

DECOLONISING THE CURRICULUM



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DEFINITION OF DECOLONISATION

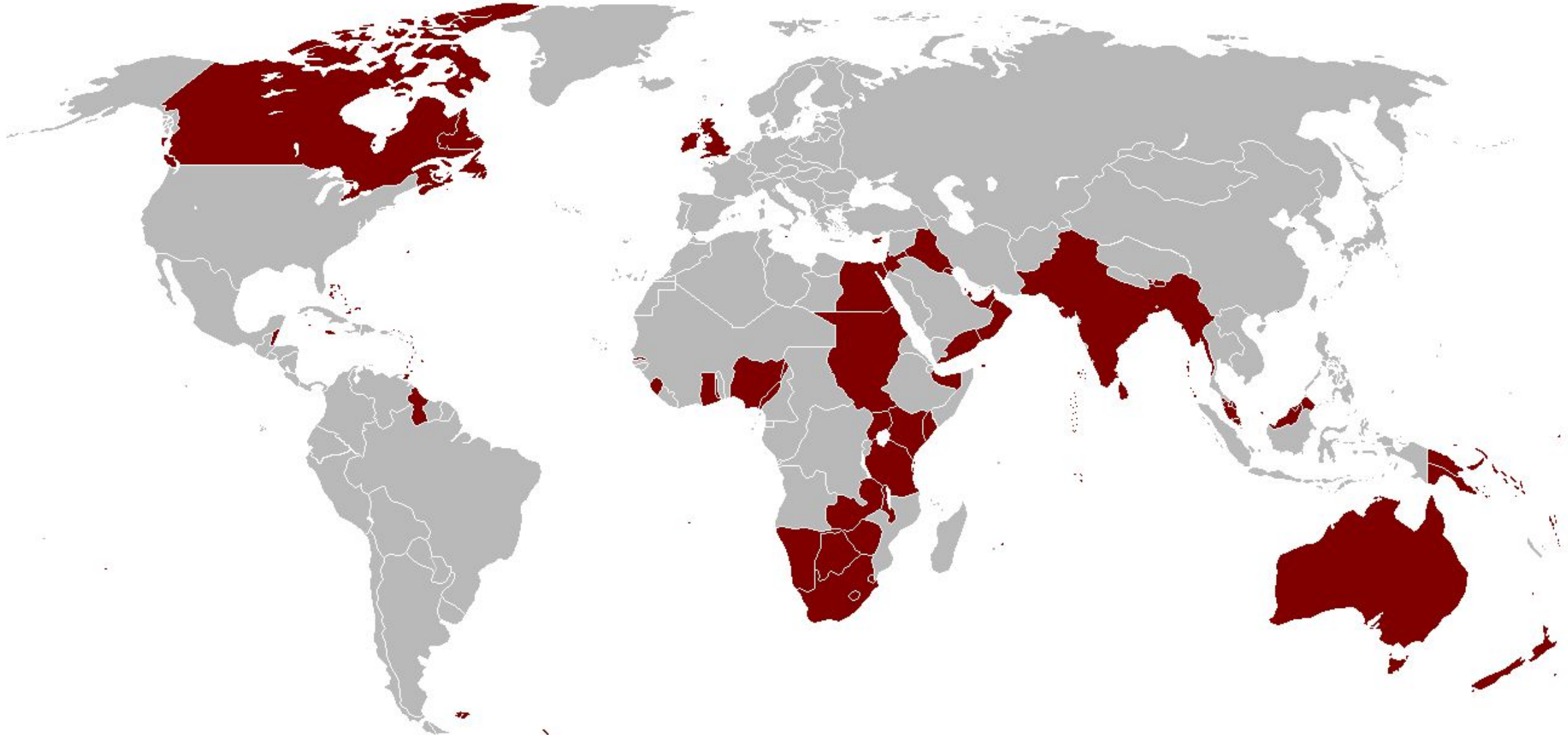
Decolonisation

1/ typically refers to the withdrawal of **political, military and governmental rule of a colonised land by its invaders.**

2/ **Decolonising education**, however, is often understood as **the process in which we rethink, reframe and reconstruct the curricula and research that preserve the Europe-centred, colonial lens.**

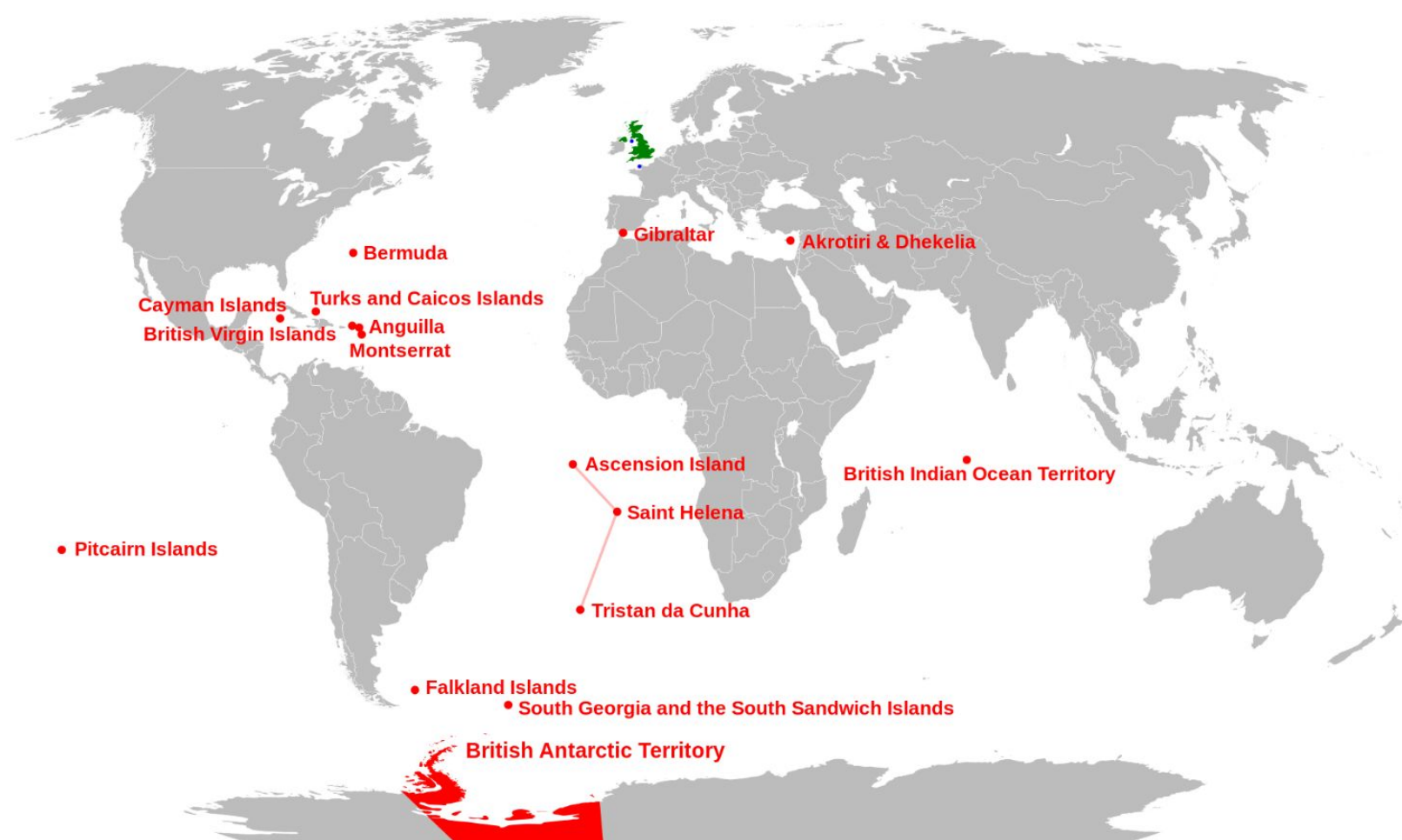
DECOLONISING BRITISH SPHERE

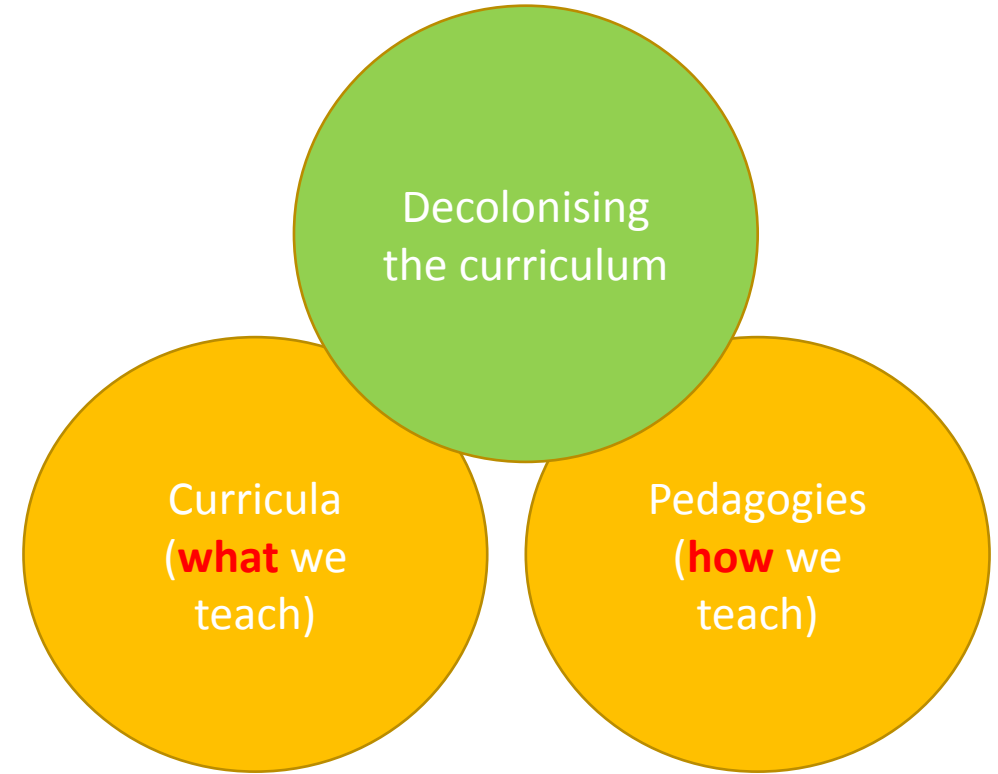
BRITISH EMPIRE AT ITS PEAK IN 1921



DECOLONISING BRITISH SPHERE

Fourteen British overseas territories

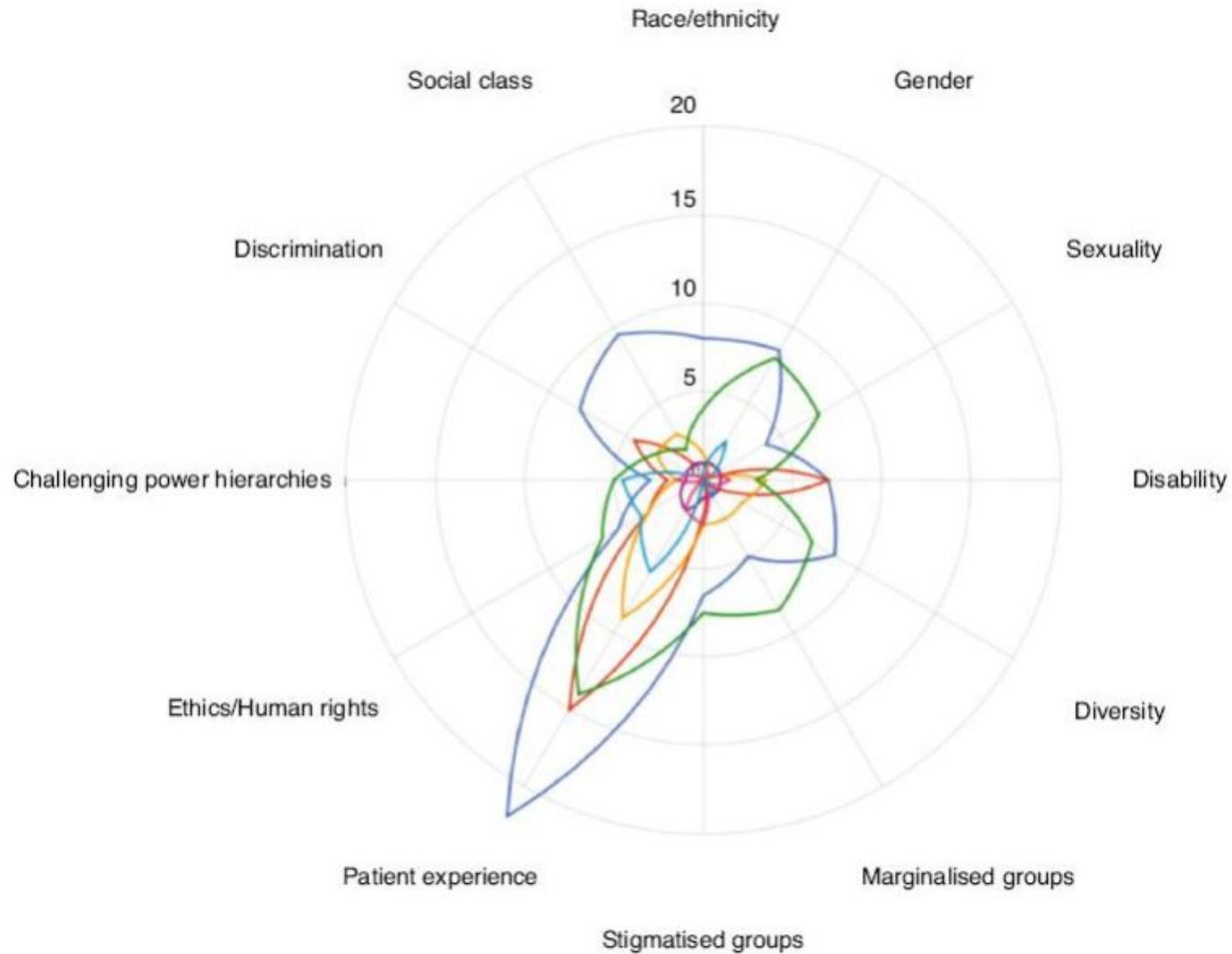




Diversifying the medical curriculum as part of the wider decolonising effort: A proposed framework and self-assessment resource toolbox - Mbaki - 2021 - The...

Autor: Eli Todorova

FACTORS INFLUENCING THE PROCESS



Decolonising the Medical Curriculum': Humanising medicine through epistemic pluralism, cultural safety and critical consciousness

RESEARCH ARTICLE

Author(s): Sarah H.M. Wong, Faye Gishen, Amali U. Lokugamage

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Publisher: UCL Press

Keywords: decolonising, medical curriculum, epistemic pluralism, cultural safety, critical consciousness

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- [Social Policy and Society](#), Volume 21, Issue 1: Themed Issue: 'Race', Learning and Teaching in Social Policy, January 2022, pp. 142 – 150
- [Case Study: Decolonising the Curriculum – An Exemplification](#)
- [Caroline Wilson](#), [Christine Broughan](#), [Guy Daly](#) DOI: <https://doi.org/10.1017/S147474802200010>

Students at British universities are increasingly calling for their reading lists to include more black and minority ethnic (BAME) writers. But four years after the first **Rhodes Must Fall** protest in South Africa, the campaign for decolonising the curriculum still faces scepticism and resistance.

Universities

• This article is more than 4 years old

Academics: it's time to get behind decolonising the curriculum

James Muldoon

Wed 20 Mar 2019 08.00 CET



It's been four years since the first Rhodes Must Fall protests, yet people misunderstand what decolonising reading lists means



■ In March 2016, students at Oxford University called for the removal of a statue of Cecil Rhodes and for education to be decolonised. Photograph: DAVID HARTLEY/REX/Shutterstock

Many advocates of decolonisation don't want to abolish the canon; they want to interrogate its assumptions and broaden our intellectual vision to include a wider range of perspectives. While decolonising the curriculum can mean different things, it includes a fundamental reconsideration of who is teaching, what the subject matter is and how it's being taught.

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■ In March 2016, students at Oxford University called for the removal of a statue of Cecil Rhodes and for education to be decolonised. Photograph: DAVID HARTLEY/REX/Shutterstock

Decolonisation asks us to consider how the location and identity of an author shape their perspective. Designing modules entails narrating stories and we need to reflect more critically on how these stories are told. Which actors are privileged and placed at the centre? Whose voices are authoritative and considered as part of the canon while others are left at the margins?

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📷 In March 2016, students at Oxford University called for the removal of a statue of Cecil Rhodes and for education to be decolonised. Photograph: DAVID HARTLEY/REX/Shutterstock

- End the ethnicity pay gap.
- Create and establish programmes and initiatives to encourage and employ more academic staff that are Black, Asian, from ethnic minorities.
- Diversify reading lists – diversify the texts that are studied on a module and diversify the secondary critical material that is used in teaching to ensure a complete perspective on a course – not just a Euro-centric perspective.
- In lectures, seminars and tutorials, academic staff must unmask any colonial context and influence on what is being studied.
- Establish training programmes to train academic staff on how to approach and teach colonial contexts in a way that does not lead to further exclusion or alienation of black and brown students and students from minority ethnic backgrounds.

To begin, I must emphasise the difference between diversity and decolonisation. That diversity without decolonisation cannot bring about real equality and inclusion in a university.

Diversifying the English Literature course would mean having a range of texts on reading lists, from writers of various cultures, religions, genders, sexualities, socio-economic backgrounds and having a range of academic teaching staff.

The decolonisation of English Literature has many meanings:

- Firstly, it means to understand, as Edward Said highlights, that **literature is intertwined with politics and culture**, even actively pursuing inherent political ideologies and policies within its works.
- It means to **interrogate the relationship between the location and identity of the writer, what they write and how they write about it.**
- It means to **unmask the colonial context** and influence of many canonical works and literary theories.
- Once acknowledging this relationship between the identity and location of a writer and their work, it means then to engage with more perspectives of that work, not just taking sources from the West and establishing a Eurocentric view of that work but **diversifying the sources we engage with in our scholarship** i.e. listening to marginalised voices.
- It also demands that **texts written by and about minorities should not be treated as peripheral**, as an aside.

DECOLONISING AND DIVERSIFYING ENGLISH LITERATURE



[University of Nottingham](#) > [Research](#) > [Groups](#) > [All in!](#) > Project Outcomes

All in! Regularising ethnic presence in the curriculum

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[Project Overview](#)

[Aims and Activities](#)

[Talking Points](#)

[Project Outcomes](#)

[Reflecting On Practice](#)

[Useful Resources](#)

Project Outcomes

The Project Outcomes report summarises the key outcomes of the **All in!** project. The issues highlighted have emerged primarily from examining decolonising curricula in the disciplines of politics and philosophy at a single Higher Education Institute (HEI). Nonetheless, the reflections should be of interest to colleagues in other disciplines and HEIs.

[View and download the Project Outcomes report](#) 

You can also read a number of interviews with key members of staff on our [Reflecting on practice](#) page.



“Change will not come if we wait for some other person or some other time. We are the ones we’ve been waiting for. We are the change that we seek.”

Barack Obama

STEM subjects can struggle to decolonise curricula

STEM subjects can struggle to decolonise curricula because of cultures of 'whiteness', and white-centred narrative. This culture of 'whiteness' in STEM has been [well-documented](#) and awareness of it is contested amongst racialised groups.

In the UK, the culture of 'whiteness' is related to the fact that the diversity of the students undertaking, and staff researching, and teaching these subjects in universities is low. According to recent (2018/19) Higher Education Statistics Agency (HESA) data, over 80% of the staff undertaking teaching and research in the UK were white.

<https://www.futurelearn.com/info/courses/decolonising-education-from-theory-to-practice/0/steps/189533>

Diversity is low

Fewer than 1% (0.4%) were 'Black or Black British' (Caribbean) and only just over 1% (1.3%) 'Black or Black British' (African). Similarly, low figures were found for other 'ethnic minorities. This is in the context of the term 'ethnic minority in the UK, when in fact non-white people represent a global majority.

So, questions of what a scientist, an engineer, a mathematician might look like skew the view of identity within these disciplines. Falsehoods like the fact that mathematics requires talent over hard work have been [reported](#) to discourage particularly Black students from undertaking the subject.

<https://www.futurelearn.com/info/courses/decolonising-education-from-theory-to-practice/0/steps/189533>

Str. 39-45

Whereas it is true that decoloniality does not equal indigenous struggle (thus I understand that for some people indigeneity has priority over decoloniality), the act of rebuilding indigeneity implies decolonial delinking from settlers' control of lives. Decoloniality is not an ethnic, national or religious identification. It is a political project, and as such, indigenous people may inhabit it differently from other non-indigenous communities (be they immigrants, Muslims, members of the LGTB

Decolonial thinking strives to delink itself from the imposed dichotomies articulated in the West, namely the knower and the known, the subject and the object, theory and praxis.

community, transnational queers of colour, Third World women, Latinas and Latinos, indigenous people from the Urals or Black Africans in South Africa) and at the same time may inhabit it differently from each other. Since I am not indigenous myself, I have neither the right nor the authority to decide what indigenous people themselves should do to protect their interests and advance their struggle for affirmation and re-emergence, to re-exist and liberate themselves from centuries of settler colonialism. What is relevant is an understanding of the trust of diverse projects around the world that are not initiated by the state, corporations, banks or by Nobel Prize nominations but by people themselves. People organising themselves all over the world to delink from the fictions of modernity and the logic of coloniality find the vocabulary and the narratives that afford

community, transnational queers of colour, Third World women, Latinas and Latinos, indigenous people from the Urals or Black Africans in South Africa) and at the same time may inhabit it differently from each other. Since I am not indigenous myself, I have neither the right nor the authority to decide what indigenous people themselves should do to protect their interests and advance their struggle for affirmation and

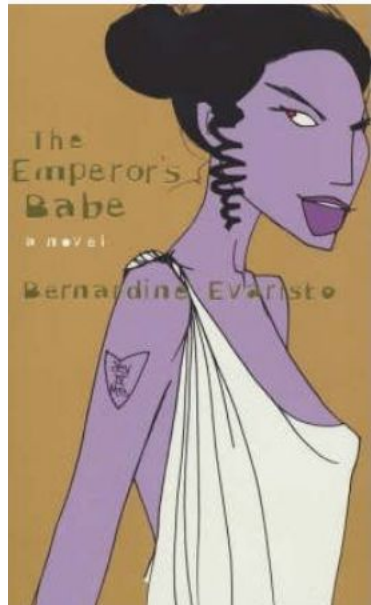
Coloniality Is Far from Over, and So Must Be Decoloniality

– Walter D. Mignolo

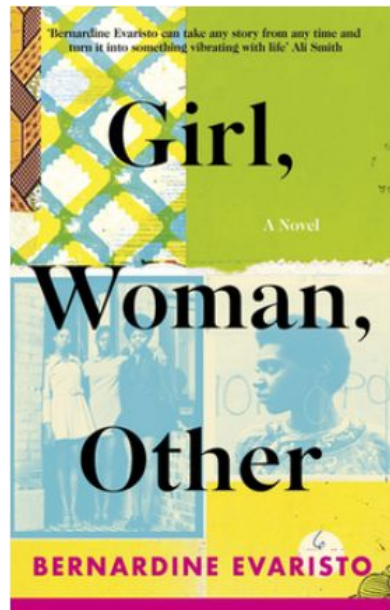
**BERNARDINE
EVARISTO
(*1959)**



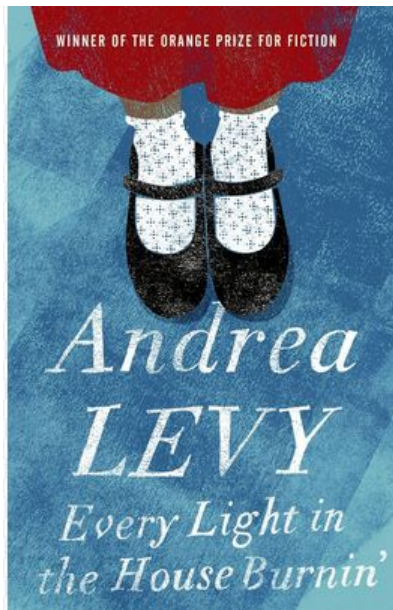
**ANDREA LEVY
(1956-2019)**



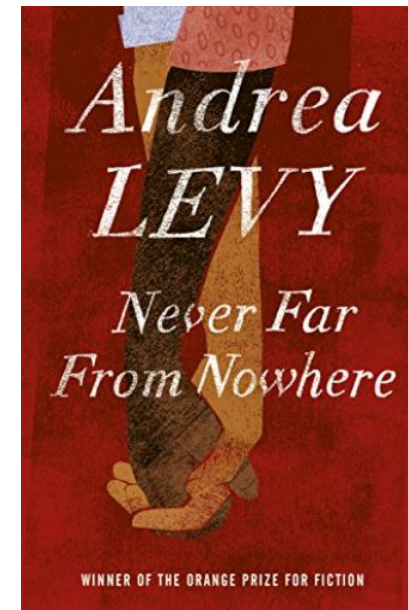
2001



2019



1994

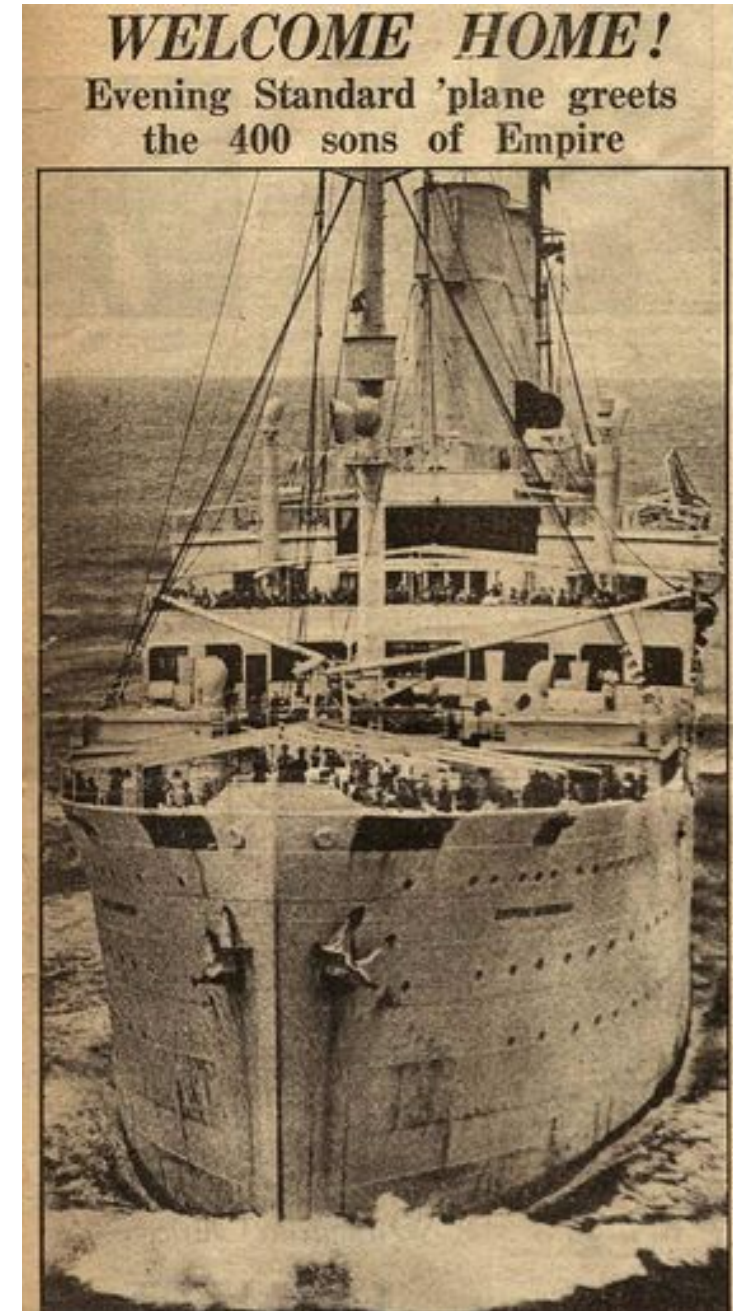


1996



2004

EMPIRE WINDRUSH 1948



IMMIGRANT HOUSING LONDON 1950s-70s

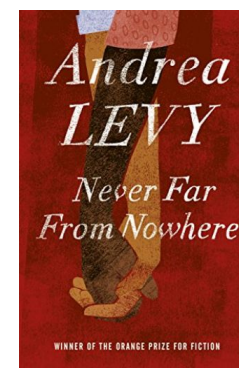


IMMIGRANT HOUSING LONDON 1950s-70s

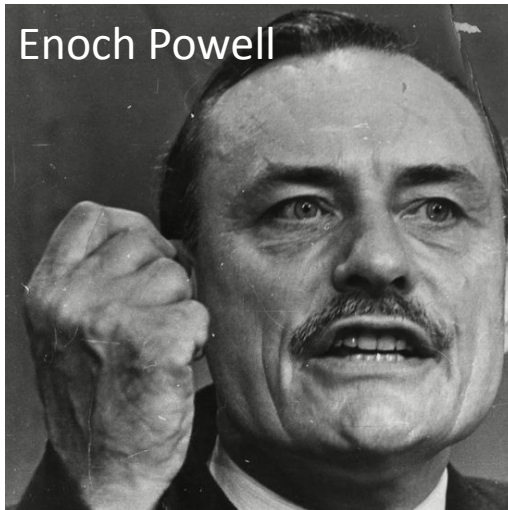
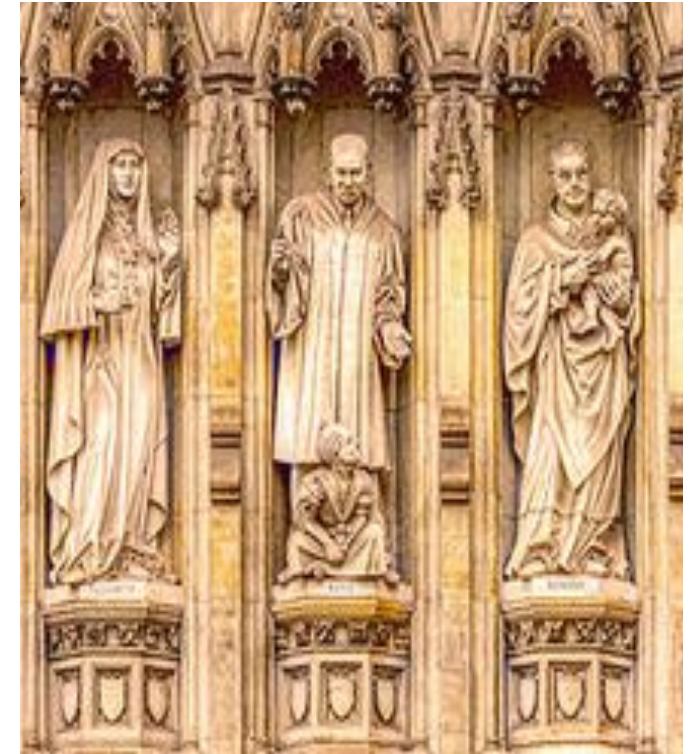
„What a lot of stairs. Could you not find a place with fewer stairs?“ ... **„This is the room.“** All I saw were dark brown walls. A broken chair that rested one uneven leg on the Holy Bible. A window with a torn curtain and Gilbert´s suit ... **„Well,“** I said, **„show me the rest...“** He scratched his head. ... **„But this is it.“** ... Three steps would take me to one side of this room. Four steps could take me to another, a rusty tap stuck out from the wall above it. ... **„Just this? Just this?“** **„What do you expect, woman? Yes, just this! What you expect? Everyone live like this. There has been a war. Houses bombed.“** **„Is this the way the English live?“** ... „This place is disgusting. How you bring me here?“ **„This is where you will sleep, eat, cook, dress and write mummy to tell her how the Mother Country is so fine. ... one thing about England you don´t know yet because you just come off a boat. You are lucky.“**



„**I had a dream and I woke up sweating.** ... Not frightening—frustrating. It was frustration that made me sweat. ... 'I'm black,' I used to say, when I was old enough to butt in. 'Well, I'm not white, I have to be something. **'Your're not white and you're not black—you're you.'** ...I tried to explain that now I was a grown-up I liked being black. I wanted to be black. **Being black was not a bad thing, being black was something to be proud of.**“



Modern martyr – M.L. King
Westminster Cathedral



We must be mad, literally mad, as a nation to be permitting the annual inflow of some 50,000 dependents, who are for the most part the material of the future growth of the immigrant-descended population. It is like watching a nation busily engaged in heaping up its own funeral pyre.

Powell recounted a conversation with one of his constituents, a middle-aged working man, a few weeks earlier. Powell said that the man told him: "**If I had the money to go, I wouldn't stay in this country... I have three children, all of them been through grammar school ... I shan't be satisfied till I have seen them all settled overseas ... In this country in 15 or 20 years' time the black man will have the whip hand over the white man**".

Powell went on: Here is a decent, ordinary fellow Englishman, who in broad daylight in my own town says to me, his Member of Parliament, that **the country will not be worth living in for his children.**

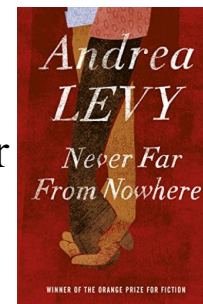
Enoch Powell, 20 April 1968, to a meeting of the Conservative Political Centre in Birmingham

WINDRUSH AFTERMATH

I hated being in that flat. It was like being buried alive ... I was looking forward to leaving the flats. I remembered moving in, and how I thought it was like living at a holiday camp. But now the camp was filthy, with rubbish blowing along every balcony. All the corridors smelt of piss and on every surface words were scrawled or sprayed: fuck off, such my cock, wogs out, Paki cunts go home. Every white polystyrene ceiling along the balconies was scorch-marked black with names.“

Hortense was impatient to inspect the place in Finsbury Park. **She was eager at the thought of leaving behind our one room in Earls Court.** ... This beautiful woman commanded nothing but the best. „**Oh, no ... there are many, many more rooms than just this one.** Come, if you take my hand I will show you them all.“

Caribbean interiors in London



Windrush statue – Waterloo



London is the place for me

<https://www.youtube.com/watch?v=dGt21q1AjuI>

London is the place for me
London this lovely city

You can go to France or America, India, Asia or Australia
But you must come back to London city
Well believe me

I am speaking broadmindedly

I am glad to know my Mother Country

I have been travelling to countries years ago
But this is the place I wanted you to know

London that is the place for me

To live in London you are really comfortable
Because the English people are very much sociable
They take you here and they take you there
And they make you feel like a millionaire

London that's the place for me

At night when you have nothing to do
You can take a walk down Shaftesbury Avenue
There you will laugh and talk and enjoy the breeze
And admire the beautiful scenery
Of London

That's the place for me



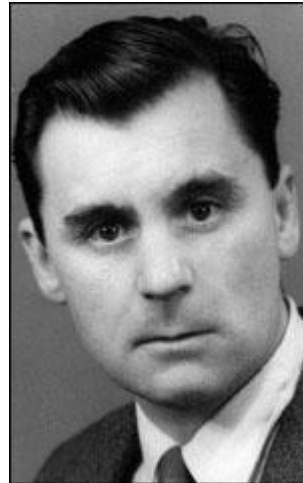
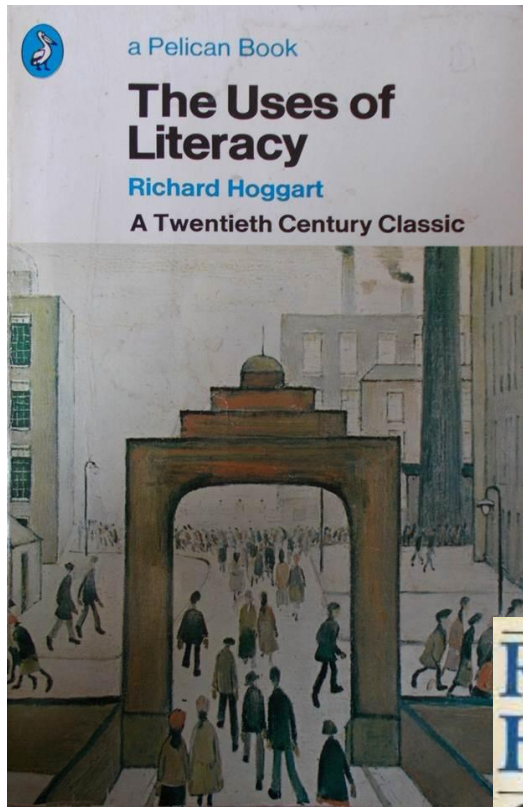
(Lord Kitchener)



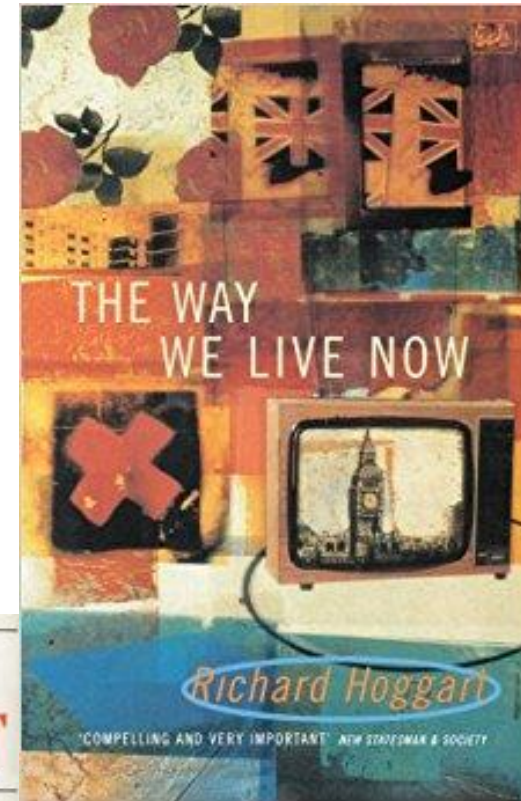
**BIRMINGHAM SCHOOL
OF CULTURAL STUDIES**

Richard Hoggart

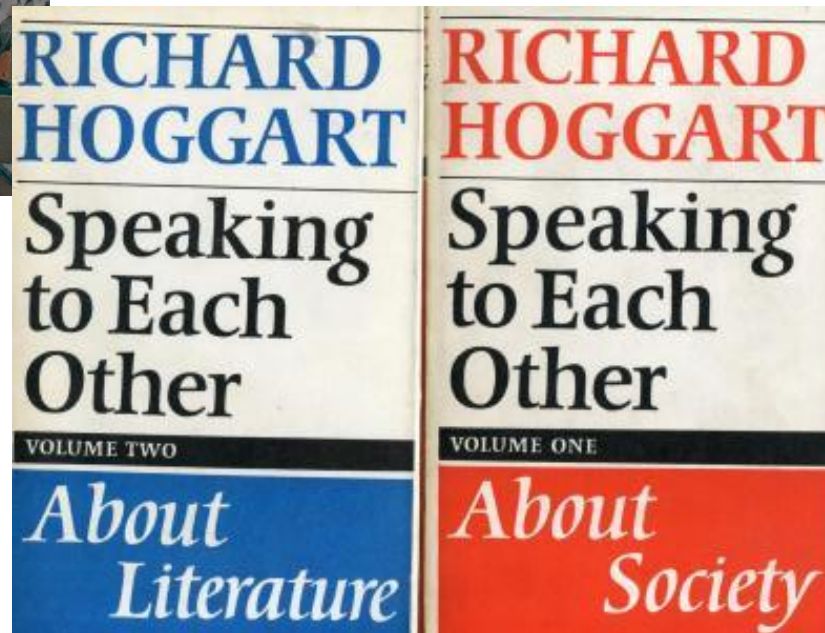
1957



1995



1970

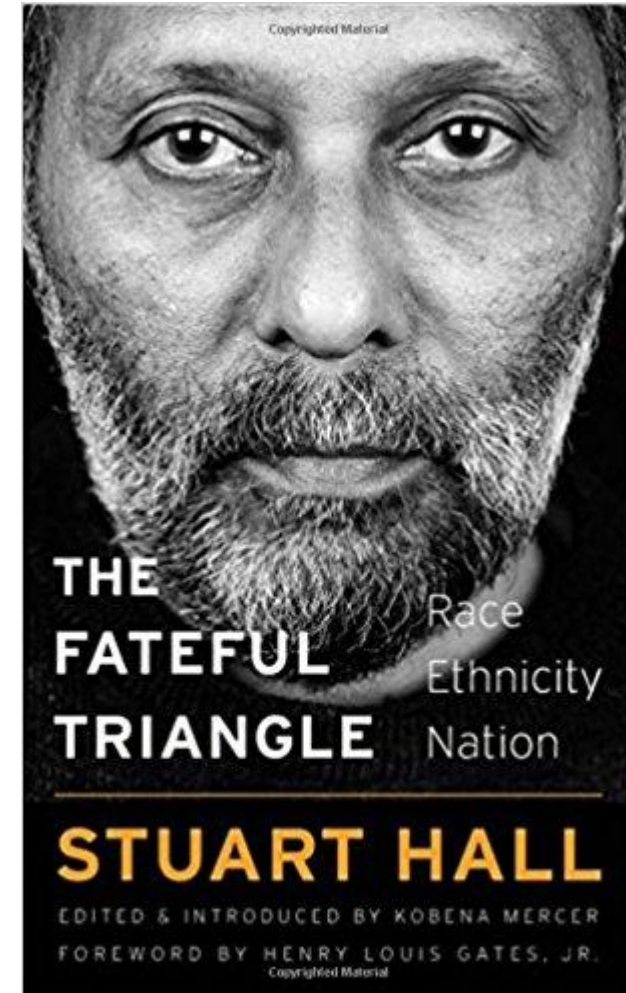
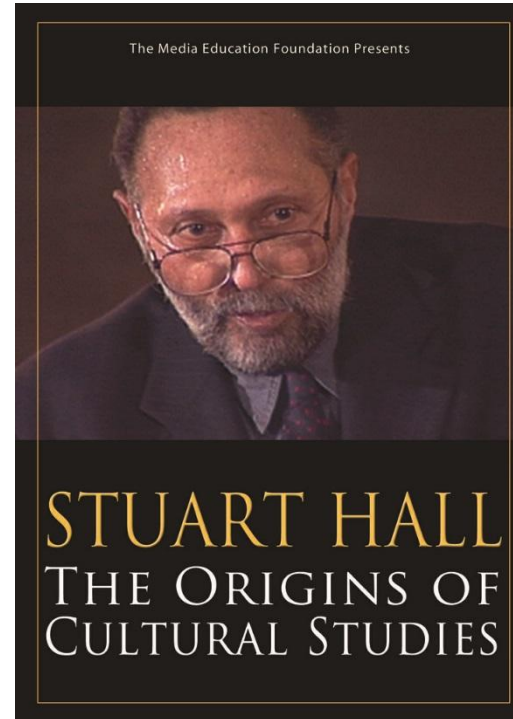
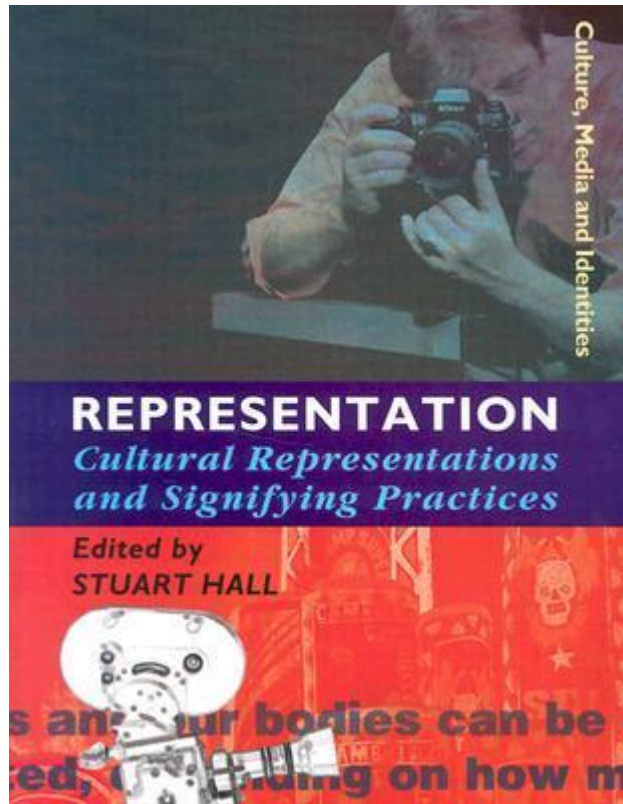


STUART HALL



"Britain is my home, but I am not English."

STUART HALL



MESSAGE AND MEANING

- (i) meaning is **not simply fixed or determined by the sender;**
- (ii) the message is **never transparent;**
- (iii) the **audience is not a passive recipient of meaning**

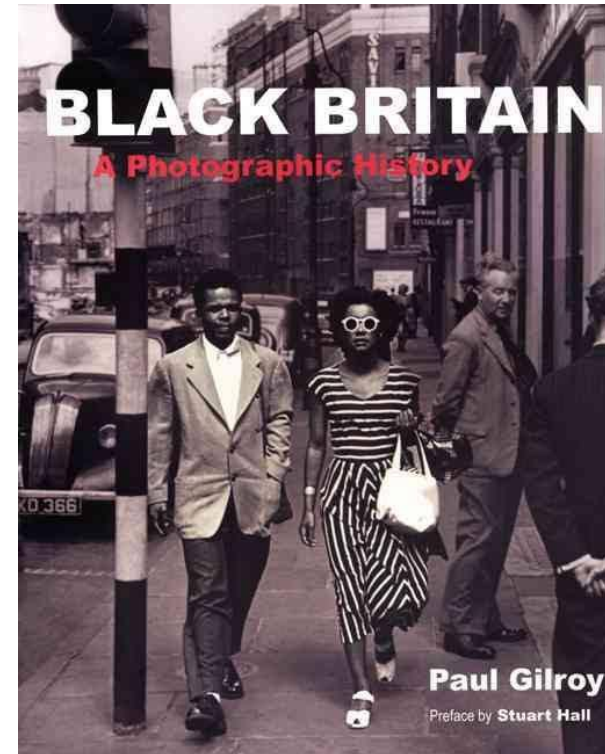
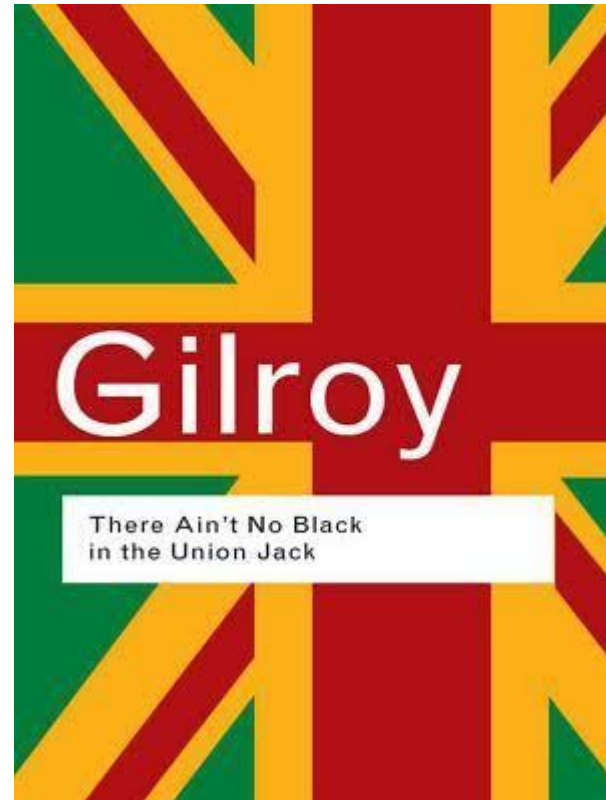
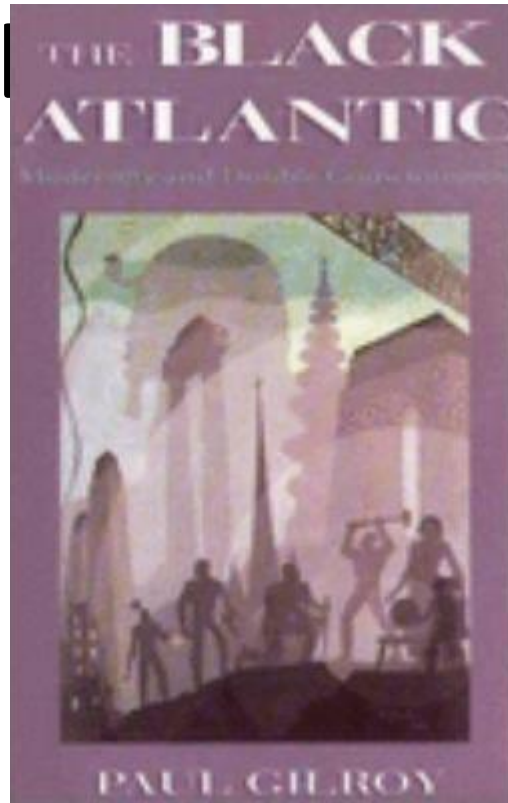
ENCODING/DECODING MODEL OF COMMUNICATION

- 1/ dominant (i.e. hegemonic) code
- 2/professional code
- 3/ negotiated code
- 4/oppositional code/ globally contrary code.

PAUL GILROY



PAUL



DOUBLE CONSCIOUSNESS

It involves Black Atlantic striving to be both European and Black through their (i.e. the black people) relationship to the land of their birth and their ethnic political constituency being absolutely transformed.

LITERATURE

Louise Bennett – Colonization in Reverse

Oonoo see how life is funny
Oonoo see de tunabout,
Jamaica live fi box bread
Outa English people mout'.

For wen dem catch a Englan,
An start play dem different role,
Some will settle down to work
An some will settle fe de dole.

Jane say de dole is not too bad
Bacause dey payin she
Two pounds a week fe seek a job
Dat suit her dignity.
Me say Jane will never find work
At the rate how she dah look,
For all day she stay pon Aunt Fan couch
And read love-story book.

Wat a devilment a Englan!
Dem face war an brave de worse,
But I'm wonderin how dem gwine stan
Colonizin in reverse.

Louise Bennett – Colonization in Reverse

http://www.youtube.com/watch?v=Hmi-UXZ_tN8 (4:43)

Wat a joyful news, Miss Mattie,
I feel like me heart gwine burs'

Jamaica people colonizin
Englan in reverse.

By de hundred, by de t'ousan
From country and from town,
By de ship load, by de plane-load
Jamaica is Englan boun.

Dem a-pour out o'Jamaica,
Everybody future plan
Is fe get a big-time job
An settle in de mother lan.

What a islan! What a people!
Man an woman, old and young
Jusa pack dem bag an baggage
An tun history upside dung!

Louise Bennett – Colonization in Reverse

Some people don't like travel,
But fe show dem loyalty
Dem **all a-open up cheap-fare-**
To-England agency.

An week by week dem shipping off
Dem countryman like fire,
Fe immigrate an populate
De seat o' de Empire.

Oonoo see how life is funny
Oonoo see de tunabout,
Jamaica live fi box bread
Outa English people mout'.

For wen dem catch a Englan,
An start play dem different role,
Some will settle down to work
An some will settle fe de dole.

2/3

JAMES BERY

Migrant in London

Sand under we feet long time.
Sea divided for we, you know,
how we turned stragglers to Mecca.

An' in mi hangin' drape style
I cross worl' centre street, man.
An' busy traffic hoot horns.

I see Big Ben strike
the mark of my king town.
Pigeons come perch on mi shoulder,
roun' great Nelson feet.

I stan' in the roar, man,
in a dream of wheels
a-vibrate shadows.
I feel how wheels hurry in wheels.
I whisper, man you mek it.
You arrive.
Then sudden, like, quite loud I say,
'Then whey you goin' sleep tonight?'

JAMES BERRY
ON AN AFTERNOON TRAIN
FROM PURLEY TO VICTORIA, 1955

Hello, she said and startled me.

Nice day. Nice day I agreed.

[. . .]

Where are you from? she said.

Jamaica I said.

What part of Africa is Jamaica? she said.

Where Ireland is near Lapland I said.

Hard to see why you leave
such sunny country she said.

Snow falls elsewhere I said.

JAMES BERRY

Travelling as we are

But this is Europe, Memmy. How come
niggers live here too?

James Berry, „Travelling as we are,“ in *Fractured Circles* (London:
New Beacon Books, 1977), 15-16.

LINTON KWESI JOHNSON



Inglan us a Bitch

<http://www.youtube.com/watch?v=Zq9OpJYck7Y>

New Craas Massakah (dub poezie)

<http://www.youtube.com/watch?v=FUMYAqAIXA>

JOHN AG



Limbo Dancer at Immigration

It was always the same
at every border/at every frontier/
at every port/at every airport/
of every metropolis

The same hassle
from authorities

the same battle
with bureaucrats

a bunch of official cats
ready to scratch .

looking limbo dancer up & down
scrutinising passport with a frown

COUNTRY OF ORIGIN: SLAVESHIP

Never heard of that one
the authorities sniggered

Suppose you got here on a banana boat
the authorities sniggered

More likely a spaceship
the authorities sniggered

Slaveship/spaceship/Pan Am/British Airways/Air France
It's all the same
smiled limbo dancer

Now don't give us any of your lip
the authorities sniggered

ANY IDENTIFYING MARKS?

And when limbo dancer showed them sparks
of vision in eyes that held rivers
it meant nothing to them

And when limbo dancer held up hands
that told a tale of nails
it meant nothing to them

And when limbo dancer offered a neck
that bore the brunt of countless lynchings
it meant nothing to them

And when limbo dancer revealed ankles
bruised with the memory of chains
it meant nothing to them

So limbo dancer bent over backwards
& danced
& danced
& danced

until from every limb
flowed a trail of red

& what the authorities thought
was a trail of blood

was only spilt duty-free wine

so limbo dancer smiled
saying I have nothing to declare
& to the sound of drum disappeared

JOHN AGARD



LISTEN MR. OXFORD DON

<http://www.youtube.com/watch?v=Ywy-Tthdg7w>

PUT THE KETTLE ON

<http://www.youtube.com/watch?v=xMF-d8CQYUQ>

"

Tento projekt je spolufinancován Evropským sociálním fondem
a státním rozpočtem České republiky.

BENJAMIN ZEPHANIAH



13 DEAD

<http://lyrics.lucywho.com/13-dead-lyrics-benjamin-zephaniah.html>

WHAT STEPHEN LAWRENCE HAS TAUGHT US

<http://www.youtube.com/watch?v=Awns1EIUweA>

Benjamin Zephaniah What Stephen Lawrence Has Taught Us

We know who the killers are,
We have watched them strut before us
As proud as sick Mussolinis',
We have watched them strut before us
Compassionless and arrogant,
They paraded before us,
Like angels of death
Protected by the law.

It is now an open secret
Black people do not have
Chips on their shoulders,
They just have injustice on their backs
And justice on their minds,
And now we know that the road to liberty
Is as long as the road from slavery.

The death of Stephen Lawrence
Has taught us to love each other
And never to take the tedious task
Of waiting for a bus for granted.

Watching his parents watching the cover-up
Begs the question
What are the trading standards here?
Why are we paying for a police force
That will not work for us?

The death of Stephen Lawrence
Has taught us
That we cannot let the illusion of freedom
Endow us with a false sense of security as we walk the
streets,

The whole world can now watch
The academics and the super cops
Struggling to define institutionalised racism
As we continue to die in custody
As we continue emptying our pockets on the
pavements,
And we continue to ask ourselves
Why is it so official
That black people are so often killed
Without killers?

We are not talking about war or revenge
We are not talking about hypotheticals or possibilities,
We are talking about where we are now
We are talking about how we live now
In dis state
Under dis flag, (God Save the Queen),
And God save all those black children who want to
grow up
And God save all the brothers and sisters
Who like raving,
Because the death of Stephen Lawrence
Has taught us that racism is easy when
You have friends in high places.
And friends in high places
Have no use whatsoever
When they are not your friends.

Dear Mr Condon,
Pop out of Teletubby land,
And visit reality,
Come to an honest place
And get some advice from your neighbours,
Be enlightened by our community,
Neglect your well-paid ignorance
Because
We know who the killers are.

GRACE NICHOLS



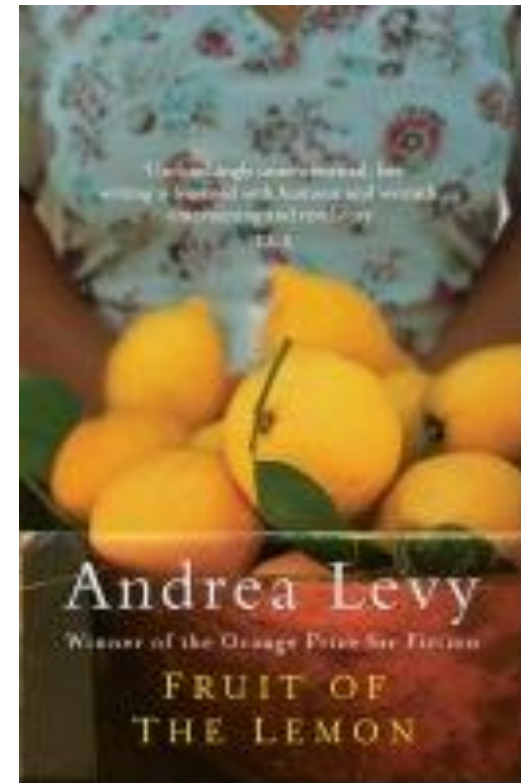
HURRICANE HITS ENGLAND

<http://www.youtube.com/watch?v=TuqnOMI9GCs> (0-3)

SAMUEL SELVON
LONELY LONDONERS
1956



ANDREA LEVY
*THE FRUIT OF
LEMON*, 1999



Thank you for your attention.



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