

Chapter 3

A Decolonial Curriculum Is Everything: An Afrocentric Approach

Zingisa Nkosinkulu
University of South Africa, South Africa

ABSTRACT

This chapter seeks to map how indigenous people and their indigenous knowledge systems are the most researched and written about in the world, yet they are the least understood. The curriculum of the empire and its scientific explanation justified how indigenous knowledge systems should be approached and viewed as well as who has the authority to justify; hence, indigenous knowledge systems were justified as inferior and not worthy of the standard of European knowledge system. In this chapter, Frantz Fanon's thought will be deployed to illustrate how this division of knowledge justifies the perpetuating dehumanisation of indigenous people under the mask of modernisation and globalisation. By deploying decoloniality, Afrocentricity, and Fanonian thought, this chapter seeks to challenge this curriculum that is based on the history of the conquest of Africa that positioned Africa only as a cradle of slaves and the black bodied as created by God only for the benefit of the Europeans.

INTRODUCTION

Since I was born in the Antilles, my observations and my conclusions are valid only for the Antilles—at least concerning the black man at home. Another book could be dedicated to explaining the differences that separate the Negro of the Antilles from the Negro of Africa. Perhaps one day I shall write it. Perhaps too it will no

DOI: 10.4018/978-1-7998-1249-4.ch003

longer be necessary—a fact for which we could only congratulate ourselves (Fanon [1952] 2008, p.1).

Frantz Fanon's perspective is instrumental to the understanding of the curriculum as a tool that divides the coloniser from the colonised in the colonial/Eurocentric/anti-black world. Fanon's lived experience is testament to this division that influenced his life and thoughts about the existence of the indigenous people that he refers to as the colonised or natives in his writings. Indigenous people and their indigenous knowledge systems are the most researched and written about in the world, yet they are still the most misrepresented. This is why Afrocentricity is a suitable paradigm to decolonize the curriculum in relation to Fanon's thought. Afrocentricity is a paradigm that positions the African subject as the center of hers or his world, it allows the agency and ability to think from an African-centered perspective (Asante 2007; Owusu-Ansah & Mji, 2013). In this regard, Fanon's thought is relevant to the understanding of this epistemic division as something that materialized deliberately for the structure of the "empire" (Hardt & Negri 2000) that was intended to restructure the world to the image of the European logic. The knowledge systems and way of living for colonised people was the fundamental base of creating what transpired to be the curriculum of the empire, with research approaches that are being deployed in academia today. Most research approaches that are being used in the curriculum are based on research and methodologies that were developed and used towards the contribution of positioning black people as objects intended to be owned, used and studied. Under these research approaches, the colonised people's existence and their way of life was studied and used to create disciplines such as anthropology, ethnography, sociology and research methodologies that were used to justify indigenous people as inferior. While other academic disciplines such as science, art and archaeology as well as biology and history were used as a weapon to justify dehumanisation of indigenous people, and the classification of their knowledge systems as primitive and barbaric.

This epistemic division created and justified the existence of what is commonly known as the Global South in which Africa as the victim of colonisation is located under, as the primitive side of knowledge. Fanon understood the language of the centre and periphery that demonstrated these divisions that made the periphery a no man's land, as the "zone of nonbeing" (Fanon [1952] 2008, p.2). The zone of nonbeing is a place without knowledge, a place without history, without spirituality and most importantly a place without humans. As history tells us about what resulted to Africa being named a dark continent, a name that embodies a perception of many fathers of European knowledge such as Hegel. This perception is based on the history of the conquest of Africa that positioned Africa only as a cradle of slaves and black bodies as created by God only for the benefit of European pleasures and

21 more pages are available in the full version of this document, which may be purchased using the "Add to Cart" button on the publisher's webpage: www.igi-global.com/chapter/a-decolonial-curriculum-is-everything/261288

Related Content

Reconsidering Gender Stereotypes Through Bollywood Cinema: Reconsidering Bollywood Movie Dangal

Ebru Gülbu Eroland Mustafa Gülsün (2021). *Handbook of Research on Contemporary Approaches to Orientalism in Media and Beyond* (pp. 421-437). www.irma-international.org/chapter/reconsidering-gender-stereotypes-through-bollywood-cinema/275968

Issues on Financing Higher Education in Tanzania

Sotco Claudius Komba (2020). *African Studies: Breakthroughs in Research and Practice* (pp. 605-618). www.irma-international.org/chapter/issues-on-financing-higher-education-in-tanzania/253168

The Relationship Between Child Labour and Hyperactivity

Daman Ahujaand Kalpana B. (2021). *International Journal of Political Activism and Engagement* (pp. 55-63). www.irma-international.org/article/relationship-between-child-labour-hyperactivity/298602

Rhetorical Persuasion in Advertisements: Its Psychological Impact on Millennial Consumers

Gilbert Macalanda Talaue (2022). *International Journal of Public Sociology and Socioterapy* (pp. 1-14). www.irma-international.org/article/rhetorical-persuasion-in-advertisements/297199

Bikin Magaji: Effect of Colonialism on Hausaland Arts 1905-1960

AbdulRazzaq Ahmad Muhammad-Oumar (2022). *Cultural Encounters and Tolerance Through Analyses of Social and Artistic Evidences: From History to the Present* (pp. 80-100). www.irma-international.org/chapter/bikin-magaji/297797