

Mind the GAP: Dancing with Equality, Diversity and Inclusivity: Why it Matters?



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Why it Matters?-Written on the walls of a cell, 1979

Silence!

Here sleeps my brother

Don't stand by him

With a pale face and a sad heart

For he is laughter!

Don't cover his body with flowers

What is the use of adding flowers to flower?

If you can

Bury him in your heart

You will find

At the twittering of the bird of the heart

Your sleeping soul has woken up

If you can

Shed some tears

And

All the blood of your blood"



EDI-How?- Performing EDI in the Curriculum

- 1) **Postcolonialism Theory and Universalism**
- 2) Permission to Narrate
- 3) **There is an urgent need for a “required reading”.**
- 4) Master Narratives from the global North
- 5) **Principles of ‘Undercommons’ agenda** -when seeking to make things better, one is not just doing for the Other, but for oneself too!



Pedagogical Design

Chinese classic text of **Great Concentration and Insight**

- Tien-Tai-Chih-Che or Zhiyi (594BCE)

3 Principles: **Preparation, Revelation and Transmission**

Provincialising Geographical Knowledge

- Europe is no longer a **'silent referent'** to my pedagogy

Universalisation of Knowledge needs to be challenged

Postcolonial Knowledge is also about Provincialising universal knowledge drawing upon ideas and concepts from the **global South.**

Provincialising and Decolonising Knowledge

- How to make knowledge more inclusive rather than being based on simple recall and replace principles?
- **How to ensure cognitive justice in the modules I teach?**
- How to recover and restore indigenous knowledges at the centre of the curriculum?
- What does it mean for the students and for me as a teacher?
- What are the epistemological demands in my discipline- Geography?

Provincialising and Decolonisation Curriculum

What does this Mean?

- **Raising awareness about universal claims to Truth**
- **Conceptual clarity based on critical thinking**
- **Challenging the long trap of exceptionalism**
- **Demand for interdisciplinarity**-key to breaking the shackles of exceptionalism
- **Balancing the narratives** of both the Global and the Local
- **Interrogate Eurocentric distortions** of interpretations
- **Challenge Culturally deficient models** of explanation

Prescribed and Performed Cognitive Justice

How cognitive justice is prescribed and performed through an inclusive learning environment?

- **Call for cognitive justice by bringing to the fore knowledge of the colonised.**

That Eurocentric knowledge is universal needs to be debunked

Is Imperialism/Colonialism- a matter of explanation or judgement?

- **Aslam Fataar states:**

“Decoloniality can be understood as a call for a type of cognitive justice based on an overhaul and expansion of the western knowledge canon. The call is also for knowledge pluralisation which refers to the incorporation of the complex ways of knowing of subaltern and all previously excluded groups”.

Intentionality-pre-meditated-normalised interpretations

- “Doing’ cognitive justice requires new arrangements between researchers and researched which also brings with it ethical and methodological considerations”.

Shiv Vishvanathan (1999:3),

- - **All forms of knowledge are valid and should co-exist** in a dialogic relationship to each other.
 - **Cognitive justice implies the strengthening of the 'voice'** of the defeated and marginalised.
 - **Traditional knowledges and technologies** should not be 'museumized'.
 - **Every citizen is a scientist.** Each layperson is an expert.
 - **Science should help the common man/woman.**
 - **All competing sciences should be brought together** into a positive heuristic for dialogue.

Pedagogy & Curriculum

- **Cognitive justice is** concerned with how multiple epistemologies are recognised and incorporated into how knowledge is produced and legitimated.
- **Cognitive justice draws attention** to epistemic plurality and dialogue between different forms of knowing.
- **It is through forms of dialogue**, rather than the privileging of one set of ideas over another that people can judge for themselves what is beneficial based on the problem and possible solutions.

Thus, Cognitive Justice is a normative principle for the equal treatment of all forms of knowledge rather than an attempt to universalise a 'new science'.

Themes that animate my pedagogy

- **Unevenness,**
- **Unfreedom,**
- **Social justice,**
- **Equality,**
- **Transparency within an interdisciplinarity-
non-Eurocentric frame of reference**
- **Common experiences, issues and struggles of colonised
people in global and local spaces.**



Themes that animate my Pedagogy

- **Recovering** histories, geographies, culture and language of the 'lesser' commons.
- **Ensuring cognitive justice** by bringing to the fore knowledge of the colonised
- **Challenging the idea that knowledge** about the global South is only about 'Culture' is a reductive way of looking at the other half of the world

Embedding EDI and SDGs in the Curriculum

- **Right to the City**
- **Gender and Development**
- **Climate Negotiations and COP26**
- **Indigeneity and Postcolonialism**
- **Internationalism and Postcolonialism**
- **Culture and Development**
- **Perceptions of Urban Poverty**

Can ethical and moral principles serve as the basis for reconstructing a harmonious, poverty-free, nonviolent and self-sufficient society?"



Beyond Universals

- **Conclusions:**

Is Imperialism/Colonialism- a matter of explanation or judgement?

- ***Indeed, Decoloniality can be understood as a call for a type of cognitive justice.***

- **As Frederic Jameson notes that most people are in a sense deeply Hegelian *“They believe that if things happen in a certain way, they somehow had to happen that way”*. Let’s go beyond the Karmic Theory of the - Global South**

