# Decolonising the curriculum: promoting cultural humility
## *Model template*

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**Critical Evaluation**
*Where did it come from including context, purpose and usage?*

**The Human Element**
*How might it be experienced?*

**The Origin**
*Where did it come from including context, purpose and usage?*

**Self-reflection**
*How are you using it?*

**The Journey**
*Has it changed and what shaped it?*

**The Present**
*How is it being used now, within the current context?*

**Alternatives**
*What else is there?*

**Applications**
*How is it used in practice?*

# Decolonising the curriculum: promoting cultural humility
## *Illustrative questions*

This decolonising tool was created by a group of trainees as part of a service development assignment on the Lancaster doctorate in clinical psychology. We would like to acknowledge that though we have taken great care to embed an anti-racist approach to the development of this tool, as a group of white trainees it is possible there are things we have missed or things that we have got wrong. We would also like to recognise that due to the assessed and time limited nature of this project, the tool we have come up with is a starting point. We hope this tool continues to develop and encourage contributions to this ongoing development.

**The Origin – where did it come from including context, purpose and usage?**
*Who made/designed/published this?*
*What was the socio-political/historical context of the creator and intended audience?*
*What is the author/ creator's view of 'reality' and truth?*
*Have you considered the power bias, does the author's privilege (race, gender, class etc.) give a louder voice and a more biased view?*
*What was the purpose/agenda/intention of the model/theory?*
*Does it suggest there is a universal right way to think/feel/behave; to position people hierarchically and/or promoting practice of a dominant group?*

**The Journey – has it changed and what shaped it?**
*Are there any updates to the approach/model/theory?*
*How has the universal right been used? (Politically/ socially/ economically/ personal benefit)*
*Has or could this theory/model/idea be used for subjugation or distribution of power within race and culture?*
*How have findings/research influenced cultural/racial narratives?*
*Have you considered the power bias of those that have influenced or contributed to the model/theory in terms of privilege (see intersectionality wheel)?*

**The Present – how is it being used now, within the current context?**
*Considering the origin and the journey, are the problems/strengths you have identified still existing in the theory/model?*
*Does the current narrative around the theory/model/approach reflect any changes/improvements?*
*Is a universal right being used to maintain power and privilege? (Politically/ socially/ economically/ personal benefit)*
*How is the current political context influencing the use/application of this model/theory?*

**Critical Evaluation – consider strengths and limitations**
*Has it been validated in all populations?*
*If cross cultural differences have been identified- have the authors fully accounted for those differences? If not, how could these differences be interpreted? (politically/socially/individually)*
*What doesn't this theory/model take into account?*
*Does this model/theory/idea exclude an individual's experiences of racism/prejudice/discrimination?*

**Applications – how is it used in practice?**
*Do you/the tutor have any experiences of using this with different cultures/races?*
*Can this model/theory/approach be applied everywhere/to everyone?*

**Self-reflection – how are you using it?**

*Are you teaching/learning/practicing the modern-day technique or the original?*
*How have you noticed the influence of these ideas in your life? (services, media, conversation, teaching, education, academia)*
*What are you bringing to your interpretation? (background, experience, privilege)*
*What's your context?  your cultural lens?*

**The Human Element – how might it be experienced?**

*Is anyone being othered?*
*How might it affect the individual or the collective?*
*How would you feel presenting this to people who are different to you?*
*Are there voices are missing?*

**Alternatives – what else is there?**

*Is this being suggested as the universal solution?*
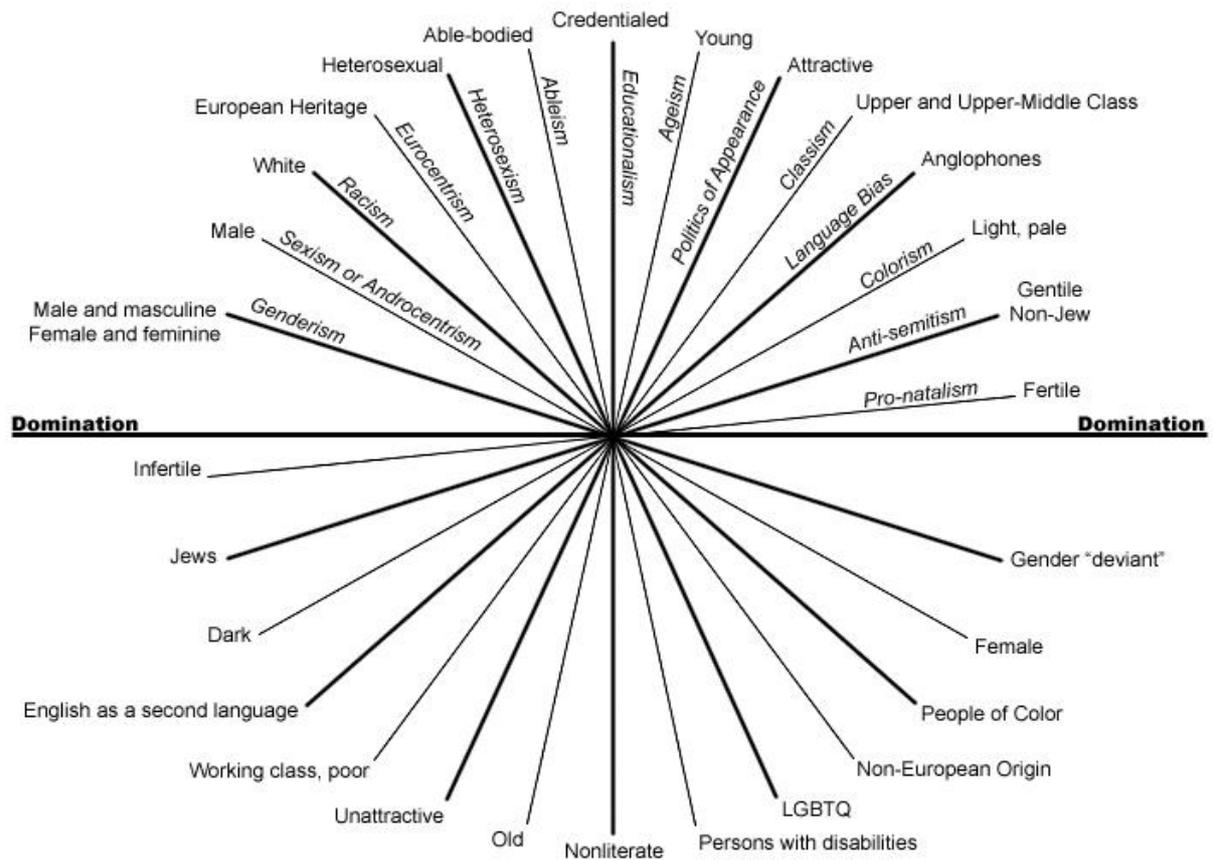*Are alternatives being explored/presented?*
*Is there cross-cultural representation in the authors of academic papers (consider intersectionality)*
*Is there any theory that is non-western? How much value is this given?*

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## Intersecting Axes of Privilege, Domination, and Opression

Adapted from Kathryn Pauly Morgan, "Describing the Emperor's New Clothes: Three Myths of Educational (In)Equality."
The Gender Question in Education: Theory, Pedagogy & Politics, Ann Diller et al., Boulder, CO: Westview, 1996.

Credentialed
Able-bodied
Young
Heterosexual
Attractive
European Heritage
Upper and Upper-Middle Class
White
Anglophones
Male
Light, pale
Gentile
Non-Jew
Male and masculine
Female and feminine

Heterosexism
Ableism
Educationalism
Ageism
Politics of Appearance
Classism
Language Bias
Colorism
Anti-semitism
Eurocentrism
Racism
Sexism or Androcentrism
Genderism
Pro-natalism

**Domination**                                    **Domination**

Infertile — Fertile

Jews
Gender "deviant"
Dark
Female
English as a second language
People of Color
Working class, poor
Non-European Origin
Unattractive
LGBTQ
Old
Persons with disabilities
Nonliterate

https://sites.google.com/site/natalyadell/home/intersectionality?tmpl=%2Fsystem%2Fapp%2Ftemplates%2Fprint%2F&showPrintDialog=1

Also, Historic Context of Psychiatry and Psychology diagram, pg 14
Fernando, S. (2017). Institutional Racism in Psychiatry and Clinical Psychology: Race Matters in Mental Health. Palgrave Macmillan.