



[decolonising the curriculum]

What we can learn from global South
theories and experiences

Sharlene Swartz

**Institute of Education
University College London**

31 October 2018



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Stakes, Struggles and Blind spots

1. Why a decolonised curriculum?
2. What are the stakes of the struggles?
3. What are our blind spots?
4. 11 theses on decolonising the curriculum
5. The Oxford Handbook of Global South Youth Studies



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Franz Fanon (1925 – 1961)



*Black skins,
white masks*

*Wretched of
the Earth*

1. “Human encounters that are non-oppressive, reciprocally beneficial, and mutually nurturing of human development”
2. Restoring humanity and regaining personhood - not by aspiring to captors’ ways of life, but in maintaining ‘collective rhythms’
3. Violence as structural, symbolic and physical
4. Revolution for equality, dignity, and a ‘redistribution of wealth’, a question to which “humanity must reply... or be shaken to pieces by it”
5. “Hunger with dignity is preferable to bread eaten in slavery”

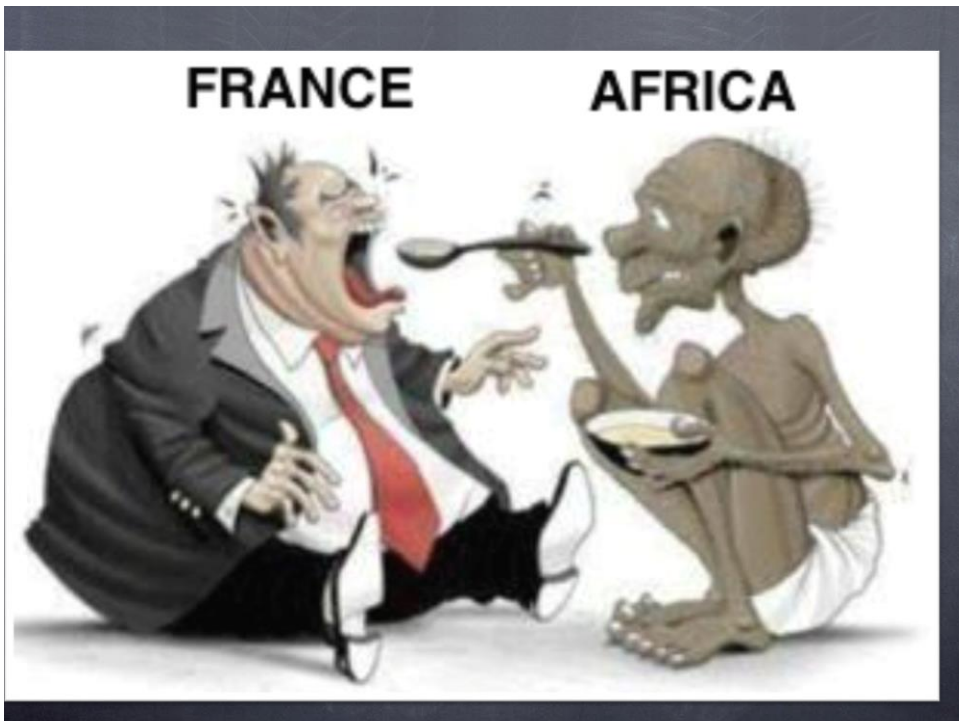
Fanon’s Being and the Other

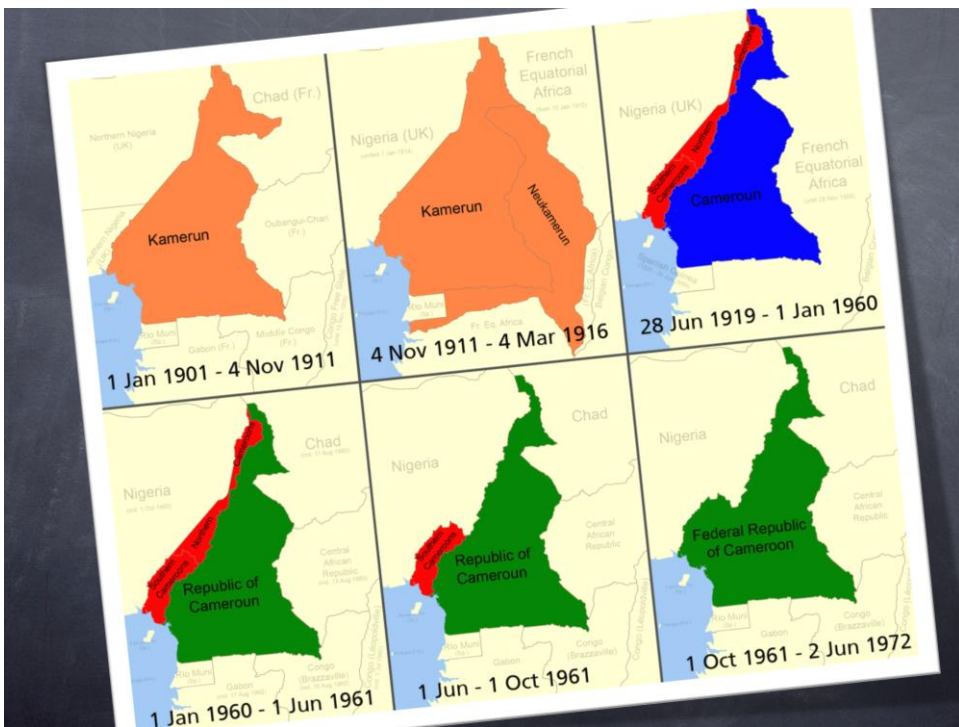
- “In the twentieth century the black man on his home territory is **oblivious of the moment when his inferiority is determined by the Other**” (p. 90)
- “The Other, the white man [has] ... **woven me out of a thousand details, anecdotes, and stories**” (p. 91)
- “The **white man wants the world**; he wants it for himself... the predestined **master of the world. He enslaves it. His relationship with the world is one of appropriation**. But there are values that can be served only with my sauce” (p. 107)
- “the grinning *Ya bon Banania*” (p. 92)





Cecile Kyenge



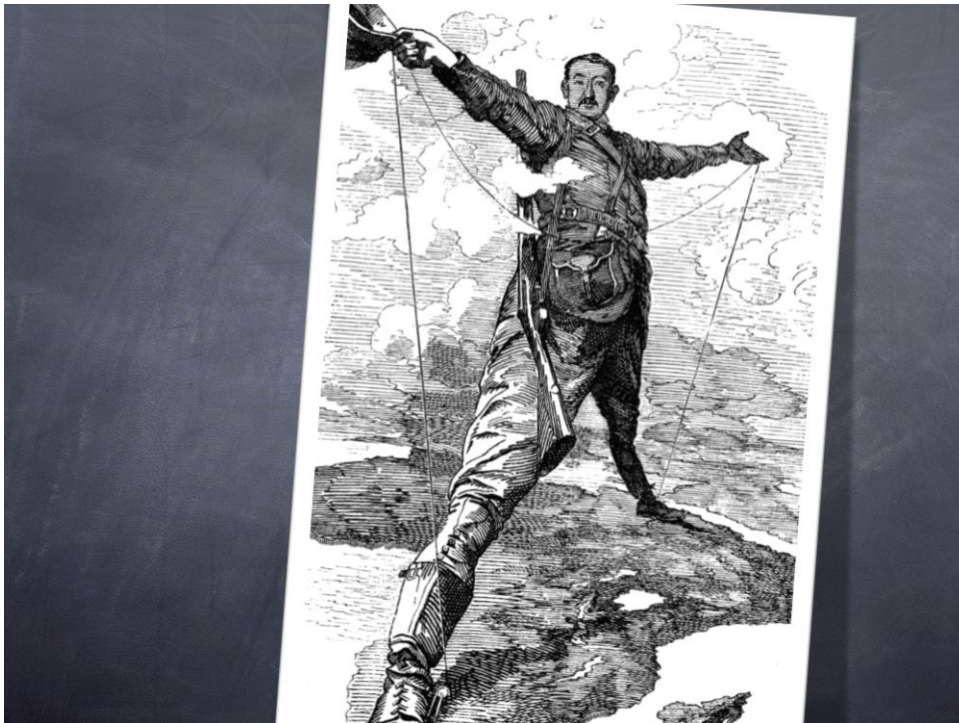




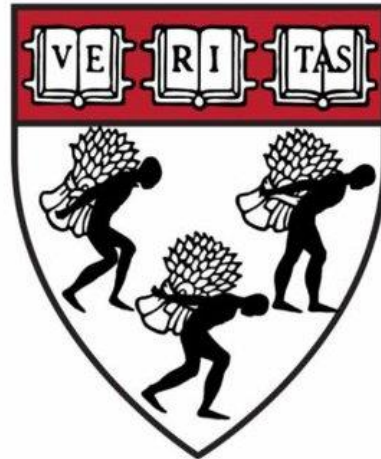
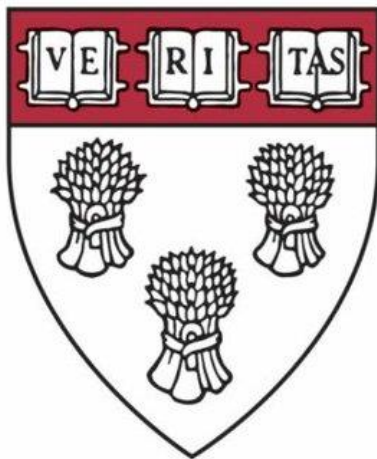
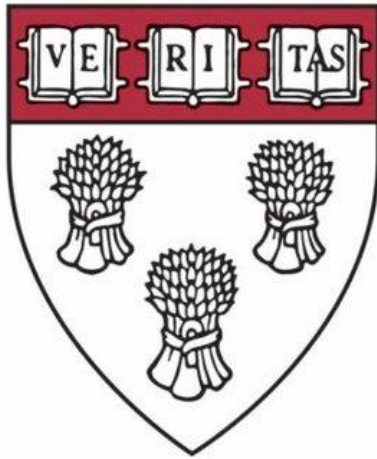
The Belgian Empire



The British Empire





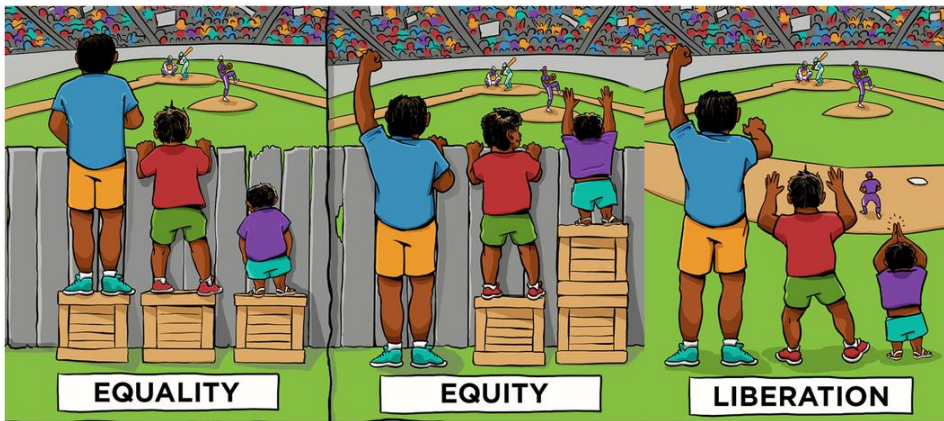




#BlackLivesMatter



**#Southern
Knowledge
Matters**



Centre for Story-based strategy. Retrieved April 17, 2016 from http://www.storybasedstrategy.org/uploads/4/5/4/4/454442925/1193727_orig.png?653



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Decolonisation's struggles

According to Sabelo Ndlovu-Gatsheni (2015), it is against:

1. Epistemicide
2. Linguicide
3. Obliterated histories
4. Dismemberment - colonialism, enslavement and empire
5. Racial and cultural alienation



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Raewyn Connell (2007)

Four accusations of Northern theory/metropole theory

- The claim of universality, tacit not explicit
- Reading from the centre, claims of timelessness
- Gestures of exclusion – reading list is Northern
- Grand erasure – an assumption that the arena was empty (*Terra Nullius*)



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Said: Drew attention to the Occident/Orient divide – ‘The Other’

1. The other removed *from* history and from agency *in* history

Bhabha: How inequalities have come to be and are represented

1. “We must not merely change the narratives of our histories, but transform our sense of what it means to live... [we must] interrupt the Western discourses of modernity”
2. We need to reinscribe other cultural traditions in narratives of modernity
3. To develop new dialogues about the past... new histories, new presents, new futures



ELEVEN THESES ON DECOLONISING THE CURRICULUM



While curriculum studies is an area of expert inquiry, the topic of decolonising it needs the **INPUT AND EXPERTISE** of those who are experts in the understanding of exclusion, oppression, marginality, and history.



The **GEOGRAPHICAL LOCATION** from where you teach/learn is critical and central. We are not merely part of a globalised world on an equal footing but in different power relations to each other. Knowledge is power. Power dictates knowledge.



Anibal Quijano 2007 - 'modernity/coloniality'

1. **Coloniality of power** (political and economic) through conquest of land - **results in a coloniality of knowledge**
2. Knowledge is seen as rational rather than intersubjective
3. Confirms self actualisation, makes the other invisible
4. Europe defines itself as modern through it conquests

María Lugones 2007

1. Re-read coloniality through lenses of race, gender and sexuality
2. "Colonisation invented the colonized and disrupted the social patterns, gender relations and cosmological understandings of the communities and societies it invaded."

Walter Mignolo - 2000

1. Not arguing simply for a geo-politics of location as central to any academic endeavour, but rather a consideration of what that geo-politics **enables to be known and how it is to be known**
2. Epistemology is geographical and historical
3. What did we know (how did we live?) before we were colonised, enslaved, conquered?

What is EXCLUDED and elided from, and silenced in the curriculum is as important as what it contains.



WHO TEACHES is of enormous importance to a decolonised curriculum, so that students can be exposed to a multiplicity of views from different kinds of people, and also be able to identify with people like them, since so much is ‘caught rather than taught’.



Decolonised education should start with the BIOGRAPHIES AND HISTORIES of who teaches and who is taught and who is being taught.



Gurminder Bhambra 'Connected Sociologies' (2014)

1. A re-thought [sociology] that puts histories of dispossession, colonialism, enslavement and appropriation at its heart
2. A critical curriculum must address the postcolonial and decolonial *present – it must be connected and historical*

“The colonial matrix of power is the inextricable combination of the rhetoric of modernity (progress, development, growth) and the logic of coloniality (poverty, misery, inequality) and has to be central to any discussion of contemporary global inequalities and the historical basis of their emergence” (p. 119)

The 'hidden curriculum' must be **MADE EXPLICIT** in decolonised education – from the values of the institution, both its explicit and tacit practices, and its ultimate vision and mission. This offers an opportunity for reflexivity on the part of those who teach, and increases scope for critical thinking from students.



WHAT IS TAUGHT needs to be thought of over a continuum – beginning with what needs to be untaught from schooling, through to undergraduate basics, and on to graduate education. Should we teach local/indigenous/Southern knowledge first, second, not at all? How does this change if you're in the North, or in the South?

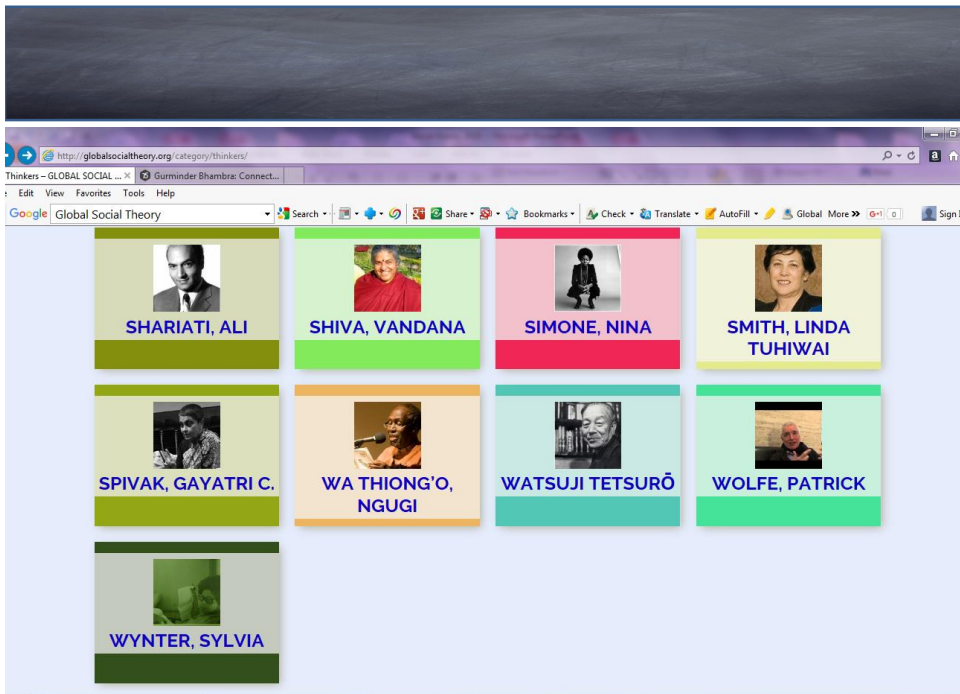
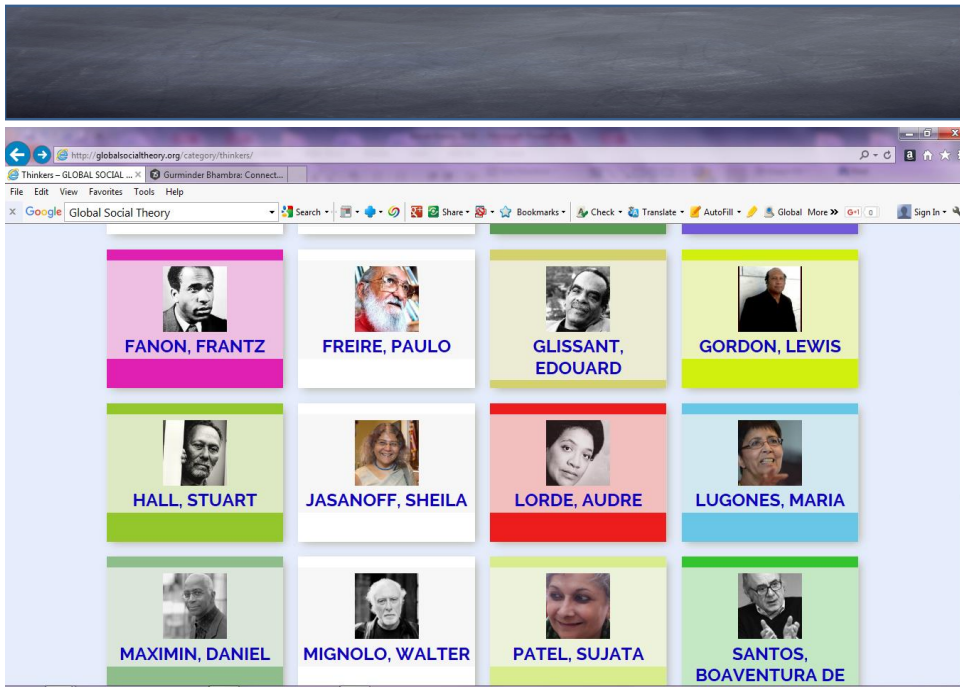


A key question to ask is what is the role of THE 'CANON' in our disciplines, and in fact what needs to change about disciplinary study.

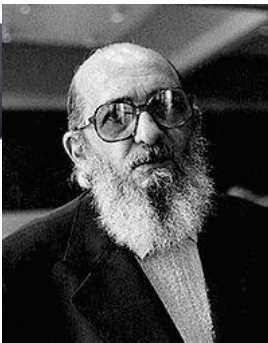


<http://globalsocialtheory.org/category/thinkers>

 ALATAS, SYED FARID	 ANZALDÚA, GLORIA EVANGELINA	 BISHOP, MAURICE	 CABRAL, AMÍLCAR
 CELAN, PAUL	 CÉSAIRE, SUZANNE	 COLLINS, PATRICIA HILL	 CONDÉ, MARYSE
 CONNELL, RAEWYN	 COX, OLIVER CROMWELL	 DELORIA JR, VINE	 DUSSEL, ENRIQUE



HOW TEACHING is conducted – our pedagogies - is helpfully articulated as a choice between problem solving and banking education from Brazilian educator, Paulo Freire. This is especially critical as we move into a more technologically astute future.



Paulo Freire (1921-1997)

1. Born in Recife, Brazil
 2. Private school
 3. Law degree
 4. 1941-7 Taught Portuguese
 5. 1959 PhD in Philosophy and History of Education
- Adult literacy campaign with peasants and workers
 - 1963-69 activist for popular culture, jailed, exiled, moves to Harvard, visit African countries
 - 1979 Back in Brazil, teaches at the University of São Paulo
 - 1988 Becomes Minister of Education, elected by the Workers' Party.



Paolo Freire

“the interests of the oppressors lie in ‘changing the consciousness of the oppressed, not the situation which oppresses them’, for the more the oppressed can be led to **adapt** to that situation, the more easily they can be **dominated**. To achieve this end, the oppressors use the banking concept of education...” (Freire, p. 74)



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Paolo Freire

“In problem-posing education, people **develop their power to perceive critically *the way they exist in the world with which and in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation... the teacher-student and the students-teachers **reflect simultaneously on themselves and the world**” (Freire, p. 83).**



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	Banking	Problem posing
Education	The practice of domination	The practice of freedom
World	As an abstraction	As relationships
Students	Empty container to be filled; a gift for the ignorant; spectator; receiving objects	Being with experiences; inquiring hopeful people; re-creator' creative subjects
Teacher	Narrating; owner; prescriber; domesticator	Dialoguing; partner; suggested; exploration leader
Knowledge	As received and transmitted; controlled	As co-created; nothing out of bounds; invention and re-invention
Content	End point; text	Starting point; text, world, lived experience
Praxis	Indifferent	As the outcome of knowledge, as a goal
Attitudes	Pessimistic, fatalistic, resigned	Open, critical, transformative

	Banking	Problem posing
Teaching	A one-directional deposit; receiving, filing, storing, memorises, repeating, cataloguing	As a cycle between teacher and student; Teacher as student and student-teachers
Dialogue	Avoided; absent	Indispensable ; Energetic discourse – respectful, loving, humble
Current state	Permanence, reactionary	Dynamic present, not unalterable, merely limiting
Reality	Conceals, motionless, static	Demythologises, shifting
Respect	Teacher -> student	Mutual, challenge leads to new understandings
Power	Located in teacher, system	Shared, questioned

	Banking	Problem posing
Difference	To be treated with disdain	To be treated with humility
Humanity	Complete, static	Becoming, incomplete
Engagement	Optional	Mandatory
History	Ignores	Contextualises
Curriculum	Chosen, given	Proposed, decided on together
Result	Immobilises, fixates, alienating	Frees, allows imaginative possibilities, humanises
Measures	Ignorance	Consciousness
Outcome	To advance materially; enslavement, rigidity; adapt them to the world; information	To become more fully human; emancipatory, liberatory; adapt the world; cognition
Learning	Isolated, individual	Fellowship and solidarity

SOUTHERN KNOWLEDGE

should be seen as having relevance for the global context rather than only for the South. Theory from the South is for the South AND for the World.



Theory from the South (Comaroff, 2012)

“Western enlightenment thought has, from the first, posited itself as the wellspring of universal learning... it has regarded the non-West ... the global south-primarily as a place of parochial wisdom, of antiquarian traditions, of exotic ways and means. Above all, of unprocessed data... reservoirs of raw fact: of the historical, natural, and ethnographic minutiae from which Euromodernity might fashion its testable theories and transcendent truths, its axioms and certitudes, its premises, postulates, and principles” (p. 1).



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Theory from the South

The South has much to offer: “Critical concerns of the present age-concerns about **personhood**, **identity**, **difference**, and **belonging**, about the **state**, **sovereignty**, **governmentality**, **citizenship**, and **borders**, about **law**, **liberalism**, and **democracy**, about **labour** and the **politics of life**, about **history** and **memory**” (p. 19)

The South has new experience of all these issues.



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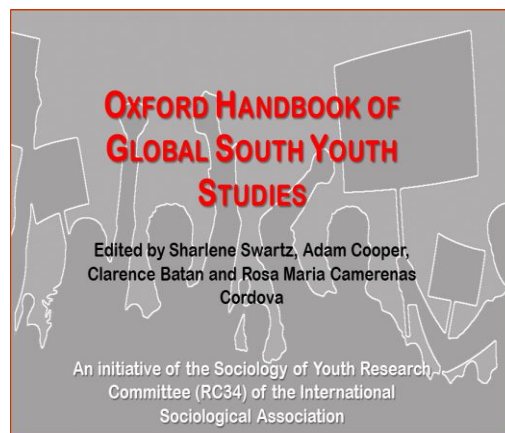


BUILDING THEORY is of critical importance so that decolonised education can endure and take its place in shaping new practices and realities. This is something we have to intentionally teach students to accomplish.



OUP Handbook of Global South Youth Studies

1. 50 chapters
2. 15 invited
3. 130 submissions
4. For undergraduates, graduates and teachers
5. A project of RC34 of ISA – a global (not decolonised) space



Principles (1)

1. Lead with the theory
2. New and original
3. Offers view points and vantage points from the South, for the South, AND for the World
4. Theory and lived reality
5. Not reductionist e.g. the small South within the South
6. Comparative Southern perspectives
7. Northern perspectives and theory critiqued



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Principles (2)

8. Self-reflexively consider why Southern theory has hitherto failed to impact the study of youth
9. Aim to define the field of Global South Youth Studies, and offer a roadmap for tertiary curricula in Global South Youth Studies.
10. Contributors predominately from the Global South (working in either the North or South) or from the diaspora or aboriginal communities in the North.
11. Committed to a community of practice.



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- Southern Youth
- Youth Studies
- Southern theory



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- Consciousness
- Precarity
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- Ontological insecurity
- Navigational capacities
- Collective agency
- Emancipation



Part 3

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- Social compacts
- New kinds of people



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"UNTIL THE STORY OF THE HUNT IS
TOLD BY THE LION, THE TALE OF
THE HUNT WILL ALWAYS GLORIFY
THE HUNTER."
- AFRICAN PROVERB -