



Lesson plan and intended learning outcomes

Theme 1: Introduction

Week 1: Introduction to key concepts and overview

ILOs for convener and students this week:

- Grow your decolonisation terminology
- Develop an understanding of decolonisation
- Differentiate between the different forms of colonisation and the terminology used when researching decolonisation

Lesson Structure

Introduction / icebreaker for students of convener's choice (15 mins)

- Introduce yourself (convener)
- Allow time for the students to introduce themselves (if wanted)
- Introduce the concept of the module: how does it work, what does it look like in practice and what are the assessments - with a particular focus on the self-reflective journal.

Approaching the term 'decolonial': discussion (allocated time: 5 mins)

- Using the Audre Lorde quote as a prompt, students can discuss what

'decolonial' means to them, where they have seen this term before and why they are interested in learning more about decolonial perspectives.

- Question prompts: What are the Master's tools (in the context of decolonisation)?
- You can let the students discuss in pairs or groups if they feel comfortable to do so, but allow them the option of contributing their ideas digitally and anonymously (e.g., using [menti.com](https://www.menti.com))

Input: Unpacking the word: from colony to decolonisation (allocated time: 20 mins)

- Giving input of what decolonisation means by starting with the root of 'colony' and expanding to introduce the terms colonialism, decolonialism (historical period), and decolonial theory.
- These videos from can help frame the input:

- What are colonisation, colonialism, and imperialism:
<https://youtu.be/YgkEEDepjOA?si=HKEA-ydW4B5Debv1>
- What is decolonisation:
https://youtu.be/NCECj_htoEY?si=u9kHUn84Qsmkaqrl (how is decolonisation the historical period, different from the decolonisation, the movement currently)
- Make sure students understand how to distinguish between these terms
- We can trace Rhodesia as a colony, to colonisation, to a decolonial system where western education is funded by colonial exploitation which marginalises and erases indigenous and local knowledge.
- **Indian context: Delhi's Coronation Park and what imperial statues left behind in India signify**
 - <https://blogs.lse.ac.uk/lseih/2019/06/20/coronation-park-and-the-forgotten-statues-of-the-british-raj/>
 - <https://thewire.in/history/coronation-park-confederate-statues>

Making Connections: Case Studies (20 mins)

The convener may give some guiding questions for students to work on the case studies. Are there any differences or similarities regarding the decolonization in these two contexts? If yes, what are they?

- **South African and UK contexts: Rhodes must fall**
 - <https://www.bbc.com/news/uk-52954305>
 - <https://www.theguardian.com/uk-news/2016/mar/16/the-real-meaning-of-rhodes-must-fall>
 - <https://www.theguardian.com/commentisfree/2016/jan/19/rhodes-fall-oxford-university-inclusivity-black-students>

Homework/ Prep for next week

Ask students to pick one scholar from the suggested reading list and do research of their background, writings, concepts and ideas. This will be needed for the session next week

Art piece for the week's self-reflection:

If there is time during the session, the video and poem can be done together. However, if there isn't any time, students could read and watch it in their own time. This piece is meant as a note on which to end the session as well as a useful prompt for students to remember to work on their journal entry.

- Poem: Fuck/Empire by Inua Ellams (*The Actual*, 2020)
- Music video for 'The Breakup Shikwa' by Riz Ahmed:
<https://www.youtube.com/watch?v=HsbASSawaO4>; lyrics

available here:

<https://genius.com/Riz-ahmed-the-breakup-shikwa-lyrics>

Theme 1: Introduction

Week 2: Introduction to key thinkers and theoretical debates

ILOs for convener and students this week:

- Interpret and critique scholars' perspectives and arguments in your own terms
- Compare and contrast postcolonial and decolonial theory
- Identify links between key concepts and thinkers

Lesson Structure

Video and discussion (10-15 minutes)

Discussion in class on Edward Said's Framed: The Politics of Stereotypes in News (available at:

<https://www.youtube.com/watch?v=4QYrAqrpshw>). While the video is on the representation of stereotypes in news, until 1:15 is a short intro on Orientalism.

Discussion questions:

- How does Edward Said define the concept stereotype in news media?
- What are some of the consequences of stereotypes in news media according to Said?
- How does orientalism contribute to stereotypes and biases against the East?
- In what ways has orientalism shaped Western perception of the East?

Key Scholar Posters and Mind Map (25 minutes)

Convener needs to bring materials for this activity: big sheets of paper, pens, highlighters, etc.

Students should be grouped together based on the scholar they have chosen to research (from the list of further readings) that week and design a simple poster (can be done on paper and not digitally) that summarises that scholar's history, positionality, key argument(s) and any key terms used by them.

Students to then look round each other's posters and make notes on concepts, terms, and arguments that overlap or consistently reoccur. They then come together to either make a relational mind map, or discuss as a class, ask questions, and debate some of the arguments they find the most or least compelling. This part can be facilitated by the convener to guide students and be flexible depending on the class size, skill level, and convener's preference.

These posters can be preserved to be added on during the following weeks.

Optional activity: discuss the Bhabra reading (15 minutes)

An accompanying video of Prof Bhabra ('Decolonising Modern Social Theory') is available here:

https://www.youtube.com/watch?v=9R_NcBQeRU

Discussion questions:

- What are the differences (and similarities) between postcolonial and decolonial theory?
- How can Mignolo's suggestion be linked to Maria Lugones's proposal that postcolonialism and decoloniality offer the possibility of a new geopolitics of knowledge?

Art piece for the week's self-reflection:

If there is time during the session, the video can be watched then. However, if there isn't any time, students could watch it in their own time. This piece, Mona Haydar's 'Barbarian' is meant as a note on which to end the session as well as a useful prompt for students to remember to work on their journal entry. You can find the video

here: <https://www.youtube.com/watch?v=IfDQ5REWCu0>

Theme 2: Decolonisation in society

Week 3: 'Land back' and settler colonialism

ILOs for the convener and students this week:

- Demonstrate understanding of key concepts and theories related to settler colonialism
- Apply theoretical knowledge to examine settler colonialism in different contexts
- Critique the use of the term decolonisation in settler colonies

Lesson Structure:

Discussion of the readings (10 mins)

Break into groups and discussion of different experiences of settler colonialism

Use Padlet to ask these questions:

- Reflect on one case of settler colonialism (after class). What makes settler colonialism distinct from colonialism?
- What key concepts have been used in settler colonialism? Were there any that were new to you/you didn't understand?
- What case studies are there of settler colonialism?

Geographical case studies of settler colonialism (30 mins)

In the seminar, divide into groups and research one case study of Australia, Canada, Palestine, Kashmir.

Prompts:

- Give a summary of settler colonialism in your case study (secondary/history)
- How have Indigenous peoples and the colonisers/state interacted? (primary/present day)
- What are the limitations of settler colonialism as a paradigm: geographical vs. transnational

Potential primary sources:

- Black, D. (2021). Settler-colonial continuity and the ongoing suffering of Indigenous Australians. Available here: <https://www.e-ir.info/2021/04/25/settler-colonial-continuity-and-the->

[ongoing-suffering-of-indigenous-australians/](#)

- United Nations Declaration on the Rights of Indigenous Peoples Act. Available here: <https://www.justice.gc.ca/eng/declaration/about-apropos.html#:~:text=On%20June%202021%2C%202021%2C%20the,Canada's%20relationship%20with%20Indigenous%20peoples>
- Veracini, L. (2019). Israel–Palestine Through a Settler–colonial Studies Lens, *Interventions*, 21:4, 568–581.
- Tariq, D. and Jarbawi, A. (2017). A Century of Settler Colonialism in Palestine: Zionism’s Entangled Project. *The Brown Journal of World Affairs*, 24(1), pp. 197–220.
- Wani, M. (2020). Kashmir and the rise of settler colonialism. Available at: <https://www.himalmag.com/kashmir-and-the-rise-of-settler-colonialism-2020/>

Discussion of key text (15 mins)

Text is ‘Decolonization is not a metaphor’ (Tuck and Yang, 2012) – available at: <https://jps.library.utoronto.ca/index.php/des/article/view/18630>

Discussion prompts:

- What are the implications of using decolonisation as a metaphor?
- Where have you seen decolonisation being used as a metaphor?
- Discuss this quote from the text: ‘Decolonisation brings about the repatriation of Indigenous land and life; it is not a metaphor for

other things we want to do to improve our societies and schools.’
– What are your thoughts on this? How can we implement a material decolonisation that the authors describe?

Poem (5 mins)

Lee, E.V. (2017). ‘Our revolution’. *Decolonization: Indigeneity, Education & Society*, 4(1), pp. 130–132. Available at: <https://jps.library.utoronto.ca/index.php/des/article/download/28909/21553/66220>

Prompt students to discuss a line or phrase that most resonates with them.

Theme 2: Decolonisation in society

Week 4: Gender, sexuality, and feminism

ILOs for the convener and students this week:

- Demonstrate an understanding of the complex intersections between power, oppression, gender, and sexuality within a decolonial framework
- Explore how we can decolonise our perception of feminism

Lesson Structure

Discussion of the readings (10 minutes)

Discussion questions:

- What is the difference between decolonial and colonial

- understandings of gender? How do they relate to each other?
- What does Lugones mean by the coloniality of gender?
 - How have the colonial understandings of gender impacted society? How have they contributed to structural violence and oppression?
 - Discuss this quote from the Driskill reading - 'Sexual abuse must be seen with an understanding of the history of colonization, which uses sexuality as a tool to gain power over others and to control women's bodies.'

How can we decolonise our perception of feminist issues? (20 mins)

Choose a case study that's a concern for feminism / gender equality and that is mainly portrayed as the problem 'somewhere else' and examine its complexities.

Outline of discussion activity:

- Convener to give some case studies that students can choose from, e.g., honour killings, homophobia, clothing etc.
- Use Mohanty's concept of "feminist solidarity / comparative feminist studies" as a guideline (use a PowerPoint slide to present this to the students): use differences to find out about global similarities, attempt to theorise commonality, contextualising, finding common threads, thinking from the least privileged perspective

- Can be a whole group discussion, small group discussion, or use Mentimeter.

Intersectionality (25 mins)

Familiarise yourself with the concept of intersectionality and summarise Crenshaw's work: Intersectionality is a metaphor for understanding the ways that multiple forms of inequality or disadvantage sometimes compound themselves and create obstacles that often are not understood among conventional ways of thinking.

Explore the song from the Driskill reading from an intersectional perspective. Give students five minutes to read and independently analyse the poem.

Discuss key themes as a class and consider the song from an intersectional perspective.

Theme 3: Decolonising different sectors

Week 5: Decolonising heritage: history, memory, and material culture

ILOs for the convener and students this week:

- Explore the role of museums in decolonisation
- Question whether museums can be decolonised

Lesson Structure

Introduction to and discussion of decolonising museums (10 mins)

Have students read and discuss the following article in class:

Shoenberger, E. (2023). What does it mean to decolonize a museum? Available at:

<https://www.museumnext.com/article/what-does-it-mean-to-decolonize-a-museum/>

You can use Mentimeter or Padlet for guided questions, such as:

- What is the role of museums in decolonisation?
- How do museums obstruct/advance decolonisation?
- What are the limitations in decolonising museums?

Group writing activity: writing labels for museum objects (20 mins)

Pick an object and have students write a 120-150 word label in a group of 4 offering their interpretation of the artefact. The groups will then read out their interpretation to the class at large.

Potential objects to choose from (more than one group may do the same object):

- Statue of Robert Clive: <https://www.theguardian.com/commentisfree/2020/jun/11/robert-clive-statue-whitehall-british-imperial>, <https://www.english-heritage.org.uk/visit/london-statues-and-monuments/robert-clive/>

- Tipu's Tiger: <https://www.vam.ac.uk/articles/tipus-tiger>
- Buller Statue: <https://www.youtube.com/watch?v=jDsAgQt3mFU>

Discussion: What is best practice in terms of decolonising museums? (20 mins)

Some examples of initiatives that museums have taken to decolonise:

- Changing displays and removing offensive objects from display: **Pitt Rivers museum** (<https://prm.web.ox.ac.uk/files/prmcriticalchangesbookletpdf>)
- Community curation at the **Manchester Museum's** newly opened South Asia Gallery (<https://www.theguardian.com/uk-news/2023/feb/16/reopened-manchester-museum-gives-voice-to-south-asian-diaspora>)
- **A Museum of British Colonialism** (<https://museumofbritishcolonialism.org/our-work/>)

Question prompts:

- The British Museum adds the following disclaimer to their objects: '*The British Museum acknowledges contemporary cultural perspectives associated with the objects in its collection. Please note: cultural rights may apply to this object.*' What are the problems with it? Can this be considered 'best practice'? Why (not)?

- What can/should museums do? Where do these examples above stand?
- Do we need museums the way we have them now? Can we imagine a fundamentally different form of ‘museums’?

Week 6: Reflection week

This is an invitation for the students to reflect on what we have covered so far in the course. While this week off can be used to catch up on readings, and to engage in further independent research, it should really serve as a chance to sit with the contents, process the information and reflect. The students are encouraged to use their journal for this, link the contents of the module to their own experiences and practice self-reflection.

Suggest that the students engage in self-care activities to support themselves while undertaking this work – e.g.,

Newport Institute. (2020). Self-care for activists: 8 practices for young adults. Available here:

<https://www.newportinstitute.com/resources/mental-health/self-care-activists/>

Point out that self-care can be a way of practicing social justice:

Pitts, J. (2020). Self-care can be social justice. Available at:

<https://www.learningforjustice.org/magazine/selfcare-can-be-social-justice#:~:text=It%20means%20working>

[%20late%20sometimes,selfish%2C%20but%20self%2Dpreservation](#)

Theme 3: Decolonising different sectors

Week 7: Science and medicine

ILOs for the convener and students this week:

- Trace the roots of the scientific method and analyse its relationship with colonialism
- Question whether science and medicine can be decolonised
- Problematise the concept of objective scientific knowledge

Lesson Structure

Introduction to Science and Medicine (20 mins)

Read the following article within class and discuss with reference to the required reading:

<https://www.theatlantic.com/health/archive/2018/04/j-marion-sims/558248/>

Potential discussion questions:

- What are some of the ways in which Empire has influenced the history of medicine?
- Have Indigenous Knowledges and Medicinal practices been appropriated by the coloniser, if so how? Are any of these practices still in use today?
- Does objective scientific knowledge exist?

Research activity (20 minutes)

Divide students into smaller groups and research other examples of colonialism within the fields of science and medicine. Students should reflect upon science's colonial origins and its ongoing legacy.

Guidance/area of science to be given by convener; suggested readings to be used if unsure. Potential case studies include: maternal care, racial sciences, morphine production, anti-fatness, MSG

Presentation and discussion (20 minutes)

As students present their findings, invite them to reflect upon the implications for decolonising science and medicine.

Theme 4: Decolonising education

Week 8: Decolonising the structure of education

ILOs for the convener and students this week:

- Identify colonial patterns of power within the educational sector
- Identify the role of education in challenging systemic inequalities

Lesson Structure

Brainstorming: experiences of power and hierarchy in educational settings (15 min)

The convener should create a Mentimeter (which will allow students to share responses anonymously and in real time) on menti.com in preparation for this activity. The poll should take a short-

answer format and ask the question: 'Where have you experienced power and hierarchy in an education setting (school, uni, others)?' Let students think and write responses or 5-10 minutes.

Discussion of readings and co-option of universities (20-40 mins)

- Is a Third University possible or is it perpetually a 'colonising machine' that cannot be changed?
- How to ensure that decolonisation is a genuine effort and not just a co-option of colonial institutions to ensure/legitimise their existence?
- Optional: Students could look into their universities decolonisation projects and discuss whether these are actually serving the purpose of decolonisation
- Optional: Explore other pitfalls of decolonisation, for example, its being misused for political agendas in India. Examples include the removal of chapters on Mughal India in NCERT syllabus, or how decolonisation is co-opted by an upper-caste agenda. Further information available here:

<https://open.spotify.com/episode/53hZ6KMqgESrX4e6VWXvlu>

Case Study (20 mins)

Watch and discuss the following video (Chris Emdin's Hip-Hop Education).

Available here:

https://www.youtube.com/watch?v=HKxyemtC_A4

Questions for discussion (can be both done via Padlet or in student groups)

- How does Edmin position hip-hop as educational?
- How does Edmin propose that hip-hop can be used to engage learners?
- What are the limitations of this approach? Is it suitable for everyone?

Theme 4: Decolonising education

Week 9: Decolonising education practice

ILOs for the convener and students this week:

- Develop ideas about what decolonised education could look like
- Reflect and critically discuss the significance of decolonising education

Lesson Structure

Discussion about the video assigned for preparation (15 mins)

Students will have watched the following video in preparation for the session:

<https://www.youtube.com/watch?v=Dscx4h2l-Pk>

Questions for discussion (can be done via Padlet and/or in student groups)

- How much of Higher Education has been shaped by colonialism?
- What positive changes have occurred to begin the de-colonisation process?
- What action still needs to be taken?

Discussion of text by (20 mins)

Students will have read the following text prior to the session:

Andreotti, V. (2006). "Theory without practice is idle, practice without theory is blind": The potential contributions of post-colonial theory to development education. *Development Education Journal*, 12(3), 7-10.

Discussion questions:

- Why is it important to integrate practice with theory in the field of development education?
- What key concepts of post-colonial theory can contribute to the understanding of developing education?
- What might a decolonised curriculum look like for a different group?

Exercise: guidelines for seminar participation (30 mins)

Ask the students to develop guidelines or code of practice for a decolonial, liberational, and transformational classroom. Urge them to consider the colonial practices and hierarchical structures of the current educational system – as 'negative inspiration'>

Tell students that these guidelines will be used in the following weeks to shape their classroom – so they have the chance to experience these first-hand (and perhaps adjust them accordingly).

All students should work together and discuss what needs to be included.

Prompt include:

- What is relevant to them?
- How can they make sure that everyone is heard, included, considered?
- What values need to be represented by the guidelines?

Remind the students that nothing is off-limits!

Theme 5: Decolonial praxis

Week 10: Living decolonially (micro)

ILOs for convener and students this week:

- Apply knowledge about decolonisation to explore colonial legacies of commodities and concepts interacted with in everyday life.
- Demonstrate understanding of how to start the process of unlearning and reflect on how, as individuals, to live decolonially in daily life

Lesson Structure

Group research activity: commodities (25 mins)

Suggested reading to help prepare for commodity activity:

Mejia, N. (2023). What is sage smudging? And is it cultural appropriation? Available Here:

<https://www.womenshealthmag.com/life/a28847931/sage-smudging/>

Split students into small groups and have

them choose an everyday commodity such as sugar, coffee, tea, cotton, etc.

Students should then research the social history of the commodity, preparing enough material to allow them to share a brief summary of what they have learned with their peers. They should focus on the following:

- How the chosen commodity has been cultivated and farmed throughout history
- Who owns the supply of the commodity?
- How much is the average farmer is paid for their work?

After the presentations, have a group discussion touching on the following questions/prompts:

- Can you think of any other similar commodities with colonial histories?
- What are your personal perspectives on those findings?
- How can you consume commodities in a more decolonial and sustainable way?

Discussion: decolonising language (10 mins)

With the students, discuss whether these findings on commodities provide lessons that can be applied to abstract ideals or concepts. Explore:

- What is the relationship between colonialism and language?
- How can we use language in a more decolonial way?

Unlearning exercise (20-25 minutes)

Do one of these two exercises (taken from <https://researcher-development.co.uk/wp-content/uploads/2022/09/Toolkit-for-collective-reflection-and-unlearning.pdf>).

Alternatively, you can also ask the students to do one of these at home as part of their reflective journal. This can be organised any way that works for the group, either starting with students working on their own, in pairs or small groups. Preferably, students will start the task reflecting on their own, and then move to work collectively.

Option 1: How to unlearn?

Write a “how to” instruction about unlearning. When doing this, treat unlearning as a habit. Imagine old, problematic knowledge as a bad habit you want to break with. What is the best way to challenge yourself and get rid of that habit? Look at your experience or knowledge of habit tracking, habit stacking for inspiration. Could you replace the old habit with a new habit? How would that work?

Share your ideas with each other. You can revise your “how to” instruction based on the ideas of others. But make sure to end this exercise with a version of the “how to” instruction that would work for you personally! Everybody is different and it is important that you have your own personal guide that does take into consideration your character, strengths, experiences etc. Try to make use of these instructions whenever you are introduced

to new knowledge that challenges an old belief that you would like to unlearn.

Option 2: Encouraging unlearning.

In pairs, imagine a scenario in which you have a discussion or debate with a parent, friend, family member or teacher. Preferably, chose a person whose behaviour or points of view you consider problematic in the sense of them reproducing oppressive narratives (colonial, sexist, racist, ableist, classist etc.). Together, write a short play in which you (or a fictional character) challenge the views of this person. How do you best encourage them to unlearn? Is there a way to be gentle and firm at the same time? What would the other person need to hear to actually reconsider their views/behaviour? What would prevent their unlearning?

Discuss as a group: If you took on the role of the person being challenged, what value can you find in your play for unlearning your own problematic views? Can you challenge yourself by integrating the strategies in self-talk?

Theme 5: Decolonial praxis

Week 11: Living decolonially (macro)

ILOs for convener and students this week:

- Explore how you relate to nature in a decolonial world
- Analyse the entanglement between climate issues and (de)colonisation

- Reflect on the module and how you will apply learnings to future study

Lesson Structure

Reflection: how do we relate to nature? (25 mins)

If possible, arrange a brief 'field trip' (this can be just outside the building) so the students can spend the first 5 minutes of class sitting or walking in nature; alternatively, ask them to spend some time in nature just before class. If neither of these options is possible, you could also use video/audio to generate a nature ambience in the classroom. Ask students to reflect on the following: What is your relationship with nature? Why is it the way it is? What shapes it, actively and passively?

Next, give students an opportunity to use their mobile devices (working individually or in groups) to research and discuss the following terms in regards of their potential for decolonising our relationship to nature:

- anthropocentrism
- deep ecology
- kinship / personhood

As a group, ask students to draw on their reflections and on their understanding of the new vocabulary to discuss the following:

- How can we practise these in our daily life?
- How can they inform the way we as individuals and collectives relate to nature, earth and non-human animals?

Debate (20 mins)

Many of the leading causes of climate change, such as deforestation, industrialisation, and overconsumption are connected to the colonial system, from the forced displacement of indigenous Americans by American farmers and miners (week 3), to the overconsumption of commodities and global systems of trade and exploitation (week 10). The purpose of the debate is to bring together many of the topics discussed over the previous weeks to make connections between colonialism and climate change.

Students should debate the following question:

- Can Indigenous and local knowledge be utilised in a decolonial way to combat the climate emergency or is it always going to be extractive and a form of appropriation?

Students may want to draw on the following reading to support their arguments:

- Librion, M. (2021). *Pollution is Colonialism*. Duke University Press. Students should read the introduction (p.1-38).
- IPCC FAQ 7.1: https://archive.ipcc.ch/publications_and_data/ar4/wg1/en/faq-7-1.html
- Amnesty International. (2017). Occupation of Water: <https://www.amnesty.org/en/latest/campaigns/2017/11/the-occupation-of-water/>

Letter to future self (15 mins)

Give students 10 minutes to write a short letter to themselves, reflecting on the ideas and discussions which resonated the most with them throughout the module. They should reflect upon which experiences or ideas they will carry with them into their future studies. Provide an opportunity for students to share their thoughts and experiences if they feel comfortable. You might use Padlet or Mentimeter to give them a means of sharing thoughts anonymously.

Week 12: Reflection

This week is for collective reflection of the module and finalising the reflective journals. The students are free to use this time as they wish, for example to catch up on readings or work on their reflective journal or engaging in conversations about the module's contents with their peers.

You can suggest the 'A, B, C, D... terms' activity for students who would like some prompts for their journals. For this exercise, students think of terms they have learned throughout the course (starting with each letter of the alphabet) and add them in their journals. This can be a starter for creative and reflective work – and the selections could be added to the glossary provided alongside these session plans.

You may want to share a guided meditation or breathing exercise with your students. You can find some suggestions below. Remind them that this is emotive, difficult work, and that they

should look after themselves. There is some additional information on mental wellbeing below.

- <https://www.headspace.com/meditation/breathing-exercises>
- <https://www.nhs.uk/mental-health/self-help/guides-tools-and-activities/mental-wellbeing-audio-guides/>

Suggested self-reflection / assessment

As outlined in the module guide, students are encouraged to keep a self-reflective diary throughout their time on the module. This journal can be used simply as a tool for students to reinforce what they have learnt in their own time, or issued as a summative or formative assessment depending on what is required by the institution delivering the module.