



DECOLONISING CURRICULUM

Reading group 1

WHY ARE WE TALKING ABOUT DECOLONISING? WHY DOES YOUR VOICE COUNT?

- In what way is this movement political, ideological and historical?
 - How can we turn action research into transformative action? What is the difference between coloniality and colonialism? Language reflect, but also construct reality, do you agree?
 - What is critical race theory and how can this be used in curriculum decolonising? How can we advance social justice agenda?
 - How is it related to identity theory? Is there intersection between gender, race, ethnicity and class in decolonisation? Is identity a social construct? Why identity is a contested site? How do you view it through your cultural lens?
 - What is your ontological positioning (worldview) on decolonising?
 - How can students become content producers?
 - Can you think of specific examples where you can make a difference towards decolonising?
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TOWARDS INCLUSIVE PEDAGOGY

- The custodians of knowledge within the Academy have historically been White; this has resulted in the shaping of a curriculum that heavily leans towards a Eurocentric paradigm as the dominant knowledge canon
 - Anti-racist scholar-activists have called for the end of dominant ideologies that position white, male, Western, capitalist, heterosexual, European worldviews in higher education as the dominant knowledge canon and discourse, in favour of more inclusive intersectional lexicon that embodies global ‘perspectives, experiences and epistemologies’ as the central tenets of the curriculum
 - While there have been policies and frameworks that centre equality, equity, transformation and change (for example Equality Act, 2010; AdvanceHE Race Equality Charter), institutional cultures and epistemological traditions have not considerably changed. The intention and willingness of policies designed to readdress the balance regarding racial inequality throughout society continues to be undermined by implementation procedures which are often not penetrative in dismantling inequitable and institutionally racist structures
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DISMANTLING THE DOMINANT EUROCENTRIC CANON AND DECOLONISING THE CURRICULUM: BLACK, ASIAN AND MINORITY ETHNIC (BAME) STUDENT AND STAFF PERCEPTIONS

- The Eurocentrism, which dominates the curriculum and transpires throughout the Academy fundamentally, 'seeks to universalize the West and provincialize the rest' (Zezeza, 2009, p. 133). Such exclusionary forms of education minimalizes diverse histories by not critically interrogating the outcomes of a history of patriarchy, slavery, imperialism, colonialism, white supremacy and capitalism.
 - In attempting to understand how this violence influences pedagogical ideologies and curricula, Spivak (1994) defines 'epistemic violence' as the Eurocentric and Western domination and subjugation of the (former) colonial subjects.
 - The analysis phase of this study was also informed by a CRT framework that situates society as fundamentally stratified along racial lines. The adoption of CRT within this study is an attempt to centre marginalized BAME voices that often remain on the periphery
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FEELINGS OF BELONGING AND MARGINALISATION WITHIN THE CURRICULUM

- When you think about our curriculum it is actually very White and in many respects quite exclusionary. As a student of colour when you are sat in that space you feel it, you feel like none of this relates to me. When they (lecturers) do talk about Black people to be honest it is in quite bad and limiting terms... (Female, Mixed-Heritage, Student, 21).
 - As a student you are sat there and you are listening to a lecturer talk to you about race ... who in many respects does not understand what it is like to be a person of colour. The contexts that are presented from a curriculum point of view in many cases speak to ignorant stereotypes about people of colour and this does create a sense of belonging in the classroom, if anything it makes you want not to be there. If you are EDUCATIONAL PHILOSOPHY AND THEORY 305 not there it makes it hard to complete the assessments to the absolute best of your ability, and then you get poor marks. It's a vicious circle... (Male, Black, Student, 4)
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FEELINGS OF BELONGING AND MARGINALISATION WITHIN THE CURRICULUM

- The problem when you talk about decolonisation ... particularly in a learning context ... is that there is this really palpable feeling of uncomfortability, which can come from people not wanting to talk about race and racism. And when you do talk about it... you spend a lot of your time self-censoring trying to protect the feelings of some white people... who question the legitimacy of claims you are making about how race and racism has historically and presently affected people of colour... (Female, Black, Student, 2)
 - Talking about race and racism... and decolonising the curriculum is really difficult... especially in a classroom space. You are always thinking that as one of a few people of colour in that situation it is not really the right space to challenge a lot of discriminatory and racialized tropes and stereotypes that frame Black people as inferior to White people. Sometimes... lecturers can facilitate these exclusionary environments by the theorists they use and the images which often negatively portray us as Black people... (Male, Black, Student, 3).
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THE IMPORTANCE OF A DIVERSE AND MULTI-CULTURALLY BROAD CURRICULUM

- I go to a university that has a really diverse range of people... and a lot of the time I look at what I am studying in the classroom space, and think that this is in no way reflective of this mainly Black and ethnic minority community... and I think that is problematic because we are not learning about our lives, histories and contributions particularly in the UK context ... (Female, Mixed-Heritage, Student, 13).
 - One of the biggest issues that I encounter from my colleagues is sometimes the fear of being able to competently teach, facilitate and deliver aspects associated with race and racism. I think there is a pedagogical failing within university teacher training to prepare academics with the confidence to engage and successfully facilitate such topics. The alternative sadly in most cases... is that people stay away from these issues in a classroom context and this creates the type of dominant Eurocentric curriculum that excludes students of colour ... (Female, Asian, Academic, 11)
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DECOLONIZING CURRICULUM FOR ALL

- I think that as a student of colour ... I would really like to see more cross-collaboration between students and staff about decolonising the curriculum. I think with regards to this particular issue we may be better placed to advise academics on what they need to be doing to create more multi-cultural learning environments that allow us to see ourselves and our histories reflected in the curriculum ... (Female, Mixed-Heritage, Student, 5)
 - I think that this issue involves all of us, I think there is there perception sometimes... that these types of issues are 'Black' issues and very often we... especially women of colour are left to mobilise and drive this agenda even though it is collectively all our responsibility. The importance of a curriculum that benefits us all is central to creating something that is truly inclusive and reflective of us all... (Female, Black, Academic, 13)
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DECOLONISING ARABIC LANGUAGE TEACHING

- Language as a means “to express extra-linguistic views and anxieties, as well as to hint at the political orientations of a group or individual”
 - Purpose - to shed light on the Western approach to the Arabic language broadly speaking both as a medium as well as a symbol. In this vein, this paper addresses the underlying political vision of Arabic-language textbooks widely employed in anglophone higher education contexts, namely the UK and North America.
 - Explore the political significance of Arabic-language teaching materials originally designed and produced in the United States, and subsequently distributed and adopted in the rest of the world.
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DECOLONISING ARABIC LANGUAGE TEACHING

- The process of questioning the positionality and hegemonic role of US-produced Arabic textbooks reveals an underlying political agenda that reinforces existing power relations. This relegates Arabic to perform a role that serves the interests of a specific profile of students, one that has an interest in language because it has value, and it has value because it is tied to how resources are produced, circulated, consumed, including how they are identified as resources at all.
 - This experience of colonialism – having involved most parts of the Arabic speaking world – was built on assumptions that informed and justified colonial expansion in the 19th and 20th centuries and continues to inform neo-colonial practices. Such assumptions gave rise to a form of cultural and political hegemony that has shaped the past and present of the field of Middle Eastern studies.
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DECOLONISING ARABIC LANGUAGE TEACHING

- The study of the Middle East – and therefore of the Arabic language too – has frequently been policy oriented and imbued with colonial culture and attitudes (Keskin 2018, 1). This has contributed to crystallising the hegemonic role of a Eurocentric/ American view of Arabic speaking countries, on the one hand, and their subordinate role on a global scale, on the other.
 - Contemporary textbooks have represented an innovation for Arabic pedagogy that surpassed the traditionally Eurocentric approaches to Arabic language teaching, in that they attempt to foster the integrated approach, i.e. a style of teaching that “does not consider fuṣḥā and the vernaculars as mutually exclusive”
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AL KITAAB

- Arabic pedagogy has retained a focus on politics and the language of newspapers reflecting a Western interest in Arabic dictated for the most part by political and economic agendas. This is perpetuated also by books whose aim and ambition is to surpass a traditional and outdated style of teaching in favour of teaching the spoken and written variety
 - Making the case for literary texts to be employed extensively in Arabic language teaching programmes, the diminished linguistic and cultural proficiency for the students is a product of the political pressure that area studies have exerted on Arabic language provision.
 - The textbook achieves the purpose of perpetuating a predominantly American vision of Arabic and the Arabic-speaking world, as the domain of news networks, government agencies, think tanks and NGO despite its seemingly neutral and communicative attitude, situating the Al-Kitaab series within the framework of decoloniality reveals that it remains largely consistent with a career-oriented and Americentric system of beliefs and values.
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DOES THE CURRENT DECOLONISING FORMULA FIT RUSSIAN CURRICULUM?

- My lived experience – multi-ethnic, multi-racial, multi-lingual, tolerant and inclusive education based on female emancipation, world literature and science with Marxist ontological perspective – dialectical materialism, classless society (ideally!) and neo-Marxist – Gramsci – cultural hegemony – leading to social change.
 - Decolonise does not mean homogenise – sensitive and individual approach
 - Russification and universal standards of education across Russian federation, emancipation of ethnic languages and cultures
 - Current example – Georgia, Russian educational expansion due to political upheaval - oppressors seeking refuge in former colony?
 - Compare with: Said (1978; 1993) used Foucault to critique the history of European representation of the Arab world, while engaging critically with Palestinian liberation and self determination.
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DIFFERENCE BETWEEN POSTCOLONIALISM AND POST SOVIETISATION

- Western colonialism based on difference – Soviet based on "sameness", standardisation.
 - Socialism = equality versus imperialism = domination. Marxist idea – capitalism produces colonialism, but socialism liberates. Is Russia the only post colonial empire left in the world? Or is it fighting American colonisation? Is the collapse of Russian Federation the only way to decolonisation?
 - The debate about colonialism is missing from the Russian liberal discourse because Russia is missing from the debate about colonialism in the West.
 - Post cold war post socialist scholars turned to ethnographic fieldwork, sometimes with Marxist tools.
 - How can we elevate voices which have not been heard before? By reviewing Russian area studies in the UK Universities, can we separate politics from language study?
 - Debate about Russian language - standard versus colloquial? Law against the use of non-normative language, supporting titular and minority languages, purification of Russian based on the French law of 1994.
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FACTS ABOUT ETHNIC MINORITIES IN RUSSIAN FEDERATION

- The [Russian Federation](#) is a [multinational state](#) with **over 190 ethnic groups** designated as nationalities, population of these groups varying enormously, from millions in case of e.g. Russians and Tatars to under ten thousand in the case of Samis and Kets.^[1] Among [85 subjects](#) which constitute the [Russian Federation](#), there are 21 national republics (meant to be home to a specific ethnic minority), 5 autonomous okrugs (usually with substantial or predominant ethnic minority) and an [autonomous oblast](#).
 - [Неизвестные маршруты России, 2022, передача, путешествия, смотреть онлайн // Смотрим \(smotrim.ru\)](#)
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KHANTY- MANSIYSK



DID YOU KNOW?

Khanty-Mansiysk (Russian: ХАНТЫ-Мансийск, tr. *Khánty-Mansiysk*, lit. *Khanty-Mansi* is in the oil-rich region of Western Siberia).

Population – 80.000, ethnic composition – Russians, Khanty, Mansi, Kisgis, Uzbek, Tatars, Azeris, Tajiks

Language – Khanty – three main dialects, related to Hungarian – Finno-Ugric family – written language created after 1917 based on Latin, Cyrillic introduced in 1937

Mansi – endangered language of indigenous people of Siberia - in radio broadcasting, two columns in a newspaper are published. Mansi is taught in primary school, in Khanty-Mansiysk Pedagogical School, in the Ugra State University (Khanty-Mansiysk), in Institute of Peoples of the North of Russian State Pedagogical University named after A.I. Hertzen (Saint Petersburg), and periodically in Novosibirsk State University.

Maria Sharapova, the tennis player, was born in Naygan, town in Khanty-Mansiysk oblast.

READING MATERIALS FOR DECOLONIZING RUSSIAN

- https://www.amazon.co.uk/Decolonising-Curriculum-Knowledge-International-Interdisciplinary/dp/3031136225/ref=sr_1_2?qid=1661255213&refinements=p_27%3AMarlon+Lee+Moncrieffe&s=books&sr=1-2
 - [div-class-title-thinking-between-the-posts-postcolonialism-postsocialism-and-ethnography-after-the-cold-war-div \(1\).pdf](#)
 - [project muse 560416 Russian language.pdf](#)
 - [CESR 07 1 Adams-with-cover-page-v2 Postcolonial Russia.pdf](#)
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SOME HUMOUR

- [\(1\) The Multicultural Life Story of Omid Djalili With 5 Character Traits - YouTube](#)
 - [Omid Djalili Live At The Apollo - Bing video](#)
 - [Omid Djalili 2018 - Bing video](#)
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