

contextualizing and decolonizing curriculum

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task

- Write down what you think contextualizing and decolonizing curriculum means

YiRui from Cixin School, Taiwan

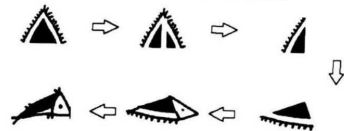
example of a China
based main lesson



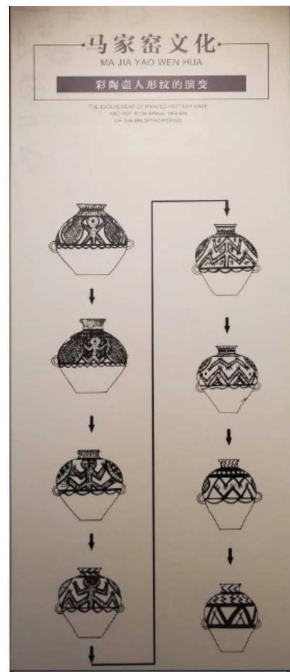
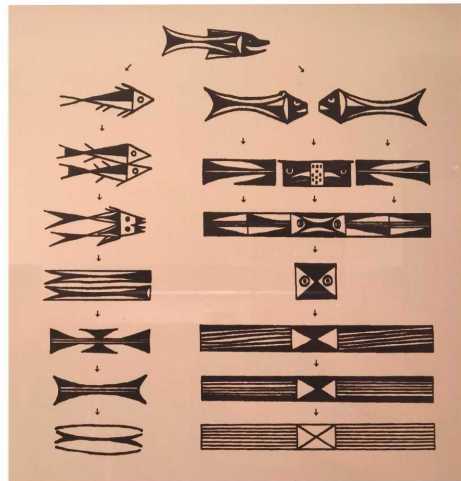




图一 半坡遗址典型“人面鱼”图案
1.半坡P.4691 2.半坡P.4666 3.半坡P.1002



图二 人面上方三角图案的拆解与翻转^[8]



申 字源字形

字源演變

甲骨文	金文	楚系簡帛	說文	秦系簡牘	楷書
					
「申」 燕175	「申」 𠄎匜 西周晚期 集成10285	「申」 包2.49	「申」 說文古文	「申」 睡.日甲...	「申」
					
「申」 燕540 合16573	「申」 𠄎叔朕鼎 春秋早期 集成2690	「申」 信1.053	「申」 說文籀文		

神 字源字形

字源演變

金文	楚系簡帛	說文	秦系簡牘	楷書
				
「神」 伯戈口... 西周中期 集成3489	「神」 帛甲3.36	「神」 說文·示...	「神」 睡.日甲3	「神」
				
「神」 癉鐘 西周中期 集成248				

Alternative Steiner's cultural epochs

- New definition of civilization: a human society that lives in long-term sustainable balance with nature
- Hunter-gatherer societies
- Early farming, first settlements
- Early theocratic centralized states
- Golden age of barbarians
- Theocratic empires/super-states
- Global Middle Ages
- Modernity – colonialism – Age of Enlightenment
- Post-modern ideological empires

globalectic

- start local – go global
- look for all forms of mutual cultural interaction
- be critical and interrogate essentialist concepts such as race, folksoul, people (the Chinese, the Russians, the Americans), spirit of language, nation,

Picture hermeneutics

- A picture is worth a thousand words
- But it is important learn how to 'read' pictures and the subtexts they carry
- This is particularly important in decolonizing.
- What do the following pictures tell us about implicit and explicit attitudes of those who published these images?



10 NOV 1930

L'ILLUSTRATION CONGOLAISE



**NUMERO SPECIAL
68 PAGES**

(Cliché J. Deffense.)

Trois jeunes Congolais en ballade

N° 109 — 1^{er} Novembre 1930

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LE GAZ AUX COLONIES

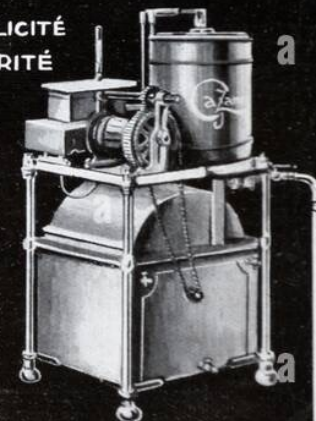
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Inkijkexemplaar

**Samen en toch apart:
foto's en verhalen uit Belgisch-Congo**



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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. (Walter Mignolo, 2009)

A curriculum provides a way of identifying the knowledge we value. It structures the ways in which we are taught to think and talk about the world. As education has become increasingly global, communities have challenged the widespread assumption that the most valuable knowledge and the most valuable ways of teaching and learning come from a single European tradition. Decolonizing learning prompts us to consider everything we study from new perspectives.

It draws attention to how often the only world view presented to learners is male, white, and European. This isn't simply about removing some content from the curriculum and replacing it with new content – it's about considering multiple perspectives and making space to think carefully about what we value. Decolonizing learning helps us to recognize, understand, and challenge the ways in which our world is shaped by colonialism. It also prompts us to examine our professional practices. It is an approach that includes indigenous knowledge and ways of learning, enabling students to explore themselves and their values and to define success on their own terms (Open University, 2018, 3-4).

Decolonizing involves;

- a critical analysis of how colonial forms of knowledge, pedagogical strategies and research methodologies... have shaped what we know, what we recognise and how we reward such knowledge accordingly.
- an approach that acknowledges the effects of colonialism, racism and epistemicide (the killing of knowledge systems) and seeks to remove those influences.
- issues of identity, equality and power...these issues are not an add-on or approached as a discursive problem to be analysed and explained. For me, issues of equality, diversity, discrimination are phenomena that have impacted on people's everyday lives (Rowena Arshad, 2020).

Decolonizing also means exploring

- the effects of European colonialism (including settler nations) up to the present,
- origins and forms of racism, power structures
- all forms of Othering, issues of identities (appearance, gender, social class and status- such as migration, language),
- other forms of knowledge (e.g. indigenous, artistic, mythic, biographical,
- inclusion, diversity, difference

but

- we've never colonized anyone...
- we are inclusive...(although we are predominantly white)
- what's important is seeing the individual...

Tools for decolonizing

- Layered curriculum

- Macro layer: sequence of developmental themes as a heuristic model for Waldorf schools anywhere
- Meso layer: skills and knowledge required in a given culture, geographical location, social expectations, state requirements
- Micro layer: teacher adapts the above to the particular group of learners

Developmental tasks

- Biographical intentions and identities (how you see and position yourself) - potentialities
- Cosmopolitical capacities, intercultural and plurilingual skills , globalectic canon (art, literature, ideas)
- Psychosomatic individuation along a common pathway

Waldorf school is method school

- Methodos = the way we follow to achieve our goals is based on a common developmental framework and pedagogical anthropology