

# **Trending – Decolonising the Curriculum: What next for this educational concept?**

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## **Abstract:**

Decolonising the Curriculum is trending as a term in education, and this was given greater attention following the huge waves of Black Lives Matter protests during 2020. Where has the term come from? How is it being interpreted? What next for this educational concept? In this paper I will offer some of my responses to these questions. Firstly, I give my interpretations of seminal moments and figures of the decolonial movement from past years, with particular focus on the slave rebellions across the Caribbean islands in the 19th century led by the likes of Paul Bogle and Sam Sharpe in Jamaica. This in relation to the 2020 Black Lives Matter protests will lead to my interpretations of concepts such as whiteness, Afrocentrism and anti-racism being applied through a range of theoretical lenses. I share my understanding of what I see as a generational time warp where black people originating from the African diaspora caused by the European transatlantic slave trade remain chained to the narcissistic Eurocentric paradigm. I will make this clear by presenting why education as white British national narrative national curriculum in the primary and secondary school reinforces black people's hypnosis of enslavement via a discourse of white superiority-black inferiority positioning. I will consider what the role of the teacher is in either maintaining this white supremacy, or in taking radical action to dismantle the construct of structural racism by decolonising the curriculum. Next, I

will turn to some examples of decolonial, and anti-racist multidisciplinary work produced across higher education institutions by academics and students offering alternative approaches to pedagogy for sharing new ways of learning and seeing the pluriverse of epistemologies. This gives a bridge to my path in considering what next with this educational concept. I will speak to what I see as the disenfranchisement and commodification of the grassroots decolonising the curriculum movement in some universities. I conclude with a position that the dissemination of knowledge through the decolonial paradigm as a challenge to narcissistic Eurocentrism must remain led by scholar activists. I leave it open for discussion as to whether their emancipating of colleagues and students should either work with or against the pull of neo-liberal institutional policy discourses with decolonising the curriculum.