



Decoloniality – Implications for Rethinking Social Justice: A Systematic Review of the Literature

HYACINTH UDAH

James Cook University, Australia

CARLA TAPIA PARADA

Griffith University, Australia

PARLO SINGH

Griffith University, Australia

LUCY JORDAN

James Cook University, Australia

CHINYERE T. UDAH

Chukwuemeka Odumegwu Ojukwu University, Nigeria

ABSTRACT *Despite growing calls to advance social justice and address deep-seated inequities and gaps, injustice and oppression continue to be perpetrated in contemporary society. This article attempts to review and understand social justice issues and contribute to discussions on addressing the violence of ongoing colonialism. Given the many meanings and conceptualisations of social justice, this review seeks to find out how concepts of decoloniality can be taken up to rethink and redefine social justice. The review process comprises a systematic search of four academic databases for relevant peer-reviewed literature on the topic. A total of 265 records were identified, of which 38 studies met our eligibility criteria for inclusion. Thematic analysis revealed diverse interpretations and applications of social justice. Findings highlight the need to draw on decolonial perspective for a more nuanced conceptualisation of social justice to tackle racial, social, economic, political, and cognitive injustices. The review calls for further research to deepen the understanding of social justice and to develop strategies that effectively address the complexities of oppression and marginalisation in contemporary multicultural settler-colonial societies.*

KEYWORDS coloniality; decoloniality; post-colonial and anti-colonial; race and identity; racialised populations; social justice

Correspondence Address: Hyacinth Uдах, College of Arts, Society and Education, James Cook University (JCU), Bebegu Yumba Campus, Townsville, Queensland, 4814, Australia; email: hyacinth.udah@jcu.edu.au

ISSN: 1911-4788



Introduction

Today, there is a growing call to advance social justice and address deep-seated racial, social, economic, political, environmental and cognitive injustices, inequities, and gaps (Fataar, 2018). The recent global pandemic has highlighted these inequities (Francis & Udah, 2020; Kumar et al., 2022; Udah & Francis, 2021), making the need to address social justice issues more urgent. Civil unrest, political instability, and resistance to injustice and oppression, exemplified by anti-racist movements like #RhodesMustFall movement that started in South Africa, #BlackLivesMatter (BLM) in the USA and the racism concerns of Indigenous Australians, have also drawn renewed attention to the need for a socially just society. These movements and racism concerns – across the globe – emphasise the importance of rethinking social justice. Research shows that social justice is often narrowly understood, creating obstacles to implementing policies and programmes that address the violence of ongoing colonialism and improve outcomes for marginalised populations (Singh et al., 2024).

Given the many modern meanings and conceptualisations of social justice, this review examines how recent scholarly literature engages with the concepts of social justice and decoloniality. It interrogates how justice is conceptualised and operationalised and whether social justice can be reimagined through decolonial praxis and pursuing decolonial options. It contributes to the understanding of contemporary “social justice” issues and to discussions addressing the ongoing coloniality. The review process comprises a systematic search of four academic databases for relevant peer-reviewed literature. A total of 265 records were identified, of which 38 studies met our eligibility criteria for inclusion. Thematic analysis reveals diverse interpretations and applications of social justice. The findings suggest the need to draw on decolonial perspectives’ more nuanced conceptualisations of social justice to tackle racial, social, economic, political, cognitive and material injustices. While there are limitations in the study, the review calls for deepening the understanding of social justice in relation to decolonial options and for developing strategies that effectively address the complexities of oppression and marginalisation in contemporary multicultural settler-colonial societies.¹

Positionality and Reflexivity

We, the authors of this article, believe that reading social justice through decoloniality is important. Our collective professional experiences are in the

¹ Settler colonialism is distinct from other forms of colonialism. Its practice involves elimination of Indigenous people on colonised land(s) through a combination of forced relocation, genocide, and forced assimilation (Liddell et al., 2024).

fields of education and social work, professions implicated both in the maintenance of colonial power and transformative change. Much of our work engages with the possibilities and limitations of justice as they relate to decolonial options for social change. This article emerged from our initial discussions about the social change efforts of racially minoritised leaders in Australia, and from our own reckonings with our roles in settler colonial institutions. We ask: What is social justice in the context of settler colonialism? What does social justice mean when we add concepts of decoloniality in practice? Can social justice be read through the lens of decoloniality within contemporary institutional contexts? If so, what does decoloniality contribute to our understanding of justice? How can we teach social justice without first confronting the colonial foundations of the very disciplines we represent? And how do theories of justice help assess the promises and limits of decolonial claims?

We are educators and social workers, who benefit materially, intellectually, and professionally from, and work within, settler colonial contexts. We acknowledge that the lands on which we live, and work, are unceded Indigenous lands. We are settlers, and our professional practices are entangled in settler colonial projects of disciplining Indigenous and racialised bodies. We have been trained and employed within structures that perpetuate colonial relationships under the guise of diversity, equity, and inclusion (DEI) initiatives. This systematic literature review, therefore, is not abstract or distant. It is both an ethical and political commitment to interrogate the foundations of our own professional roles and responsibilities. We take Lowman and Barker's (2024) call seriously. They urge settlers to recognise how their institutions are shaped through processes of ongoing coloniality. Lowman and Barker (2024) challenge us not only to acknowledge our complicity but to engage in ethical withdrawal from the systems and structures that uphold settler supremacy. For us, this means refusing the comfort of symbolic inclusion and instead supporting efforts that disrupt and dismantle settler colonial relations. Our engagement with decoloniality is situated within this ethical imperative.

We argue that rethinking social justice through decoloniality can reframe the onto-epistemological foundations of education and social work, which remain entangled with colonial logics and structures. Our aim is not to propose easy integrations of decoloniality in social work and education. As educators and social workers, we believe that people committed to social justice must confront historical and ongoing colonial violence. From the residential school systems in Australia, Canada, New Zealand, and the U.S. to the colonial policies and practices assimilating Indigenous children such as the removal of Indigenous children from their families and sixties scoop in the name of welfare (Human Rights and Equal Opportunity Commission, 1997; Truth and Reconciliation Commission of Canada, 2015), education and social work have been complicit in the oppressive treatment, genocide, and dispossession that have impacted multiple generations of Indigenous peoples and left a legacy of

intergenerational trauma (Alston-O'Connor, 2010; Yu et al., 2024). These violent legacies, with their long-term detrimental effects on First Nations' cultures, knowledge and ways of life, languages, family structures and connections to the land, are not things of the past but ongoing presents reproduced through school discipline policies, curriculum silences, child welfare interventions, and ongoing surveillance of Indigenous and racialised bodies and their communities (Tuck & Yang, 2012; Udash, 2023a). Hence, there is a need for critical reflexivity.

We want educators and social workers, not only individually, but also collectively as a profession, to reflect on their positionality and their part in the maintenance of coloniality. To decolonise education and social work, we must reckon with the fact that our professions have historically functioned and often continue to function as arms of the settler colonial state. This involves, as Yu et al. (2024) argue, “a continual unmasking of those political regimes that bolster structural inequities, oppressions and barriers; entrench professional privilege” (p. 235). For us, then, decoloniality requires more than symbolic gestures or curriculum tweaks. As Tuck and Yang (2012) argue, it involves delinking, dismantling and reordering the Eurocentric foundations upon which education and social work are built. This is the condition for engaging in what Tuck and Yang (2012) describe as the *non-metaphorical* work of decolonisation and the return of land, restoration of Indigenous governance and knowledges, epistemic justice and the refusal of settler colonial dominance in all its forms. Our commitment, therefore, is to the non-metaphorical work of decolonisation. We recognise that such work may disrupt the institutions in which we are embedded.

Defining Decoloniality

Scholars such as María Lugones, Sabelo Ndlovu-Gatsheni, Walter D. Mignolo, Anibal Quijano, Catherine Walsh, and Sylvia Wynter, advocate for a decolonial turn in theory and a critique of coloniality, which they describe as the dark side of the European modernity project (Adams et al., 2017; Mignolo, 2011). Coloniality refers to long standing ways of thinking, knowing, being and power in contemporary societies associated with 500 years of European colonialism (Gatwiri & Udash, 2024; Maldonado-Torres, 2007; Udash, 2021, 2023a). It is both a structural and hegemonic global culture that naturalises exploitation and domination (Quijano, 2000, 2007) characterised by hierarchical understandings of power, knowledge, and existence, where the European narrative dominates (Lugones, 2007; Mignolo, 2018; Ndlovu-Gatsheni, 2013; Udash, 2021, 2023a).

The manifestations of coloniality persist and continue to be reproduced through practices that marginalise Indigenous and other non-dominant ways of being, doing and perspectives through media, movies, newspapers, books, and

research (Baines et al., 2022; Udah, 2023a, 2024; Quijano, 2000). Quijano (2000) and Mignolo (2018) highlight that racism is a foundational element of the Colonial Matrix of Power. Colonialism created new identities, and hierarchies built around the social category of “race” that still pervade contemporary life. This is particularly evident in the global racial/ethnic hierarchy that maintains the white Western European man at the top (Mignolo, 2018; Quijano, 2007; Udah, 2021). Quijano (2000) argues that race is a key element in the emergence of a global coloniality of power because the idea of race and the social construction of racial classification legitimised colonial relations and structures of power, which continue to inform current education and social work. In Australia, the ascendancy of racism as part of the Colonial Matrix of Power has colonised not only Indigenous peoples, but also black Africans (see Udah, 2023b). Hence, as people committed to social justice, it is important to review historical practices and ensure that we do not perpetuate colonial relations (Yu et al., 2024). As educators and social workers, understanding how the concepts of decoloniality can be taken up to rethink and redefine social justice offers the potential to engage in the difficult work of immersing ourselves in the realities of service users, actively empowering and amplifying Aboriginal and Torres Strait Islander perspectives, and involving marginalised populations through dialogue, alliance, and exchange (Fataar, 2018; Mbembe, 2015; Mikkonen, 2020; Ndlovu-Gatsheni, 2013; Yu et al., 2024). Today, efforts to create a socially just society are influenced by demands for recognition, which Coulthard (2014) rejects. While ‘*post-colonial*’ refers to the period following the end of colonialism, ‘*decolonial*’ refers to the process of deconstructing or dismantling the rationality of coloniality (Muñoz-Arce & Rain, 2022). Post-colonial theory emerged from South Asian contexts, focusing on cultural representation and hybridity (Said, 1978; Bhabha, 1994; Bhambra, 2014; Spivak, 1988). However, decoloniality, from Latin America, emphasises the persistence of colonial power structures beyond formal colonialism. Anticolonial approaches on direct resistance to colonial structures, exemplified by Fanon (2005) and Césaire (1972), share decoloniality’s critique of modernity and colonial violence (Quijano, 2000, Mignolo, 2018).

The decolonial project is a project against European colonisation. By adopting a decolonial perspective, the goal is to expose the structural and systemic roots of inequality and colonial violence. This echoes Fanon’s (1991) psychoanalytic and political critique of colonialism, where he demonstrates how colonial domination produces both material and psychological conditions of alienation. Colonialism changed power relations and created a world where the *colonisers* (Europeans) set the rules, exalted European worldviews, and subjugated other knowledges, ways of knowing, being and doing (see Gatwiri & Udah, 2024; Udah, 2023a, 2024). At the heart of the European colonial project was the classification of people based on race, leading to the construction of Indigenous people as primitives and black Africans as slaves (Singh et al., 2024; Udah, 2023a).

Decoloniality critiques the European colonial modernity project – its onto-epistemologies, ways of thinking and being that lead to essentialism, hierarchies of knowledge, and the dehumanisation of those constructed as Other (Grosfoguel, 2011; Maldonado-Torres, 2007; Mignolo, 2018; Ndlovu-Gatsheni, 2013). It exposes how colonialism not only occupied land but also colonised minds, producing a worldview that marginalised Indigenous, African, and other non-Western knowledges. Decoloniality requires strategies of resistance and efforts to rehumanise the world. It admonishes us to break hierarchies of difference, and produce counter-discourses, knowledges, and practices that open multiple other forms of being in the world (Maldonado-Torres, 2007).

Decoloniality, as opposed to coloniality, is about challenging, disrupting, and interrupting the norms set during the colonial period. It is about deconstructing, dismantling, and overcoming the effects of ongoing colonialism. It involves finding new ways to “liberate knowing and becoming what coloniality of knowledge and being prevents to know and become” (Mignolo, 2018, p. 136). In fact, decoloniality is concerned with undoing the ways colonialism has affected knowledge production and our understanding of what it means to be human (Mignolo, 2018). Drawing on Fanon (1991), decoloniality aims at dismantling colonial systems and affirming new, liberated ways of being. Decoloniality insists on structural transformation and the return of land, power, and knowledge to Indigenous and racialised communities (Coulthard, 2014; Moreton-Robinson, 2015).

While the concepts and ideas from decolonial perspectives have become a placeholder in mainstream discourse, influencing how we think about a range of social justice issues such as growing inequalities, race-based violence, and climate change (Le Grange, 2023), their transformative potential has been lost and not recognised. This is why and how many Indigenous scholars are cautious about adopting the decolonial label, not out of opposition, but because the term is rooted in Latin American intellectual traditions (Grosfoguel, 2011; Maldonado-Torres, 2007; Mignolo, 2018; Quijano, 2007) shaped by their own histories, struggles, and geographies. For Indigenous peoples in settler-colonial nations like Australia, Canada, and Aotearoa New Zealand, the fight is not only epistemic but material. It is about land, sovereignty, survival, resurgence, cultural continuity and self-determination (Coulthard, 2014; Tuck & Yang, 2012).

Although decolonial frameworks offer valuable critiques of Eurocentric knowledge, Tuck and Yang (2012) suggest that decolonialism and decoloniality should not be seen as catch-all phrases for social justice. According to Tuck and Yang (2012), “decolonisation is not a metonym for social justice” (p. 21). That is, decoloniality is not simply another name for DEI initiatives, curriculum revisions, or tokenistic inclusion measures and reforms. Rather it demands the dismantling or unsettling of settler colonialism’s institutional structures. Drawing connections with Indigenous

resurgence (Coulthard, 2014; Simpson, 2017), Fourth World studies (Manuel & Posluns, 2019), post-colonialism, and anti-colonial scholarships, de la Cadena (2015), Blaser (2013, 2020), Rojas (2016), Icaza Garza (2017), Vázquez (2011), Escobar (2018), and other defiant scholars, the term decoloniality should not be abstracted from lived experience. Rather, it should involve practices rooted in relational ontologies, collective refusal, epistemic disobedience, and Indigenous resurgence and non-Western life worlds. For Escobar (2018) and Blaser (2013), decoloniality is about creating spaces where multiple worlds, rather than multiple worldviews, can flourish, particularly through autonomous design practices to reimagine and reconstruct local worlds. In simple terms, decoloniality is not just about changing who is in charge but about epistemic justice (Rojas, 2016), about coexistence of multiple ways of being and knowing (Blaser, 2020; Escobar, 2018) and re-existence (Vázquez, 2011; Icaza Garza, 2017), and about transforming how we understand the world, our place in this world (de la Cadena, 2015), and generating alternative worlds in and through our practices (Singh et al., 2024).

The decolonial process entails understanding the long history of resistance to injustice and oppression. It requires also changing models and structures of thought, uncovering and valuing knowledges, cultures, and worldviews that were suppressed under colonial rule and allowing diverse perspectives to emerge and advance the construction of knowledge “otherwise” (Muñoz-Arce & Rain, 2022). As Vázquez (2011) and Icaza Garza (2017) argue, decoloniality is a commitment to interruption, pursuit of relational ontologies, and engagement with ways of knowing and being that defy coloniality. In other words, what makes justice decolonial is not only where it originates, but how it emerges through struggle, through refusal, and through resurgence. In the North American context, this is about movements like LandBack, Idle No More and Missing and Murdered Indigenous Women and Girls’ campaigns, including critical land and water defences. These movements are epistemic and ontological refusals of settler colonialism (Coulthard, 2014; Simpson, 2017).

To embark on the decolonial path, it is essential to recognise, first and foremost, the cultures and epistemologies of the other and the ongoing forms of colonial violence. The decolonial turn, as Lugones (2020) claims, is a kind of pilgrimage, a mode of resistance to naturalised hierarchies of power. This emerges when people, as a collective, “break free from the grip of institutional and structural descriptions” and create liminal spaces (Muñoz-Arce & Rain, 2022, p. 367). Decoloniality, then, calls for the epistemic disobedience and delinking from Eurocentric modes of knowledge and the affirmation of relational and situated ways of knowing and being. It is an ethical orientation toward justice, racial dignity and the healing of colonial wounds (de la Cadena, 2015). In fact, decoloniality is transformative. It is about dismantling colonial relations and the restitution of Indigenous sovereignty, Black freedom, and epistemic justice (Bargallie, 2020; Fanon, 1991; Garba & Sorentino, 2020; Mignolo & Walsh, 2018; Moreton-Robinson, 2015; Spivak, 1993; Tuck & Yang, 2012).

Social Justice Needs to be Rethought

Traditionally, social justice has been discussed in economic terms, overlooking cultural and relational aspects of justice, and focusing on distributive justice, which is limited (Wood & Zuber-Skerritt, 2022; Young, 1990) and colonial (Coulthard, 2014). Distributive justice, alone, is insufficient to engage with the complexity of social justice concerns (Cribb & Gewirtz, 2003) and address the injustices within colonial relationship (Coulthard, 2014). As Young (1990) argues, distributive justice assumes “a single model of justice for all analyses of justice” (p. 18), suggesting that individuals are nodes in the social field, among whom larger or smaller bundles of social goods are allocated based on equal share, need and effort (McAuliffe, 2021). Tuck and Yang (2012) point out the need for more clarity, especially, now that social justice is appropriated by neoliberal policies that celebrate individual difference and identity politics of inclusion and recognition. For example, Fraser’s theory of social justice identifies economic, cultural, and political structures that can either hinder or promote the development of a socially just society. It emphasises redistribution and the recognition of ethnic, racial, sexual, and gender differences (Fraser, 1997, 2020). Fraser (1997) views justice from a relational perspective, highlighting the dynamics and complexities of realities where people express their values and cultures, contributing to shared social forms. This approach to social justice (recognition) calls for more focus on individual experiences of domination and belonging, not just distribution of resources, to better assess intersectionality (Crenshaw, 1989). Differentiation by perceived racial group, ethnicity, religion, class, gender and sexuality can generate distinct versions of what justice looks like (Cribb & Gewirtz, 2003; Fraser, 2020).

Also, Fraser (2020) makes a distinction between transformative and affirmative recognition. For Fraser (2020), transformative approaches are those that aspire to correct unjust distributions of power and resources, whereas affirmative strategies, by contrast, strive to alter or modify the second order effects of these first-order root causes. Affirmative recognition such as adding sexual orientation or gender identity to anti-discrimination protections can correct inequities without disturbing the underlying structures that generate them. While they may yield positive individual outcomes, they risk entrenching group distinctions. They can provoke backlash, as seen in the rise of anti-SOGI (sexual orientation and gender identity) movements. In contrast, transformative recognition seeks to restructure the deep-rooted social and economic arrangements that produce and sustain injustices in the first place.

Fraser’s works on social justice have been influential, with other scholars building on her ideas (e.g., Cribb & Gewirtz, 2003; De Sousa Santos, 2001; Leibowitz & Bozalek, 2015; Sriprakash, 2022). According to Cribb and Gewirtz (2003), “a concern with social justice is a concern with the principles and norms of social organisation and relationships necessary to achieve, and act upon, equal consideration of all people in their commonalities and

differences” (p. 18), indicating that the social justice imperative is enlarged. Drawing on Fraser’s work, De Sousa Santos (2001) argues that meaningful social justice is impossible without recognising differences and redistributing resources. The recognition approach to social justice is concerned with enhancing social structures that enable people to feel valued in society (Wood & Zuber-Skerritt, 2022).

While widely influential, Fraser’s theorisation of social justice is rooted in Western liberal and social democratic traditions. For Fraser, misrecognition is unjust when it impedes participatory parity. Fraser does not interrogate contexts shaped by coloniality – colonial origins or politics of recognition itself – nor specifies who is doing the recognising and under what terms. Critics such as Fanon (2005) argue that recognition is a tool of oppression rather than liberation. For Fanon like Audre Lorde, liberation cannot be achieved through the “master’s tools” (Lorde, 2012) but through complete reordering of the world. Lorde (2012) criticises white, patriarchal feminism for attempting to make changes with the same tools of oppression, such as tokenism, silencing, and exclusion. She contends that real change requires, and has to come from, new tools that are based on difference and intersectionality. Thus, for Fanon (1991), recognition is not a source of freedom and dignity for the colonised, but a field of power through which colonial relations are produced and maintained. Similarly, Coulthard (2014) argues that recognition limits justice struggles for Indigenous peoples. Drawing on Fanon’s (1991) interpretation of the Hegelian master/slave dialectic, Coulthard (2014) rejects contemporary liberal politics of recognition as inadequate for Indigenous self-determination. Coulthard (2014) argues that recognition-based approaches in settler colonial contexts continue to reproduce, perpetuate, and maintain colonial power structures, racism, and patriarchal state control rather than dismantle them. As Coulthard (2014) explains, colonial domination continues to be structurally committed to maintain power dynamics “through force, fraud, and more recently, so-called ‘negotiations’ – ongoing state access to the land and resources that contradictorily provide the material and spiritual sustenance of Indigenous societies on the one hand, and the foundation of colonial state-formation, settlement, and capitalist development on the other” (p.7).

Wolfe (2006) reinforces this point by stating that regardless of settlers’ claims, the primary motive of settler-colonialism is access to land and territory and not race, religion, ethnicity, or civilisation. Territorial control, he argues, is settler colonialism’s defining and irreducible feature (Wolfe, 2006). Hence, Coulthard (2014) argues that politics of recognition maintain unequal relationships by subtly reproducing “nonmutual and unfree relations rather than free and mutual ones” (p. 17). Instead of seeking recognition from the settler state, Coulthard (2014) calls Indigenous peoples to turn away from liberal state recognition and empower themselves. For Coulthard (2014), Indigenous and racially minoritised peoples must engage in cultural practices of individual and collective self-recognition, self-affirmation, self-determination, resurgence and refusal rooted in their own ways of knowing and

being to create alternatives to colonial structures and subjective dimensions of colonial power.

Yuval-Davis (2006) critiques the insufficient attention to the intersectional, and transnational dimensions of identity politics. Justice must account for the complex ways in which people are located across different axes of power that go beyond the nation-state framework that Fraser employs (Yuval-Davis, 2006). Moreton-Robinson (2015) calls for a reckoning with the logics of patriarchal white sovereignty and the centring of white epistemological dominance in Australia. Rather than recognition, Simpson (2017) calls for resurgence and refusal. Instead of addressing the violence of ongoing (settler) colonialism, neoliberal frameworks of social justice continue the neocolonial project rather than disrupting it (Coulthard, 2014). Thus, for Coulthard (2014), Moreton-Robinson (2015), Simpson (2017) and Yuval-Davis (2006), justice within settler states must go beyond recognition to engaging with the structural, epistemic, material and ontological violences of coloniality, and should be about living in accordance with Indigenous ways of being, ethics, and relations to land, which is different from Fraser's framework. Scholars have also distinguished between broad and narrow approaches to social justice. The narrow approach is criticised for neglecting power relations and celebrating polarity, which categorises people, emphasises neutrality, and accommodates stereotypes that deny differences. By neglecting differences, it ignores covert forms of violence and oppression. Similarly, the broad (holistic) approach has been criticised for overlooking the multiplicity of social justice. Drawing on Fraser's work (1997), Leibowitz and Bozalek (2015) propose a transformative social justice pedagogy to recognise the multiplicity of social justice and disrupt existing institutionalised cultural patterns that perpetuate violence. Within pluralist models of social justice, scholars focus not only on distribution and recognition, but also on environmental, cognitive, reproductive, representation-based, and relational approaches because societal structures and attitudes can marginalise and disadvantage some people (Liddell et al., 2024; Wood & Zuber-Skerritt, 2022). For example, within the environmental reproductive justice framework, Liddell, Kington, and Wright (2024) argue that environmental degradation and legacies of settler colonialism affect women, especially Indigenous women. Young's (1990) conception of "five faces of oppression" (exploitation, marginalisation, powerlessness, cultural imperialism, and violence) combines distributional, cultural, and relational dimensions of social justice, producing a framework for a sociopolitical-economic analysis of social justice.

In fact, social justice is applied differently across various contexts and may include a range of neoliberal meanings that are not connected to the decolonial project but complicit with coloniality. It means something different for anti-racists when modern neoliberal meanings and conceptualisations of social justice are employed to use national and institutional rhetorics of difference and DEI initiatives. For example, when social justice is taken up by the state,

corporations, or academia, it becomes entangled with coloniality and might focus more on maintaining order, compliance, and institutional standards, which may not always align with the transformative goals of social justice movements across the globe (see also Nxumalo & Tuck, 2023; Singh et al., 2024; Tuck & Yang, 2012). However, when social justice is linked with terms like freedom and liberation, it may refer instead to social movement goals aiming to transform society and uplift marginalised groups (Maldonado-Torres et al., 2023). In this context, social justice emphasises empowerment and equity for the vulnerable, disenfranchised, and marginalised. Hence, social justice needs to be rethought through decoloniality to address the colonial foundations of modern society, including the genocide and dispossession of Indigenous lands, and the epistemic erasure of non-Western ways of knowing and being (Icaza Garza & Vázquez, 2013; de la Cadena, 2015).

Methods and Procedures

All articles included were published in the last five years (between 2019 and 2024) in journals that discuss social justice and decoloniality in different fields such as psychology, social work, and education. We focused on how social justice is interpreted, researched, and implemented in discussions from decoloniality studies. Our area of interest lies in understanding how concepts of social justice and decoloniality intersect with race and longstanding violence and oppressions from ongoing colonialism.

We adopted a systematic approach and considered academic peer reviewed literature available on four databases – JSTOR, Web of Science, SAGE and Proquest. The search terms included “*social justice AND anticolonial OR decolonial AND oppression.*” The initial searches identified over 200 articles (n=265) that fit our stated criteria. Once duplicates were removed (n=32), we imported the remaining articles into Covidence and screened the remaining (n=233) abstracts. Although we focused on articles published in English, we also acknowledged the language skills available within our team and widened the search to include articles published in Spanish. Screening the abstracts resulted in the exclusion of 195 articles. These articles were excluded for a range of reasons including publication in languages other than English or Spanish with no available translations such as in Portuguese, French, Arabic, Igbo, and other linguistic traditions; key words which did not include the set search terms; lack of access to full text of articles; and lack of engagement with social justice and decoloniality. However, we must state that the linguistic exclusion reflects challenges in global knowledge access and points to the ongoing need to attend to linguistic and epistemic diversity in decolonial scholarship.

On completion of the screening process, we had a total of 38 studies that met our eligibility criteria for inclusion. A visual representation of the screening process is summarised in Figure 1.

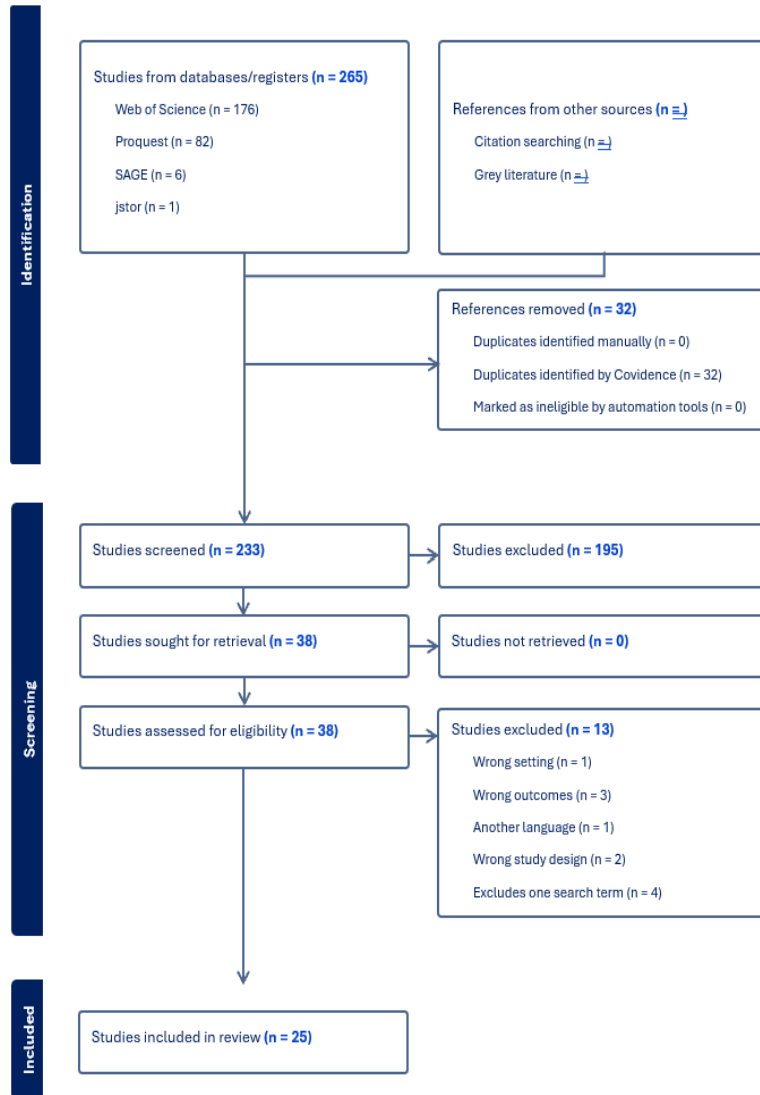


Figure 1. Visual representation of the reviewed literature – the systematic screening of research at the intersection of social justice, decolonisation, and oppression.

Findings: Social Justice through Decoloniality

Several features are visible within the selected studies. Firstly, most of the authors have personal ties to either South Africa (n=6 articles), the USA (n=5) or Brazil (n=3). Although the studies did not always take place in these locations, the authors identified personal connections with the socio-cultural constructions of both social justice and decolonialism that are prominent in these locations (see Figure 2). For example, Paulo Freire's work was cited as influential in five articles – most of which emerged from Latin America. Of the 15 countries indicated, 11 are classified as part of the Global South.

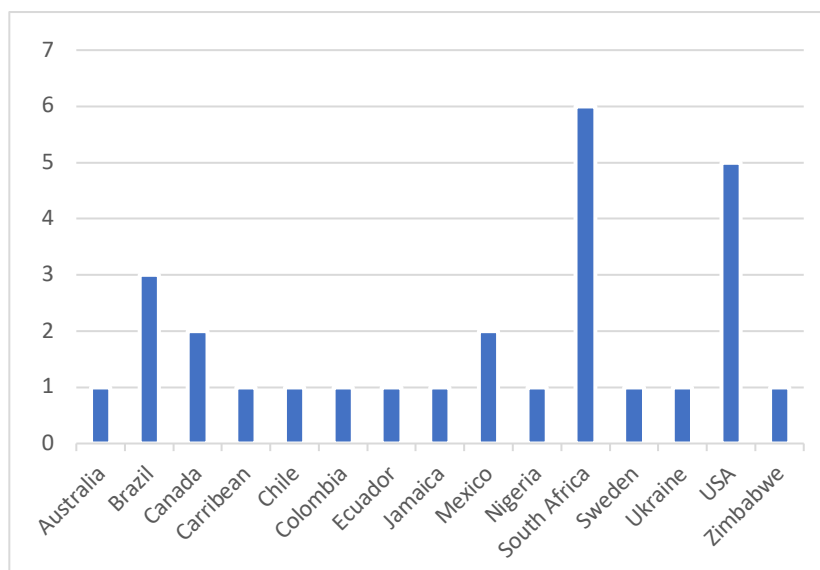


Figure 2. Authors' countries of origin.

Secondly, none of the authors was linked to a second or subsequent article within the selected studies. Thirdly, there was no consistency in terms of the authors' university (n=35) affiliations exhibiting a clear commitment to ongoing research in social justice. The Universities of South Africa and British Columbia (Canada) were linked to two publications each. All other institutions were represented by only one publication relevant to this topic. Finally, and most relevantly, there was no consistent interpretation of any of the key terms – social justice, coloniality or decoloniality – across the studies. In most studies (n=18), social justice was not clearly defined, although it was widely referenced. Both coloniality and decoloniality were positioned as practices to create access to different aspects of social justice, but these terms were also rarely defined. Interpretations were sometimes vague and usually context specific. Some authors use the concepts of decolonisation and decoloniality as

substitutes for interpreting human rights or social justice. However, four key themes emerged as integral aspects of social justice within the studies reviewed. These themes are illustrated in Figure 3.

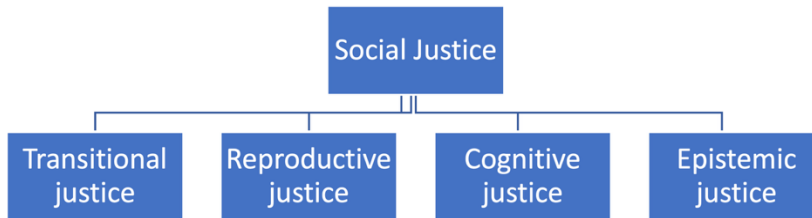


Figure 3. Theoretical elements of social justice.

Interpreting Social Justice

Two studies offer definitions that positioned their projects with respect to social justice concerns. Ntshoe (2020) suggests that social justice is a multidimensional concept that includes material redistribution, and a participative citizenship that recognised and encompasses civil, political, and social rights. He draws on decolonial perspective for his conceptualisation of social justice and identifies four important ontological properties and attributes – democracy, citizenship, recognition of differences, race, and ethnicities – of social justice in multicultural countries (Ntshoe, 2020). While Ntshoe (2020) did not explore these key elements in depth, they transcend contexts and exist independently of our thoughts. They encompass equality and fairness, social responsibility, respect for diversity and nation or nationhood, which are often articulated and conceptually linked, or thematically associated, with democracy, citizenship, recognition of difference, and race/ethnicity, respectively.

In contrast, Obiagu (2023) describes social justice as fundamentally about identity, equitable representation and sharing of power and resources. For Obiagu (2023), it represents “inclusive participation or taking of actions that will inform social change and foster equality in various sectors of the economy” (p. 239). Within this definition, the focus of attention appears to be on how power is distributed within and across groups as well as how a group’s interests are addressed. However, Obiagu’s (2023) focus on actions taken to inform social change does not indicate what types of action might be involved and what changes might be necessary to achieve it. Furthermore, social change and equality are linked with economic sectors, while no mention is made of civil, political, or social rights. Maldonado-Torres et al. (2023) argue that the lack of a single, universal meaning or definition for social justice is a response to the “coloniality of justice.” Maldonado-Torres et al. (2023) explain that the

ways in which “the very meaning of justice is limited or transformed” serve colonial and racist purposes (p. 534). Their arguments suggest that the practice of defining social justice differently limits the possibilities for more socially just change in multiple spheres.

Aspects/dimensions of Social Justice

Kerfoot and Bello-Nonjengele (2023) describe *epistemic justice* with respect to the language conventions used in educational policies for supporting multilingualism in classrooms. Within their study, students’ lost opportunities to use their first (or a familiar) language was viewed as a form of epistemic injustice. Hence, they argue for the adoption of pedagogies that do not restrict bilingual and multilingual students from accessing their full range of linguistic resources to support learning. Similarly, Manathunga et al. (2022) suggest that approaches to social justice would be incomplete without a comprehensive understanding and inclusion of *cognitive justice*. They describe cognitive justice as the “full and equal recognition of all world knowledge systems, languages and cultural practices, not just those which prioritise Northern science” (Manathunga et al., 2022, p. 4). For Manathunga et al. (2022), there is a need for collaborative cultural activities and relational processes of engagement to “challenge colonialist legacies, exclusionary pedagogies and physical or symbolic violence against First Nations peoples and people of colour” (p. 7). Events like poetry performances offer spaces for extending epistemic and cultural knowledge while promoting truth-telling about settler-colonial histories and their ongoing effects (Manathunga et al., 2022). For many scholars, cognitive justice is often framed within decolonial projects as the recognition and infusion of Indigenous knowledge systems. However, Mills (2019) and Drake (2017) remind us in their work on Indigenous constitutionalism that recognition or “infusion” of Indigenous knowledges into colonial frameworks and systems is not the answer. It is insufficient and also harmful because it reproduces domination. Mills (2019), building on his engagement with Drake (2017), critiques such efforts as forms of epistemic tokenism that serve to preserve settler colonialism rather than unsettle it. Thus, for cognitive justice to fulfill its transformative potential, decolonial efforts must move beyond superficial recognition or infusion of marginalised voices and knowledge, toward the reconstitution of knowledge systems rooted in Indigenous self-determination and epistemic autonomy (Coulthard, 2014; Maldonado-Torres, 2007). As Icaza Garza (2017) demonstrates, social justice requires acknowledging place-based knowledge that has been systematically devalued by colonial knowledge hierarchies.

Muñoz-Arce and Rain (2022) used decoloniality in the context of achieving social justice, not justice in terms of the redistribution of power and respect but cognitive justice. They argue that cognitive justice can be promoted by challenging and dismantling mainstream Western and Eurocentric notions of

interventions that are based on neo-colonial rationality. Hence, achieving cognitive justice requires openness and acceptance of others' perspectives. In other words, they argue that it is not enough to redistribute power and respect people, but it is important to recognise, open minds, listen, unlearn others' perspectives – that is “cognitive openness to recognising the value of otherness” (Muñoz-Arce & Rain, 2022, p. 366).

Another aspect of social justice identified in the review is *transitional justice*. Maringira et al. (2022) describe transitional justice as the set of legislative processes and mechanism necessary for a society to move from a state of war, conflict, or authoritarian rule to one of peace and democratic rule. They argue that the application of decolonial practices during transitional periods could help shift patterns within settler states to transform existing social and organisational structures so that they act for and on behalf of marginalised groups (Maringira et al. 2022). This is different from neoliberal integration and Fraser's affirmative recognition model, which can address inequities without challenging the underlying structures that generate them.

McKinley et al. (2023) provide a comprehensive exploration of *reproductive justice* grounded in three core principles: (1) the right of women to choose the circumstances in which they give birth, (2) the right *not* to have children; and (3) the right to raise children in safety, free from violence. McKinley et al. (2023) suggest that these rights extend beyond individual choice and access to health care, health education or birth control, but must also be understood from a social justice decolonial lens that challenges systemic oppression. They argue that reproductive justice reveals how structures, institutions, and discourses uphold racial and colonial logics of white supremacy and heteropatriarchy through practices of mass reproductive control and surveillance.

Framed through a decolonial lens, McKinley et al. (2023) position reproductive justice as a counter-hegemonic praxis that exposes and resists the ways in which settler-colonial systems regulate Indigenous, Black, and other racialised bodies. Rather than privileging individual choice as the endpoint of justice, Mckinley et al. (2023) suggest that collective conditions, community practices, cultural frameworks, and structural realities can influence one's capacity to make decisions or exercise reproductive autonomy. This emphasis shifts the focus from narrow biomedical or rights-based approaches to a more relational understanding of justice that calls for dismantling colonial structures and rebuilding systems rooted in self-determination and accountability.

Steps Towards Social Justice

Adair and Sachdeva (2021) focus on how social justice could be introduced and effectively supported in community settings. Their study emphasised five key practices that can enhance social justice. Their recommendations include rejecting deficit talk, deprivileging Western philosophies and making space in

the curriculum to honour other forms of knowledge (see Figure 4). Although these recommendations can be viewed as practical steps that can be implemented at a grass roots level, two significant shifts are required if a more socially just society is to be achieved. These are (a) looking collectively at the systems and institutions (such as racism and structural inequities) that continue to create inequitable opportunities, resource allocation, and experiences, and (b) embracing political and cultural understandings of human development (Adair & Sachdeva, 2021). Adair and Sachdeva (2021) call for acknowledging and collectively addressing institutionalised inequities by replacing, restructuring, or repositioning to create equitable opportunities.

Similarly, Baines et al. (2022) focus on regulatory legislation and professional structures that reinforce dominant Eurocentric perspectives and marginalise other ways of knowing and practice without enforcing accountability. Analysing policy documents related to the licensing of social workers in British Columbia in Canada, Baines et al. (2022) found that skills-based competencies are prioritised over contextual, relational, and theoretically grounded performance. This shift in social work licensing reflects a neoliberal trend that moves the profession away from its roots in critical theory and collective justice toward a fragmented, technical model of practice focused on decontextualised, standardised tasks and ongoing professional development (Baines et al., 2022). In fact, Baines et al. (2022) draw attention to the ways in which the colonial logics of control and separation of underpinning knowledge from standardised workplace skills create opportunities for misunderstandings and weaken social work's transformative potential by separating core theoretical knowledge from everyday practice. This separation not only risks producing social workers who are less effective and critically engaged, but also increases the potential for harm, particularly in complex, culturally diverse, or trauma-affected settings. By calling for a return to more critical, contextually grounded, and relational approaches, Baines et al. (2022) advocate for professions that honour Indigenous, anti-racist, and community-based knowledges as central to ethical and accountable practice.



Figure 4. Summary of practical steps towards social justice based on review findings.

Substitutes for Interpreting Social Justice

Decolonialism was used as a substitute for social justice by many authors in the literature reviewed. For many authors, the vocabulary of decolonial options is not as important as the ontological politics at play in struggles for justice all over the world. Social justice and decolonialism were not always differentiated from each other. Decolonialism was generally positioned as a set of practical activities to address different forms of oppression, and remove colonial practices, behaviours and influence, and ongoing harm caused by colonial practices. Instead of using new theories for social justice, many authors promote conditions of existence and practices that challenge colonial foundations. For example, Obiagu (2023) uses anticolonialism and decolonisation simultaneously, suggesting that anticolonialism is required before decolonisation could occur. She extends this understanding to the context of education in Africa. According to Obiagu (2023), decolonisation involves Indigenous people reclaiming their land, social awareness, and culture. In the context of education, Obiagu (2023) holds that anti-colonialism is more about centring Indigenous perspectives and spiritual beliefs, challenging dominant voices, highlighting the experiences of the oppressed, and promoting practical actions inspired by anti-colonialism. It also emphasises the importance of basing these actions on the concept of decolonisation. In practical terms, Obiagu (2023) suggests that ethical and appropriate education must involve a decolonial approach for social justice that disrupts the conventional through anticolonial curricular and pedagogical practices that honour the variety of knowledges, values and belief systems and embed Indigenous epistemologies.

However, Muñoz-Arce and Rain (2022) suggest that the process of decolonisation requires recognising what wounds have been created by colonisation followed by acknowledging the cultural domain of the other and dismantling the taken-for-granted practices that continue to maintain colonial perspectives. Drawing on Anibal Quijano's work, they argue that coloniality prioritises and maintains "vertical, binary and hierarchical ways of understanding power, knowledge, sexuality and existence in the world, where the white, European, masculine, cis-heteronormative narrative dominates" (Muñoz-Arce & Rain, 2022, p. 367). Within this context, it is assumed that decolonisation, like social justice, involves collective resistance, and people breaking away from existing patterns of coloniality.

In some studies, decolonisation was seen as synonymous with anti-colonisation and calls for justice. Maringira et al. (2022) suggest that decolonisation requires rejecting the assumption that the West is the central root of Africa's consciousness and cultural heritage or the notion that Africa is merely an extension of the West. Mhiripiri's (2021) definition of decolonialism seems closer to anticolonialism in that decolonialism is positioned as resistance against formal colonialism, involving "a struggle to transcend spatio-historic

contexts and limitations (p. 49). Unlike Maringira et al. (2022), Mhiripiri (2021) calls for maintaining decolonial epistemologies of vigilance, resistance, and transformation, which supports the view of justice as recognition and commitment to resistance against hierarchical practices, particularly those practices which prioritise some types of cultural knowledge over others. Similarly, Ntshoe (2020) takes a more anticolonial stance when discussing decolonisation. According to Ntshoe (2020), decolonisation involves “the withdrawal of direct colonialism from the colonies” alongside any political resistance that might arise to encourage colonising powers to depart (p. 269). He locates social justice within power relations and argues that a socially just system could be achieved when oppressed groups reclaim their epistemologies and reconstruct the world according to their own interests (Ntshoe, 2020). How this reclamation might be structured is not always clear. However, Ntshoe (2020) argues that a useful beginning might include recognising multiple forms of knowledge and epistemologies.

du Preez and Simmonds (2021) view decolonisation as a process of ontological restoration and epistemic justice. It begins with an acknowledgement of other knowledge systems and reducing the risk of epistemic injustice. On the other hand, Clarysse (2023) argues that cognitive imperialism contributes to oppressive practices. Cognitive imperialism is the “dominance of the mind, encompassing knowledge systems and ways of being” (Clarysse, 2023, p 2). While cognitive imperialism is not always directly related to content knowledge, binary thinking practices that are common language practices can also contribute to oppression and epistemic injustice, especially when they serve to compartmentalise Indigenous knowledges. In this binary, Indigenous individuals and epistemologies are positioned as other with far-reaching and damaging effects.

Daniel (2022) adopts a solution-focused approach to decolonisation, suggesting that decolonisation needs to disrupt colonial thinking and dismantle institutionalised practices that support or maintain racism. This requires taking visible steps, privileging the voices of marginalised groups, developing clear discourse around racism, and decolonising the curriculum (Daniel, 2022). Hence, Naidoo (2022) suggests that decoloniality involves advocating for the inclusion of marginalised knowledge and challenging racialised interpretations. Using decoloniality, Bajaj (2022) describes practical steps to social justice, maintain resistance and overcome oppression in a California school where curriculum documents may be approved by the head teacher, but are discussed openly between the head and teaching team before individual teachers recontextualise content in their classrooms. Morning circles represent an exemplar pedagogical activity the school uses to implement change. These morning circles are used to introduce notable contributions made by Black, Indigenous and people of colour to science, history, or social movements. The pedagogical relationships arising in these morning circles are a significant part of the intentional process of reimagining a future beyond the explicit and implicit vestiges of colonial domination. In this context, teachers are positioned

as learning alongside their students. Bajaj (2022) views this as a form of political resistance for people to free themselves from the repression and brutality of colonialism. Similarly, Cassiani and von Linsingen (2023) describe a shift in pedagogical relationships as part of decolonial practices in developing teaching qualifications and supporting the teaching of Portuguese language in East Timor. Part of the teaching programme involved the development of resources that honoured the existing knowledges and community practices of the Timorese, creating collective education that enables dialogue as well as listening to those not heard for a long time (Cassiani & von Linsingen, 2023).

Carvajal Medina et al. (2022) argue that decolonialism in education requires teachers to avoid or retire those teaching methods that isolate others and limit interaction. By moving towards pedagogies that promote healing, growth and empowerment, a shift in interactions becomes possible as well as a potential shift in attitudes among learners or teachers. Perales Franco and Sartorello (2023) outline an example of decolonising research. *Convivencia* is a Spanish language term that refers to the practices involved in learning to live together. Although the term can be used in multiple settings, within an education and research setting, *Convivencia* includes elements like inclusive practices, school climate, how conflicts are managed, how democratic participation is enacted and more. *Convivencia* is analysed in terms of four modes – alliance, confrontation, detachment, and collaboration – with analysis focusing on what actions or behaviours are viewed as appropriate or dysfunctional in any situation.

Discussion

Our review began with a search for a shared understandings and definitions of social justice employed within contemporary decoloniality research domains. Our systematic search provided results from many places (including Africa and South America). While our search allowed us to obtain results from, and review, journals that we might not regularly look for, it also helped us to make other journals and researchers more visible. Often, researchers focus and review literature from renowned journals, most of which are European or US-based, contributing to the marginalisation of knowledge and perspectives from Global South knowledge.

Distinguishing the concepts of social justice is arguably a key issue found in the review. As we found, many scholars promote conditions of existence and practices that challenge colonial foundations. In some cases, they use social justice synonymously with decolonialisation, emphasising resistance and rejection of all aspects of colonialism (Munoz-Arce & Rain, 2022). In other cases, social justice and decoloniality are used interchangeably but decoloniality is not social justice and vice versa. Moreover, the field of decoloniality studies has different intellectual traditions such as psychoanalytic

studies (see Fanon, 1991; 2005); critical Indigenous studies (see Tuck & Yang, 2012; Moreton-Robinson, 2015); critical race theories (see Bargallie, 2020); postcolonial studies (see Spivak, 1993, 1988); Black studies (see Garba & Sorentino, 2020) and Latin American decolonial Studies (Mignolo & Walsh, 2018).

Social justice is different from decoloniality. It is not necessarily the case that scholars must adopt the explicit decolonial language to engage with struggles for justice. While this review highlights the epistemic orientations within the current literature, understanding discussions of social justice within decoloniality studies can help rethink and redefine social justice. As Tuck and Yang (2012) explain, there is a need to establish a clear definition. The concepts and ideas from decoloniality can encourage us to see social justice as a multidimensional concept that may include material redistribution and participative citizenship, recognising and encompassing civil, political, environmental, cultural, and social rights. As Escobar (2018), de la Cadena (2015), and Blaser (2020) have shown, the pursuit of decolonial options is not recognition or integration, but to sustain and regenerate ways of being, relating, and knowing that have long existed alongside, despite, and in defiance of, the violence of Eurocentric reason. As such, discussions about social justice may involve intersecting terms that consider overlapping forms of oppression and move beyond single-issue solutions.

While decolonial conceptualisations are crucial to understanding the complexity of social justice, it is important to note that the act of defining something involves clarifying the individuals' or researchers' position with respect to the term, their perspective(s) regarding the data generated and how it is analysed. As we define something, we limit the possibilities for alternative interpretations, and for growth or significant change in how the associated knowledge is implemented in practice. In doing so, some practices associated with establishing definitions may also constitute a colonial practice or serve racist and colonial purposes. As pointed out by Maldonado-Torres et al. (2023), coloniality is embedded in the modern state and its institutions, where appeals to social justice can become complicit with coloniality and reproduce marginalisation, especially if definitions align with the works associated with coloniality. Maldonado-Torres et al. (2023) describe this as coloniality of justice. Coloniality of justice highlights how the very meaning of social justice can be limited or transformed to serve colonial and racist purposes, effectively colonising the concept of justice itself. It highlights also how different interpretations and applications of justice, whether colonised or not, can sideline or oppose the imperatives of decolonisation, deracialisation, and decoloniality (Maldonado-Torres et al., 2023). For instance, neoliberal meanings of justice often become hegemonic and cannot escape entanglement with coloniality. Sometimes, the neoliberal meanings and conceptualisations of justice, instead of disrupting or interrupting coloniality, affirm coloniality or fail to provide sufficient basis to prioritise the struggle against coloniality (Maldonado-Torres et al., 2023).

In addition, while most literature reviewed highlights the need for participative citizenship and the recognition of racial, social, economic, political, environmental, and cognitive aspects of justice, their recommendations raise key issues about how social justice is applied to plan appropriate intervention. For example, Ntshoe (2020) identifies key attributes of social justice in multicultural countries, but these were not explored in depth. While participatory citizenship is a contributing factor, it is not clear whether citizens have access to participation, whether participation is regulated in some ways, or whether a socially just situation is viewed as one in which citizens proactively participate. However, Ntshoe (2020)'s drew on a decolonial perspective for his conceptualisation of social justice and called for material recognition in multicultural societies. While different aspects and dimensions and steps towards social justice were highlighted, our findings highlight the need to draw on decolonial perspective in rethinking social justice. The findings indicate that decolonial goals are important in the movement to promote social justice, dismantle racism, and amplify marginalised knowledge and voices (see Daniel, 2022; Naidoo, 2022). Also, decolonial perspectives can reinforce anti-racist practices and interventions (see Bajaj, 2022). We found decolonial perspective as framework to re-interrogate theories, deconstruct colonial legacies, and recognise that systems need fixing to address historical and ongoing oppression that happen when racism, white supremacy, and coloniality are allowed to continue. The decolonial perspective entails challenging existing assumptions of neoliberal hegemony and shifting dominant narratives of knowledge-making to epistemologies of marginalised and disenfranchised people (Pal & Nieto-Fernandez, 2024).

A decolonial approach to social justice acknowledges that colonial practices have left lasting impacts on societies, including the perpetuation of unequal power dynamics, injustices, and economic exploitation. It calls for addressing power relations and generating knowledges through collaboration with marginalised and disenfranchised people, and it shifts the way we understand, critique, and engage with social justice issues. By adopting a decolonial perspective, we can rethink existing paradigms of power, knowledge, and justice (see Obiagu, 2023 and attend more acutely to the everyday and subtle ways in which knowledge production and reproduction practices are a site of ongoing colonial practice (Liddell et al., 2024).

Furthermore, the review highlights the importance of recognising and valuing individual experiences of domination and belonging. This recognition is crucial for developing a more nuanced understanding of social justice that goes beyond mere redistribution of resources. It involves understanding the lived experiences of marginalised groups and addressing the specific ways in which they are oppressed and excluded. This approach aligns with Fraser's (1997) theory of social justice, which emphasises the need for redistribution, representation, and recognition to achieve true social justice. In fact, our review underscores the need for a more comprehensive and inclusive understanding

of social justice that incorporates decolonial perspectives. This approach can help to address the deep-seated injustices and inequities that persist in contemporary society and promote a more just and equitable world.

Implications for Rethinking Social Justice

The discussions of social issues such as growing inequalities, race-based violence, and climate change within decoloniality are crucial to understanding the complexity of social justice concerns. They offer key implications for rethinking social justice. Traditional conceptions of social justice – relying on Western frames of justice – may fail to adequately address the lived experiences and struggles of racialised and marginalised communities in a world shaped by colonialism (Maldonado-Torres, 2007; Mignolo, 2011). However, from a decolonial perspective, the question is not whether social justice can be read through decoloniality but whether institutional forms of social justice can account for the demands of decolonisation and social justice without first confronting colonial relations. Instead of turning social justice and decoloniality into one framework, this study has explored the frictions, and contradictions that arise when institutional justice discourses attempt to take up decolonial terms without attending to their ontological and political weight.

A decolonial perspective can promote a more pluralistic understanding of justice that is inclusive, recognising diverse cultural and historical context-specific perspectives rooted in Indigenous and marginalised ways of knowing and being. By engaging with scholars like Coulthard (2014), de la Cadena (2015), Blaser (2020), Rojas (2016), Icaza Garza (2017), Vásquez (2013) Escobar (2018), Mignolo (2018), Grosfoguel (2011), Maldonado-Torres (2007), and Tuck and Yang (2012), the review offers a more nuanced understanding of decoloniality across various contexts and its relationship with Indigenous resurgence, Fourth World studies, and postcolonial and anti-colonial scholarship.

A decolonial perspective recognises that what is considered “just” or “fair” can vary and calls for a more decolonial, contextual and culturally specific understanding of social justice. Thus, social justice viewed through a decolonial perspective will highlight historical context, particularly the violence of ongoing (settler) colonialism (Liddell et al., 2024; Smith, 2012; Tuck & Yang, 2012). Therefore, by adopting a decolonial perspective, we can focus on the structural and systemic roots of inequality and injustice, rather than merely addressing their symptoms (Coulthard, 2014). In fact, a decolonial approach to justice encourages us to look broad and deep and to understand social injustices within historical contexts. It highlights the need to take into account not only the historical power dynamics and hierarchies that maintain systemic oppression and contemporary inequitable situations, but also the historical abuses and exploitations that perpetuate marginalisation (Liddell et al., 2024). More importantly, it advocates for reparative and restorative actions

that go beyond superficial reforms (Tuck & Yang, 2012). It proposes alternative models of governance, economy, and social organisation that are more equitable and just (Grosfoguel, 2011).

In addition, a decolonial approach helps to rethink agency and voice and recognise issues of particular importance among marginalised peoples (Coulthard, 2014; Liddell et al., 2024). In other ways, a decolonial perspective calls for a shift from giving voice to listening and amplifying voices of those who have been historically marginalised, ignored, or silenced. This entails recognising the agency of marginalised communities in defining their own paths to justice and liberation (Coulthard, 2014), rather than imposing external solutions or frameworks upon them. More importantly, decoloniality highlights the need for a more intersectional and multidimensional approach to social justice that considers overlapping forms of oppression and moves beyond single-issue solutions (Lugones, 2007; 2010). It recognises that issues of race, class, gender, sexuality, (dis)ability, and other social identities are interconnected and cannot be addressed in isolation. It calls for building coalitions and movements rooted in mutual respect, deep listening, and shared struggles to challenge intersecting forms of oppression and domination, rather than imposing external agendas. It involves transformative engagement and a commitment to unlearn colonial behaviours and attitudes.

Finally, decoloniality encourages envisioning new, equitable futures that break away from colonial legacies and prioritise collective wellbeing, sustainability, and justice (Quijano, 2000). Thus, for policymakers, activists, and practitioners, rethinking social justice through decoloniality involves a deep transformation of how we perceive, analyse, and act upon modern social issues. It requires a rethinking of strategies, policies, and interventions. It also involves a shift away from top-down approaches to more inclusive, participatory, community-driven, culturally relevant, and historically conscious models that are informed by the knowledge and experiences of those most affected by injustice.

Limitations

While this study provides an important contribution, it was limited in that all articles included were published in the last five years. While we engaged with literature that discusses social justice within limited fields of decoloniality studies such as psychology, social work, and education, restricting our review to texts published in English or Spanish is also a major limitation. Although this decision was driven by feasibility and accessibility constraints, we recognise that it risks reproducing epistemic coloniality, where multilingual, place-based, or oral knowledge forms are overlooked and underrepresented. English and Spanish are both colonial languages and privileging them excludes a wealth of decolonial thought articulated in Indigenous languages,

Portuguese, French, Arabic, Igbo and other linguistic traditions. We name this limitation not as an oversight but as a reflection of the structural inequalities embedded in academic publishing and research access. Despite the methodological limitations, we believe this contribution to be an excellent starting point in the exploration of how to rethink social justice. This review, therefore, opens space for future work.

The need to rethink social justice through decoloniality arises from the recognition that modern meanings and conceptualisations of social justice may fail to fully address the complex needs and lived experiences of marginalised peoples in a world shaped by colonialism, racism, and inequality (Bhambra et al., 2018; Maldonado-Torres, 2007; Mignolo, 2011). Therefore, a decolonial perspective could help to examine and rethink our understanding of justice to envision a more inclusive, equitable, and pluralistic approaches to achieving social justice.

Conclusion

This article began with a discussion on the urgent need to address various forms of injustices, highlighted by the recent global pandemic and movements like #RhodesMustFall and #BlackLivesMatter. We focused on how social justice is interpreted, researched, and implemented in discussions from decoloniality studies. While we reviewed to explore and understand how decolonial thought can reframe and change the way we think about social justice, yet the more pressing question may be whether institutional forms of social justice can meet the demands of decolonisation without first confronting colonial relations and foundations that are still present in contemporary discourse and practice. In other words, how does decoloniality require and make us to rethink what social justice means? And can the idea of social justice as it currently stands make sense within a decolonial framework? From the different ways social justice has been used, appropriated, and applied, this review indicates that social justice is a concept that needs to be clearly framed, conceptualised, and explained. While Fraser's work remains influential, this review highlights the need to draw on decolonial perspective in rethinking social justice. As decolonial scholars demonstrate, justice must be reimagined not as a universal value mediated by the state but as an ontological project rooted in specific relational epistemologies (Coulthard, 2014; de la Cadena, 2015; Escobar, 2018). Decolonial scholars compel us to move beyond the politics of recognition and interrogate the terms of recognition.

What does decolonial mean? While we found that many Indigenous scholars engaged in decolonial praxis and pursued decolonial options, they did not explicitly identify nor adopt the decolonial label in their work despite substantial overlap in concerns and critiques of coloniality. While it is not out of opposition, the review suggests that we must learn from the ontological projects that persist and flourish beyond in the works of some Indigenous

scholars. Though influential, dominant decolonial scholars from Latin America, while focusing on epistemic and colonial matrix, often abstract decolonisation from material struggles and lived experience, and overlook the resurgence of Indigenous, Afro-descendant, and Fourth World perspectives (Manuel & Posluns, 2019). For example, while scholars like Mignolo (2018) and Quijano (2007) emphasise the coloniality of knowledge and the need for epistemic delinking, many Indigenous scholars focus on the material dimensions such as land dispossession. To address this gap, this review calls for more engagement with defiant thinkers whose works emphasise relational ontologies, ethics of re-existence, and the coexistence of multiple ways of being and knowing. As decoloniality has deep roots in Latin America, this review also calls for engagement with emerging decolonial scholarship from African and Asian contexts that may offer a different approach from the Latin American tradition. Decoloniality is not a fixed position, but a plural, and insurgent praxis across the globe. The findings, therefore, call for further research to better conceptualise social justice in ways that account for material struggles and go beyond the liberal rhetoric of DEI. While DEI initiatives often make existing systems more accessible or representative, a decolonial perspective demands more transformation that challenges the foundational logics of coloniality, white supremacy, and heteropatriarchy embedded within these systems. Rather than enhancing DEI efforts, which have increasingly become targets, a decolonial approach exposes their limitations and builds new, liberatory structures in their place. It resists the co-optation of justice by state bureaucratic and technocratic frameworks that depoliticise struggles against ongoing coloniality and reduce structural change to metrics and representation. Thus, we argue that social justice needs to be rethought not as recognition within a colonial matrix of power, but as the dismantling of that matrix that produced global inequalities and the opening toward multiple ways of being and knowing where multiple worlds, ontologies, and sovereignties can coexist. Rethinking social justice through decoloniality, thus, shifts the focus from recognition and DEI rights' initiatives toward relationality, resurgence, and refusal (Coulthard, 2014; de la Cadena 2015; Escobar, 2018; Simpson, 2017; Rojas, 2016).

Despite our critical intentions, this review is produced within the neoliberal, colonial conditions of academic publishing. It participates in a system where knowledge is commodified, access is restricted, and epistemic authority remains tethered to institutions that reproduce racial, gendered, and colonial hierarchies. We acknowledge that our ability to critique these systems is, paradoxically, made possible by our participation in them. As such, we propose that future work in social justice and decolonial scholarship must begin from a place of epistemic disloyalty, a willingness to deconstruct the very institutions and frameworks we work within. This includes a decolonial perspective that involves a reckoning with the colonial roots of our disciplines, a refusal of symbolic inclusion in favour of material transformation, and a commitment to

listening to and learning from marginalised people. A decolonial perspective offers potential opportunities and possibilities to reframe social justice as rooted in epistemic disobedience, Indigenous self-determination, and the dismantling of hierarchical power relations. It insists on making spaces for other worlds to breathe and centring the lived experiences and worldviews of racially and ethnically marginalised peoples, not as a way to diversify existing institutions, but to imagine and develop practices that respond better to their needs. Justice, then, should be a question of world-making rather than just policy reform.

Acknowledgements

We acknowledge the support of James Cook University's College of Arts, Society and Education (CASE) for funding that made this work possible. We are deeply grateful to the anonymous reviewers for their insightful feedback and constructive suggestions, and to the editors of *Studies in Social Justice* for their thoughtful engagement with our manuscript. Their careful readings and comments strengthened this article in important ways. We also thank our colleagues, and the wider communities who continue to sustain our commitment to decolonial scholarship. Finally, we acknowledge the Traditional Owners of the lands on which this work was written and pay our deepest respects to Elders past and present, whose enduring sovereignty and truth-telling inspire our ongoing pursuit of justice.

References

- Adair, J., & Sachdeva, S. (2021). Agency and power in young children's lives. *YC Young Children*, 76(2), 40-48.
<https://www.proquest.com/docview/2536825509?sourcetype=Scholarly%20Journals>
- Adams, T., Ellis, C., & Jones, S. (2017). Autoethnography. In J. Matthes, C. S. Davis & R. F. Potter (Eds.). *International Encyclopedia of Communication Research Methods* (pp.1-11). Wiley Blackwell.
- Alston-O'Connor, E. (2010). The sixties scoop: Implications for social workers and social work education. *Critical Social Work*, 11(1), 53-61.
- Baines, D., Clark, N., & Riley, J. (2022). Rethinking regulations: Inclusions, exclusions, and struggles. *Canadian Social Work Review*, 39(1), 101-123.
<https://doi.org/10.7202/1091516ar>
- Bajaj, M. (2022). Decolonial approaches to school curriculum for Black, Indigenous, and other students of colour. *London Review of Education*, 20(1), 5.
<https://doi.org/10.14324/LRE.20.1.05>
- Bargallie, D. (2020). *Unmasking the racial contract : Indigenous voices on racism in the Australian Public Service*. Aboriginal Studies Press.
- Bhabha, H. (1994). *The location of culture*. Routledge.
- Bhambra, G. (2014). Postcolonial and decolonial dialogues. *Postcolonial studies*, 17(2), 115-121.
- Bhambra, G., Gebrial, D., & Nişancıoğlu, K. (2018). *Decolonising the university*. Pluto Press.
- Blaser, M. (2013). Ontological conflicts and the stories of peoples in spite of Europe: Toward a conversation on political ontology. *Current Anthropology*, 54(5), 547-568.

- Blaser, M. (2020). *Storytelling globalization from the Chaco and beyond*. Duke University Press.
- Carvajal Medina, N., Hurtado Torres, F., Lara Páez, M., Ramírez Sánchez, M., Barón Gómez, H., Ayala Bonilla, D., & Moisés Coy, C. (2022). Entretendidxs: Decolonial threads to the self, the communities, and EFL Teacher education programs in Colombia. *Íkala, Revista de Lenguaje y Cultura*, 27(3), 596-626. <https://doi.org/10.17533/udea.ikala.v27n3a02>
- Cassiani, S., & von Linsingen, I. (2023). Freirean inspirations in solidarity internationalism between East Timor and Brazil in science education. *Cultural Studies of Science Education*, 18(1), 115-141. <https://link.springer.com/article/10.1007/s11422-023-10159-2>
- Cesaire, A. (1972). *Discourse on colonialism*. Monthly Review Press.
- Clarysse, L. (2023). Compartmentalizing Indigenous knowledge(s): Binary framing and cognitive imperialism in social studies curriculum. *Humanities and Social Sciences Communications*, 10(1), 1-7. <https://www.nature.com/articles/s41599-023-01972-9>
- Coulthard, G. (2014). *Red skin, white masks: Rejecting the colonial politics of recognition*. University of Minnesota Press.
- Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*, 1(1), 139-167.
- Cribb, A., & Gewirtz, S. (2003). Towards a sociology of just practices: An analysis of plural conceptions of justice. In C. Vincent (Ed.), *Social justice, education, and identity* (pp. 15-25). Routledge.
- Daniel, C. (2022). Wrestling with racism and anti-blackness: confronting legacies of coloniality in teacher education programs. *Journal for Multicultural Education*, 16(3), 214-224. <https://eric.ed.gov/?id=EJ1360610>
- de la Cadena, M. (2015). *Earth beings: Ecologies of practice across Andean worlds*. Duke University Press.
- De Sousa Santos, B. (2001). *El caleidoscopio de las justicias en Colombia*.
- Drake, K. (2017). Finding a path to reconciliation: Mandatory Indigenous law, Anishinaabe pedagogy, and academic freedom. *Canadian Bar Review*, 95(1), 9-46
- du Preez, P., & Simmonds, S. (2021). Reading posthumanism and decolonisation diffractively towards (re)configuring an ontoepistemic approach to religion education. *British Journal of Religious Education*, 43(1), 80-90. <https://www.tandfonline.com/doi/abs/10.1080/01416200.2020.1809993>
- Escobar, A. (2018). *Designs for the pluriverse: Radical interdependence, autonomy, and the making of worlds*. Duke University Press.
- Fanon, F. (2005). *The wretched of the Earth*. Grove Press.
- Fanon, F. (1991). *Black skin, white masks*. Grove Press.
- Fataar, A. (2018). Decolonising education in South Africa: Perspectives and debates. *Educational Research for Social Change*, 7(SPE), vi-ix.
- Francis, A., & Udah, H. (2020). Coronavirus and Ruby Princess crew in Australia: A call for increased macro level social work. *International Journal of Innovation, Creativity and Change*, 14(6), 166-181.
- Fraser, N. (1997). *Justice interruptus: Critical reflections on the 'postsocialist' condition*. Routledge.
- Fraser, N. (2020). From redistribution to recognition? Dilemmas of justice in a 'postsocialist' age. In *The new social theory reader* (pp. 188-196). Routledge.
- Garba, T., & Sorentino, S. (2020). Slavery is a metaphor: A critical commentary on Eve Tuck and K. Wayne Yang's "Decolonization is not a Metaphor." *Antipode*, 52(3), 764-782.
- Gatwiri, K., & Udah, H. (2024). Becoming both: "Students" and "experts" of race in Australian higher education contexts. *Journal for multicultural education*, 18(4), 422-434.
- Grosfoguel, R. (2011). Decolonising post-colonial studies and paradigms of political economy: Trans modernity, decolonial thinking, and global coloniality. *Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World*, 1(1), 1-38.
- Human Rights and Equal Opportunity Commission. (1997). *Bringing them home: Report of the national inquiry into the separation of Aboriginal and Torres Strait Islander children from their families*. Commonwealth of Australia.

- Icaza Garza, R. (2017). Decolonial feminism and global politics: Border thinking and vulnerability as a knowing otherwise. In M. Woons & S. Weier (Eds.), *Critical epistemology of global politics* (pp. 26-45). E-International Relations Publishing. <http://hdl.handle.net/1765/103270>
- Icaza Garza, R., & Vázquez, R. (2013). Social struggles as epistemic struggles. *Development and Change*, 44(3), 683-704.
- Kerfoot, C., & Bello-Nonjengele, B. (2023). Towards epistemic justice: Constructing knowers in multilingual classrooms. *Applied Linguistics*, 44(3), 462-484. <https://doi.org/10.1093/applin/amac049>
- Kumar, N., Udah, H., Francis, A., Singh, S., & Wilson, A. (2022). Indian migrant workers' experience during the COVID-19 pandemic nationwide lockdown. *Journal of Asian and African Studies*, 57(5), 911-931.
- Leibowitz, B., & Bozalek, V. (2015). Foundation provision: A social justice perspective. *South African Journal of Higher Education*, 29(1), 8-25.
- Le Grange, L. (2023). Decolonisation and anti-racism: Challenges and opportunities for (teacher) education. *The Curriculum Journal*, 34, 8-21. <https://doi.org/https://doi.org/10.1111/anti.12615>
- Liddell, J., Kington, S., & Wright, D. (2024). Environmental reproductive justice, Indigenous health knowledge, and Indigenous women on the climate frontlines. *Social Justice Research*, 37(4), 424-446.
- Lorde, A. (2012). *Sister outsider: Essays and speeches*. Crossing Press.
- Lowman, E., & Barker, A. (2024). *Settler: Identity and colonialism in 21st century Canada* (2nd ed.). Fernwood Publishing.
- Lugones, M. (2007). Heterosexuality and the colonial/modern gender system. *Hypatia*, 22(1), 186-219. <https://doi.org/10.1111/j.1527-2001.2007.tb01156.x>
- Lugones, M. (2010). Toward a decolonial feminism. *Hypatia*, 25(4), 742-759.
- Lugones, M. (2020). Gender and universality in colonial methodology. *Critical Philosophy of Race*, 8(1-2), 25-47.
- Maldonado-Torres, N. (2007). On the coloniality of being: Contributions to the development of a concept. *Cultural Studies*, 21(2-3), 240-270.
- Maldonado-Torres, N., Banales, X., Lee-Oliver, L., Niyogi, S., Ponce, A., & Radebe, Z. (2023). Decolonial pedagogy against the coloniality of justice. *Educational Theory*, 73(4), 530-550. <https://eric.ed.gov/?q=liberals+AND+california&ffl=eduHigher+Education&id=EJ1399739>
- Manathinga, C., Davidow, S., Williams, P., Willis, A., Raciti, M., Gilbey, K., Stanton, S., O'Chin, H., & Chan, A. (2022). Decolonising the school experience through poetry to foreground truth-telling and cognitive justice. *London Review of Education*, 20(1), 1-10.
- Manuel, G., & Posluns, M. (2019). *The fourth world: An Indian reality*. University of Minnesota Press.
- Maringira, G., Ndelu, S., Gukurume, S., & Langa, M. (2022). 'We are not our parents' - Beyond political transition: Historical failings, present angst and future yearnings of South African youth. *International Journal of Transitional Justice*, 16(1), 101-117. <https://doi.org/10.1093/ijtj/ijab040>
- Mbembe, A. (2015). *Decolonizing knowledge and the question of the archive* [Public lecture], Wits Institute for Social and Economic Research.
- McAuliffe, D. (2021). *Interprofessional ethics: Collaboration in the social, health and human services*. Cambridge University Press.
- McKinley, B. D., Cahill, L., & Kumaria, S. (2023). Wade in the water: Suggestions for centering reproductive justice in social work education, practice, and organizing. *Smith College Studies in Social Work*, 93(2-4), 268-295. DOI: 10.1080/00377317.2023.2260487
- Mhiripiri, N. A. (2021). Promoting epistemic vigilance against racist attacks on Africans on mediatised permanent education sites. *African Sociological Review*, 25(2), 34-66. <https://www.ajol.info/index.php/ast/article/view/247076>
- Mignolo, W. (2011). *The darker side of Western modernity: Global futures, decolonial options*. Duke University Press.

- Mignolo, W. (2018). The decolonial option. In W. Mignolo & C. Walsh (Eds.), *On decoloniality. Concepts, analytics, praxis* (pp. 100-226) Duke University Press.
- Mignolo, W., & Walsh, C. (2018). *On decoloniality. Concepts, analytics, praxis*. Duke University Press.
- Mikkonen, E. (2020). Decolonial and transnational feminist solidarity: Promoting ethically sustainable social change with women in rural Nepalese communities. *The International Journal of Community and Social Development*, 2(1), 10-28. <https://doi.org/10.1177/2516602620911805>
- Mills, A. (2019). *Miinigowiziwin: All that has been given for living well together: One vision of Anishinaabe constitutionalism* [Unpublished doctoral dissertation]. University of Victoria.
- Moreton-Robinson, A. (2015). *The white possessive: Property, power, and Indigenous sovereignty*. University of Minnesota Press.
- Muñoz-Arce, G., & Rain, A. (2022). Decolonising community social work: Contributions of front-line professional resistances from a Mapuche perspective. *Critical and Radical Social Work*, 10(3), 362-376. <https://doi.org/10.1332/204986021X16526941529341>
- Naidoo, M. (2022). Nurturing intercultural theological education towards social justice ideals in South Africa. *Religions*, 13(9), 830. <https://doi.org/10.3390/rel131090830>
- Ndlovu-Gatshehi, S. (2013). *Coloniality of power in postcolonial Africa*. African Books Collective.
- Ntshoe, I. M. (2020). Ontologising social justice in decolonised and post-apartheid settings. *South African Journal of Higher Education*, 34(3), 263-280.
- Nxumalo, F., & Tuck, E. (2023). Creating openings for co-theorizing. *Qualitative Inquiry*, 29(1), 137-146. <https://doi.org/10.1177/10778004221095053>
- Obiagu, A. N. (2023). Toward a decolonised moral education for social justice in Africa. *Journal of Black Studies*, 54(3), 236-263. <https://doi.org/10.1177/0021934723115773>
- Pal, M., & Nieto-Fernandez, B. (2024). Politics of transnational feminism to decolonize feminist organizational communication: A call to action. *Management Communication Quarterly*, 38(1), 60-85. <https://doi.org/10.1177/089331892311616>
- Perales Franco, C., & Sartorello, S. C. (2023). School and community relationships in Mexico. Researching inclusion in education from critical and decolonial perspectives. *British Journal of Sociology of Education*, 44(8), 1359-1377. <https://doi.org/10.1080/01425692.2023.2219406>
- Quijano, A. (2000). Coloniality of power, Eurocentrism, and Latin America. *Nepantla: Views from South*, 1(3), 533-580.
- Quijano, A. (2007). Coloniality and modernity/rationality. *Cultural Studies*, 21(2-3), 168-178.
- Rojas, C. (2016). Contesting the colonial logics of the international: Toward a relational politics for the pluriverse. *International Political Sociology*, 10(4), 369-382.
- Said, E. (1978). *Orientalism*. Pantheon Books.
- Simpson, L. (2017). *As we have always done: Indigenous freedom through radical resistance*. University of Minnesota Press.
- Singh, P., Heck, D., Heimans, S., & Ambrosetti, A. (2024). *Decolonising Teacher Education*. Springer Nature.
- Smith, L. (2012). *Decolonising methodologies: Research and Indigenous peoples*. Zed Books.
- Spivak, G. (1993). *Outside in the teaching machine*. Routledge.
- Spivak, G. (1988). Can the subaltern speak. In C. Nelson & L. Grossberg (Eds.), *Marxism and the interpretation of culture* (pp. 24-28). Macmillian.
- Sriprakash, A. (2022). Reparations: Theorising just futures of education. *Discourse: Studies in the Cultural Politics of Education*, 44(5), 782-795.
- Truth and Reconciliation Commission of Canada. (2015). *Honouring the truth, reconciling for the future: Summary of the final report of the Truth and Reconciliation Commission of Canada*. Truth and Reconciliation Commission of Canada.
- Tuck, E., & Yang, K. (2012). Decolonisation is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1), 1-40.

- Udah, H. (2021). Coloniality of power and international students experience: What are the ethical responsibilities of social work and human service educators? *Ethics and Social Welfare*, 15(1), 84-99.
- Udah, H. (2023a). Coloniality of power and research with international students. In J. Mittelmeier, S. Lomer & K. Unkule (Eds), *Research with international students* (pp. 64-73). Routledge.
- Udah, H. (2023b). Anti-black racism and othering: An exploration of the lived experience of black Africans who live in Australia. *Social Identities*, 29(2), 185-204.
- Udah, H. (2024). Decolonising research for justice: Ethical imperatives and practical applications. *International Journal of Qualitative Methods*, 23, 16094069241294040.
- Udah, H., & Francis, A. (2021). COVID-19: Challenges, opportunities, and the future of social work. *International Journal of Innovation, Creativity and Change*, 15, 54-74.
- Vázquez, R. (2011). Translation as erasure: Thoughts on modernity's epistemic violence. *Journal of Historical Sociology*, 24(1), 27-44.
- Wolfe, P. (2006). Settler colonialism and the elimination of the native. *Journal of Genocide Studies*, 8(4), 387-409.
- Wood, L., & Zuber-Skerritt, O. (2022). Community-based research in higher education: Research partnerships for the common good. In, L. Wood (Ed.), *Community-based research with vulnerable populations: Ethical, inclusive, and sustainable frameworks for knowledge generation* (pp. 3-30). Palgrave MacMillan
- Young, I. (1990). *Justice and the politics of difference*. Princeton University Press.
- Yu, N., Morgenshtern, M., & Schmid, J. (2024). Social work's colonial past with Indigenous children and communities in Australia and Canada: A cross-national comparison. *Child & Family Social Work*, 29(1), 229-238.
- Yuval-Davis, N. (2006). Belonging and the politics of belonging. *Patterns of Prejudice*, 40(3), 197-214.