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A DECOLONIZED CURRICULUM FOR PRIMARY TEACHERS: REFRAMED UNITS OF CHANGE

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It is evidenced (Purri 2020) that the impact on the British psyche of having ruled so much of the world has neither faded nor has it been faced. British primary schools in the main tend not to teach imperial history, leaving British children lacking detailed historical knowledge of their country's imperial past. Schools largely steer clear of the subject of the Empire, 'perhaps because there is no consensus as to whether to present the facts in a positive or negative light, and because neutrality is a difficult stance to adopt, given the intense passions the subject evokes. In multicultural Britain, many families have direct family experiences of being at the receiving end of colonialism. Conversely, when Britons were polled by YouGov (2014) about whether they think of the British Empire as something to be proud of, 59% agreed that it was (Purri 2020, p.75-76).

Keywords: education, curriculum, primary school, pedagogical concept, teaching programme

Brief introduction:

This article is being written in the midst of the COVID 19 pandemic which to-date has reaped a terrible harvest globally. Within that macro context, education and the subject of school closures/openings have had their own share of political, scientific, practitioner and media discussion and publicity. At this stage, [March 2021] there is no evidence, through either political pronouncement, research, publication nor observation, that the pause provided by the pandemic will result in any systemic education re-thinking – to be blunt, summative phrases such as 'loss of learning time' have captured the media imagination, albeit briefly and insubstantially. The institutionalized inequity of the schooling system, its theory of social engineering that says that there is one 'right way'to proceed with growing up, its '[1]white

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[1] The term 'white' is a social construct- in Theodore Allen's (1994, 2012) classic text: *The Invention of the White Race* Perry (2016) observed his scholarship: "Twenty-plus years of meticulous research and examination of 885 county-years of pattern setting in Virginia's colonial records, he found no Instance of the official use of the word 'white' as a token of social status prior to 1691" (p.4).'White' identity had to be

privileging' and 'school as exam factory, student as data-point' model reigns unchallenged by any desire for or understanding of the necessity of a transformational debate. There is the need for "a ferocious national debate that doesn't quit, day after day, year after year, the kind of continuous debate that journalism finds boring' (Gatto, 2017 p. 27) and therefore, cannot be reduced to bland or sensational, poorly researched 'soundbites' to defuse the potential for change.

Purpose of the research:

As blended learning, generally defined as a considered integration of face-to-face and online learning, has increased as the optimal means of facilitating learning in international educational systems throughout the pandemic period, its wholesale application renders reflection on its relationship with learner engagement as urgent and critical. However, any discussion of the efficacy or otherwise of a system based on blending learning or not, requires the investigation of the model's conceptual framework and the integration and implementation of core elements, both in terms of pedagogy and learner accessibility (Boyle & Charles 2013; Dziubian et al 2018). How is accurate historical evidence in teaching incorporated into the learning programme? How does the learning programme address the affective and conative domain issues of the student? How is differentiated learning defined and accommodated within that learning programme which supports learner engagement as the route to effective learning? (Boyle & Charles 2013; Charles & Boyle 2014, 2020; Haberman 2010). To encapsulate the concerns shared by the authors that the prevailing system model [pre-, and most likely because of, the above lack of a transformative system debate] that it is better to 'leave school with a tool kit of superficial jargon' (Gatto, 2017 p.3) rather than as a self-motivated, engaged learner en route to automaticity, with empowered enthusiasms to continue learning in depth. Many [1]Black children experience "cultural amnesia …as a severe loss of cultural memory which allows others to supplant African identity with a self-destructive, alien identity" (Akua, 2012, p.112).

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carefully taught, and it would be only after the passage of some six crucial decades that the word appear as a synonym for European-American (in Allen, 2012, p .X).

[1] The word Black is erroneously viewed within a paradigm of connotative linguistics that positions oneself outside of the human family (Tariq Bey 2015; El Adwo, 2004). The Kemites (Egyptians) had only one term to designate themselves KMT = Black. This is the strongest term existing in the Nesut Biti/Pharonic tongue to indicate Blackness. This word is the etymological origin of the well -known root Kemit (Obadele Kambon, 2019). Additionally, the term black here, is used throughout denotatively as a scientific term as proposed by Moore (2002): "That the physiological origin of blackness or pigmentation is a result of melanocyte functioning. Since melanin is associated with the distribution of numerous types of cells to other destination sites in the body, it is apparent that there is a critical role for the *darkness* provided by melanin (p23-24). In Barr, Saloma & Buchele's 139-page Medical Hypothesis paper entitled: *Melanin*: *The Organizing Molecule;* It (blackness) functions as the major organizing molecule in living systems" (p.1). Dr Richard King (1993) provides a useful example: "If you can understand plant photosynthesis then you can understand human photosynthesis because chlorophyll is to the plant, as melanin is to the human- chloroplast cell is to the plant as melanocyte is to the human". Therefore, throughout this discussion, the words black, melanated and Melanated Global Majority (MGM) within this paradigm will be used interchangeably.

The main text of the article material:

<u>Curriculum, pedagogy & decoloniality: a paradigm shift</u>

Wherever 'curriculum' has marginally entered the debate, usually a fleeting reference, even within the supposedly awareness-raising, 'decolonizing' context of Black Lives Matters [BLM], the conversations remain in the 'curriculum of content' realm. 'Such a curriculum produces physical, moral, and intellectual paralysis, and no curriculum of content will be sufficient to reverse its disempowering effects. What is currently under discussion in our national hysteria about policy/media minimum competency model depiction of failing academic performance misses the point. Schools teach exactly what they are intended to teach, and they do it well: i.e. how to remain in your place in the pyramid.' (Gatto, 2017,p.13).External manifestations of this model abound in the last twenty years, for example, the USA's abortive, damaging and misnamed 'No Child Left Behind' initiative and the UK government's continuous minimum-competency, accountability-based policies. Exemplified in the UK by Nick Gibb, the schools minister, in the midst of global protest stating in July 2020 "there were no plans to hold a review of the syllabus after 30 cross-party politicians wrote a letter demanding that black historians and leaders be asked to offer revisions to what is taught, as well as new topic ideas" (Proctor, 2020, p.1).

As formative pedagogists [Boyle & Charles 2011, 2013, 2016; Charles & Boyle 2014, 2020], the authors' research and personal teaching experiences of the prevailing model of curriculum content as 'prime training for permanent underclasses, people deprived forever of finding the centre of their own special genius' (Gatto 2017, p.15) motivated us to research this 'hidden curriculum' and its effects, and then to conceptualise and develop a model of human [student] empowerment based on an integration of formative teaching and learning [critical pedagogies], phenomenology and Afrocentricity [see Figure 1 below]. The primary conceptual and theoretical framework for this curriculum/pedagogical model is Afrocentricity and Africana phenomenology situated within a critical pedagogical lens. These multiple lenses facilitated an understanding of how change in the student's [learner's] social and learning behaviour can occur as a result of teachers' having an increased understanding of this paradigm shift. In essence, how positive support for a learner's [in a classroom context, a group or cohort of learners'] affective and conative domains contribute majorly to learner engagement and more effective learner development [cognitive domain].

Contextualised within a pathway to praxis, this newly conceptualized teaching programme is based on a decoloniality concept and structured as Reframed Units of Change [RUoCs: Charles 2019]. The authors evidence that this framework presents an evidenced gateway to an inclusive identity rooted in cultural and historical achievements. The goal of this researched programme, through intent and content, was to address the diminution of learner voice and learner behaviours and consequently to raise the 'othered' learners' status as subjects with agency and power. The programme's aim is reducing bias in educational settings (institutions whose currently adopted anti-racist strategies and interventions are recognized as narrow and ineffectual) and is founded upon formative pedagogical approaches. Its basis is a need to acknowledge how culture nurtures the psyche and that such anti-racist approaches must respond to well-constructed historical evidence, formative teaching methodologies which all form the foundation of this re-conceptualized model [which the authors title as Reframed Units of Change] of the taught and experienced curriculum. This research evidences

that a multi-centric approach, to teaching, learning and, most importantly, identity will challenge and prove positive against currently dominant forms of sharing knowledge.
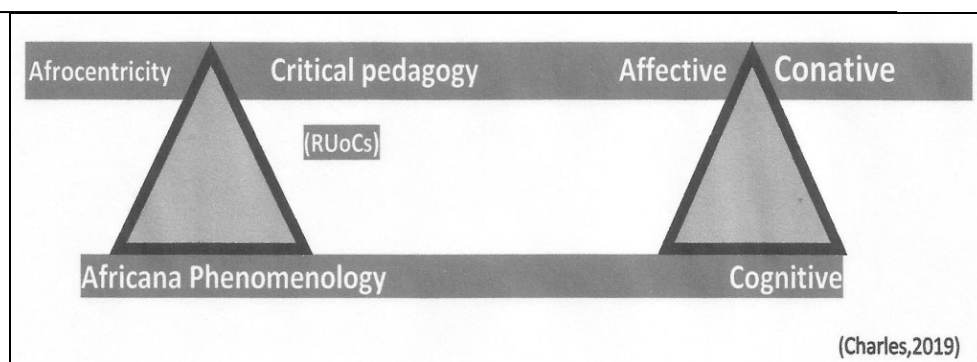

Figure 1: Model of paradigm shift (Charles, 2019)

This conceptual model, based on a paradigm shift which places the learner at the centre of the teaching and learning process, enables the learner to look at the world through his/her own eyes [lens]. Previously the learner has been 'othered' and has become an 'outsider' to the curriculum and its content which has been taught in the classroom. To address and change this situation, the educator/teacher needs to start from an understanding that the learner will not make learning progress without the positive engagement of the student's affective domain. What does this mean in practical terms? Basically, that positive emotional combination of motivation, enthusiasm, self-esteem, interest, sense of well-being and empowerment as a learner must be integrated with and for each student's [learner's] conative and cognitive domains [i.e., conation is the self-driven act of putting the increased 'interest level' of the student's affective domain into practice, the praxis] [Charles & Boyle, 2014, p.81]. The classroom teaching example used in this article illustrates to the reader how this inclusive learning model 'works' in demonstrating students' learning engagement while experiencing teaching sessions primarily based on one Unit ['Genesis of Geometry', with some initial groundwork for the 'Etymology' Unit] from the authors' Reframed Units of Change [RUoCs]. Those reframed Units form the basis of a teaching programme, which is adaptable for all age ranges.

What are the Reframed Units of Change (RUoCs)? Why are they needed?

The National Curriculum as currently exists raises epistemological questions that are fundamental. For example: Who determines what constitutes legitimate or non-legitimate knowledge? On what basis is it determined that we should all identify in the state curriculum with what is, after all, a very selective construction of knowledge and its forms of production? (John, 2006 p. 29).

The authors' reframed units' conceptual framework is situated within an Africana episteme, which according to Mazama (2003), goes beyond and cautions against pursuing "Where knowledge can never be produced for the sake of it" (p.8). The damaged histories and subsequent mythologizing of black people as intellectually and culturally inferior can be traced back to the birth of a belief system facilitated by "the hierarchizing of differentiated racial categories" (Outlaw, 1996, p.173). Being cognizant of this and of the need to address Gus John's (2006) call for change, the authors responded by researching (Charles 2019)designing

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and writing a series of Reframed Curriculum Units (RUoCs) within a pedagogical teaching programme. The conceptualisation of these multimodal units was primarily designed to provide a functional component within a paradigmatic shift and framed necessarily within a new historiography of experience. In researching the African origins of philosophy in parallel with the phenomenology of hesitation, we were able to capture and create a new historiography of experience through visually evidenced materials. In pursuit of hidden histories that go beyond the starting point of black identity as slavery, the authors were also influenced by the work of Sullivan & Tuana's (2007) 'unknowledge(s)' and the phenomena of concealed information "at times this takes the form of those at the centre refusing the marginalized to know" (p.1). This stimulated our conceptualization of a reframed pathway into praxis. The developed decolonized curriculum units [currently] consist of five main themes: *The Genesis of Geometry; People and Places; Measurement: Order and Arrangement; Artefacts as Evidence; Language and Etymology of First World Peopl*e. Each of the five themed Units is sub-divided in strands of teaching and learning activities.

In order to facilitate the independent production of the RUoCs to a very high standard for the fieldwork trials, two state of the art printer and scanner machines were purchased in order to enable the units to be presented as colourful, original, and highly accessible visual resources. Through this means of establishing the quality of the resource materials, this emphasised to the children the teacher's high degree of respect for the materials, and this was evidenced by the children's reactions during their use in the [fieldwork] teaching sessions.

Africana Phenomenology
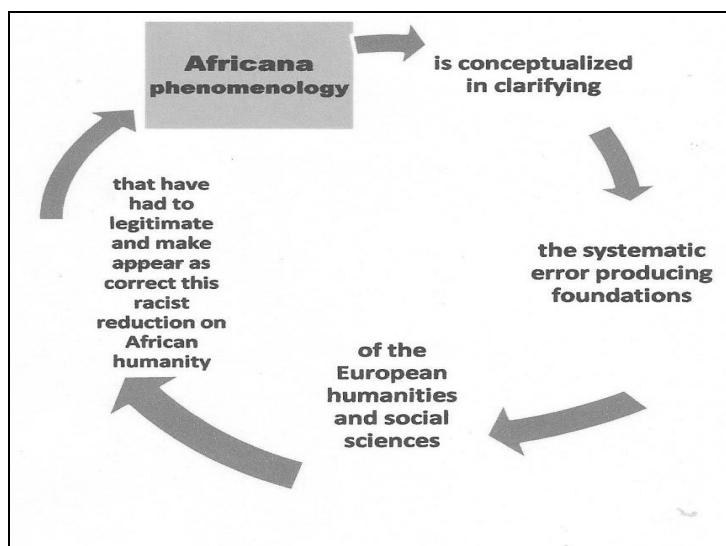
(fig.2) (Paget, 2006)

"The early Africans believed that the first impulse of the One is to realize *consciousness"* (Asante, 2000, p.17 original emphasis). 'Seeking the Sakhu' as the process of 'knowing of oneself' was conducted by "the dwellers of the Nile valley who ushered in the dawning of human consciousness" (Nobles,2006, p.xxvi). The central upper facade of every temple in

ancient Kemet had a carved winged orb to signal the origination and activation of the sacred tenet '*Know Thy Self*' (Mfundishi, 2016).

Phenomenological inquiry is a method of investigating the nature of existence This critical aspect embraces the significance of the study of internal cultural elements (socio-cultural domain), alongside the personal, private self that is produced in its distinct and unique way. This complex relationship requires a front and centre recognition of the individual. This fundamental component cannot be underplayed or side-lined within the definition of phenomenology. In short, *the self is everything*.

There is teaching and learning compatibility which connects the strands of a formative pedagogy, an Afrocentric episteme and phenomenological inquiry, as observed by social theorist Patricia Hill Collins (1989). Similarly, Houston & Davis (2002) suggest that these 'frameworks treat 'co-researchers' (as opposed to mere objects) as experts of their life experiences" (p.124). In this respect, "personal experience or the consciousness that emerges from personal participation in events is considered as solid evidence" (Foss & Foss, 1994, p.39). Indeed, "phenomenology contends that personal expressiveness and emotion are central (as are logic and reason) to knowledge, theory, and research" (Houston & Davis, 2002, p.125).

<u>Pedagogical Conception of the Reframed Teaching Programme</u>

The core of formative teaching and learning lies not only in what teachers do but in each teacher's lens, i.e. how they think and how they 'see' the world. This paradigm is embedded within a series of cultural questions in which practitioners must interrogatively ask: What is the aim and purpose of education? What is cultural intent/content? What is curriculum? From an Africana episteme all of these questions are inextricably tied to cultural intent and content in which the overarching aim is that education is the systematic reproduction and refinement of the best of ourselves (Nobles, 2017). In doing so, curriculum functions on several levels as it is the transmission of a set of knowledge(s) and information. For example, is the teaching about Cristobal Colon (Christopher Columbus) a transmission of certain principles, values, and interests? Who benefits from this content? Are we teaching honestly by telling untruths in our classrooms? Ely (1992) states: Columbus was a thief, an invader, an organizer of rape of Indian women, a slave trader, a reactionary religious fanatic, and the personal director of a campaign for mass murder of defenceless peoples. Any reading of his diaries reveals that he was filled, not with lofty courage or adventurous curiosity, but only the most extreme craving to plunder and enslave unarmed people.

Indeed, from his own written diaries and letters, Columbus revealed on October 12th, 1492 his true intentions upon encountering the people of the 'New World': "They should be good slaves… I, our lord being pleased, will take hence, at time of my departure, six natives for your highness" (in Bourne, 1906, p.111-112). On October 14th, 1492, he continued in his diary: "With fifty men they can all be subjugated and made to do what is required of them" (ibid, p114).

It is clear, from these historical accounts that Columbus possessed motivations to dominate, subjugate and control the wealth and resources of indigenous lands. In Ivan Van Sertima's (1976) seminal text: *They came before Columbus,* he asserts: "He was inordinately

greedy, he demanded of Spain one third[1], one eighth and one tenth of everything found in the New World (p.10). Stannard (1992) reveals the true consequences of Columbus' 'adventures': Just twenty-one years after Columbus's first landing in the Caribbean, the vastly populous island that the explorer had re-named Hispaniola was effectively desolate; nearly 8,000,000 people-those Columbus chose to call Indians-had been killed by violence, disease and despair. But what happened on Hispaniola was the equivalent of more than fifty Hiroshimas, and Hispaniola was only the beginning" (p.x).

The teaching content of many contemporary classrooms omits these facts and instils through their cultural intent, that Columbus was a noble adventurer who discovered America. His semantic legacy still remains in our nomenclatures as Van Sertima (1986), points out that the people of the Caribbean are still called 'west-Indians' and 'Indians' of North America. Why is the starting point of black identity centred around the slave trade which then omits the advanced cultures and civilizations of First World Peoples (FWP) before the coming of[2]Late Europeans? Cultural curriculum content should aim to reach and support the affective domain within the learner, but equally, it should also set up a desire, an engagement in the learning process, which will facilitate the learner's conative domain and enthusiasm to become a self-regulated learner.

The principal theme of the authors' research [and central to this chapter] is an exploration of the process of developing empowered learners through non-traditional means. The authors utilise teaching models through multiliteracies and multimodalities, set in a guided group classroom context. The aim is to offer materials coupled with a goal which will engage and differentially support the learner while 'scaffolding' his/her complex learning needs. The key aim of the research is to understand and support the learner on her/his journey to becoming an autonomous, self-regulated citizen.

It is important as a teacher to explore with the students the definitions of multiliteracies and multimodalities and their relationships with teaching. In a multimodal approach, communication occurs through different but synchronous modes: language, print, images, graphics, movement, gestures, music and sound. In terms of multiliteracies: "a literacy pedagogy must account for the burgeoning variety of text forms associated with information and multi-media technologies and is a complex social, cultural and creative activity" (Nilsson 2010 p.12). In developing our reframed teaching programme, the researchers had to address the following basic and fundamental questions: How can one develop an individual without a full and clear understanding of that individual's starting point? Where is the child/student on his/her learning continuum? How can the child/student be supported in his/her learning progression? How to develop a programme of Reframed Units of Change (RUoCs) which embrace the essential tenet of multimodalities of involving/engaging the learner in a meaningful way in real time? (In Charles, 2019).

Dr Marie Charles's Fieldwork teaching sessions using the Reframed Units

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[1] 'Thus, if the gains amounted to 2,400dollars for a ship, Columbus would expect to receive first 800 dollars for the third; next 300 dollars for the eighth; and last, 240 dollars for his tenth, making in all 1,340 dollars, receiving more than the Crown' (Thatcher, 1903, p.541).

[2] The nomenclature *Late European* is a counter term borne out from historical, archaeological and anthropological evidence to describe so-called 'white' or Caucasian people (Charles & Boyle in press)

I was enabled to organise these teaching sessions with 15 children sampled from the school's Year 3 population[1]. I organised the teaching and learning on a guided group model which enabled me to work closely with groups of three children at a time in each guided session within the classroom context. [2]This could have been seen as a rather ambitious undertaking given that I had only interacted with the children on several occasions including some semi-structured conversations and then minor task involvements within their own classrooms. The classroom for each of the teaching sessions was resourced and set up by me with maps, photographs, and displays of artefacts, related to the relevant theme for each session. The children in the Guided group teaching session reported below [as an example] were named Frank, Max, and Rachel [anonymised names].The session [as reported below] had two objectives: the introduction and discussion of the term 'Etymon' and a practical development activity of the 'Equilateral triangle' discussions from the previous session.

Teaching Session Resources: White board; large Peter's Projection map.
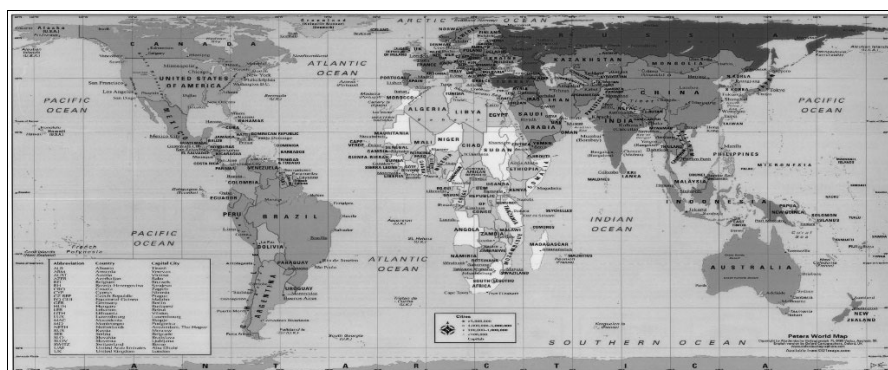
Peter's map accurate scaling of countries- schools still use outdated Gall map.

Teaching session:

MC: Now we have a lot to learn today. I'm going to introduce you a new word. The other groups had never heard it before. The word is called 'Etymology' [Writes Etymology on the white board]

Frank: Etymology…but what about the question you asked us last week 'why would our ancestors do that' (the question was initially raised during the recent session about the technology of creating microscopic carvings)

MC: What a super memory Frank and we are going to come back to that later on. So, Etymology, what do you think that this word means?

Frank: Is it in a dictionary?

MC: Yes, Frank it is…and it is the study of the origin of words. So, when I say to you that the etymon of Egypt…

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[1] The examples of children's dialogue used in the following sequences are selected from the 38,000 words transcribed from the completed Fieldwork teaching sessions, over a five-month period.

[2] Guided group model: maximum of 5 children, session lasts for 20-25 minutes, teacher focuses just on those children during that time on a specific teaching theme {Boyle B & Charles M [2013] Formative assessment for Teaching & Learning: SAGE Books)

MC: Well, you might remember what Grace said (Grace is in another guided group today), our history is like a forgotten history so when we look at the etymon of words, that is the original words that we study to see the original people.

Frank: I think I have the answer to the question you asked us?

MC: What was the question again?

Frank: Why would our Kemetic ancestors have introduced the circle to us?

Max: I know how the United States got found, it was by an Italian...not a Spanish ruler who sent his three boats to the United States because it was there, but it didn't have any buildings, it was just like it had plants there. [

MC: That is VERY interesting Max, but do you know that the people who were there already in America were called the Algonquin.

Frank: Algonquin [repeats name]?

MC: So, when the Italian explorer came, he came upon a people who were already there.

Frank: So, he didn't invade there anymore?

MC: Oh, he continued to invade and took over the land from the Algonquin.

Frank: Did he take all of the plants and kill all of the people? Or did he use them as servants?

MC: Some of that did happen. [The children are silent for a short time].

Max: You mean that he killed all the people?

MC: He didn't kill all of them.

Frank: He used them for servants.

MC: Where did you find that out Frank?

Frank: I don't know. I just thought about it now.

Frank: Our ancestors knew that we wouldn't [get to] know it and they wanted to show us a different thing that represents something that we would believe in them and they are trying to communicate with us, and they are already dead, so they must have done it to communicate with us.

MC: Wow, yes, this is all about communication.

Max: You know when the United States was there [Matthew points to USA location on the Peter's projection map], was all of this Canada, Mexico and Alaska still there? [Comment]

MC: Yes, but it was all one land and much closer together and thousands and thousands of years ago it was called 'Pangaea'. This was one large 'ball' and then it very slowly separated over time into pockets of land. Now what we are going to do because Frank has reminded us so well that this session is about Communication and the triangles (MC opens the book 'Temple of the Sun').

<u>Transcript analysis</u>

This short extract is very interesting on several levels; not only does it demonstrate the importance of dialogue which develops into dialogic layering, but it also reveals the dominance of student voice. The researcher as author, facilitated the space, time and encouragement for the children to pursue their own lines of enquiry. Notice how the session was originally planned by the researcher to focus on the continuation of the origins of geometry (equilateral & golden triangle), but the comment made by Max steered the lesson into a very interesting line of historical investigation. Max was told by his dad that America was 'empty' and 'full of plants' and that a Spanish ruler 'found the United States' on the three ships that he had sent. His growing misconceptions not only indicate the historical

misunderstandings which generationally, are being taught at home, but they also reveal how the school curriculum content is complicit in the gross failing of teaching correct concepts to young learners. These serious omissions successfully perpetuate the myth of late European global domination. In Webster's unabridged dictionary 1828 it states under the word 'American': An aboriginal or one of the various copper-coloured natives found on the American continent by the Europeans" (p.148). Professor of Historical and Natural Sciences, Constantine Samuel Rafinesque (1832), stated in his Atlantic Journal under the subheading *The Primitive Black Nations of America*: "My second Memoir was on the Negroe or Black Nations, found in America before Columbus, wherein I proved their existence and connection with the Negroes of Africa and Polynesia. To many, this fact of old 'Black Nations' in America will be new, yet it is an important feature of American History: The ancient *Caracoles* of Hayti. The *Califurnams* of the Carib Islands called Black Caribs or *Guauin*i by others are a black branch of Caribs. The *Arguahos* of Cutara mentioned by Garcias in the West Indies, quite black. *Chaymas* of Guyana, brown Negroes like Hottentots. Those of Popayan called *Manabi*, blackish with negro features and hair. The *Enslen* or *Esteros* of New California, ugly blackish Negroes. The Black Indians met by the Spaniards in 1543" (pp. 85-85).

This historical content is generally not being taught in mainstream schooling, when Max and Frank begin to open up the issue of genocide; "did he kill all of the people?" and "You mean he killed all of the people" clearly must be taught with sensitivity but without sanitizing actual events. Notice how in a very short session, Max has been given some historical truths to aid his critical capacity without undermining his home setting.

The Ohlone people performing a ceremonial dance
at Mission San Jose, by José Cardero (1816).

Conclusion of the Case Study

The classroom teaching field work demonstrated that there is potential for both productive engagement and positive outcomes in the re-contextualising of the curriculum by teachers, for children, in educational settings. Rugg & Petre's (2004) critical questions, as they relate to the researcher's reconceptualization of the curriculum, of 'so what?' why does it matter? and 'why should anyone care?', signal both the ethical duty and safeguarding responsibilities that professionally trained teachers are required to adopt for all children. For example, the above reflective questions about a teacher's professional role should force an enabling pedagogy from that teacher through empathy and engender reciprocation by the

learner: If I do not see myself in positive, empowering, and accurate depictions in the classroom, then why would I engage positively in a system that negates my humanity and my agency? In reframing the curriculum, using our formative experience, we conceptualised, designed, and authored the RUoCs. Through these multimodal resources, it was possible to address the core questions of student accessibility, engagement and inclusion and evidence that the starting point of black identity begins with the African Genesis of Geometry and not slavery, servitude, and colonialism – and should be celebrated as such. Therefore, teachers working with the RUoCs would be exposed to newly resourced material based on evidenced literature and be given the opportunity to experience the positive impact of that new knowledge as a paradigm of asset-building, enabling, empowerment for black children. The effect of exposure to and engagement with these materials was clearly illustrated in the transcripts of the teaching sessions. Woodson (1933) urged that liberation of self can only occur "until they *recover* from their education" (ibid, original italics).

Why is the reframed curriculum necessary? It is customary and conventional in this concluding section for researchers to adopt a dominant mode of espousing their recommendations in predictably neat explanations and formulaic solutions. Within the accepted or traditional discursive method or manner, such proposals are declared as seamless insertions or injections of change indicators into the rhetoric of policy and practice. And there they remain, captured on paper with nil effect. In contrast, cultural theorist, Nicholas Mirzoeff (2017) provides a salient description in relation (albeit on a small scale) to the school effects of my Reframed Curriculum Units of Change: "The clock of the world is showing a new time that we're struggling to understand" (p.6). Like Mirzoeff, it is important to recognize that this struggle for the empowerment of black children needs to be given new points of identification. This research has evidenced that using Africana-centred approaches and critical pedagogies, while successfully modelled within this small-scale sample, is practically impossible within the current impenetrable mainstream 'taught curriculum' paradigm. How many more reports, surveys and statistics must be produced to repeat the tired narrative of "deficit-thinking on black boys"? (Wright and Counsell, 2018, p. ix).

John (2006) states that all of this is known: "Tinkering with the system, amendments to the procedures and peripheral provision (through mentoring, counselling etc., no matter how well intended) will not change things for black pupils generally' (p.238). How many more age groups and peer groups of black children must be given curriculum content that does not place them within accurate, historical, and positive cultural affirmation? Psychologist and historian Amos Wilson (1983/2015) provides a solution to this question:

'We cannot wait 20, or 30 years to learn basic lessons - the system is not working for black children. Words and language are the accumulation of a people, so the accumulation of experience and knowledge of black people should be improved as each generation passes through the education system. That is one of the functions of culture - to solve its problems and this is how people evolve through the workings of its culture. Why must generations of black children be sacrificed to the system in which they are expelled, suspended, and receive few qualifications? (lecture presentation).

Therefore, this struggle that Mirzoeff (2017) alludes to and the practical realities stated by John (2006), aligned with the cultural necessity of Wilson (1983/2015), require researchers to create, build and sustain educative spaces for black children. This Chapter is framed within an Afrocentric paradigm which rests heavily on the functional aspect of Mazama (2003) and the

ethical practical project of Du Bois (1903). It is imperative that our educators, teachers, and policy makers change their understandings and hence their paradigms of culture, history and forms of knowledge. Carroll (2008) states that "knowledge must not be produced for knowledge sake" (p.16) and this is supported by Johnson (2013) who affirms the need for scholars, researchers and master teachers to "build institutions, economic, educational and political with a sense of urgency towards our cause of reconstructing education for our African youth" (p.200). Dumas (2016) raises issues that have been side-stepped or simply ignored in "policy processes in education [which] must grapple with cultural disregard for and disgust with blackness" (p.11).

Conclusions, future research prospects, suggestions:

Our research [illustrated partially through this article] has evidenced and modelled an acceptable pathway combining formative, decolonized pedagogy with inclusive, affective domain-based teaching and learning to achieve the unapologetic empowerment of black children. This 'negative-learner' labelling of the black population has been created by the disconnect and conflictions between the outcomes of a 'testocratic' measurement system based on a taught Eurocentric curriculum and the latent potential of black children within that alien system. The learner outcomes of the trialled Africana-centred curriculum module are a positive step in an attempt to redress that balance.

Research novelty is the alternative teaching approach developed by the author:

A 'curriculum of content' is disempowering for the majority of pupils as it is based on the chronological accretion of 'competencies'.

The prevailing [international] curriculum content model is Eurocentric across all subject domains. An alternative approach is evidenced by the authors to empower learners.

The teaching approach recommended and exemplified by the authors is a formative pedagogy based on Afrocentricity, Africana phenomenology and multimodality for learner engagement.

This newly conceptualized teaching programme is based on the concept/episteme of decoloniality and structured as Reframed Units of Change [RUoCs: Charles 2019].

The developed decolonized curriculum units [currently] consist of five main themes: The Genesis of Geometry; People and Places; Measurement: Order and Arrangement; Artefacts as Evidence; Language and Etymology of First World People. Each of the five themed Units is sub-divided in strands of teaching and learning activities.

Teaching and learning are more effective through transaction and co-construction based on an enabling pedagogy, that is based on the teacher's understanding that s/he has to adapt to and empathize with individual learning characteristics and styles.

ДЕКОЛОНИЗИРОВАННАЯ УЧЕБНАЯ ПРОГРАММА ДЛЯ УЧИТЕЛЕЙ НАЧАЛЬНЫХ КЛАССОВ: ПЕРЕФОРМУЛИРОВАННЫЕ ПУНКТЫ ИЗМЕНЕНИЙ

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Аннотация

Ключевые слова: образование, учебная программа, начальная школа, педагогическая концепция.

Доказано (Purri 2020), что влияние на психику британцев того факта, что они правили столь большой частью мира, не прошло бесследно, но оно и не было признано. В британских начальных школах, как правило, не преподают имперскую историю, в результате чего британским детям не хватает подробных исторических знаний об имперском прошлом своей страны. Школы в основном избегают темы «Империя», возможно, потому что нет единого мнения относительно того, следует ли представлять эти факты в положительном или отрицательном свете, потому что нейтральность – это сложная позиция, учитывая бурные обсуждения, которые вызывает эта тема. В мультикультурной Британии многие семьи имеют непосредственный семейный опыт пребывания на пострадавшей стороне колониализма. И наоборот, когда британцы были опрошены YouGov (2014), считают ли они Британскую Империю чем-то, чем можно гордиться, 59% ответили утвердительно (Purri 2020, p.75-76).

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