



## Call for papers

Special issue for the Nordic  
Journal of Comparative and  
International Education  
(NJCIE)

Title:

**Post-Humanist Pluriverse Thinking  
and Racial Capitalism:  
Decolonizing the Field of  
Comparative and International  
Education**



### Guest editors:

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### Background

Racial capitalism is not a variation, stage, or period in the more extensive history of capitalism; instead, it acknowledges that since the commencement of the trans-Atlantic slave trade and the colonization of the Americas, capitalism, in both material and ideological senses, has been racialized, originating social and economic worth from racial labeling and social stratification (Jenkins & Leroy, 2021). Traditional research has centered on the subjugation of indigenous and marginalized people, and comparative and international education (CIE) research is no different. Takayama et al. (2016) write that “in the context of CIE, it is expressed as a belief that ‘one cannot adequately understand education (or any institution) apart from its social and cultural environment’” (p. 6, citing Epstein & Carroll, 2005, p. 66). Interest in challenging the long-held structures within the field of CIE has increased over the past decades. A growing number of authors and researchers are interested in a critical approach towards their subjects and have sought to decenter colonial structures perpetuated within modernity. And yet, modern

implications of coloniality persist in every field of research, as outlined in Smith's 2012 work on *Decolonizing Methodologies: Research and Indigenous Peoples*. Smith (2012) sought to unpack how research has been "one of the ways in which the underlying code of imperialism and colonialism is both regulated and realized" (p. 8). Given that "the Western (especially English-speaking) academy is still generally understood to be the intellectual centre of the world, and Western knowledge is widely considered to be the most valid and valuable knowledge system, against which all other knowledge systems are measured." (p. 552), Takayama et al. (2016) implore researchers to "...push this critique further and argue that the field has given little attention to the politics of its own concepts about difference, the critical role that uneven power relations play in the constitution of its comparative knowledge" (p. 3).

While Smith's (2012) work is from the lens of an Indigenous researcher, we aim to build a collection of papers that uses her framework to interrogate the level of coloniality and racial capitalism present in modern analyses of CIE. As such, we seek to unpack questions such as: Is CIE as a field still being studied and conceptualized by researchers embodying privileged positionalities (e.g., White, settler colonial, etc.)? Are its theories and methodologies still too Eurocentric? How do we treat others as we study them? How do we accommodate differences, and how is inclusion dealt with? How might new epistemologies, ontologies, and axiologies help us decolonize the field? How do we interrogate research methodologies and literature reviews to decenter Western knowledge as "objective" and "universal"? These questions touch on a sensitive area in CIE, and we are asking whether CIE is ready for its own cultural turn. By cultural turn, we mean a shift in the practice of historical analysis and searching for contested meanings and omissions. This implies that the field needs to be self-reflective and rethink the politics of education, given the relationship between structure and agency. As the field begins to reject deterministic and dualist models of society connected with structuralist-functionalism and the hegemony of Western ontological and epistemological dimensions of knowledge, culture consequently comes to be viewed as constitutive of and mediating social life (Jules & Salajan, 2022). Such an emphasis moves away from "reifying human exceptionalism and (neo)liberal individualism," which has "reinforc[ed] the hierarchies of being, hindering our opportunities to acknowledge and meaningfully engage with multiple worlds and worldviews" (Silova, 2019, p. 445), and toward new non-Western ontological and epistemological possibilities or what might be called pluriversal thinking which incorporates indigenous cosmos and ontologies, Southern epistemologies, and African cosmologies (Assié-Lumumba, 2017; Escobar, 2018; Mignolo, 2011; Santos, 2014).

For this paradigm shift to occur, (post)coloniality and racial capitalism must be interrogated from multiple perspectives, positionalities, and cultural contexts. Da Costa and Da Costa (2019) expand on this necessity saying, "after all, if we can't take a complex and multiple view of the contexts of colonialism, attending simultaneously to their relationality and their incommensurability, then we are unlikely to recognize moves to decolonize cultural production when we see them" (p. 345). Without a thorough and complex investigation into the ways that colonial cultural production occurs in education, the traditional occidental structures will continue to be perpetuated.

## Focus and Scope

Articles are invited from scholars within the field of CIE, along with related and interdisciplinary fields. A pluralistic or multidisciplinary research approach is welcome. We are seeking articles from authors on the following themes but welcome additional works on decoloniality and racial capitalism:

- How we may use Indigenous epistemologies and ontologies from the South to rethink and engage with scholarship in CIE;
- How Black Feminist Studies and Indigenous Feminist studies may help us to unmask coloniality from comparative perspectives;
- How Pluriverse thinking can help us to decenter CIE from its European and Western epistemological underpinnings;
- How new and/or non-conventional onto-epistemologies can shape the field;
- How post-humanist frameworks in CIE studies can help us to understand better and overcome the rising challenges of the Anthropocene era;
- How alternative axiological articulations of observed phenomena through comparative perspective-taking may influence and help us cope with the concurrent global crises;
- How CIE scholarship from the Global South can reenergize and redefine the pluralistic and multidimensional character of CIE;
- How we recognize and mainstream the contributions of comparative scholars from the Global South to the historical development of the field;
- How can we bring our white colleagues along the process of decoloniality;
- What forms does transversal knowledge take in CIE;
- Other related or extensions of these themes.

## Submission Guidelines

Interested authors are kindly requested to submit full manuscripts of papers for peer review by

**1 June 2025**

Please ensure compliance with the [NJCIE Author Guidelines](#) in your submitted manuscript. Upon submission, please make a comment that the manuscript is considered for this special issue. Papers will be selected through an open call and undergo a double-blind review process.

The authors are encouraged to suggest two or three potential peer reviewers in their Cover letter.

Accepted manuscripts will be published as soon as they are ready through the production phase.

## Inquiries

Please direct all submissions and inquiries to the Special Issue Editors:

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