Social science that makes a difference

[decolonising the curriculum]
What we can learn from global South theories and experiences

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31 October 2018

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
Franz Fanon (1925 – 1961)

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 Y a bon Banania” (p. 92)
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Colonisation

y’a bon..
Cecile Kyenge

FRANCE AFRICA
The Belgian Empire
The British Empire
Social science that makes a difference

Research as freedom: How research methods can contribute to emancipation in society
Centre for Story-based strategy. Retrieved April 17, 2016 from
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

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*)
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 its 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.

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**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, or 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.
HOW TEACHING is conducted – our pedagogies - is helpfully articulated as a choice between problem solving and banking education from Brazilian educator, Paolo 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)

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).
<table>
<thead>
<tr>
<th>Banking</th>
<th>Problem posing</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Education</strong></td>
<td>The practice of domination</td>
</tr>
<tr>
<td><strong>World</strong></td>
<td>As an abstraction</td>
</tr>
<tr>
<td><strong>Students</strong></td>
<td>Empty container to be filled; a gift for the ignorant; spectator; receiving objects</td>
</tr>
<tr>
<td><strong>Teacher</strong></td>
<td>Narrating; owner; prescriber; domesticator</td>
</tr>
<tr>
<td><strong>Knowledge</strong></td>
<td>As received and transmitted; controlled</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>End point; text</td>
</tr>
<tr>
<td><strong>Praxis</strong></td>
<td>Indifferent</td>
</tr>
<tr>
<td><strong>Attitudes</strong></td>
<td>Pessimistic, fatalistic, resigned</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Banking</th>
<th>Problem posing</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Teaching</strong></td>
<td>A one-directional deposit; receiving, filing, storing, memorises, repeating, cataloguing</td>
</tr>
<tr>
<td><strong>Dialogue</strong></td>
<td>Avoided; absent</td>
</tr>
<tr>
<td><strong>Current state</strong></td>
<td>Permanence, reactionary</td>
</tr>
<tr>
<td><strong>Reality</strong></td>
<td>Conceals, motionless, static</td>
</tr>
<tr>
<td><strong>Respect</strong></td>
<td>Teacher -&gt; student</td>
</tr>
<tr>
<td><strong>Power</strong></td>
<td>Located in teacher, system</td>
</tr>
<tr>
<td></td>
<td>Banking</td>
</tr>
<tr>
<td>----------------</td>
<td>---------------------------------------------</td>
</tr>
<tr>
<td>Difference</td>
<td>To be treated with disdain</td>
</tr>
<tr>
<td>Humanity</td>
<td>Complete, static</td>
</tr>
<tr>
<td>Engagement</td>
<td>Optional</td>
</tr>
<tr>
<td>History</td>
<td>Ignores</td>
</tr>
<tr>
<td>Curriculum</td>
<td>Chosen, given</td>
</tr>
<tr>
<td>Result</td>
<td>Immobilises, fixates, alienating</td>
</tr>
<tr>
<td>Measures</td>
<td>Ignorance</td>
</tr>
<tr>
<td>Outcome</td>
<td>To advance materially; enslavement, rigidity; adapt them to the world; information</td>
</tr>
<tr>
<td>Learning</td>
<td>Isolated, individual</td>
</tr>
</tbody>
</table>

**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.
“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).

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.
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

**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.
# Table of Contents

## Part 1
- Knowledge
- The South
- Southern Youth
- Youth Studies
- Southern theory

## Part 2
- Personhood
- Intersectionality
- Violences
- Consciousness
- Precarity
- Fluid Modernities
- Ontological insecurity
- Navigational capacities
- Collective agency
- Emancipation

## Part 3
- Methodologies
- Research
- Interventions
- Learning
- Homogenisation
- Policy
- Social compacts
- New kinds of people

### Chapter 1 Knowledge, epistemicide and justice in the Global South

Adam Cooper, Human Sciences Research Council and Stellenbosch University, Cape Town, South Africa  
Sharnelle Swartz, Human Sciences Research Council and University of Cape Town, South Africa  
Clarence Butan, University of Santo Tomas, Manila, Philippines  
Rosa María Caceres-Cordova, Universidad Nacional Autónoma de México, Mexico

### Chapter 2 Who, what and where is the Global South?

Rosa María Caceres-Cordova, Universidad Nacional Autónoma de México (Chile)  
Michael Burawoy  
Bonaventura De Sousa Souto  
Gurminder Bhambra  
Sahib Nalloru Gathemi

### Chapter 3 Who are global South youth and why should Southern youth be studied?

Adam Cooper, Human Sciences Research Council and Stellenbosch University, Cape Town, South Africa  
Jean Camaroff  
Sujata Patel, University of Hyderabad, Telangana, India

### Chapter 4 What is youth studies and how has the study of youth differed amongst the South, between the North and South?

Emilio María Velezuela Vergara, University of California, Santa Cruz, California, USA (Chile)  
Jim Cote, University of Western Ontario, Canada  
Alcinda Honwana, Open University, UK (Mozambique)  
Siri Hettige, University of Colombo, (Sri Lanka)  
Terri-Ann Gilbert-Roberts, University of the West Indies, (Jamaica)

### Chapter 5 What is Southern theory and how does it aid in engaging Southern youth?

Anie Nyamnjoh, Human Sciences Research Council, Cape Town South Africa (Cameroon)  
Robert Morrell, University of Cape Town, South Africa  
Rowan Connell, University of Sydney, Australia
PART 2 ........................................................................................................................................ 10

PERSONHOOD 6-8 ...................................................................................................................... 10
Chapter 6 Personhood in the African context ............................................................................. 10
Francis Nyamnjoh, University of Cape Town, South Africa, (Cameroon) ............................ 10

Chapter 7 Māori youth and Personhood ..................................................................................... 10
Adrianne Ormond, Victoria University of Wellington, New Zealand ................................. 10

Chapter 8 Youth-making in Contemporary Indigenous Amazonia ........................................... 11
Pirjo Kristiina Virtanen, University of Helsinki, Finland ...................................................... 11
Aleksandra Manchineri, Universidade Federal de Rondônia, Brazil .................................... 11

INTERSECTIONALITY 9-11 ......................................................................................................... 13

Chapter 9 Age as a missing category of analysis in intersectionality ........................................... 13
Patricia Hill Collins, University of Maryland, USA ................................................................. 13

Chapter 10 Structural Intersectionality: A Case Study of Migrant Children’s Education in
China ........................................................................................................................................... 15
Gu Xiaorong, Asia Research Institute, National University of Singapore, Singapore .......... 15

Chapter 11 Reimagining Intersectionality in Research on Youth’s Construction of Space,
Place, and Mobility in the Global South ..................................................................................... 17
Sharmala Rama, University of KwaZulu-Natal, Durban, South Africa ................................. 17
Khotso Kubeka, University of Cape Town, South Africa ...................................................... 17

Chapter 12 Intersectionality in young people with disabilities ................................................. 21
Tafadzwa Rugwo, University of KwaZulu-Natal, Durban, South Africa (Zimbabwe) ......... 21

VIOLENCES 13-17 ....................................................................................................................... 22

Chapter 13 Unearthing structural & symbolic violences in the lives of Filipino “istambays”
on standbys .................................................................................................................................. 22
Clarence M. Botan, University of Santo Tomas, Manila, Philippines .................................. 22

Chapter 14 Nationalist politics and cultural autonomy: Tagore’s vision of youth and
transnational literary practices of colonialism .......................................................................... 22
Sreevyn Basagupta, University of Pittsburgh, USA, (India) .................................................. 22

Chapter 15 Central American Youth, violence, and migration from a decolonial perspective
..................................................................................................................................................... 25
Lirio Gutiérrez Rivera, Universidad Nacional de Colombia, Colombia ............................... 25

Chapter 16 Black African Youth and Migration to the Global North: Coloniality,
Racialisation and Epistemicide in Southern Youth Mobilities ............................................... 26
Joshua Kalemba, University of New Castle, Australia (Malawi) ........................................... 26
David Farrugia, University of New Castle, Australid .............................................................. 26

Chapter 17 Burning Tyres and Rubber Bullets: the dystopic policing of university students
in the South African fallist movements ..................................................................................... 28
Alude Maholi, Human Sciences Research Council, South Africa ........................................ 28
CONSCIOUSNESS 18-21

Chapter 18 Exploring Privilege with young people in Aoteaora New Zealand .......... 33
  Tepora Pupeke, University of Auckland, New Zealand ........................................... 33
  Lucy Cowie, University of Auckland, New Zealand ............................................ 33
  Alan France, University of Auckland, New Zealand .......................................... 33
  David Mayeda, University of Auckland, New Zealand ....................................... 33

Chapter 19 Finding the Conscious in Black ................................................................. 34
  Moemo Rampahlele, Human Sciences Research Council, South Africa ..................... 34

  Ragi Bashonga, Human Sciences Research Council, South Africa ......................... 35

Chapter 21 Black and Arab: Erasure and return to consciousness in Tunisia ............. 37
  Affia Lutfi, Cornell University, New York, USA (Tunisia) ....................................... 37

PRECARITY 22-24

Chapter 22 Youth Aspirations and the Precarity of Employment in the Global South ...... 39
  Shailaja Fennell, University of Cambridge, United Kingdom, (India) ....................... 39

Chapter 23 Precarity and intersectionality in Latin America ....................................... 40
  Mariana Chaves, Universidad Nacional de Córdoba, Argentina .............................. 40

Chapter 24 Child labour or family contribution? ...................................................... 41
  José Vidal Chavez Cruzado, UNC and Universidad Privada del Norte, Peru .............. 41

FLUID MODERNITIES 25-31

Chapter 25 A Dialogue about Social Change across the South East Asian Region using the Concept of Generations ................................................................. 45
  Dan Woodman, University of Melbourne, Australia ............................................... 45
  Clarence Batan, University of Santo Tomas, Manila, Philippines .......................... 45

Chapter 26 How do young Indian women experience love? An ethnographic portrait .... 46
  Jali Sidharta, Flame University, Pune, India .............................................................. 46

Chapter 27 Pregnancy and adolescent motherhood: some looks from the Global South .... 48
  Rosa María Camarena-Córdova, Universidad Nacional Autónoma de México, Mexico 48

Chapter 28 Mapping social change in knowledge: youth perspectives on homosexuality in India .................................................................................................................. 49
  Reehia D'silva, University of Helsinki, Finland (India) .............................................. 49

Chapter 29 Exploring the limits of ‘youth participation through volunteering’ in the Philippines .......................................................... 50
  Christopher Millora, University of East Anglia, United Kingdom, (Philippines) ......... 50

Chapter 30 The Changing Image of Oppressive Cultural Legacies in the Western Grassfields, Cameroon ................................................................. 53
  Mathias Fube Alubof, Human Sciences Research Council, South Africa, (Cameroon) 53

Chapter 31 Breaking through – navigating and subverting by plurilingual practices in Cameroon and Mozambique ........................................................................... 54
  Torun Reite, Stockholm University, Sweden, (Norway) .......................................... 54
  Manuel Domingo Guimeke, University of Eduardo Mondlane, Mozambique ............ 54
ONTLOGICAL INSECURITY 32-34 ........................................................................................................... 57

Chapter 32 Ontological insecurity: How it (mis)shapes youth in the Global South ............... 57
Crain Soudien, Human Sciences Research Council, South Africa ........................................... 57

Chapter 33 Dealing with the ordinary: Venezuelan youth in search of freedom ............... 58
Nayo Rojas, University of Los Andes in Mérida, Venezuela .................................................. 58

Chapter 34 Unthinkable journeys: sub-saharan involuntary youth migration ................. 60
David Mabior Aten, University of Manitoba, Canada (Sudan) .............................................. 60

NAVIGATIONAL CAPACITIES 35-37 ................................................................................................... 62

Chapter 35 Navigational capacities: A conceptual metaphor for how Southern youth hustle, improvise and strategise their way in the world .......................................................................... 62
Sharlene Swartz, Human Sciences Research Council and University of Cape Town, South Africa ....... 62

Chapter 36 Youth Agency, Aspirations and Adaptation ......................................................... 63
Doboeaki Mac Ikemenjimo, Ford Foundation, Nigeria (Ethiopia) ................................................. 63

Chapter 37 Performing and Hustling in School: Navigating aspirations and futures .......... 65
Millicent Adjei, Ashesi University, Ghana ................................................................................. 65
Emily Morris, University of Minnesota, USA, (Ghana) Bio info: independent international education and youth development consultant, Tanzania, USA ............................................................... 65

COLLECTIVE AGENCY 38-44 ........................................................................................................... 67

Chapter 38 Reinterpreting Bourdieu in the Global South: Rural Indonesian youth and social capital ......................................................................................................................... 67
Ben Lakesana, International University Liaison Indonesia, Indonesia ..................................... 67
Bronwyn Wood, Victoria University of Wellington, New Zealand ........................................... 67
Rara Sekar Larasat, Victoria University of Wellington, New Zealand ..................................... 67

Chapter 39 The Android generation: precarity and youth imagination in Cameroon ...... 68
Divine Pul, Council for the Development of Social Science Research in Africa, Senegal (Cameroon) ........ 68

Chapter 40 Intersectionality and necropolitics in contemporary Argentina: young mapuche activists as a public menace .............................................................................................................. 70
Laura Kroff Causa, National Scientific and Technical Research Council, Argentina .............. 70

Chapter 41 Understanding and Enabling Youth Citizenship in Urban India ..................... 71
Roshni K. Nuggehalli, Youth for Unity and Voluntary Action, India ........................................ 71

Chapter 42 Digital anti-racism activism: The changing place of Afro-descendant youth in public discourses in Colombia and Brazil ...................................................................................... 73
Niouasha Rosiani, Harvard University, United Kingdom, (Colombia) ..................................... 73

Chapter 43 Collective agency in a colonized context ............................................................... 73
Abeer Musleh, Bethlehem University and Birzeit University, Palestine ................................... 73

Chapter 44 Silence as Collective Resistance ............................................................................. 74
Ganjan Wadhwa, University of Sussex, United Kingdom (India) ........................................... 74

Chapter 45 Collective youth citizenship from below ............................................................... 76
Tifani R. Christian, University of West Indies, (Jamaica) ......................................................... 76
Terri-Ann Gilbert-Roberts, University of the West Indies, (Jamaica) ..................................... 76
EMANCIPATION 46-49

Chapter 46 Decolonisation in Mexico: Students and family struggles
   Noemí Ehrenfeld Lenkiewicz, Universidad Autónoma Metropolitana, Mexico

Chapter 47 Faith and liberation
   To be commissioned

Chapter 48 Sport and liberation
   Kiran Odhav, North West University, South Africa

Chapter 49 An unrealised liberation
   Amani El Nazzare (Egypt)

PART 3

Chapter 50 Emancipatory methodologies from the South
   Sharlene Swartz, Human Sciences Research Council and University of Cape Town, South Africa
   Clarence M. Batan, University of Santo Tomas, Manila, Philippines
   Debbie Maris Manalili, Polytechnic University of the Philippines, Philippines
   Keith T. Joven, Mabalacat City College, Philippines

Chapter 51 Youth writing about themselves in the postcolonial world
   Titus De Sarkar, University of Chicago, USA (India)

Chapter 52 Paulo Freire and transferable interventions for Southern Youth: Empowering the youth to solve local community challenges
   Ulisses F. Araujo, University of Sao Paulo, Brazil

Chapter 53 Revisiting Our Colonial Mentality: How Students Learn History, How They Dispute It
   Everardo Perez-Manjarres, Autonoma University of Madrid, Spain

Chapter 54 Avoiding homogenisation and domination: A strategy for youth studies research
   Terri-Ann Gilbert-Roberts, University of the West Indies, Jamaica

Chapter 55 Youths, development policies and social change: The role of social infrastructures in urban and rural transitions
   Diana Sánchez Betancourt, Human Sciences Research Council, Cape Town, South Africa (Colombia)
   Andrés Casas, University of Pennsylvania, USA (Colombia)

Chapter 56 Social compacts, the post-colony and youth
   David Everatt, University of the Witwatersrand, Johannesburg, South Africa

Chapter 57 Making new kinds of people: How young people’s experiences in the Global South can help us all
   Sharlene Swartz, Human Sciences Research Council and University of Cape Town, South Africa
“Until the story of the hunt is told by the lion, the tale of the hunt will always glorify the hunter.”

- African Proverb -