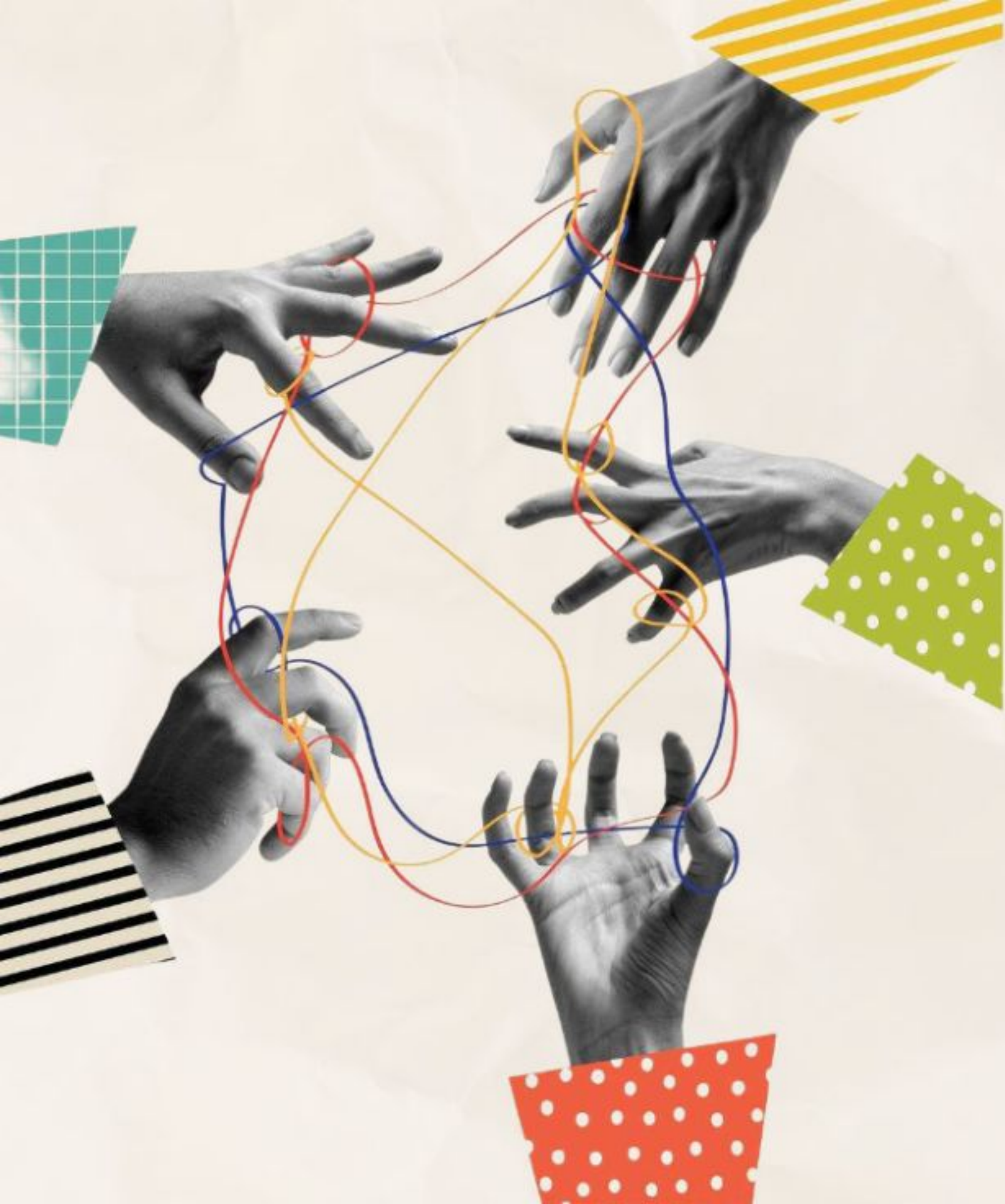




MODULE 3

HOW TO BUILD OTHER WAYS OF DOING

RELATIONAL CONTENT

Heartfelt Reminder

YOUR WELL-BEING MATTERS. THIS MODULE IS INTENDED AS A SUPPORTIVE AND EDUCATIONAL SPACE. IF AT ANY POINT YOU FEEL UNCOMFORTABLE WITH A QUESTION OR ACTIVITY, PLEASE KNOW THAT YOU ARE FREE TO SKIP IT. PARTICIPATION IS ALWAYS VOLUNTARY. YOU ARE ENCOURAGED TO ENGAGE ONLY AT THE LEVEL YOU FEEL SAFE AND COMFORTABLE. ABOVE ALL, WE CARE ABOUT YOUR COMFORT, WELL-BEING, AND CONFIDENTIALITY. PLEASE ALSO REMEMBER TO TAKE A BREAK WHENEVER YOU NEED IT, BREATHE, STRETCH, AND STAY HYDRATED.





Recording & Consent

PLEASE NOTE THAT THIS SESSION WILL BE RECORDED (AUDIO, VIDEO, AND SCREEN SHARE) FOR RESEARCH, ACCESSIBILITY (E.G., TRANSCRIPTS), AND QUALITY IMPROVEMENT. RECORDINGS WILL ONLY BE ACCESSIBLE TO THE ORGANISING TEAM AND WILL NOT BE SHARED PUBLICLY WITHOUT YOUR EXPLICIT PERMISSION. YOU ARE, OF COURSE, FREE TO KEEP YOUR CAMERA OFF AND USE YOUR FIRST NAME ONLY IF YOU PREFER. THANK YOU FOR SUPPORTING AN INCLUSIVE AND RESPECTFUL LEARNING SPACE.

TO HELP US MEET ETHICAL RESEARCH STANDARDS, WE KINDLY ASK YOU TO COMPLETE THE
CONSENT FORM PROVIDED.



LET'S RECAP TOGETHER!

- ✳ We examined **positionality**, becoming more aware of how our different identities can shape our teaching beliefs and practices.
- ✳ We practiced **collective reflexivity**, connecting personal insights to wider structures of coloniality, recognizing biases, privileges, and the need for accountability in decolonizing education.

YOUR QUESTION FROM THE VOICE MAIL

Am I capable enough
to tackle all the issues
that we're discussing?

How can I improve
relationships with
those who don't have
the same privileges
as me?

How can I engage this decolonisation
process with the groups I belong to? Up
to now, I've seen it as an individual topic
of self-development.



AGENDA



16:00-16:20	Check in and Recap
16:20-16:40	Presentation: Decolonizing curriculum content
16:40-50	Break
16:50-17:15	Presentation: Reflective Questions for Decolonizing curriculum content
17:15-18:00	Activity: Applying Decolonial Lens to lesson plans
18:00-18:10	Break
18:10-18:50	Collective Reflections

ANCHORS OF THE MODULE



Critically Analyze Curriculum Content and Materials:

Investigate how curriculum content shapes dominant narratives, and how resources can either broaden perspectives or reproduce hierarchies.



Engage with Reflective Questions through the 5 Axes:

Analyse a case study guided by reflective questions on power, knowledge, being, nature, and gender to challenge dominant narratives, and open space for plural perspectives.



Apply a Decolonial Lens through Practice

Participate in a collaborative activity to rework a lesson plan, applying the reflective questions and principles discussed



WHAT DOES THE CURRICULUM ENTAIL?

- Learning Objectives

- Content and Topics

- Teaching Strategies

- Materials and Resources

- Assignments and Projects

- Assessment Methods

MAIN FOCUS OF
THIS MODULE



CURRICULUM CONTENT IS NEVER NEUTRAL

- **Shaped by power** → What gets taught reflects institutional canons while reinforcing wider hierarchies of race, gender, class, and coloniality.
- **Ideological** → Often frames Eurocentric, patriarchal, colonial worldviews as “neutral” or “universal”.
- **Hidden** → Conveys implicit messages about order, obedience, authority, and social roles (the hidden curriculum).

MATERIALS AND RESOURCES: POSSIBILITIES AND RISKS

POSSIBILITIES

(IF USED CRITICALLY)

- **Diversify Sources**
- **Expand Formats**
- **Epistemic Openings**
- **Redistribute Authority**

RISKS

(IF USED UNCRITICALLY)

- **Tokenism**
- **Content-only swaps**
- **Depoliticisation**
- **Exoticisation**



TOWARD DECOLONISATION



- **Examining:** colonial legacies, power structures, and the systemic inequalities they create
- **Questioning:** our own positionality, complicities, and denials.
- **Opening:** space for plural, situated, contested ways of knowing.
- **Practicing:** collective transformation, with teachers and students as co-creators of knowledge.

TRAJECTORY OF CRITICAL CONSCIOUSNESS



- A continuous journey, not a final destination
- Always “approaching,” never fully “arrived”
- Each step matters: learning, unlearning, transforming



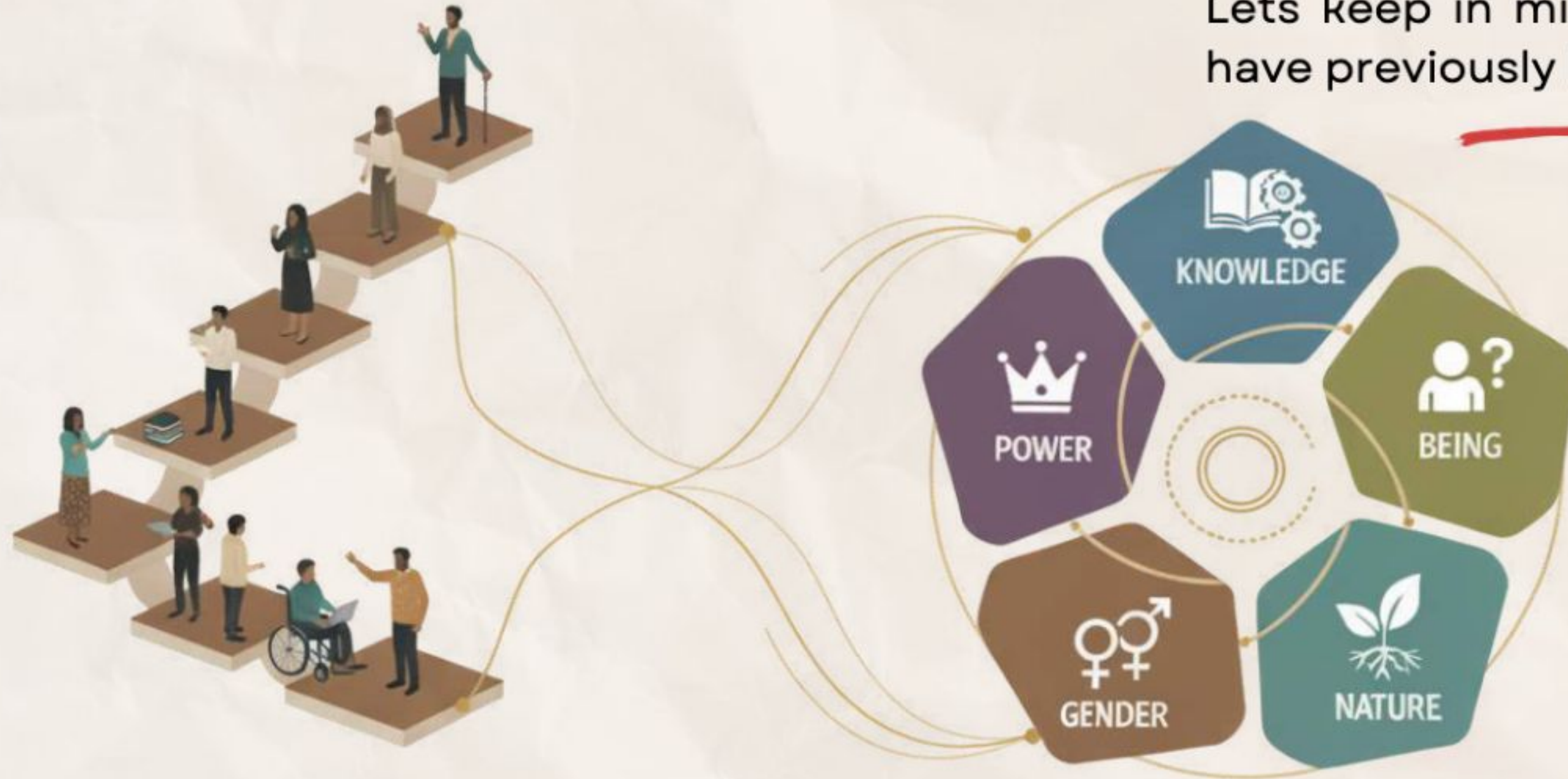
BREAK

See you here again in 10
minutes!

REFLECTIVE QUESTIONS TO DECOLONIZE CURRICULUM CONTENT



Lets keep in mind what we
have previously learned!



CASE STUDY

Cristoforo Colombo - Cristóbal Colón - Christopher Columbus

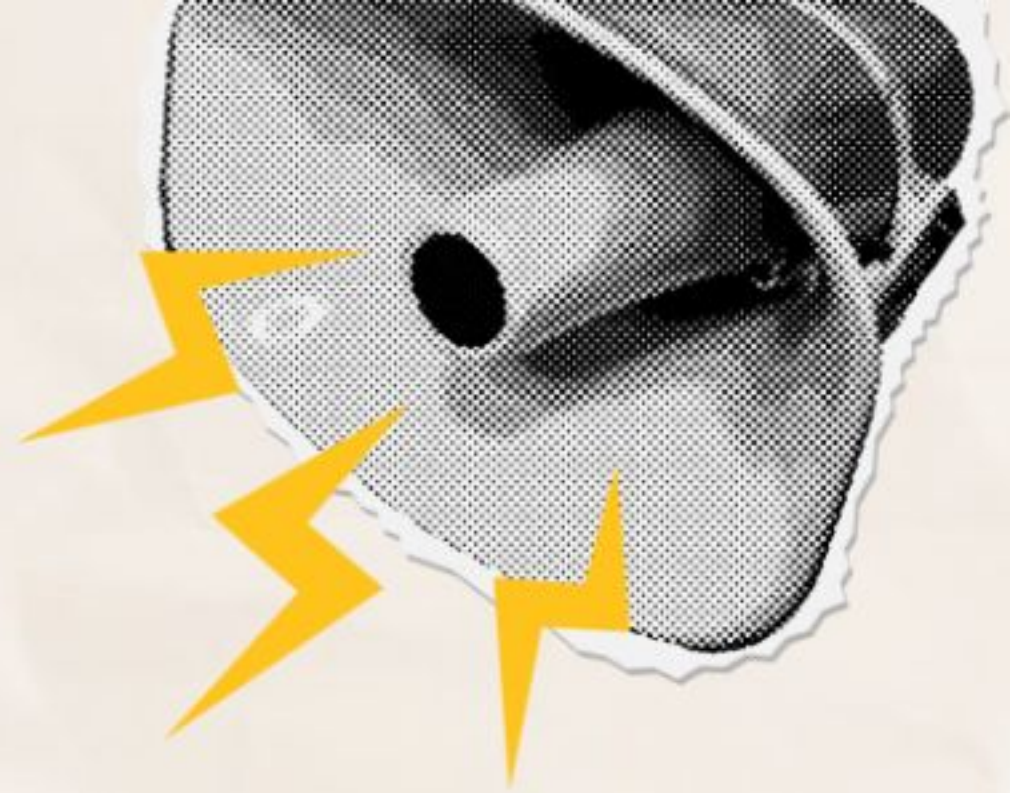


- Italian “explorer” sailing for Spain.
- 1492: “Discovered” the Americas.
- Opened trade routes between Europe and the “New World.”
- Remembered as a “Heroic navigator”.

POWER

SHARING POWER IN CURRICULUM CONTENT

- How do my own assumptions and positionality shape the content I select – and what hidden hierarchies might I be reproducing through these choices?
- **When certain topics or sources are included or omitted, who benefits from their presence, and who is silenced or erased by their absence?**
- How can I redistribute power in my classroom so that students' own narratives, perspectives, and ways of knowing actively shape the curriculum – transforming them from consumers of content into co-creators?



- **Colonial framing and effects**

- Columbus framed as “discoverer”; European maps centering Europe; Indigenous presence and knowledge sidelined.
- Shift from reciprocity → commodification of land, labor, resources.
- Colonial order: cash crops, trade monopolies, racialized labor (Indigenous enslavement, African slavery).

- **Critical question**

- Whose power is reinforced when I present history this way?

- **Reframing with different materials/resources**

- Pairing textbook maps with Indigenous cartographies.
- Using primary sources/archives from Indigenous communities.
- Co-creating timelines with students to redistribute narrative power.

KNOWLEDGE

CRITICALLY ANALYZING MATERIALS

- **Whose knowledge systems are legitimized, and whose are silenced?**
- How do the formats I use (textbook, lecture, slides, video, digital tools) open space for multiple ways of knowing, or reinforce dominant voices?
- In planning lessons, do I include diverse perspectives and student voices so that knowledge is seen as plural, situated and relational?

heart fell
for ballet,
so they

OMING FATE IN ADVANCE

little trivial thing might just spark the interest of readers
on their horoscope
ys that a male

swings o

are not only of th

of rape. That there are p
hole that they are in, the s

KNOWLEDGE

- **Colonial framing and effects**

- Written European sources are privileged in curricula.
- Indigenous knowledge is labeled as myth or superstition.
- Oral traditions and experiential practices silenced → hierarchy of truth (Europe = valid / Indigenous = erased).

- **Critical question**

- Whose knowledge systems are legitimized, and whose are silenced?

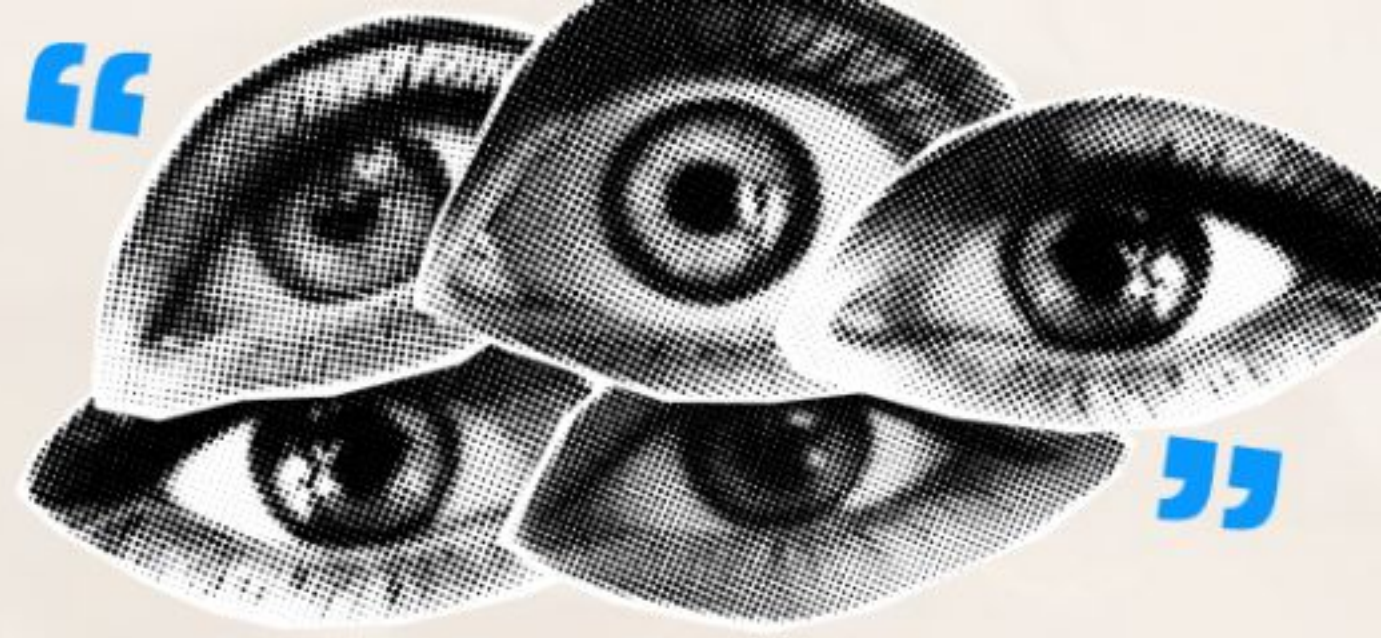
- **Reframing with different materials/resources**

- Bring in Indigenous oral & land-based knowledge (audio/video testimonies).
- Highlight embodied, spiritual, and cosmological practices as rigorous knowledge systems.
- Incorporate community-produced resources to show situated knowledges.

BEING

WHOSE LIVES MATTER?

- Does my curriculum reflect and value the diverse lived experiences and identities of my students?
- **How are marginalized groups represented – as full subjects and knowledge-holders, or reduced to stereotypes and absence?**
- In what ways can my content restore silenced voices and build meaningful connections to students' realities?



- **Colonial framing & effects**

- Colonization defined who was “human” vs. “less than human.”
- Doctrine of Discovery & Terra Nullius imagined lands as empty, peoples erased.

- **Critical question**

- How are marginalized groups represented – as full subjects and knowledge-holders, or reduced to stereotypes and absence?

- **Reframing with materials/resources**

- Use Indigenous testimonies and oral histories to foreground lived experience.
- Incorporate visual archives, art, and memorials to highlight presence.
- Invite student-produced media that link historic erasures to contemporary realities.

NATURE

RETHINKING HUMAN-NATURE RELATIONS

- **How is nature represented in the content I teach – as a resource, backdrop, or as a living system?**
- How do the materials I use frame the human-nature relationship: extractive, exploitative, or interconnected and reciprocal?
- Are the teaching materials I use sustainable and eco-friendly, and do they reflect care for the environment?



Colonial framing & effects

- Colonial ontology: land as property, resource, commodity.
- Indigenous ontology: land = kin, relative, Mother Earth
- Shift from **reciprocity** → **extraction** (mining, plantations, enclosures).
- Long-term effects: ecological devastation, broken relationships with Earth.

Critical question

- How is nature represented in my materials – as a resource, backdrop, or as a living system?

Reframing with materials/resources

- Use maps that restore Indigenous place names.
- Bring in local case studies, short videos, or community stories that show reciprocal human–nature relations.
- Select sustainable, eco-friendly teaching resources that reflect care for the environment

GENDER

UNSETTLING PATRIARCHY

- **Whose knowledge and contributions are represented in the content I teach, and whose are missing because of gendered exclusions?**
- How do the readings, case studies, or examples – and my own gendered expectations – reinforce or challenge patriarchal and binary understandings of the world?
- How can diverse feminist, queer, and Indigenous voices reshape my curriculum content?



Colonial framing & effects

- Indigenous relations: Gender diversity (Two-Spirit / third-gender), women active in land, community, and decision-making, relations of reciprocity and balance.
- Colonial impositions: **Cisheteropatriarchy enforced**, women confined to domesticity, gender diversity suppressed, exclusion from power and leadership.

Critical question

- Whose contributions are represented, and whose are missing due to gendered exclusions?

Reframing with materials/resources

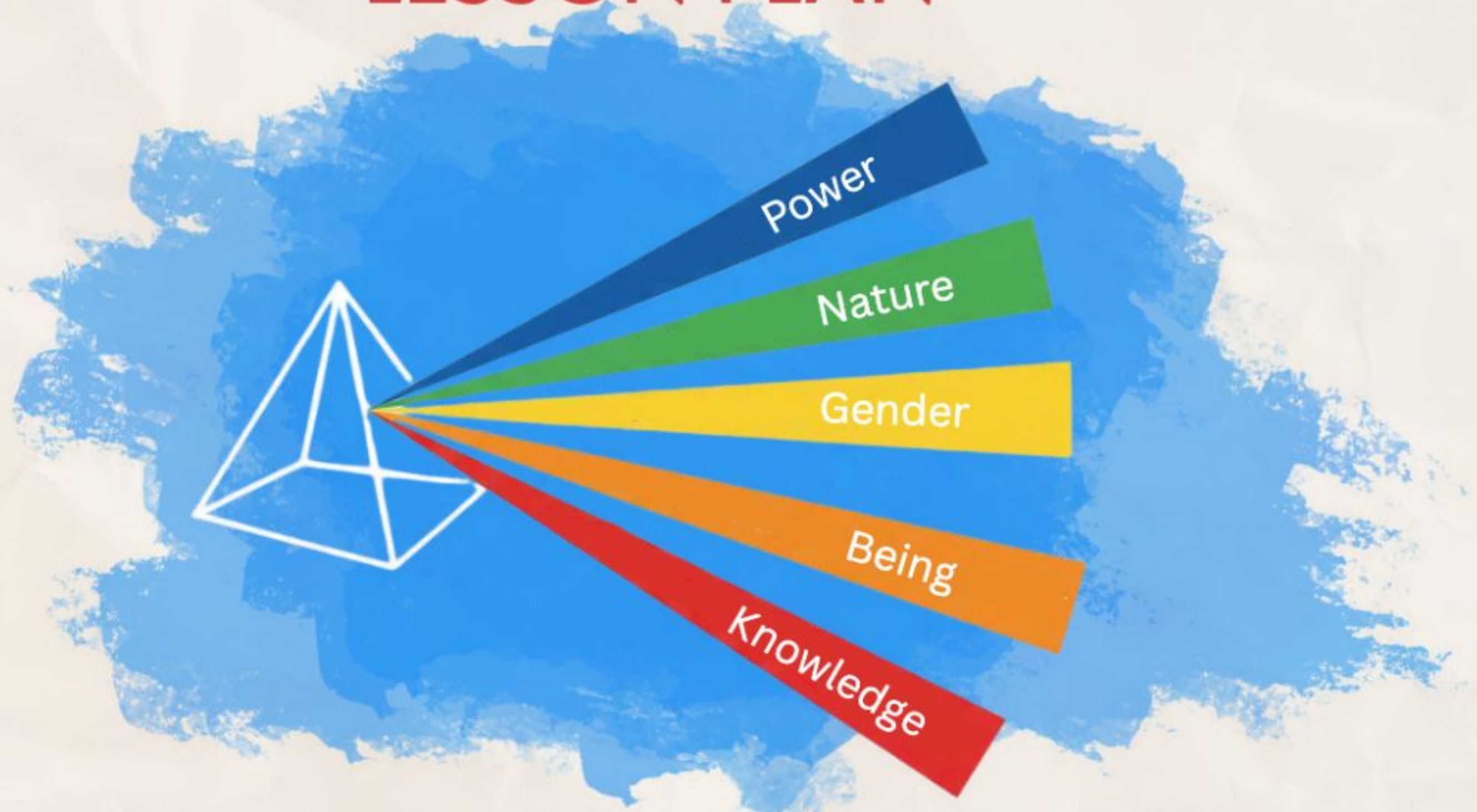
- Integrate feminist and queer scholarship (texts, podcasts, art).
- Include case studies of women's roles in land, community, and decision-making.



BREAK

See you here again in 10
minutes!

APPLYING A DECOLONIAL LENS TO YOUR LESSON PLAN



CONNECTING THE COLONIALITY MATRIX TO LESSON CONTENT – TOGETHER

SHARE YOUR REFLECTIONS IN THE PADLET!

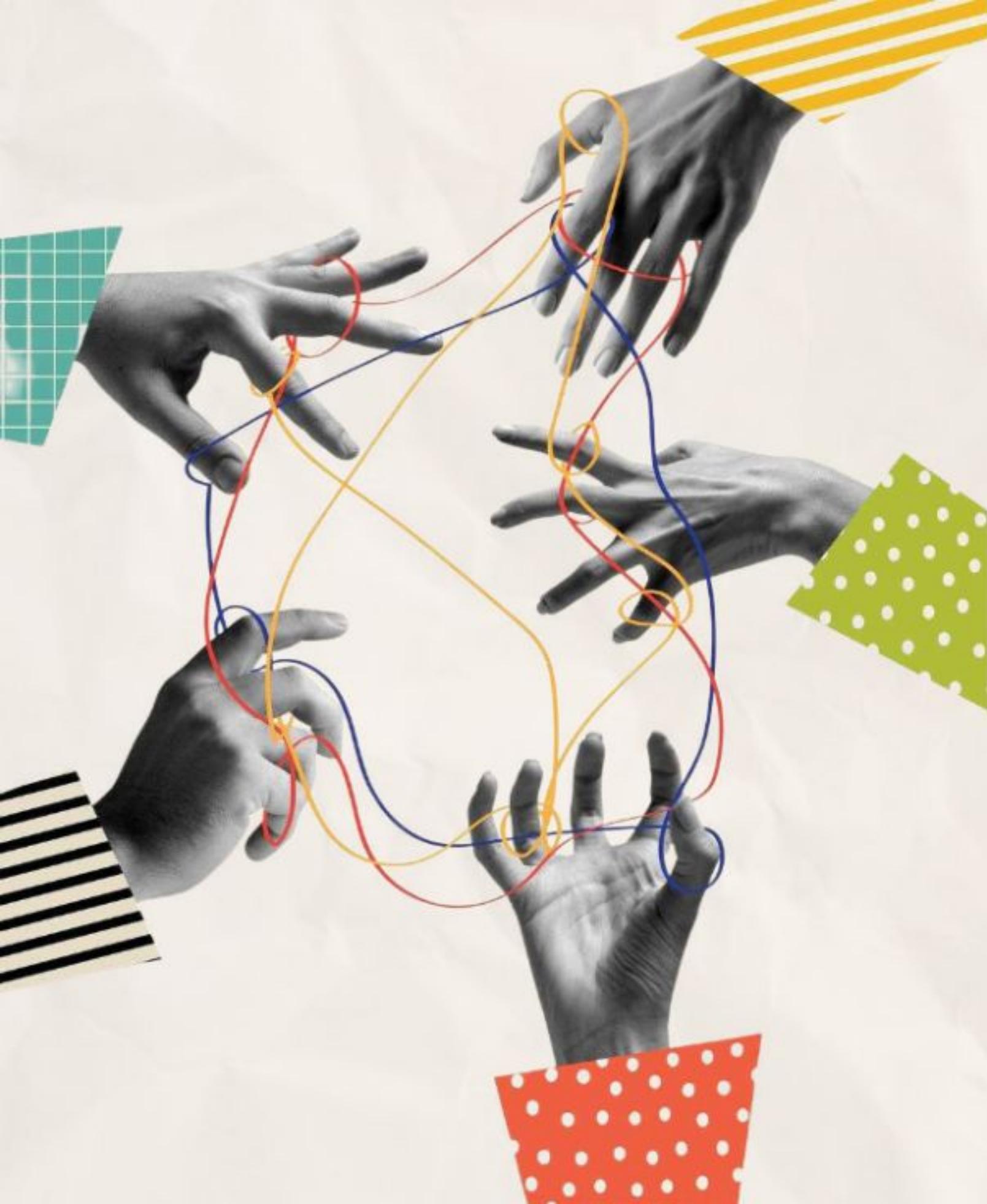
HOW DID YOU APPLY THE DECOLONIAL LENS TO YOUR LESSON PLAN?





BREAK

See you here again in 10
minutes!



COLLECTIVE REFLECTIONS

COLLECTIVE REFLECTIONS

HOW DID IT FEEL TO LOOK AT A LESSON
PLAN THROUGH THE AXES OF
COLONIALITY? WAS ANYTHING
SURPRISING, UNCOMFORTABLE, OR
AFFIRMING?

COLLECTIVE REFLECTIONS

**WHAT MAIN OBSERVATIONS OR
REMARKS EMERGED IN YOUR GROUP?**

COLLECTIVE REFLECTIONS

**DO YOU FEEL THIS IS SOMETHING YOU
COULD TRY WITH YOUR OWN
LESSONS?**

COLLECTIVE REFLECTIONS

**WHAT DIFFICULTIES DO YOU FORESEE
IN APPLYING THIS APPROACH IN YOUR
OWN CLASSROOM?**

DECOLONIZING THE
CURRICULUM IS NOT...



Decolonising the curriculum is not an endpoint, but a **collective commitment to rethinking and reshaping the world we teach and live in**



SEE YOU IN **MODULE 4!**

Please don't forget to fill in the survey!

