, such as refugee and economic migrant. While there has been a growing body of work addressing concerns of migrant and refugee communities in relation to education, the papers included in this topic issue argue for sustained analytical engagements with the ways gender, race, ethnicity, class, religion, citizenship, ability and age shape the structural conditions of inequality in the sphere of migrant education. Feminist concepts and in particular, the feminist methodological lenses of intersectionality, genealogical analysis, and postcolonial and decolonial critique have opened ways for the authors included in this cluster to move past static, uni-dimensional, and additive inquiries as they developed conceptual frameworks and investigative models able to shed light not only on the multiplicity of migrants and refugees

circumstances and experiences but also on how structural forces and state policies produce racialised, gendered, classed and heteronormative effects of exclusion/inclusion, well-being/vulnerability, alienation/conviviality in contexts of formal and informal education. Finally, the topic of this issue introduces multifaceted feminist approaches to the nexus migration/education which mobilise theoretical and empirical engagements with education for migrants and refugees and education by migrants and refugees, which consistently place under critical examination deficit models, assimilation paradigms and hegemonic locations of epistemological agency.

In my contribution, I develop a theoretical discussion that problematises the neutrality of concepts and methodologies that frame mainstream explorations of migration and education. My analysis sets out a series of dialogues between educational praxis for migrants and various strands of feminist theory (feminist constructionism, feminism anti-essentialism, and intersectional analysis) in order to unveil how regimes migrants' education have been entangled with the workings of scientific knowledge production, colonial settlement, racialisation, labour supply, nation-building and globalising economies, both historically and contemporarily.

The next two articles included in the topic foreground experiences of refugees at the intersection of humanitarian intervention, settlement and participation in formal and informal education in two countries of the global south, Uganda and Brazil. Mia Kisić's article stems out from her work in the Nakivale refugee settlement in Uganda. She situates her analysis of gender-based violence (GBV) onto the theoretical grounds of feminist geography, feminist post-colonial critique and intersectional analysis in a pedagogical gesture that aims to deconstruct the abstract refugee subject of humanitarian intervention and migration research. Kisić argument is two-fold. On one side, she demonstrates that, intertwined with other vectors of power, gender increases the vulnerability to violence experienced by women and girls as they inhabit the camp, attempt to secure a livelihood and to attend school, or to forge relationships outside prescribed roles and allegiances. On the other side, relaying her rich ethnographic data through extensive quotes and thick contextual descriptions, Kisić creates visibility and space for the critical accounts put forth by the women and girls she met in Nakivale.

Bahia Munem's contribution considers the structures that produce and reproduce otherness within contexts of refugee selection processes as well as when refugees join formal and informal institutions of education. Her research is based on lengthy ethnographic research with displaced Muslim Palestinian Iraq War refugees in Brazil, which for the purpose of this article she sets in conversation with feminist postcolonial critques of culture, family, femininity and masculinity. Following her protagonist, Amira, as she struggles to secure spaces from where she could exercise her agency against the othering discourses of educational practitioners and institutions, Munem arrives at the concept of 'gendered pedagogies of migrant (dis)integration,' a notion that invites further critical investigations of current expectations for refugees' 'integrability' and historicised comparisons with older frameworks and expectations for migrants' 'assimilability.'

Finally, Waltraud Ernst and Luzenir Caixeta place feminist postcolonial and decolonial theories in dialogues with the conceptual frameworks of new materialism and queer politics by way of theorising epistemological subjectivities that exceed the autonomous knowing subject of Enlightenment. Empirically and politically, their searches led them to *maiz – Autonomous Centre by and for Migrant Women**, an organisation from Linz, Austria whose projects materialise relations of solidarity, practices of learning and un-learning, and moments of epistemological, ethical and ultimately, ontological transformations. As philosophers, researchers and activists of *maiz*, Ernst and Caixeta identified several of their organisation's initiatives, the University of Ignoramuses, the online publication migrazine.at, *maiz*'s 25th anniversary as primary sites for their investigations. Through the analytical lenses of their novel feminist dialogues, they show how collective, counter-hegemonic knowledge production and critical education praxis, networking and alliance building, friendship and love could create possibilities for new worlds that challenge and resist bordering-making.

Before concluding this introduction, I remain deeply grateful to Dr Katarina Lončarević, the editor-in-chief of *Genero: A Journal of Feminist Theory and Cultural Studies*. The publication of "The Migration / Education Nexus Through a Feminist Lens" topic would not have been possible without her generous invitation and uninterrupted support. I would also like to thank all our peer reviewers for their time, expertise, careful reading, insightful

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