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Decolonisation of Education: Rethinking Higher Education Curricula and Pedagogy in Ghana

YEBOAH JOYCE

OsloMet

OsloMet – Oslo Metropolitan University

Faculty of Education and International Studies

Department of International Studies and Interpreting

DECLARATION

I, Yeboah Joyce, declare that this thesis is a result of my research investigations and findings. Sources of information other than my own have been acknowledged and a reference list has been appended. This work has not been previously submitted to any other university for award of any type of academic degree.

Signature.....................................

Date...

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I am indebted to all the good people who have in one or more ways contributed to the completion of this thesis.

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AUTHOR'S PERSONAL REFLECTION

Decolonization within the African context is a growing research field in academic scholarship. My choice of topic on decolonization of education in particular comes from my exposure to several education systems in Africa (Ghana), Asia (China) and Europe (Norway). I have both a personal and academic interest for writing about Decolonisation of Education in Ghana. My interest stems out of the depth of realization of the necessity of rethinking the models and delivering education in the Ghanaian context and the legacy and impact of dominant knowledge systems to local contexts.

My own personal academic journey from Ghana to China and here in Norway impelled me to raise questions about my academic journey. Personally, I am not fluent in my mother tongue (Twi), neither written nor spoken. Not to put a feather in my cap, but I speak the English language fluently and I write with impeccable accuracy. During my basic education in Ghana, eight subjects out of ten were taught in English. The two subject out of the ten were Twi and French (another foreign language). The two were taught once every week while others including English, mathematics, science, social studies, religious and moral education, pre-technical and vocational subjects were taught three or four times every week. All exams were written in English except the two (Twi and French). In most of our schools, speaking vernacular during school sections were prohibited and one is punished for speaking any local language. From my observation, to be exceptional as a student, it was important to master the English language, spoken and written. Out of school, many employers measure intelligence even by the way a person is able to express him or herself in the English Language. It gives us or should I say me, little room to explore my mother tongue, culture, and my heritage. I do not walk alone on this issue. This is the journey of many Ghanaian students.

Another experience is the imagined Western culture that suppressed my knowledge of my ancestral and cultural identity. There are several elements that I were introduced to that I never and would have never experience had I not had the privilege of living and studying outside Ghana. For instance, I was taught that 'A' stands for Apple (a fruit uncommon to the people my village), I was taught about snow, the four seasons (winter, spring, fall and autumn), mountains and lakes far away from me. Adjei (2004) explains his frustration in line with what hinges on my heart as a challenge to our education. The education was abstract and intangible.

In addition, our ancestors believed that our gods see all things and render punishments to evil doers. They outlined several beliefs and taboos that guided the character and moral upbringing of children in our homes. For example, the child was the ward of the village and every elder had the right to discipline him or her. Bringing up a child was a community responsibility. Also, it was a taboo to farm at river banks or through trash in rivers because these water bodies were residence of our gods. Breaking these rules in the days of our ancestors, we believed that, we risk deadly spiritual consequence and no one dared to disobey.

Through education, that is religious and moral education, foreign 'gods' were presented as the supreme gods through the major religions (Christianity and Islam) and yet immorality spreads through our nation like wild fire. Paul Banahene Adjei, a Ghanaian Canadian and scholar posits that these Indigenous knowledges were not ignored outright in schools, however, they were supressed and labelled primitive, superstitious, unintelligent and irrelevant. I can go on and on with several examples. This has led to the reproduction of educated individuals who have less respect for their cultural values and identity. The dilemma is also that, the world has globalised. As I moved through China and Norway as a student, I had the rare privilege of enjoying all the relevant Western education I had the opportunity to have in my home country. I could fit in with ease. I had ideas about how many things, like how trains operate and the changes in the seasons as my imagined knowledge materialized. I agree that material returns come with exposure to Western education both locally and globally.

To prevent this abstract knowledge and to ensure that globalization is not undermined in our education, there is the need to decolonize leaving room for internationalisation.

Much research on decolonization of higher education assumes the position that decolonisation should maintain efforts to get rid of all colonial or Western legacies in education. To me, this narrative has been captured as a misconception of the decolonization debate. The main challenge of decolonization debate should be around how the knowledge systems positions Western knowledge at the pivot of Ghana's education.

Academically, the research in decolonization of education in Ghana needs a critical overview of both theoretical and conceptual frameworks. African scholar like Paul Banahene Adjei and Dei George focus on presenting the problem of education and anti-colonial and anti-racist frameworks in decolonizing education in Ghana. Other research focused on histories of colonization in

education, most of these works were done in the early 2000s. The purpose of this study is to contribute to the current discussion on decolonization of education in Ghana by presenting the problem as well as reviewing detailed conceptual and theoretical frameworks that provide a sense of how teaching and learning can be diversified to circumvent the reproduction of biased and Western epistemology. It will also present versified approaches in a bid to blend local context with internationalism, make recommendation and suggestions for further research.

 I encourage my readers to see this paper as both an incitement and a call to the conversations on the relevance of Ghana's current higher educational system and how to rethink it in order to best serve Ghana and to help learners to fit well as global citizens in this world. The thesis has been presented in eight independent yet interconnected chapters, exploring these central themes; Decolonization, Higher Education, Pedagogy and Curriculum and glocalization.

<div align="right">Yeboah J.</div>

ABSTRACT

This research examines the decolonization of education in Ghana's higher education system. Using a systematic literature review approach, the study analyses the remnant colonial practices actively employed in Ghana's higher education and explores opportunities for decolonizing the curriculum and pedagogy. Drawing on social constructivism and pedagogy theories, the research evaluates approaches to decolonizing higher education in Ghana and proposes initiatives for a glocal paradigm. The study reveals five key themes for decolonization: Language and Curriculum, Knowledge Production and Dissemination, Pedagogy and Teaching Methods, Power Dynamics and Representation, and Resistance and Decolonization. The study also identifies the importance of promoting African knowledge, addressing inequalities, and creating global/glocal perspectives. Moreover, the study highlights five approaches to decolonizing higher education, including incorporating indigenous knowledge systems and local perspectives, centering African scholarship and epistemologies, empowering local educators and researchers, engaging in critical pedagogy and reflexive teaching practices, and collaborative partnerships and knowledge exchange. The study proposes initiatives for a glocal higher education paradigm in Ghana that includes internationalization with local relevance, incorporation of indigenous knowledge systems, engagement in community partnerships, and promotion of experiential learning and internships. The research offers conclusions and recommendations for educators, policymakers, and other stakeholders to foster a decolonized higher education system in Ghana.

Key words: *Decolonization, Higher Education, Pedagogy and Curriculum and glocalization*

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CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Adebisi (2016, p.2) made a compelling statement when he posited that the colonial experience lessened education's purpose as a symbolic communication tool between the colonizers and colonised. Education in Ghana during the British colonial rule was instituted to create a class of low-level elites and clerks who were later assigned administrative offices that fostered the colonial agendas essential to their policy of indirect rule. According to Segura (2009), this type of education, principally the curriculum for instruction, had no connection to the livelihoods of the local or colonized people and this form of education was evident throughout the colonial era.

Ndlovu (2013) explains that several research works on colonization and the after effects presume a disconnection that exist between colonial and post-colonial state, mostly with some scholars passing reference to colonial residues that plague independent nations in Africa. After Ghana gained independence from British colonial rule on the 6th of March 1957, education became one of the top priorities on the agendas of successive governments (MacBeth, 2010). In an attempt to search for a better educational model that fit the new nation's needs, education policy, curricula and practices have undergone a series of reforms and changes through various laws and acts. These reforms were embarked on against a backdrop of an education system that has been variously described on different occasions, from independence until today, as dysfunctional, undemocratic, oppressive, and inefficient (Ghana, 1966a; Fobi, Koomson & Godwyll, 1995; Education Commission (EC), 1986; Education Advisory Committee (EAC), 1972 cited in Apusigah, 1999). Despite efforts to change educational policies and curricula, the general character of educational policy in Ghana has been characterised as maintaining colonial education policies and prescriptions (Adu-Gyamfi, Donkor & Addo, 2016).

In agreement, Adjei (2007) observed that although significant gains were made in education after political independence, there have since remained key elements in Ghana's educational curriculum that can be linked to the British colonial past. Western control over what constituted valid knowledge seemed to have increased exponentially over time. Schools have been restructured to validate the dominance of western education and scholarship. That said, the modalities of Western

education are seen as providing the cultural capital by which the individual can acquire gainful employment, both in the private and government sectors of the Ghanaian economy. The inability of the school system in Ghana to contextualize standards and excellence to the needs and conditions of the people at large, according to Adjei (2008), has resulted in an intelligentsia with little or no relevant skills and knowledge to address the needs within their local communities. Similar to Segura's (2009) position that this type of education, primarily the curriculum for instruction, was removed from the livelihoods of the local people particularly because most of the academic disciplines in various fields find their origin in colonial Europe and the West. In essence, this kind of education does not address the local need and it is challenged with a systematic suppression of the indigenous knowledge system of the country (Gyamera 2014). These knowledge systems include the experiences of African, cultural practices, thoughts, concepts, literature, beliefs, perceptions and their natural and inherent traits. Dei (2002) explains that these knowledge are part of the cultural heritage and histories of people. He reference particularly to cultural traditions, systems and worldviews that in any nation are transmitted in most instances orally, to younger generation by community elders and has the potency to shape the nations realities and relationship with its environment. In a sense, teaching and learning of the knowledge come with cultural expectations and responsibility passed on for intergenerational continuity of African realities.

Heleta (2016) posits that a major consequence of colonialism was the subjugation of local knowledge and promotion of the Western knowledge as the universal knowledge. One of the vital areas in which a country needs to be self-reliant is education. In 1965, Ghana made a call to decolonise higher education curricula (Nkrumah, 1965 cited in Heleta 2016, p. 9). Yet, the assertive notion of Western culture, education, language and approaches in Higher Education in Ghana has been outlines by several researches as problematic (Gyamera 2014; Adjei and Dei 2008, 2015; Apusigah 1999). The issue does not only pertain to the adoption of the Western system after independent but also the constant prescriptions by technical assistance agencies and overseas donors such as the United States Agency for International Development (USAID) and the Norwegian Agency for Development Cooperation (NORAD). These resourceful agencies offer suggestion for improving the efficiency, equality and quality of education systems. In most cases, the implemented of these suggestions as contemporary education reform policies by governments

are tied to access of funds. The suggestions are received reluctantly and are implemented oddly or unquestionably.

1.2 Problem Statement

1.2.1 Preliminary Assessment of the Problem

Many facets of modern African societies, including higher education, have been deeply impacted by their colonial past. This history permeates all aspects of contemporary life, including politics, economy, education, technology, and language (such as the languages spoken by Anglophones, Francophones, and Lusophones). The residual effects of colonisation include but are not restricted to the "dependence syndrome" or over-reliance on Western standards, cultures and language in practically every aspect of the African person's life. For example, the introduction and acceptance of non-African religions, like Christianity or Islam, in the place of traditional religions and foreign/exogenous cultures and languages, which are thriving exponentially at the expense of indigenous cultures and languages (Ocholla, 2020). Recent and chief among them is the widespread use of technologies that have replaced traditional ones as the main sources of control, influence, and dominance.

Every culture is passed down from generation to generation through knowledge production and education. Education bestows one with knowledge and dispels naivety and ignorance. As the cliché, knowledge is power and education consequently confers power. Therefore, it is safe to say that the dominant knowledge in any educational system sustains power. Thus, the historical relationship that exists between the colonizer and the colonized, as pointed out in the cited works of Fanon (1963, p.41) and Itwaru (1999), cited in Dei and Adjei (2008), is nonetheless sustained through knowledge production, validation, and dissemination in schools and, by extension, in society at large.

For many reasons, most post-colonial countries and economies adopted and continue to depend on the colonial governments' educational systems. The key is the inability to develop and sustain new educational paradigms (Musitha & Mafukata, 2018). These colonial curricula define the narratives and knowledge fundamentals taught in higher education, creating a firm reliance on Western culture and resources. This phenomenon is not limited to Ghana. Education curricula and systems in Africa during colonial times were characterized by racism, sexism, ethnic and geographical segregation and great disregard for human dignity and rights (Engelbrecht, 2020) and several

decades after independence, African countries still struggle to escape the grasp of Western influence due to the continued imposition of western ideas, values and norms in most educational systems. There is a frustratingly vast disconnection between what is taught in higher institutions and the realities of African society, creating a continual skill gap and a dependency culture (Le Grange, 2019).

Despite enormous attempts by several governments at social transformation, the imprints of colonial dogmatization have been hard to eliminate. For instance, the instructional delivery methods follow a rigid curriculum with little or no discussion and interaction in the classroom. In addition, the classroom layouts with textbook usage and rigid timetables cannot be changed, which, of course, limits learners' input. The traditional instructional method at work in Ghanaian educational institutions can be characterised by the banking concept (Freire, 2014), involving memorization and repetition in the educational system and test scores as the only achievement indicators (Nkansah, 2021).

Moreover, the goal of education policy in Ghana today is based on Western structures, goals, and values. It is mainly associated with creating a Western, urban, white-collar elite whose values and worldview are relatively similar to those educated in the West (Coe 2005 in Segura, 2009. p. 11). Adebisi (2016) posits that such an education's repercussions are high dropout rates, post-school unemployment, discrepancies between available graduates and the skills required in the labour market, and alienation and exclusion due to a lack of proficiency in the medium of instruction and delivery modes. This notwithstanding, the Western knowledge and cultures in Africa have been hard to eliminate and will continue to be present because the world has globalised. It will be impractical to abolish all advancements in technology, science or arts.

Consequently, universities are debating curriculum issues concerning ideas of international leadership, focusing on implementing innovation in the higher education curriculum to meet international standards, compete in the global market, and establish partnerships with business and industry due to overemphasis and dependency on the market created by the hegemony of neoliberalism. Knowledge and understanding are frequently reduced in a higher education market-to-market logic setting while deferring to larger concerns about global economic competitiveness and placement in relation to global rankings (Nixon 2013). All these aspects are heavily weighted in contemporary worldwide debates on decolonization.

Decolonization, as discussed in this study, is the term used to refer to the process of challenging the political economy of knowledge production (Dei, 2000), validation, and transmission in Ghana that accords certain privileges and legitimacy to certain forms of knowing while vetoing indigenous values, culture, and languages (cited in Adjei & Dei, 2008, p. 140).

To add, Stein and Andreotti (2017) define decolonization as a broad umbrella term for diverse efforts to resist the distinct but intertwined processes of colonization and racialization, to enact transformation and redress the historical and ongoing effects of these processes, and to create and keep alive modes of knowing, being, and relating that these processes seek to eradicate. Ideally, all arguments for decolonization are to debunk the narrative that local or indigenous knowledge is inferior (Adebisi, 2016). Decolonization of colonial education curricula becomes necessary as Musitha and Mafukata (2018) argue that colonial educational systems were intentionally designed to undermine the development of colonized territories. In the same vein, Itwaru (1999) claims that the ideology of the imperial system is to depict the colonized as the inferior "other." The "othering" becomes the invalidated person/personhood devoid of any valuable knowledge, identity, ancestry and history.

According to Le Grange (2019), decolonization of the curriculum can be broadly categorized into three categories - explicit, hidden and null curriculum. Explicit curriculum relates to materials provided to students of higher educational institutions, such as module frameworks, recommended readings and evaluation criteria. The hidden curriculum is the dominant values and culture students adopt and reproduces from the educational environment as ideal, either deliberately or subconsciously. The null curriculum refers to knowledge or information that universities fail to teach or omit from their curriculum. These categories of curriculum decolonization are brought up here because the notion of decolonization this study seeks to advance has nothing to do with disingenuously throwing away or replacing all other forms of Western knowledge but rather reposing more subtly on the goals of education, which are to ensure that learners can think critically while considering other world perspectives relative to their societal development, power and politics.

An important fact is that Ghana's higher education as it is now has not been without effort. The educational situation in Ghana after political independence in 1957 evolved from the 1988 University Rationalisation Committee report to the 1991 Government White Paper, which

introduced critical reforms in the tertiary education system. Finally, the 1992 constitution introduced unique provisions for higher education. These reforms targeted one or more of the established spheres of curriculum – explicit, hidden or null. The educational policies aimed to enable tertiary institutions in their efforts towards knowledge creation, knowledge management, research, training and teaching. Yet, Ghana experienced the slave trade, systematic segregation, religious indoctrination, imperialism, neo-colonialism and neo-liberalism that greatly suppressed indigenous knowledge and created a cultural inferiority mindset (Higgs, 2016). As a British colony, Ghanaian educational institutions actively employ the English language as the main communication medium and require an above-average grade in the language to meet admission requirements to most tertiary institutions. Tertiary curricula reforms to make universities more attractive to international communities and standards. Scholars attest that Ghana's current educational model still lacks the requisite skills and knowledge to sustain local socioeconomic growth (Government of Ghana White Paper on Educational Reforms, 2007).

Subsequently, decolonization of the curriculum in Ghana will require a cultural and autonomous lens for developing educational curricula to fit the unique realities of Ghanaian society, reflect true historical narratives and encourage the equal and creative pursuit of global goals. According to Pillay (2015), decolonizing higher education aims to establish a just system that can deal with the epistemic violence brought on by colonial ideas and knowledge. One major drawback is that higher education in Africa does not sufficiently address the numerous national and international issues related to social justice and the world's well-being (Naidoo, 2014).

Although Zeleza referred to the South African region, African as a region and, more specifically, Ghana require universities and educational systems that can produce graduates who can address the problems underlying the epistemic violence of the past, which had an impact on the region's "history of humanities" and prevented cultural development (Zeleza, 2009, p.116). However, finding those who can handle these pervasive issues of epistemic violence is challenging for managers, administrators, and academics as the educational curriculum is removed from the realities of the nation and does not have actual relevance to the socio cultural context of the learners. There is therefore the need to decolonise higher education and rethink the curricula focusing on enforcing the integration of indigenous knowledge among other propositions. Howbeit, most scholars fear pursuing the wrong approach to decolonization could alienate the

African continent and undo decades of progress in scholarship and civilization. The decolonization of knowledge and education does not and should not mean a philistine rejection of Western-derived knowledge and argumentation. It suggests gradually peeling off the content of education of that have been inherited. It connotes that we must construct knowledge systems which describe our cultural and linguistic uniqueness. We must put to an end our constant need to look at ourselves with the optics of outsiders. This is to say that, education must directly address the issue of societal relevance while justifying the globalization and civilization. This is to ensure that a graduate from a higher education institution in Ghana can render critical solution to issues in his or her social context while excelling as a global citizen.

The question remains: How can Ghana decolonize education as a developing country without disrupting its development and participation in the global world? Ndlovo (2013) argues that institution such as Education will have to be reformed creatively to include a blend of African and Western epistemologies and to value the essence of decolonization.

1.2.2 Approach to the Educational Problem of Ghana

As described earlier, even though Ghana gained Independence in 1957, the legacy of colonialism has permeated most of its institutions, including education. Education is implied broadly in this study as put forward by Dei and Adjei (2008) as conceived ways, options, and strategies through which individuals and groups come to learn, know, and understand their world and act within it. Education, thus, should have the ability to produce knowledge capable of mental emancipation that leads to social and economic transformation. Adjei and Dei (2008) submit that Ghana's political emancipation is pointless unless it is closely joined to or associated with mental decolonization (p.141).

The problem is quantified here; a sizable number of graduates are released from several government and private educational institutions year after year. Despite this, Ghana is bedevilled with poor leadership, resource mismanagement and graduate unemployment, among other social concerns. There

Although not all the social concerns of Ghana as a nation can be attributed to educational deficits, it should be noted that education is widely recognised as the foundation for civilization and development. A deficit in the educational system tends to trickle down to several issues in national development. For instance, the skill gap in the labour market and the quality and suitability of

human resources trained in higher education institutions are significantly at odds. Moreover, despite the nation's substantial natural resource wealth, unemployment rates, poverty, corruption, poor management, and state indebtedness continue in ascending degrees. These circumstances raise serious concerns about training and the human development policies implemented under the auspices of the education sectors nationwide.

The deficit in Ghana's educational system is what Higgs (2012) describes as the "marginalisation of African values in African education, which has resulted in the general Westernization of education theory and practice (p.38)" and the fact that universities have done considerably little to integrate local scholarships and traditions of knowledge into curriculum and pedagogy (Heleta 2016b, 3).

Decolonizing higher education becomes a subject of primal concern in the bid to align academic courses with the actual knowledge and skills needed for socioeconomic development (Osei-Owusu, 2020; Meda, 2020; Gyamera & Burke, 2018; Mampane, Omidire and Aluko, 2018; Zembylas, 2018; and Maserumule, 2015). As will be used in this study, decolonisation refers to the process of rupturing and challenging the political economy of knowledge production, validation, and dissemination in Ghana that accords certain privileges and legitimacy to certain forms of knowing while invalidating indigenous values, cultures, and languages. More importantly, it calls into question all colonial legacies (Fanon, 1963, cited in Dei and Adjei, 2008) without inhibiting internationalisation and globalisation. A claim for decolonization of education is a call for critical inquiry where knowledge is presented as a social construct that is inextricably linked with cultural norms and values.

Scholars of the Sub-Saharan region have proposed a variety of approaches for educational decolonisation based on 1. Quantitative research (Le Grange, 2019; Meda, 2019; & Mawere & Mubaya, 2016); 2. Qualitative research (Gyamera and Burke, 2018; & Mampane, Omidire, and Aluko, 2018); and 3. Mixed/systematic approaches (Osei-Owusu, 2020; Zembylas, 2018; and Mheta, Lungu, and Govender, 2018). Proposed approaches include a soft reform and beyond-reform (Andreotti et al. (2015), a radical overhaul (Zembylas, 2018), and glocalization (Mampane, Omidire and Aluko, 2018). According to the widespread view, reforming education curricula to include African indigenous knowledge, represent regional realities, and encourage the creativity

and invention needed to address the region's difficulties are essential to improve higher education (Higgs, 2016).

To contribute to this body of research, this study will concentrate on methodically evaluating the findings of scientific publications on decolonizing higher education and identifying significant patterns and strategies that fit the human resource needs of Ghana. The results of this study will provide recommendations that may transform Ghanaian educational policy and practice to achieve the country's development objectives. The rationale is to narrowly bridge the knowledge gap between knowledge and skills shortage and output.

1.3 Research Objectives
The research aims to review the literature on the decolonization of higher education curricula and pedagogy in Ghana by exploring the following objectives.

1. Examine the remnant colonial practices actively employed in Ghana's higher education.
2. Explore the opportunities for decolonization of Ghana's higher education curriculum and pedagogy.
3. Evaluate the approaches that can be adapted to decolonize Ghana's higher education curriculum and pedagogy.
4. Propose initiatives for a glocal higher education paradigm in Ghana.

1.4 Research Questions
To achieve the above-stated objectives, the study is guided by the following research questions:

1. What remnant colonial practices are actively employed in Ghana's higher education?

2. Why decolonization of higher education curriculum and pedagogy in Ghana?
3. What approaches can be adopted to decolonize higher education curriculum and pedagogy?
4. What initiatives can result in a glocal higher education paradigm in Ghana?

1.5 Significance of the Study
The significance of the study is to fill the theoretical gap in the literature on decolonization of education in Ghana by presenting the problem as well as reviewing detailed conceptual and theoretical frameworks that provide a sense of how teaching and learning can be diversified to circumvent the reproduction of biased and Western epistemology.

African nations like Ghana, which are undergoing a period of economic and political turmoil, now more than ever need to remake themselves with new inventions and ideas required to tackle urgent issues relative to their development. This study's findings may positively contribute educators, policy and decision-makers in tackling social development issue.

The study will also add to existing research on decolonizing higher education in Africa and offer criteria for assessing methods of educational reform. Ultimately, this study might become the basis for creating and integrating student curricula and enforcing indigenous culture in higher education institutions without inhibiting globalization.

The study also aims to inform non-governmental organizations and educational entities about better contributing to the industry by offering glocal initiatives—educational programmes that prioritise indigenous knowledge and include glocal viewpoints.

1.6 Definition of Terms

Higher Education: Higher education in Ghana refers to post-secondary education provided by universities, polytechnics, and colleges of education. The education system in Ghana is structured into three levels: basic education (primary and junior high school), secondary education (senior lhigh school), and tertiary education (universities, polytechnics, and colleges of education) (Ghana Ministry of Education, 2019).

In Ghana, higher education institutions offer a wide range of programs, including bachelor's degrees, master's degrees, and doctoral degrees. The National Accreditation Board (NAB) is responsible for accrediting and regulating tertiary institutions in Ghana, ensuring that they meet national standards of quality and relevance (National Accreditation Board, n.d.).

Ghana has experienced significant growth in its higher education sector over the past two decades, with an increase in the number of institutions and enrollment rates (Boateng & Asabere-Ameyaw, 2017). As of 2021, there are 27 public universities, 99 private universities, 10 polytechnics, and 46 colleges of education in Ghana (National Council for Tertiary Education, 2021).

Pedagogy and Curriculum: The study employs the synthesized definition of curriculum and pedagogy from Shahjahan et al. (2022). The authors defined pedagogy as detailing instructional and relational learning practices and curriculum as material content and purpose manifested

inside/outside the classroom, such as a course, program, discipline/profession, institution, and minorities' community setting.

Decolonization of curricula is a political, social, and epistemological process and undertaking that necessitates a critical analysis of dominant knowledge structures in educational institutions and their connections to power in all of their manifestations, recentering knowledge in the intellectual histories of colonised people. Incorporating colonized people's histories, experiences, and present-day realities in this endeavor and process and active engagement with subjugated knowledge are also required (Shahjahan et el., 2022).

Glocalization is a process of education where knowledge production and use is first grounded in indigenous histories, experience and knowledge and subsequently aligned with an international perspective (Mampane, Omidire & Aluko, 2018).

1.7 Organization of the Study

The study comprises of five chapters.

Chapter one presents the background of the study, a statement of the problem (which includes the preliminary assessment of the problem and the approach to the educational problem), the study's objectives, research questions, and the significance of the study. It also has the definition of terms, and the organization of the study.

Chapter two presents the literature review section of the study.

Chapter three focuses on the research methods, including research design, data collection and processing, and ethical considerations.

Chapter four focused on the remnant colonial practices in higher education by presenting based on five thematic issues; language and curriculum, knowledge production and dissemination, pedagogy and teaching methods, power dynamism and representation and last but not the least, resistance and decolonization.

Furthermore, chapter five captured the need for decolonization of higher education and pedagogy in Ghana.

Chapter six explained the various approaches that can be employed in the efforts to decolonize higher education curriculum and pedagogy in Ghana. Five major approaches were summarized from the systematic review.

Chapter seven prescribed initiative for glocal paradigms explored through higher education in Ghana.

Finally, chapter eight discussed the study's summary in a conclusions, recommendations and the limitation of the study. In addition, suggestions for further research were presented in this chapter.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews the theoretical, conceptual and empirical literature on decolonisation of education. It starts by presenting theories and concepts based on the research objectives. The following section presents an empirical review of related and past studies on the study objectives. The final section outlines a conceptual framework guiding the study.

2.1 Theoretical Review

2.1.1 Social Constructivism Theory

The decolonization of higher education in Ghana has been an ongoing process since independence in 1957. The legacy of colonialism in education has had a significant impact on the curriculum, pedagogy, and assessment methods used in Ghanaian higher education. Decolonizing higher education in Ghana is not only about removing colonial legacies but also about creating an inclusive and equitable educational system that recognizes and values different cultures, perspectives, and knowledge systems. In this theoretical review, we will examine the Social Constructivism Theory and its relevance to decolonizing higher education in Ghana.

Social Constructivism is a theory that emphasizes the role of social interaction and context in the construction of knowledge. The theory asserts that knowledge is not a fixed entity that exists independently of human experience but is actively constructed by individuals based on their social, cultural, and historical context. Social Constructivism suggests that learning is an interactive and collaborative process in which learners construct meaning through dialogue, negotiation, and reflection. Lev Vygotsky (1896-1934), a Soviet philosopher, developed the social constructivism theory to create and apply knowledge. Parker et al. (2017) submit that higher education (referring here to the current education in Ghana) takes place within a framework of colonial thinking, which restricts the goal pursued by curricula and pedagogy. The social constructivism theory stresses that interactions, culture, and experiences in the learners' surroundings impact how effectively the knowledge is created (Derry, 1999). The main tenets of social constructivism are that reality is created by society, that knowledge is created by human action, and that learning is an active social process.

The first assumption is based on the notion that knowledge creation is influenced by utility or "human use." The practicalities and everyday truths of its social members are reflected in the development of educational curricula. A curriculum that depicts events, struggles, and interactions in Ghanaian or African society in the study context. The assumption of knowledge production asserts that relevant knowledge is acquired through human actions and interactions, particularly when those interactions occur in restricted environments (Amineh & Asl, 2015). The third assumption highlights how learning is integrative and collaborative and how outside variables (social interaction) affect this activity. This supports Brady et al. (2010)'s claim that numerous societal engagements lead to meaningful acquisition of meaningful knowledge. The dependent connection between knowledge creation and societal interactions is therefore emphasized by social constructivism theory.

Social constructivism is pertinent to this study because it demonstrates the relationship between society and education. It suggests that if students' social interactions or experiences are poor or negative, this will affect their ability to decode knowledge, limiting or preventing them from achieving their intended learning outcomes. Educational curricula (explicit, hidden, and null) should reflect a deliberate decolonial approach that seeks to dispel negative experiences and colonial culture while promoting a sovereign and competent culture required for attaining educational objectives. Higher education institutions' pedagogical methods should promote cooperation, equality, innovation, critical thinking, and understanding local (indigenous) cultures and realities. This form of curriculum and pedagogy's main objective is to ensure that education primarily satisfies the needs of the host society. Graduates from schools in Ghana and across Africa should be prepared to tackle the continent's unique problems with administration, the economy, industry, culture, and health, among other things. According to Parker, Smith, and Dennison (2017), higher education takes place within the framework of colonial thinking, which restricts the goals pursued by curricula and pedagogy. Therefore, the social constructivism theory, which holds that education is decoded within a specific social context, is the theoretical foundation for this research.

Decolonizing higher education in Ghana also involves recognizing and valuing indigenous knowledge systems and epistemologies. Social Constructivism is a useful framework for understanding the importance of cultural diversity and the role of social interaction and context in

knowledge construction. The theory suggests that knowledge is not universal but is shaped by cultural and historical context. Therefore, decolonizing higher education in Ghana involves creating a curriculum that reflects the cultural diversity and values of Ghana and recognizes the importance of local knowledge systems.

In the context of Ghana, Social Constructivism can be used to create a more inclusive and equitable educational system. The theory suggests that learning is a collaborative and interactive process, and learners construct meaning through social interaction and dialogue. Therefore, decolonizing higher education in Ghana requires creating a learning environment that promotes dialogue and interaction between students and teachers. This can be achieved by encouraging student-centered pedagogies that promote active learning, critical thinking, and problem-solving. For example, project-based learning and inquiry-based learning can be used to promote collaboration and interaction between students and teachers.

Furthermore, Social Constructivism can be used to create a curriculum that reflects the cultural diversity and values of Ghana. The theory suggests that knowledge is constructed through social interaction and context, and therefore, the curriculum should reflect the cultural, social, and historical context of Ghana. This can be achieved by incorporating indigenous knowledge systems and epistemologies into the curriculum. For example, the inclusion of traditional African medicine, indigenous agriculture practices, and local history can help to create a curriculum that reflects the cultural diversity and values of Ghana.

Finally, Social Constructivism can be used to promote critical thinking and problem-solving in higher education in Ghana. The theory suggests that learners construct meaning through dialogue and reflection, and therefore, critical thinking and problem-solving can be promoted by encouraging learners to question and challenge existing knowledge and assumptions. This can be achieved by promoting a learning environment that encourages learners to ask questions, seek answers, and challenge existing knowledge and assumptions.

In conclusion, Decolonizing higher education in Ghana involves recognizing and valuing different cultures, perspectives, and knowledge systems. Social Constructivism is a useful framework for understanding the importance of social interaction and context in the construction of knowledge. The theory suggests that learning is a collaborative and interactive process, and learners construct meaning through dialogue, negotiation, and reflection. Therefore, decolonizing higher education

in Ghana requires creating a learning environment that promotes dialogue and interaction between students and teachers, incorporating indigenous knowledge systems and epistemologies into the curriculum, and promoting critical thinking and problem-solving. By using Social Constructivism as a framework for decolonizing higher education in Ghana, we can create an inclusive and equitable higher education curriculum.

2.1.2 Postcolonial theory

A critical framework called postcolonial theory was created in reaction to the lingering effects of both imperialism and colonialism (Loomba, 2005). It examines how colonialism still affects political, social and cultural interactions in postcolonial settings, especially in education (Ashcroft et al., 2002). The colonising powers remain at the top of a hierarchical and unequal global order produced by colonialism, according to postcolonial theorists, while the colonized peoples are at the bottom (Said, 1978).

Postcolonial theory can be used to examine how the colonial past continues to influence the pedagogy in postcolonial and educational system nations like Ghana. For instance, Adjei & Dei (2008) contend that Ghana's colonial curriculum prioritized Western knowledge while marginalizing indigenous knowledge systems. As a result, many Ghanaian pupils are no longer engaged with the curriculum and cannot relate to their cultural history.

Using postcolonial theory as a guide will help create a more equitable and inclusive education system. For instance, according to Appiah (1992), a postcolonial curriculum in Ghana should encourage pupils to be critical thinkers and have knowledge of other cultures by including Western and indigenous knowledge systems. Similarly, Richards, Brown, and Forde (2007) stress the value of including the viewpoints and experiences of marginalized groups, such as women and ethnic and racial minorities, in the pedagogy and curriculum.

The postcolonial theory offers a helpful framework for comprehending colonialism's continuing effects on education in Ghana and other postcolonial contexts. Postcolonial theory can assist in identifying tactics for fostering more equitable and inclusive approaches to education by looking at the underlying power dynamics and hierarchies that influence the educational system and pedagogy.

2.1.3 Critical pedagogy

Critical pedagogy is an educational philosophy and social movement that developed and applied concepts from critical theory and similar traditions to the fields of education and cultural studies (Joe and Shirley, 1997). Based on the Portuguese word "conscientizaço," the objective of critical pedagogy is the emancipation of students from all forms of oppression through the awakening of their critical consciousness. When it is reached, critical consciousness inspires people to make a difference in their world through social criticism and political action to realise their potential for self-actualization (Giroux, 2007).

Paulo Freire, a Brazilian educator and philosopher, is credited with being the founder of critical pedagogy. He popularised the concept in 1968 with the publication of his book "Pedagogy of the Oppressed". Paulo Freire is credited with giving the critical thinking movement a fresh start and introducing critical pedagogy to the mainstream of the educational system. His painful experiences in Brazil, his home country, motivated him to look for a way out, to speak up against the passivity of the students. He observed that the students in the class were not actively engaged in the learning process. They had neither a say nor a choice in the matter. They committed to memory what had been taught to them by their instructor. It was an education that was centred on the teacher, and Paulo Freire referred to it as the "Banking Concept of Education." This was a way of teaching where teachers just put their knowledge in their students' heads (Freire, 2016, p.73).

The exploration of the students' thematic universe, which refers to the thinking and language that the students employ to access reality, is an essential component of Freire's educational philosophy. The students' thinking, as well as their practises and actions, are both expanded because of their investigation of the thematic universe. The investigation of the thematic universe is a necessary precondition for overcoming the banking model of education, which is based on the assumption that the teacher possesses the knowledge and that students are empty vessels that the teacher needs to fill. To overcome this model, it is necessary to overcome the banking model of education.

The theory of critical pedagogy suggests a similar function for teachers, namely that they should play the role of transformative intellectuals. This indicates that teachers have a responsibility to work toward social change that is motivated by the pursuit of democratic ideals, freedom, and fairness. In addition, they are tasked with being consistent with this struggle by implementing educational methods that aim to mould their students into active citizens. This task requires them

to apply educational practises that strive to mould their pupils into active citizens. These techniques are consistent with what Harold Rugg, another key scholar in the social reconstruction school, advocated for in his work. Rugg believed that teachers might achieve significant gains by weaving together movements, events, principles, situations, and the economic, social, and political norms that are interrelated. This would reinforce students' ability to think for themselves independently. He stated that the curriculum content that is constructed around social issues has the potential to do away with the passivity that is typical of classrooms in schools (Kliebard, 1995; 2002).

A theoretical approach to education called critical pedagogy strongly emphasizes giving students the tools they need to think critically about social, economic, and political concerns (Freire, 2000). Its foundations lie in the belief that education ought to be a transforming experience that enables students to become involved and active citizens (Giroux, 1988).

Critical pedagogy scholars contend that the traditional banking model of education, which involves depositing information into the minds of obedient learners, perpetuates social injustices and perpetuates already-existing power structures (Freire, 2000). The goal of critical pedagogy, on the other hand, is to foster a more participatory and collaborative learning environment where students are encouraged to challenge preconceptions, pose questions, and have meaningful conversations with their classmates and teachers (Giroux, 1997).

Critical pedagogy has been used in various educational settings, from K–12 schools to higher education. Critical pedagogy can be used to encourage a more socially equitable and inclusive approach to teaching and learning in the setting of higher education. For instance, Sigdel and Sharma (2021) contend that critical pedagogy can aid in developing a more culturally sensitive curriculum that values diversity. Similarly, Hooks (1994) emphasizes the significance of establishing a learning environment in the classroom that honors all students' viewpoints and experiences, regardless of their identities or origins.

Critical pedagogy offers a helpful framework for encouraging a more democratic and revolutionary approach to education. This approach can contribute to developing a more engaged and empowered generation of students ready to actively influence their communities and the wider world by highlighting the value of critical thinking, social justice and dialogue.

2.2 Conceptual Review

2.2.1 Historical Overview of Higher Education Development in Ghana

Western education was introduced to West Africa through colonization in the latter half of the eighteenth century. Christian missionaries and traders brought Western education to the west coast to create decent churchmen and facilitate trade with the locals (Aissat & Djafri, 2011). However, higher education was not actively pursued in the Gold Coast era (now Ghana) until the British established education as a colonial need for territorial and cultural dominance. The British economy lagged behind the United States and Germany after the African continent was divided in 1884. Due to its economic prominence, the Gold Coast restored the British economy, which sparked a renewed interest in educational advancement to create more working people to exploit the region's resources. To promote and support education in the Gold Coast Colony, the legislative council, led by Governor Rowe, established the first education ordinance of 1882.

The 1822 Gold Coast Education Ordinance aimed to prepare young natives for new positions in the colonial government. The edict established the first formal relationship between the Colonial Government, the Missionaries, and the West African colonies. It also encompassed other West African colonies such as Sierra Leone, Gambia, and Nigeria (Lagos). In his book "How Europe Underdeveloped Africa" (2018), Walter Rodney suggested that to tackle the personnel challenges faced by the colonial government, trained indigenous people would take up roles such as clerks in the central government and technicians in commercial enterprises. Following the separation of Lagos from the Gold Coast in 1886, a new ordinance with significant revisions was passed in 1887. The new ordinance included a provision ensuring that the Board of Education was specifically established to take the role of missionaries acting as school administrators.

Additionally, the new Board of Education governed and oversaw the educational system. This was a significant turning point in the Gold Coast's educational advancement. The ordinance oversaw the construction of more schools for children of every race and faith. Grants-in-aid were awarded to all established schools, including elementary, middle, and high schools, based on student enrollment and curriculum (Aissat & Djafri, 2011. p.15).

The proposed curriculum instead emphasized British superiority and African servitude due to fears that if indigenes received the same education as the British, they may rebel and demand equal rights. The English language, British history, geography, literature, and health science comprised

the bulk of the colonial curriculum. According to Professor Hugh Trevor Roper of Oxford University in his Trevor Hugh Roper Trap or the imperialism of history (an essay), in 1962, the African colonies were primitive and barbarous. They lacked any African history that could be taught in schools. Hence, the curriculum did not include any African history. Technical subjects were not part of the curriculum. This colonial objective of Eurocentric education devoid of African philosophy was successful because of military superiority, media control, and pseudoscientific justifications (cited in Aissat & Djafri, 2011).

The educational ordinance was in place until 1925, having undergone several modifications from the relevant colonial governors of that period. Then-Governor Sir John P. Rodger started reforms between 1902 and 1910 to promote business growth in the region. A committee was established in 1908 to create a Teacher Training College and a Technical School in Accra the following year to fulfil the government's objectives of educating indigenes. The committee advised that Industrial and Agricultural Training be mandatory to strengthen the African character and criticized the desperation for white collar jobs among students as consequence of the current curriculum. The Accra Teaching College was founded in 1909 after Governor Rodge accepted the committee's recommendation and named Mr. W.H. Barker its founding principal.

Mr. Baker acknowledged that his mission was challenging because the government lacked subject-matter expertise and its efforts to teach Africans were only temporary. Mr. Baker claims that colonial education only took hold after Booker T. Washington established core principles favoring encouraging practical training of Africans over literary study. It was the first time prospective teachers received actual instruction that was not religious. Except for the moral/religious instruction they received from their religious institutions, most of the instructors at that time lacked pedagogical training. The availability of teachers had improved and there was more interest in the profession attributable to the 1909 reforms. However, the profession lost its attraction because of the low salary granted to instructors in government-run schools. Young Africans considered the profession a pedal to advance to other well-paid and secure jobs, mostly as clerical posts.

Aissat and Djafri (2011) write that the Accra Technical School was founded in 1909 due to the Committee's proposal and the desire for practical training. In British West Africa, it was the first of its sort. The school aimed to educate skilled craftspeople in vital support industries like public

works, communications, transportation, and electricity supply commission. Mr. H. A. Wright ran the technical school from 1909 until his retirement in 1916. Later, in 1913, the school was moved to Takoradi, where forty-five students were now instead of the previous nineteen. The students primarily participated in workshops on railroads, woodworking, and metalworking. The nature of education actively pursued within this period emphasized the British Government's goal of training indigenes for its commercial and administrative jobs.

Under British supervision, the first institution of higher learning, the University College of Gold Coast (now known as the University of Ghana), was founded in 1948 to educate a select group of affluent indigenous to manage colonial bureaucratic institutions. The university emulated the British educational model and had strong relations with the University of London (Ministry of Education, 2008). The colonial government's implementation of higher education, according to Fanon (2004), promoted narcissism, individualism, materialism, and the dogmatization of indigenes in the Western cultural values of status, power, and wealth.

Following the independence of Ghana on March 6, 1957, successive governments offered a number of educational programs and reforms to liberate educational systems in support of sovereignty and equality goals. Dr. Kwame Nkrumah (the first prime minister of Ghana) led the Convention Peoples Party, which implemented the Accelerated Development Plan and the Education Act of 1961 to widen access to education (Adu-Gymafi, Donkoh, & Addo, 2016). The reform focused on an extensive expansion of the educational system and prioritizing the training of teachers from the African perspective. The government also acknowledged the presence of Western thoughts and cultural realities in the prevalent system and the need to eradicate them from the minds of Ghanaians (George & George, 1976, p. 36). In addition to establishing new universities and technical institutes in important Ghanaian towns like Kumasi, Takoradi, and Accra, the reform also laid out a comprehensive plan for delivering high-quality education to Ghanaians at all levels. The University of Development Studies (UDS), University of Education, Winneba (UEW), Kwame Nkrumah University of Science and Technology (KNUST), University of Cape Coast (UCC), and University of Education, Winneba (UEW) were created in 1961, 1962, 1962 and 1992, respectively, under PDNC Laws established by Acts of Parliament. Private colleges and other government technical universities were also formed to meet the educational needs of the burgeoning population and complement public universities.

Presently, Ghana has fifteen (15) national public universities as well as ten (10) public technical universities, according to the Ghana Tertiary Education Council (GTEC) report from 2022. These institutions are complemented, among others, by 104 private tertiary institutions, 68 public nursing schools, and 46 public colleges of education. The nation's governing organization overseeing tertiary education is the Ghana Tertiary Education Council (GTEC).

2.2.2 Higher Education in Ghana

Higher education in Ghana has undergone significant changes over the years, with a focus on expanding access to education and improving its quality. Ghana's higher education system comprises universities, polytechnics, and other tertiary institutions. The system has evolved from a colonial legacy to a more locally driven system that focuses on promoting development and advancing knowledge. This conceptual review aims to provide an overview of higher education in Ghana, highlighting its historical context, current status, and challenges facing the system.

Ghana's higher education system has a colonial legacy, with the first university, the University of Ghana, established in 1948 by the colonial government. The university was designed to produce a small group of elite individuals who could serve the colonial government and the country's development needs. After gaining independence in 1957, Ghana's government took over the management of the university and established other universities and polytechnics. The system's expansion was driven by the government's desire to meet the country's development needs and promote human capital development (Gyekye, 2015).

Ghana's higher education system comprises both public and private institutions, with the public institutions being the most prominent. According to the National Council for Tertiary Education, there are currently fifteen (15) national public universities as well as ten (10) public technical universities, according to the Ghana Tertiary Education Council (GTEC) report from 2022. These institutions are complemented, among others, by 104 private tertiary institutions, 68 public nursing schools, and 46 public colleges of education. The nation's governing organization overseeing tertiary education is the Ghana Tertiary Education Council (GTEC). The number of students enrolled in higher education institutions has increased significantly, with enrollment reaching 509,827 in 2019 (Ministry of Education, 2020). The government has also invested heavily in infrastructure development, research, and human resource development to improve the quality of education (Gyekye, 2015).

Despite the progress made in expanding access to higher education, the system still faces several challenges. One of the main challenges is the quality of education, which has been affected by inadequate funding, poor infrastructure, and a shortage of qualified lecturers. This has resulted in low research output, limited innovation, and a mismatch between the skills acquired by graduates and the needs of the job market (Adei, 2018).

Another challenge facing Ghana's higher education system is the limited representation of local languages, cultures, and histories in the curriculum and pedagogical approaches. This perpetuates a colonial legacy that marginalizes African knowledge systems and perpetuates a Eurocentric view of knowledge (Shahjahan, 2019). To address this challenge, there have been calls to decolonize the curriculum and pedagogy, focusing on incorporating local languages, cultures, and histories, and challenging the dominance of Western knowledge (Motsaathebe, 2021; Fuentes et al., 2021).

Furthermore, the system's expansion has not been matched by an increase in funding, resulting in inadequate resources and limited access to education for some groups, particularly those in rural areas and marginalized communities. This limits the system's ability to contribute to national development and promote social justice (Katundu, 2020).

Ghana's higher education system has undergone significant changes over the years, with a focus on expanding access to education and improving its quality. However, the system still faces several challenges, including inadequate funding, poor infrastructure, and limited representation of local knowledge in the curriculum and pedagogy. To address these challenges, there is a need for increased funding, investment in infrastructure, and efforts to decolonize the curriculum and pedagogy. The government and other stakeholders must work together to ensure that Ghana's higher education system promotes development and contributes to social justice.

2.2.3 Decolonizing Higher Education

The foundation of socioeconomic growth and entrepreneurial innovations is higher education institutions. Based on the premise that they foster and shape society and its achievements, these institutions are regarded as fundamental in all pertinent spheres of human society (Cornett, 2018). Several authors contend that political and economic orders coming from the past or poor imitation

of foreign educational systems have hindered African universities' efforts to fulfil their mission to produce competent problem solvers (Kaunda, 2020; Kunene, 2015).

This incorporates the debate over decolonizing university curricula to encourage creativity and viability for meeting the needs of the continent. The ideas that education imparts or releases in mind should, therefore, be empowering ideas, and the skills that education imparts should be liberating, according to Julius Nye ere (1978:27–28). Teaching that fosters a sense of inadequacy or enslavement is not education but rather an assault on people's minds. According to UNESCO (2014), educational curricula and pedagogy that do not adequately prepare people for socioeconomic development must be revised and reorganized. To eliminate education that assumes that "everything that is advanced, well, and civilized is described and measured in European terms," the Council on Higher Education (CHE) (2018) states that decolonizing curriculum entails resurfacing subjugated knowledge and reorienting knowledge production. This viewpoint stresses the underlying presumptions that guide the development of curricula and pedagogical practice in academic institutions. In other words, the negative imperatives and narratives that colonialism in Africa established must be undone. In the study on decolonizing curriculum, Shahjahan et al. (2022) analyzed 207 articles using the geopolitics of knowledge model. They came to the conclusion that decolonization meant undoing colonialism by acknowledging the limitations of the mono-cultural perspective, resisting colonialist or Eurocentric modes of knowledge creation, and encouraging or empowering learners to be creative and to imagine alternatives.

Decolonisation is frequently referred to as "indigenous inclusion," which presents a false front for change. The authors contend that this definition incorporates some indigenous people and knowledge that continues to exist within the constraints of Western society and problematic institutional frameworks. Ahmed (2017) supports this view and claims that adding indigenous knowledge to existing colonial structures will only make indigenous knowledge an object of difference and keep control of the African narrative in the hands of the existing mechanisms. A more complicated definition is also put forth in the study by Ocholla (2020), which examines the decolonization of higher education through the prism of educational theories and African epistemology. According to the study, decolonizing higher education entails a transformative idea based on dependency theory, critical education theory, and Africology epistemology. It also features an inclusive process of indigenous literacy. The theoretical lens is suggested to achieve

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neo-Marxist radical paradigms, inclusivity, equality, transformation, freedom, emancipation, harmony, and social justice.

According to Betts (2012), however, the decolonizing curriculum should involve thoroughly revising current frameworks that can be swapped out for a newly generated curriculum (education model) that emerges from an individual and social group viewpoint. According to the author, decolonization removes dependency-promoting educational systems established by a capitalist educational system to keep African nations underdeveloped. This notion is consistent with what Stein et al. (2021) discovered about "radical reform" as a legitimate meaning of decolonization. According to Stein et al. (2021), decolonization can be viewed as a strategy that promotes centering indigenous people and perspectives and redistributing resources appropriately, as opposed to the soft-reform definition of decolonization. From a social viewpoint, decolonization also fits with the social constructivism theory. All knowledge is situated in a social context that affects how learners, following Lev Vygotsky's (2018) social constructivism theory, view comprehension and application of social realities. This concept is the foundation for Ndlovu-Gatsheni's (2013) claim that colonialism establishes a hierarchizing logic foundation that places people and knowledge of others at a lower level than some foreign customs and values. This articulates the concerns of education development scholars about prioritizing decolonial thinking and curricula to increase human resource effectiveness in post-colonized regions. According to Pillay (2016), decolonizing higher education in the twenty-first century entails deconstructing and reconstructing knowledge reflecting the nation's social realities, cultural values, and political ideologies rather than merely addressing the epistemic violence caused by colonial ideas and knowledge. Pillay's narrative of the decolonization of higher education informed the theoretical framework employed in this study-Social constructivism theory.

2.2.4 Decolonization Approaches

2.2.4.1 Humanistic Philosophical Approach

Humanizing philosophy is grounded in the context of colonization as an inhumane activity. Humanizing education implies an education that results in full humanity- collective self-actualization, shared positive experience, transformative and critical thinking, and liberation from oppression. Humanizing pedagogy can be traced to Freire (2003), where the study proposes the liberation and transformation of the oppressed through the humanization of curricula and

pedagogy. This philosophy stems from Marxist humanism theory, which challenges the societal structures and systems responsible for reproducing social inequalities and creating a pedagogy of inhumanity. Freire's concept proposes that educators actively engage learners in pedagogical practices that transform oppressive social structures. According to Mheta, Lungu and Govender (2018) in their discussion paper developed from the "*Decolonizing the curriculum: A Series of unfortunate problematizations"* workshop, decolonization of curricula and pedagogy through a humanistic lens can be categorized into three- explicit, hidden and null curriculum. These distinctions are relevant in understanding how to resolve the challenges of colonial thinking and curriculum. From this premise, the authors present a decolonization approach based on four humanistic philosophy pillars- relational accountability, respectful representation, reciprocal appropriation, and rights and regulation.

Explicit curriculum and specified learning material are approached through multilingualism to improve concept and context development (Henricks, 2016; Tyler, McKinney & Guzula, 2016). The study argues that multilingual classroom talks improve exploratory learning. Hendricks (2016), who argues that switching languages in university classrooms facilitates epistemic access and creates social cohesion and a safe space for learners to explore concepts in mother tongues and other languages they can identify with in their region, also reaffirms this. Students feel a big disconnect from the education system due to adopted languages. In Ghana, African languages such as Swahili, Yoruba, Hausa, Twi, Ga and Ewe can be used in small exploratory group discussions to enable students to decode knowledge in a relaxed and relatable manner (Mbembe, 2015). A study by Mampane, Omidre and Aluko (2018) reiterates this approach as effective in decolonizing African higher education. The authors proposed leveraging marginalized languages to promote identity, social connectedness and cohesion. Students are interviewed through a qualitative research method and transformative learning theory underpinnings to arrive at this conclusion. The transformative learning theory linked individual transformation to rational and non-coercive dialogue and epistemic change in colonial institutions and culture. Translanguaging as a pedagogical practice is also encouraged to complement multilingualism. This concept proposes that educators use diverse languages (including native languages) in an integrated manner to transfer knowledge to learners (Canagarajah, 2011, p.401).

The hidden curriculum (*dominant culture and values promoted in universities*) and s null curriculum (untaught university element*s)* can be decolonized through architectural development, signage and public spaces. Selective traditions of texts, practices, procedures, and physical dispositions are deemed to lend authority to culture and knowledge, making them impervious to critique and contention (Luke, 2018, p. 151). The most important components of education are hidden and null curricula because they teach students to embrace them as universal truths or laws that dictate how things should be done. According to Mbembe (2015:5), most African colleges have Western infrastructure and design that reflects dominant (preferred) values of what is attractive and effective. The author contends that displaying supports Western aesthetics, and art supports the colonial mindset. Based on this premise, old buildings must be renovated to represent native identity and convey the story of Africa. In contrast, new buildings should incorporate African heritage into their planning and design. To demonstrate originality, university names should also be redeveloped.

Zembylas (2018) proposed soft-reform, radical-reform, and beyond-reform approaches, first created by Stein and Andreotti (2017) as a humanistic method of decolonizing curricula and pedagogy. Soft-reform decolonization involves educational interventions that enhance inclusion and promote African dynamics. This strategy preserves the power dynamics and pedagogical structures already in place while allowing for the inclusion of African heritage in curricula. Curriculum reform in support of decolonization incorporates African history and traditions. Heleta (2016) contends that the soft-reform decolonization strategy only subjugates supplementary African knowledge, producing a ghettoized version of the main disciplines and failing to problematize colonial thinking. Therefore, Vorster and Quinn's (2017) study supports a radical strategy that encourages total reform of the current curriculum and deliberate denial of colonial values, norms, and viewpoints. The radical reform strategy aims to combat university Eurocentrism and strengthen marginalized groups. This strategy is advised for African nations where ethnic systematism, economic hierarchy, linguistic dominance, and unequal educational access are still present, such as South Africa. Redressing racism and violence, oppression, unequal resource distribution, and denied access to education are the focuses of radical reform in decolonization. Andreotti et al. (2015) suggest a third strategy, beyond reform, which acknowledges the current state of curricula as the result of historical developments and sets limitations on what can be effectively changed and what cannot. Zembylas (2018) suggests using

these theoretical frameworks to reframe Eurocentric knowledge and education in light of the divergent perspectives of Freire's theory and Andreotti et al. (2015)'s approaches. Zembylas (2018) contends that to effectively resolve the lingering effects of colonial education, a defiant stance against neoliberal knowledge production is required.

In contrast to a complementary or soft-reform approach, a critical review of the existing literature on decolonization approaches from a humanization perspective stresses a retrospective approach to curricula reform. According to the literature, most educators actively used soft reform in the previous ten years to address colonial curricula and pedagogy, with minimal positive outcomes. Glocal market-oriented curricula prioritizing meeting international standards rather than local market requirements and African heritage goals result from pressures from globalization and structural adjustment programs (SAP) on education (Zembylas, 2018; Stein & Andreotti, 2017; Heleta, 2016). Hence, most literature supports a radical-reform approach or even a beyond-reform.

2.2.4.2 Refusal as Affective and Pedagogic Practice

Modern literature suggests a new concept of decolonization termed "Refusal" in light of the growing importance of decolonizing curricula. According to historical accounts, the university "served as the institutional hub for the capitalist and religious goals of the settler state, mirroring its histories of dispossession, enslavement, exclusion, coerced assimilation, and integration" (Grande & McCarty 2018, 47–48). Therefore, refusing current educational systems and probable future adjustments emphasizing the "West" is not absurd. The model, however, proposes a disengagement from or abstention from hierarchical relationships rather than an outright resistance, altogether redefining relationships (Bhungalia 2020, 390). The refusal model aims to define a political attitude and practice that rejects, resists, reframes, and redirects colonial and neoliberal logic while claiming a variety of sovereignties and life worlds. It is essential to distinguish between resistance and refusal. After all, the former highlights the colonised frailty.

In contrast, the latter disrupts the normal flow of power relations and redefines the ground norms of engagement. Contrary to resistance, refusal contests the legitimacy of such subjugating power instead of opposing it and searches out alternative forms of legitimacy (Simpson, 2017). To decolonize higher education, Zembylas (2021) suggests a refusal strategy as public and political pedagogy, method, and intellectual analysis. This model's foundations are based on thoroughly examining anti-colonial thought, including its histories, theories, and decolonization practise, all

based on complex political, intellectual, and affective positions. By examining affective and transformative disinvestments in colonial relations, Zembylas' model expands on the refusal theory by Hundle (2019). By focusing on decolonial ethos in higher education and drawing on affective commitment to decolonization, the method lends relevance to interventions both inside and outside university communities.

Zembylas suggests three ways to examine how the refusal model helps decolonize higher education. The first mode views refusal as a social and afflictive approach. New systems and relations, such as decolonized systems, are created due to refraining from participation in colonial systems and structures (Jafri, 2020). Under the refusal model, students come together to suggest alternatives to colonial curricula and pedagogy in collective action. Exemplary alliance building is seen in the fights against capitalism, conflict, and feminism, where there is a power imbalance. The study acknowledges that for groups promised "pleasure and rights" for adhering to existing systems and for groups of the colonised and oppressed whose opinions are only heard on the surface, decolonial refusal takes on different trajectories. Zembylas (2021) contends that affective refusal—despite the disparate goals of various alliance groups in higher education institutions—can establish mutual platforms that inspire anti-complicity practises for all groups. The comprehensive way in which refusal differs from defiance is its second tenet. According to Simpson (2016), refusal creates new rules and forms of relationality, while resistance upholds the rules of engagement. Refusal is a critical and affective awareness against the injustices and inequities brought about by structural colonial relations. The third tenet sees defiance as willful and hopeful. The model encourages hope and a strong desire to seek decolonization, which suggests refusal without the typical negative connotations associated with it. By linking the strategy to student freedom, decolonial refusal is further investigated in the context of pedagogy. Zembyas (2021), who contextualizes pedagogy to support refusal, describes pedagogy as techniques that violate, disrupt, replace, and invert inherited colonial ideas and practices to produce diverse forms of communication and unification. According to the research, most educators have an affective attachment to capitalist principles that promote idealized reconciliation and transformation that may never actually take place. Daigle (2019) concurs with this assertion. To critique colonial education and establish new guidelines for curriculum development, the refusal method promotes a dis-investment in such attachment and a collection of affective and transformative solidarities. Although the execution and goals of this model are different from the

radical decolonization approach, there are similarities. Both approaches recommend addressing decolonization from the roots and replacing colonized curricula with new socially representative ones.

2.2.4.3 Practical case of decolonization-

2.2.4.3.1 Case 1: African Leadership University (ALU)

Emerging universities in Africa have attempted to create decolonized curricula afresh to achieve the resource needs of the region. These universities might benefit from proper planning from the start, but they offer an overview of the decolonization process for current universities. A case in point of a university that attempted decolonization of curricula and pedagogy is the African Leadership University (ALU). The African Leadership University is a network of higher education institutions in Mauritius and Rwanda. The institution was first founded in Mauritius in September 2015 with the goal of rethinking higher education. According to Auerbach's (2018) investigation of this institution, seven major foundations (ALU) characterize ALU's decolonization strategy. According to Auerbach (2018), the institution's first rule was to encourage open-access sources and publications that lessen the systematization of information and knowledge.

Janks (2019), to describe this tactic, which guarantees fair and equal access to the dominant knowledge structures and practices required for continued economic and social involvement, use the term "redistributive social justice". This idea—an access paradox by Janks (2019)—proposes methods to support students access to dominant knowledge while equipping them with enough skepticism to avoid being colonized by it. This skepticism, ingrained in CDA, is intended to assist students in reading critically and deciphering information in decolonial thinking. Using languages other than English is the second tenet, and it helps students understand that information can be created, consumed, and tested in other languages. This tenet is consistent with Hendricks' (2016) suggestion to decolonize explicit education through multilingualism. The third tenet on the idea of an equal student exchange ratio, whereby the number of African students who travel to Europe on exchange is similar to that concept identical of European students who come to the ALU. In his doctoral dissertation, "*Dominant and Alternative Approaches to Education Reform in Ghana*," Isahaku (2009) recognized scholarships as valuable tools for fostering Eurocentric education. This is primarily because scholarships from African regions are frequently undervalued and

underrepresented, supporting the idea that curricula based on Western education and society are superior.

The fourth tenet calls for expanding knowledge-storage systems to non-textual sources of history, culture, and belief. Examples of such non-textual sources include examining artefacts, music, advertisements, architecture, and food, among other things. This concept acknowledges that teaching an African child through written information or text is insufficient. The narrative that early colonizers invented supports this position, according to which African education was not included in early curricula because "the African has no learnable past or culture." The problem back then was that Westerners did not value oral or non-written culture as information, which led to its exploitation. The fourth tenet resolves this challenge in decolonizing curricula. The fifth principle involves students freely exploring current knowledge systems to meet the university's vision of reimagining the university. The objective is to discover original and genuine ways to acquire and share knowledge. The sixth tenet encourages students to act as owners and producers of glocal information and consumers of it. This calls for an in-depth, cutting-edge study that presents African perspectives on universal truths. ALU also suggests that students uphold an African mindset as the seventh principle tenet. Students are urged to consider and behave with the highest moral principles and to demand the same from their peers.

Case 2: University of Cape Town

Decolonizing higher education curricula in Africa has become a pressing issue in recent years. There is a growing consensus among scholars that the curricula of many African universities are still heavily influenced by the legacy of colonialism, with a focus on Eurocentric knowledge and pedagogical approaches. This has led to a lack of representation of local languages, cultures, histories, and institutional practices, and has perpetuated a bias towards Western knowledge systems. Decolonizing higher education curricula is essential for promoting the representation of African knowledge systems, as well as fostering a sense of cultural identity, pride, and empowerment among African students.

One practical case of decolonizing higher education curricula in Africa is the University of Cape Town (UCT) in South Africa. The university has been at the forefront of decolonizing efforts, particularly after the student protests in 2015 and 2016, which highlighted the need for a fundamental rethinking of the institution's curriculum and pedagogical approaches. The

decolonization project at UCT is built on a foundation of critical pedagogy, which emphasizes the importance of challenging dominant knowledge systems, promoting social justice, and empowering students to be agents of change (Kincheloe & McLaren, 2013).

One of the key aspects of UCT's decolonization project has been the incorporation of African knowledge systems into the curriculum. This has involved the creation of new courses and the integration of African perspectives into existing courses. For example, the Centre for African Studies at UCT offers a course on "African Knowledge Systems," which examines the epistemologies of various African cultures and how they relate to the modern world. Additionally, the university has created a course on "Decolonizing Methodologies," which encourages students to question the validity and applicability of Western research methods in African contexts (Gibson, 2021).

Another aspect of UCT's decolonization project has been the promotion of local languages and cultures. The university has established a language policy that recognizes the importance of multilingualism and encourages the use of indigenous languages in teaching and learning. Additionally, the university has made efforts to incorporate local cultures into institutional practices, such as through the incorporation of African art into campus design and the inclusion of African music in institutional events (Langa, 2021).

UCT's decolonization project has also involved a fundamental rethinking of the institution's institutional practices. The university has worked to address issues of institutional racism and exclusion, such as through the establishment of a diversity and inclusion office and the creation of programs to support underrepresented groups. Additionally, UCT has taken steps to ensure that the voices of marginalized groups are represented in institutional decision-making processes, such as through the creation of a student-led curriculum transformation committee (Kaplan, 2021).

One of the key challenges of decolonizing higher education curricula in Africa is the resistance from some quarters, particularly those who have a vested interest in maintaining the status quo. Some critics argue that decolonization is a form of reverse racism or that it threatens academic rigor (Mbembe, 2016). However, proponents of decolonization argue that these criticisms are unfounded and that decolonization is essential for promoting diversity, inclusivity, and social justice in higher education.

In conclusion, decolonizing higher education curricula in Africa is a critical task that requires a fundamental rethinking of the way knowledge is produced, disseminated, and valued. The practical case of UCT in South Africa provides a model for how universities can incorporate African knowledge systems, promote local languages and cultures, and challenge dominant Western knowledge systems. By decolonizing higher education curricula, African universities can foster a sense of cultural identity, pride, and empowerment among students, as well as promote national development and social justice

2.3 Empirical Review

2.3.1 Remnant colonial practices in higher education

In many parts of the world, including higher education, colonialism and its repercussions continue to influence social, economic, and political connections. Although many nations have achieved independence from their previous colonial powers, colonialism's legacy remains in the higher education system's structure and procedures. Using examples from several countries, the researcher evaluated in this section remnants of colonial practises still used in higher education.

One remnant of colonial practice in higher education is privileging Western knowledge systems over indigenous ones. Many postcolonial countries, such as Ghana, have inherited an education system heavily influenced by the colonial curriculum and pedagogy. Adjei & Dei (2008) argue that the colonial curriculum in Ghana has prioritized Western knowledge and marginalized indigenous knowledge systems. This has resulted in many Ghanaian students being alienated from the curriculum and unable to connect with their cultural heritage. Similarly, indigenous knowledge systems in Australia are often marginalized in higher education, despite indigenous peoples living on the continent for tens of thousands of years (Ninnes, 2000). According to Bhabha (1994), this can be seen in how academic knowledge is produced, with Western epistemologies and methodologies often seen as the norm or standard. As a result, other knowledge systems and ways of knowing are often marginalized or excluded from the curriculum and pedagogy (Sleeter, 2003). This can result in students from non-Western backgrounds feeling alienated from the curriculum and struggling to see the relevance of their cultural heritage.

Similarly, Quijano (2000) contends that colonialism produced a system of racial hierarchy that places white people at the top and people of other races at the bottom. This may be evident in how power is allocated to various groups in higher education, with white professors and administrators frequently retaining more sway and influence than their non-white peers (Ahmed, 2020). One illustration is the ongoing use of standardised testing to assess academic achievement. Some claim that standardised testing contains cultural biases since it supports Western cultural norms and values (Ladson-Billings, 2006). Students from non-Western backgrounds may suffer, and the notion that Western knowledge systems are better may be maintained.

Underrepresentation of marginalised groups, including women, ethnic minorities, and indigenous peoples, is another remnant of colonial practise in higher education. In many nations, middle-class, white, and male persons still have disproportionate authority and influence in higher education institutions (Acker, 2006). For instance, according to Devine et al. (2017), women and persons of colour are underrepresented in teaching jobs in the United States, notably in science, technology, engineering, and mathematics (STEM).

English is frequently perceived as the primary language of academic discourse, a legacy of colonialism (Canagarajah, 1999). This may put up obstacles for pupils whose first language is not English and may help marginalise other languages and cultures (Kramsch & Sullivan, 1996).

Finally, another remnant of colonial practice surfacing in recent decades is the neo-liberalization of higher education. Neoliberal strategies have come under fire for aggravating already-existing inequities and undermining the social mission of higher education (Giroux, 2014). Examples include the privatisation of universities and the promotion of market-driven approaches to education. As a result, universities are increasingly focusing on making money and graduating students who are prepared for the workforce rather than encouraging critical thinking, social justice, and civic involvement.

2.3.2 Reasons behind the decolonization of higher education curriculum and pedagogy

The decolonization of higher education curricula and pedagogy has gained importance in recent years. The necessity to address the effects of colonialism and imperialism in education is one of the driving forces behind the decolonization of higher education. According to scholars like Said (1978) and Goodyear (2013), Western academic knowledge has traditionally been produced through colonialism, with knowledge and cultural practices from non-Western civilizations

frequently being marginalised or eliminated. Challenges to these legacies and promoting a more inclusive and varied approach to education can be achieved through decolonizing the curriculum and pedagogy.

Encouraging greater diversity and inclusivity is another justification for decolonizing higher education. The dominant Western canon in higher education can be exclusive, according to Hooks (1994), especially for students from non-Western backgrounds. Higher education can benefit from including a larger range of experiences and perspectives by decolonizing its curriculum and pedagogy, fostering a more welcoming learning atmosphere.

According to Freire (1970), conventional educational methods that place teachers as the experts and pupils as passive absorbers of knowledge can strengthen societal power relations. Decolonizing the curriculum and pedagogy can promote a more collaborative and participatory learning environment by challenging these power dynamics.

Furthermore, decolonization also seeks to challenge the power structures that have historically underpinned higher education. As Giroux (2004) notes, education has traditionally been used as a tool for social control, with those in positions of power using it to maintain and reproduce the existing social order. Decolonization aims to disrupt these power structures by promoting critical thinking, questioning dominant narratives, and creating more equitable systems of power and influence within higher education.

Several studies highlight the persistent influence of colonial-era practices on Ghana's education system. According to Adu-Gyamfi, Donkor, and Addo (2016), Ghanaian educational policies have continued to reflect colonial legacies, including promoting Western education and values over local needs and context. This has resulted in a mismatch between the content of education and the needs of the local community.

Finally, decolonising higher education curricula and pedagogy promotes social justice and equity. As Hadjar & Gross (2016) note, traditional education systems have often perpetuated social and economic inequalities, with those from marginalized communities facing greater barriers to educational success. Decolonization addresses these inequalities by recognizing and valuing diverse perspectives and experiences and creating more inclusive and equitable learning environments (Dei, 2019).

2.3.3 Approaches to decolonizing higher education curriculum and pedagogy

Decolonizing higher education curriculum and pedagogy involves a complex and multifaceted process of recognizing and addressing the legacies of colonialism within educational systems. One approach to decolonizing higher education curriculum and pedagogy is integrating diverse knowledge systems (Shahjahan et al., 2022). As Akena (2012) notes, traditional education systems have often prioritized Western ways of knowing, marginalizing knowledge systems from non-Western cultures. By integrating diverse knowledge systems, decolonization seeks to recognize and value the complexity and diversity of knowledge across cultures (Morreira et al., 2020). Some universities in South Africa, which have introduced a new curriculum that incorporates African and indigenous knowledge systems alongside Western perspectives (Kaya & Seleti, 2013), have embraced this approach. However, integrating diverse knowledge systems also requires confronting the power imbalances that have historically privileged Western knowledge, and this can be challenging to achieve in practice.

In their study, Song (2016) makes the case that promoting critical thinking and questioning is a key component of decolonizing higher education curricula and pedagogy. By challenging prevailing narratives, this strategy hopes to get students to reflect on their preconceptions and biases. According to Giroux (2004), persons in positions of power have historically utilised education as a tool for social control to preserve and perpetuate the current social order. Decolonization encourages critical thinking and challenging prevailing narratives in an effort to topple these power structures. Several academic institutions, like Rhodes University in South Africa, have adopted this approach, which introduced a "decolonial studies" course to promote critical thinking and challenge dominant narratives (Waghid, 2017). With institutions claiming to promote critical thinking without addressing underlying power inequities, this technique risks becoming tokenistic.

Developing more equitable and inclusive learning environments is also necessary for decolonising higher education curricula and pedagogy (Wane, Shahjahan, & Wagner, 2004; Zembylas, 2018). This entails addressing how educational systems have exacerbated economic and social disparities and fostering opportunities for success for members of marginalised populations. Certain universities, like the University of Toronto, have embraced this strategy and have launched a programme to aid indigenous students and advance indigenous knowledge (Hare,

2017). However, this procedure can be difficult and persisting as the underlying power structures historically favoured some groups over others must be addressed to create more diverse and fair learning environments.

Cheng (2005) claimed in his study that decolonizing education requires locally and culturally appropriate modes of learning and teaching. Using local context and culture as a basis for teaching and learning implies recognising the importance of culture in knowledge generation. Some scholars have called for place-based education to link learning to local environments and cultures (Sobel, 2004).

In contrast to a complementary or soft-reform approach, a critical review of the existing literature on decolonization approaches from a humanization perspective stresses a retrospective approach to curricula reform. According to the literature, most educators actively used soft reform in the previous ten years to address colonial curricula and pedagogy, with minimal positive outcomes (Zembylas, 2018). Glocal market-oriented curricula prioritizing meeting international standards rather than local market requirements and African heritage goals result from pressures from globalization and structural adjustment programs (SAP) on education (Stein & Andreotti, 2017; Heleta, 2016). Hence, most literature supports a radical-reform approach or even a beyond-reform. One approach to decolonizing higher education curricula and pedagogy is therefore to incorporate indigenous knowledge systems into the curriculum. This approach recognizes the value of local knowledge systems and seeks to integrate them into mainstream education systems. According to the literature, incorporating indigenous knowledge systems into the curriculum can help promote a more diverse and inclusive education system that respects local cultural norms and values (Mawere, 2017).

Another approach to decolonizing higher education curricula and pedagogy is to challenge the Eurocentric epistemological assumptions that underlie traditional education systems. This approach recognizes the need to expand the range of perspectives represented in the curriculum to include non-western perspectives and to value local knowledge systems (Ndlovu-Gatsheni, 2013). The literature highlights the importance of challenging the Eurocentric epistemological assumptions that underlie traditional education systems to promote the development of a more diverse and inclusive education system that respects local cultural norms and values (Mawere, 2017). Other scholars suggest a promotion of critical pedagogy and the use of collaborative and

participatory pedagogies. Critical pedagogy emphasizes the importance of understanding the social, cultural, and political contexts in which education takes place and encourages students to question the status quo and engage in critical thinking (Freire, 1970). The literature suggests that critical pedagogy can help promote the development of a more equitable and inclusive education system that respects local cultural norms and values (Zembylas, 2018). Promoting the use of collaborative and participatory pedagogies emphasizes the importance of student-centered learning and seeks to empower students by involving them in the learning process (Kincheloe, 2008). The literature suggests that collaborative and participatory pedagogies can help promote the development of a more equitable and inclusive education system that respects local cultural norms and values (Mawere, 2017). However multilingualism and language diversity have persistently been the bedrock of sovereignty and self-identity. This approach recognizes the importance of local languages and seeks to promote their use in the curriculum (Ndlovu-Gatsheni, 2013). The literature suggests that promoting the use of multilingualism and language diversity can help promote the development of a more diverse and inclusive education system that respects local cultural norms and values (Zembylas, 2018).

2.4 Conceptual Framework

The conceptual framework of this study seeks to explore the curricula and pedagogy of Ghanaian higher education through a decolonial lens. The framework draws on the social constructivism theory to examine how knowledge is produced and shared in the educational system and how this process can be decolonized to promote global citizenship and critical problem-solving. Figure 1 depicts this relationship.
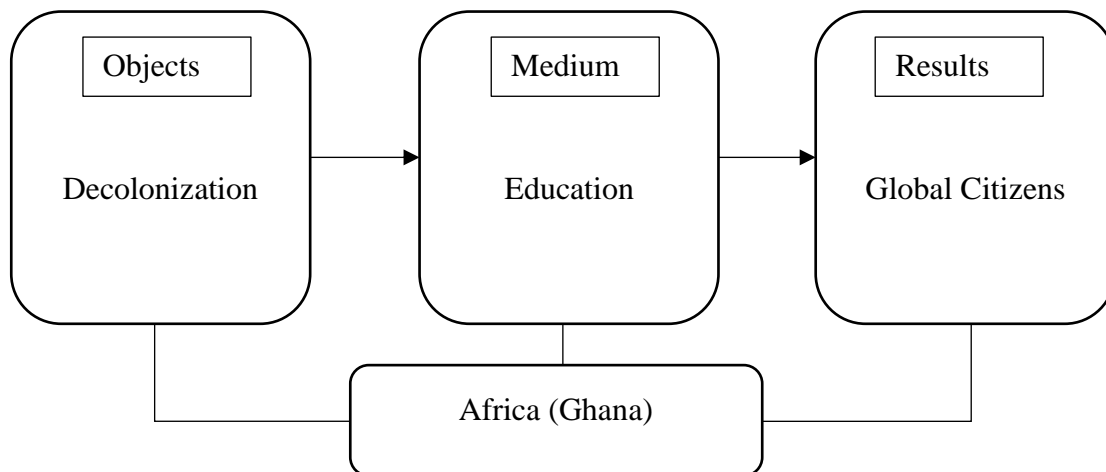
Figure 1: Conceptual Framework

The framework is based on three interconnected components: knowledge production, social interactions, and the utility of knowledge. The knowledge production component refers to the creation and dissemination of knowledge within the educational system. This includes the curriculum, pedagogy, and assessment methods used in Ghanaian higher education.

The social interactions component highlights the importance of interactions between different stakeholders in the educational system, including students, faculty, administrators, and policymakers. These interactions shape how knowledge is produced and transmitted and can have a significant impact on the quality and relevance of education.

The utility of knowledge component focuses on how knowledge produced in the educational system is used to promote global citizenship and critical problem-solving. This includes the application of knowledge in different contexts, such as the workplace, the community, and the broader society.

The social constructivism theory posits that knowledge is produced through social interactions and that learning is a collaborative and interactive process. This theory emphasizes the importance of context in shaping how knowledge is constructed and transmitted. It also stresses the role of the learner in actively constructing their own understanding of the world around them.

Drawing on this theory, the conceptual framework emphasizes the importance of decolonization in the production and dissemination of knowledge within the Ghanaian educational system. Decolonization seeks to challenge the dominant Eurocentric perspective that has historically shaped the curriculum and pedagogy of Ghanaian higher education. This involves recognizing and valuing diverse knowledge systems, including indigenous and African perspectives, and promoting critical thinking and problem-solving skills.

In conclusion, the conceptual framework presented in this study offers a useful tool for examining the curricula and pedagogy of Ghanaian higher education through a decolonial lens. By drawing on the social constructivism theory, the framework emphasizes the importance of knowledge production, social interactions, and the utility of knowledge in promoting global citizenship and critical problem-solving. It provides a roadmap for decolonizing the educational system in Ghana and producing capable problem solvers for the region.

2.5 Chapter Summary

This chapter examined the social constructivism theory, postcolonial theory and critical pedagogy as theoretical frameworks for the study. The section under conceptual review discussed the historical overview of Higher Education Development in Ghana, decolonizing higher education and decolonization approaches. The following section empirically reviewed the literature on remnant colonial practices in higher education, reasons behind the decolonization of higher education curriculum and pedagogy and approaches to decolonizing higher education curriculum and pedagogy. The chapter ends with a conceptual framework that diagrammatically presents the research objectives.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

Every piece of research aims to arrive at conclusions that are free from prejudice, dependable, and valid, which can be accomplished through systematic inquiry (Bell & Bryman, 2007; Bryman, 2012). This chapter outlines the research methodology followed to analyze the decolonisation of education. The chapter begins by discussing the research paradigm and methodological perspectives that informed the choice of the research method. A discussion of the research design and sampling technique follows. Finally, data collection methods and data analysis is discussed.

3.1 Research Paradigm

One way to describe a research paradigm is as a set of philosophical presumptions and convictions that function as a road map for the researcher's actions (Denzin & Lincoln, 2011). It is a method that examines social phenomena through the lens of a specific understanding (Saunders et al., 2012). In other words, the term "paradigm" refers to the findings of the research as a scientific revolution resulting from independent and innovative thought, which can result in the development of new theories, the alteration of people's perspectives on the world, and the provision of valuable questions for researchers (Easterby-Smith et al., 2012).

3.1.1 Philosophical position

Assumptions about human knowledge and the world's realities constitute the researcher's "research philosophy," influencing the approach and methods employed (Saunders et al., 2012). In other words, these presumptions about the nature of reality influence or shape the research's methodology and approaches. Many different philosophical stances can guide a researcher toward selecting the method that will be the most effective for any given study (Barmayehvar, 2013; Cooper & Schindler, 2001). However, the two primary research philosophies, positivism and interpretivism, represent two competing viewpoints about producing genuine knowledge (Denzin & Lincoln, 2011; Lincoln et al., 2011). The subsequent subsections will explain the various philosophical perspectives and justify the choice of positions utilised in this research.

3.1.1.1 Positivism

Positivism is a school of thought that promotes using techniques from the natural sciences to explore anything from social reality to abstract concepts (Bryman, 2004, 2012). Positivism aims to make sense to other people while accepting that no one is infallible and that actual knowledge is gained through experience and observation of the world (Jankowics, 2000). When conducting positivist research, the focus is frequently placed on employing a methodology that is extremely well-organised and methodical in data collection (Gill & Johnson, 1997; Saunders et al., 2012). Though advocates of this methodology frequently link positivism to using quantitative data (Guba & Lincoln, 2005; Lincoln et al., 2011; Saunders et al., 2012), in some cases, qualitative research can also follow this methodology (Saunders et al., 2003).

Positivism as a philosophical position also emphasizes the use of scientific methods in the pursuit of knowledge. The term positivism comes from the Latin word positum, meaning "placed" or "established," and refers to the belief that knowledge can be established through observation, measurement, and verification. This approach to knowledge production emphasizes empirical evidence and objective observation over subjective interpretation and speculation. Positivism is often associated with the natural sciences but has also been applied to social sciences, including education, sociology, and psychology.

Positivism as a philosophical position in research emphasizes the use of quantitative methods, such as experiments, surveys, and statistical analysis, to produce reliable and generalizable knowledge. It assumes that the world can be observed and measured objectively, and that scientific methods can produce universal laws that apply across different contexts and cultures (Kuhn, 1970). Positivists believe that knowledge is discovered through scientific inquiry and that this knowledge is based on empirical evidence, rather than subjective interpretation or intuition.

The roots of positivism can be traced back to the Enlightenment period of the 17th and 18th centuries. The Enlightenment emphasized reason, rationality, and empirical observation, and these values influenced the development of positivism as a philosophical position in research. Auguste Comte, a French philosopher, is often credited with developing positivism as a distinct philosophical position. Comte believed that social and natural sciences should use the same methods and that scientific knowledge should be used to improve society (Comte, 1830).

Positivism has been criticized by some scholars for being reductionist and ignoring subjective experiences and interpretations. Critics argue that positivist methods cannot capture the complexity and diversity of human experiences, and that it is impossible to observe and measure all aspects of social reality objectively (Guba & Lincoln, 1989). Positivism has also been accused of perpetuating existing power structures and ignoring the social and historical context in which knowledge is produced (Harding, 1986).

Despite these criticisms, positivism continues to be a dominant philosophical position in research. Positivist methods are widely used in many disciplines, including psychology, sociology, education, and economics. Proponents of positivism argue that it provides a rigorous and objective approach to knowledge production and that it can produce reliable and generalizable results (Bryman, 2016).

In conclusion, positivism is a philosophical position in research that emphasizes the use of scientific methods to produce reliable and generalizable knowledge. Positivism assumes that the world can be observed and measured objectively and that scientific methods can produce universal laws that apply across different contexts and cultures. Although positivism has been criticized for being reductionist and ignoring subjective experiences and interpretations, it continues to be a dominant philosophical position in research. The use of positivist methods in research remains a topic of debate, and scholars continue to explore alternative approaches to knowledge production that acknowledge the complexity and diversity of social reality.

3.1.1.2 Interpretivism

According to Saunders et al. (2015), interpretivism is a school of thought that the diversity of people's perspectives causes variance in reality, hence validating it. The purpose of interpretivism is to encourage the formation of new hypotheses to achieve a greater comprehension of social words and context. However, while this concept applies to qualitative and quantitative tactics, it tends to emphasise qualitative methodologies more (Fellow and Liu, 2015). Documentation can also be used as a method for collecting data by interpretivists. This involves collecting documents from an organisation's outside and inside, such as memoranda, annual reports, emails, newspaper articles, websites, financial statements, etc. These documents can shed further light on a phenomenon of interest or corroborate other types of evidence (Smith, 1993). Interpretivism as a philosophical position in research also emphasizes the subjective and contextual nature of human

experience. It is a paradigm that views knowledge as constructed through the interaction between the researcher and the researched. Unlike positivism, which seeks to establish generalizable laws and principles through empirical observation and measurement, interpretivism focuses on understanding the meaning and significance of human behaviour from the participants' perspectives (Creswell, 2014).

The roots of interpretivism can be traced back to German philosopher Wilhelm Dilthey, who argued that the natural sciences' methods could not be applied to the study of human behaviour because humans were unique and dynamic beings with complex inner experiences (Dilthey, 1976). Interpretivism emerged as a response to the limitations of positivism, which was criticized for its narrow focus on observable phenomena and its neglect of subjective experiences and social contexts.

Interpretivist research is often qualitative in nature, with researchers collecting data through methods such as interviews, observations, and document analysis. The aim of interpretivist research is to generate rich and detailed descriptions of social phenomena, rather than to test hypotheses or establish cause-and-effect relationships (Creswell, 2014). In interpretivist research, the researcher is an active participant in the research process and acknowledges that their background and beliefs may influence their interpretation of the data.

One of the main strengths of interpretivism is its emphasis on understanding human behaviour in its natural context. By focusing on the participants' perspectives, interpretivist research can capture the complexity and richness of social phenomena that may not be apparent through quantitative methods alone (Creswell, 2014). Additionally, interpretivism allows for the exploration of previously unexplored areas of research, as it does not require pre-existing theories or hypotheses. However, interpretivism is not without its limitations. Critics argue that interpretivist research lacks objectivity and reliability, as it relies heavily on the researcher's interpretation of the data (Smith, 2015). Additionally, interpretivist research may be time-consuming and resource-intensive, as it often involves in-depth data collection and analysis.

Despite these limitations, interpretivism has made important contributions to various fields, including sociology, anthropology, and psychology. In the field of education, interpretivism has been used to study complex phenomena such as student motivation, teacher-student relationships, and the role of culture in learning (Denzin & Lincoln, 2011).

For example, in a study of student motivation in a South African university, Naidoo (2017) used an interpretive approach to explore the factors that influenced students' decision to pursue higher education. Through in-depth interviews with students, Naidoo found that students' motivation to attend university was influenced by factors such as family expectations, personal aspirations, and the desire for upward mobility. By focusing on the students' perspectives, Naidoo was able to gain a deeper understanding of the complex social and cultural factors that influenced their decision to pursue higher education.

In conclusion, interpretivism is a philosophical position in research that emphasizes the subjective and contextual nature of human experience. It is a valuable approach for exploring complex social phenomena and generating rich and detailed descriptions of human behaviour. Although interpretivism is not without its limitations, its contributions to various fields demonstrate its importance in advancing our understanding of the social world.

3.1.1.3 The chosen philosophy

The main objective of this study is to analyse and bring about an understanding of the decolonisation of education; therefore, it is based on the above assertion that this research has subscribed to the interpretivism paradigm to guide this study.

3.2 Research design

According to Bryman (2004, 2012), "research design" refers to a broad approach to research conducted in the social sciences. As a result, research design refers to a researcher's overall strategy to answer the research question(s) (Saunders et al., 2012). In particular, it relates to the researcher's data collection and analysis plans, emphasising the ethical considerations and practical limitations associated with the technique (Saunders et al., 2012). Quantitative, qualitative, and mixed methodologies research are the three primary classifications that can be applied to study design. In most instances, statistical and numerical analysis of research data precedes qualitative research in a quantitative study. It is also possible to define it by the analytical approach to the data generated and measured numerically using statistical techniques (Saunders et al., 2012). Quantitative research, on the other hand, gathers data in numbers, whereas qualitative research collects data in words (Bryman, 2012). Therefore, it is evident that, while the research strategy of a piece of research might be qualitative or quantitative, the research method to be adopted is reliant on the research questions being examined, as delineated by the distinction between qualitative and

quantitative research approaches (Bryan, 2012; Saunders et al., 2012). In light of this, whether or not a research study adoptsa quantitative or qualitative approach is based on which of the approaches is more suitable for the research question(s) being asked. Following the recommendations and the argument presented by Saunders et al. (2012), this research utilises a qualitative strategy focusing on content analysis.

Qualitative content analysis organises the materials or data being analysed into categories that convey similar meanings (Moretti et al., 2011). The research approach, as a result, entails the subjective interpretation of textual material's content by carefully classifying the data through coding and determining themes or patterns (Hsieh & Shannon, 2005). Content analysis enables researchers to conduct scientific investigations of qualitative data and provide interpretations of the findings (Morretti et al., 2005). As a result of the definitions and arguments that various research method theorists have presented, it is possible to say that content and thematic analyses are highly interdependent. As a result, they are better suited for the study of qualitative data.

3.3 Sampling Technique

Social and behavioural science researchers frequently classify research sampling methods into probability and non-probability (purposive) (Saunders et al., 2012). However, there is a third alternative, a combination of the two main sampling methods, referred to as mixed methods (MM). In addition, a fourth classification combines all three categories (Teddlie & Yu, 2007). Nevertheless, the research topic and the investigation's objective (s) will determine the sampling technique used for the study (Bryan, 2012; Saunders et al., 2012; Teddlie & Yu, 2007).

The purposive sampling technique was adopted for this study as a sampling approach since these techniques are pertinent to the investigation being conducted. A non-probability method known as purposeful sampling is one in which the units to be observed are picked based on the researcher's judgement of which ones will be the most valuable or representative of the population. This technique is used instead of probability sampling (Babbie, 2005). Purposive sampling involves selecting sources based on their relevance to the research question rather than at random. As a result, the research used papers pertinent to the subject matter of the study, such as materials about the decolonisation of education.

3.4 Data Collection methods

There are various ways to obtain data for research, and they all fall into one of two categories: primary or secondary data (Douglas, 2015). Primary data is information that has not previously existed and is gathered by the researcher via first hand experiences, surveys, questionnaires, case studies, and interviews. Comparatively, primary data have not been subjected to as many statistical processes as secondary data, which are readily available but not as accurate. Governmental papers, websites, books, journal articles, and internal records are examples of secondary data sources (Ajayi, 2017). The study relied on secondary data sources to imply that the researcher used websites, books, and journal articles to investigate the study objectives. Regarding the time and resources committed, the use of secondary data sources in this study was very cost-effective. Furthermore, since the data has already been established, secondary sources are non-intrusive, allowing researchers to study the problem without negatively affecting the participants.

3.5 Data Analysis

Data analysis is an essential aspect of any research project, and its importance cannot be overstated. In a systematic literature review research, data analysis is critical in summarizing, synthesizing, and interpreting the results obtained from the various studies reviewed. This section describes the data analysis process used in this study, which involved the use of EPPI Reviewer software.

EPPI Reviewer is a web-based software program that facilitates the systematic review process, including data extraction and analysis (Thomas et al., 2017). The software provides a systematic and transparent approach to data analysis, reducing the risk of bias and ensuring that the findings are reliable and valid.

The data analysis process in this study involved several steps. First, the articles were screened based on their titles and abstracts to ensure that they met the inclusion criteria. Next, the full-text articles were assessed to determine their eligibility for inclusion in the study. The articles that met the inclusion criteria were imported into the EPPI Reviewer software for data extraction and analysis.

The data extraction process involved recording specific information from the selected articles, including the author's name, year of publication, study design, study population, intervention or exposure, outcome measures, and results. The extracted data were then entered into the software's database for analysis.

The data analysis process involved a systematic approach to summarizing and synthesizing the results obtained from the various studies. The EPPI Reviewer software allowed for the categorization of the extracted data into themes and sub-themes, enabling the identification of patterns and trends in the data. The software's features, such as the ability to create tables and graphs, facilitated the visualization of the data, making it easier to understand and interpret the results.

The analysis process also involved assessing the quality of the included studies using predefined criteria. The EPPI Reviewer software allowed for the assessment of the quality of the studies based on specific criteria, such as the study design, sample size, and method of data collection. This enabled the identification of studies with a higher risk of bias and provided insights into the validity and reliability of the results obtained.

The use of EPPI Reviewer software in this study ensured that the data analysis process was systematic, transparent, and rigorous. The software provided a framework for data extraction and analysis, reducing the risk of bias and ensuring that the findings were reliable and valid. The use of predefined criteria for assessing the quality of the included studies further enhanced the validity of the results obtained.

In conclusion, data analysis is a critical aspect of a systematic literature review research. The use of EPPI Reviewer software in this study facilitated the systematic and transparent analysis of the extracted data. The software's features, such as the ability to categorize data into themes and sub-themes, assess the quality of the included studies, and create tables and graphs, provided a robust framework for data analysis. The findings obtained from this study were thus reliable and valid.

3.5.1 Systematic Review Method

A systematic review is a rigorous and comprehensive approach used in research to synthesize evidence from multiple studies on a specific research question or topic. It involves a systematic and transparent search for relevant studies, selection of studies based on predefined criteria, and appraisal of the quality of evidence extracted from the studies. A systematic review can be used in different fields, including medicine, psychology, education, and social sciences.

The systematic review provides several advantages in research. First, it allows researchers to synthesize evidence from multiple studies, providing a more comprehensive and reliable picture

of the research question than single studies can. Secondly, it reduces the risk of bias and error by applying rigorous and transparent methods to search, select, and appraise studies. Thirdly, it can identify gaps in research and highlight areas that require further investigation. Lastly, systematic reviews can be updated regularly to incorporate new evidence and ensure the findings remain relevant and up-to-date (Xiao & Watson, 2019).

To conduct a systematic review, researchers follow a standardized process consisting of several steps. First, researchers define the research question and the inclusion and exclusion criteria for studies to be included in the review. Secondly, they systematically search for studies using electronic databases and other sources. Thirdly, they select studies based on predefined criteria and extract relevant data from the studies. Fourthly, they appraise the quality of the studies and synthesize the evidence using appropriate statistical methods. Lastly, they interpret the findings and draw conclusions based on the evidence.

Several guidelines and tools are available to help researchers conduct systematic reviews, such as the Cochrane Handbook for Systematic Reviews of Interventions and the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) statement. These resources provide detailed guidance on each step of the process and ensure that the review is conducted transparently, rigorously transparently, and rigorously (Higgins & Green, 2011).

In conclusion, a systematic review is a valuable tool in research that allows researchers to synthesize evidence from multiple studies, reduce bias and error, identify research gaps, and ensure that findings remain relevant and up-to-date. By following a standardized process and using appropriate guidelines and tools, researchers can conduct high-quality systematic reviews that provide reliable and comprehensive evidence to inform policy and practice.

3.5.2 Review Approach

The geopolitics of knowledge approach is a useful tool for reviewing literature in research. This approach posits that knowledge is not universal, delocalized, and impartial but is instead socially and politically situated (Mignolo, 2011). In the context of decolonization in higher education, three important patterns can be observed when the geopolitics of knowledge approach is applied.

First, the geopolitics of knowledge approach emphasizes that knowledge is not neutral but is rather a product of power relations. It asserts that certain knowledge systems are privileged over others,

and the widely accepted knowledge systems tend to favour a particular gaze or depiction of the world. Therefore, researchers need to critically examine the knowledge systems that are widely accepted, delocalized, and used without hesitation in all situations. In this regard, the present study aims to examine literature from various African countries, writers and perspectives to demonstrate the relational nature of knowledge production and the need for decolonization of curriculum and pedagogy articulations.

Second, the geopolitics of knowledge approach points out that the existing hierarchy in the global higher education system favours certain world regions (e.g., Anglo-Euro-American settings) as dominant centres of knowledge and learning while subjugating other areas. Therefore, decolonization of higher education must entail a departure from this hierarchy and the recognition of local knowledge systems.

Lastly, the geopolitics of knowledge approach shifts the focus from knowledge itself to who, when, why, and where knowledge is created (Mignolo, 2011). This means perceiving the literature as manifestations of specific spatially, regionally situated, local knowledge systems drawn from specific socio-historical-material circumstances (i.e., geographical, disciplinary, institutional, and historical contexts).

The present study demonstrates the geopolitics of knowledge by analyzing education and pedagogy in Africa through a decolonial perspective. By employing the geopolitics of knowledge approach, the study intends to examine the historical and political contexts that have shaped the production of knowledge in African higher education. This approach will help to expose the ways in which Eurocentric perspectives and dominant global knowledge systems have influenced the development of education and pedagogy in Africa.

For instance, the study will examine the works of African scholars, such as Ngugi wa Thiong'o, who have criticized the use of European languages as the medium of instruction in African universities. The study will also explore the role of colonialism in shaping the curriculum and pedagogy in African universities. Through this approach, the study aims to contribute to the decolonization of higher education in Africa by highlighting the need to recognize and value local knowledge systems and perspectives.

In conclusion, the geopolitics of knowledge approach is a useful tool for examining the production and dissemination of knowledge in the context of decolonization in higher education. This approach emphasizes the importance of recognizing the social and political contexts that shape the development of knowledge and the need to value and incorporate local knowledge systems. By applying this approach to the analysis of education and pedagogy in Africa, the present study aims to contribute to the ongoing efforts towards decolonizing higher education in Africa.

3.5.3 Search Strategy

As a research strategy for this study, literature on decolonizing higher education through curricular reform in Ghana and other African countries with similar educational and colonial histories and experiences were reviewed to meet the study's objectives. The researcher searched for studies on higher education curricular development and reviews in Ghana, decolonization approaches, colonial elements of curricula, and stakeholders' perceptions of colonial curriculum and its decolonization.

A purposive search strategy was adopted to identify literature that meets the described themes or criteria. The search sources included bibliographic databases (Specific ERIC and Generic; ASSIA), top-ranked specialist journals according to SCImago in education and education reform (Review of educational research, Educational Researcher, Science Education, Sociology of Education, among others), citation checking and contacts with experts, and search of the internet and general sources (Google Scholar, JSTOR, Wiley Online and Google). Search terms such as "decolonization", "curricular reform", "decolonization approaches", "curricula development in Ghana", etc., along with connectors such as AND, OR and *, were also employed in the search strategy. The search was categorized into two major blocks: Decolonization of curricula and Decolonization approaches to curricula. An inclusive approach to search terms related to decolonization and curricula was applied to acquire literature that used different terminologies such as "decolonial thinking", "Africanization", "Africanizing", "Neoliberalism", or "hegemonies". The reference list of relevant articles to the study's objectives was also explored to acquire more studies in the literature search stage. The search terms are documented in Table 1 below. The results were further screened based on the Journal ranking from SCImago for quality.

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Table 1 Search Terms and Results

Source	Keywords	Results (hits)
ERIC	Decolonization of curricula in Ghana	27015
	Curricula development in Ghana	8350
	Decolonization Approaches in Africa	643
	"Decolonization of Curricula"	5
Journal of Higher Educational in Africa	Decolonization of curricula	6
Review of educational research	Decolonization of curricula	3
Educational Researcher	Decolonization of curricula	7
Wiley Online	Decolonization of curricula	17
JSTOR	Decolonization of curricula	2357
Google Scholar	"Decolonization of the curriculum in Ghana"	11,500
	"Curriculum reform in Ghana"	11
	"Decolonization of curriculum and pedagogy"	9
	Decolonization of curriculum and pedagogy	35,500
	"Decolonial Approaches"	3,050
	"Africanization of Curricula"	50
	Decolonization OR Africanization Neoliberalism OR Hegemonies of curricula and pedagogy	53,400

Active colonial practices in Ghana's Curricula	24,700
The argument for the decolonization of Curricula in Ghana	10,300
Decolonization Approaches to Curricula and Pedagogy in Ghana	6,390
Curriculum AND pedagogy in Ghana	43,200

3.5.4 Study Selection

The search results were preliminarily screened based on their titles and abstracts, and abstracts or titles that passed the initial screening were promoted to full-text review. The full-text study comprised several inclusion and exclusion criteria outlined below:

1. Year of Publication: Studies were limited to those published between 2011 and 2023 to reflect current trends and compatibility of arguments. This time range was chosen because it marks, not definitively, the beginning of the fourth industrial revolution. "Industry 4.0" presents systematic shifts in societal transitions and talent requirement that imposes a fit burden on higher education. This period, characterized by the automation of knowledge (AI), poses different educational demands on university leavers and educators relative to previous eras that need to be examined in decolonizing higher education (Gleason, 2018).

2. Type of Studies: The study included studies that employed systematic review approaches, case studies and primary data methods to comprehend the collective and unique discourse on the study's theme.

3. Decolonization in Africa: The study limited reviewed literature to Africa, Ghana and other African countries with similar colonial history and educational structures.

4. Decolonization in higher education: This study focuses on higher education, mainly tertiary and training institutions. Studies on primary and secondary levels were excluded due to the different curricula make-up and objectives of these levels of education.

5. Included literature that proposed approaches for the decolonization of higher education curricula.

6. Duplicates of the same article or study were excluded.

7. Book chapters were excluded from this study because book chapters are not considered primary sources, they are seen as secondary sources and are usually compilations of works written by multiple authors. It was also excluded from this research due to their secondary nature and variability in quality and relevance. This research systematically focused on primary sources such as journal articles, conference proceedings, and dissertations. (Sutton et al 2016).

The study employed the EPPI Reviewer (Zhang & Neitzel, 2021) in study selection and screening. Articles considered in this approach were screened based on their title, abstract and year of publication. The review flow or process is presented in Figure 2 below.
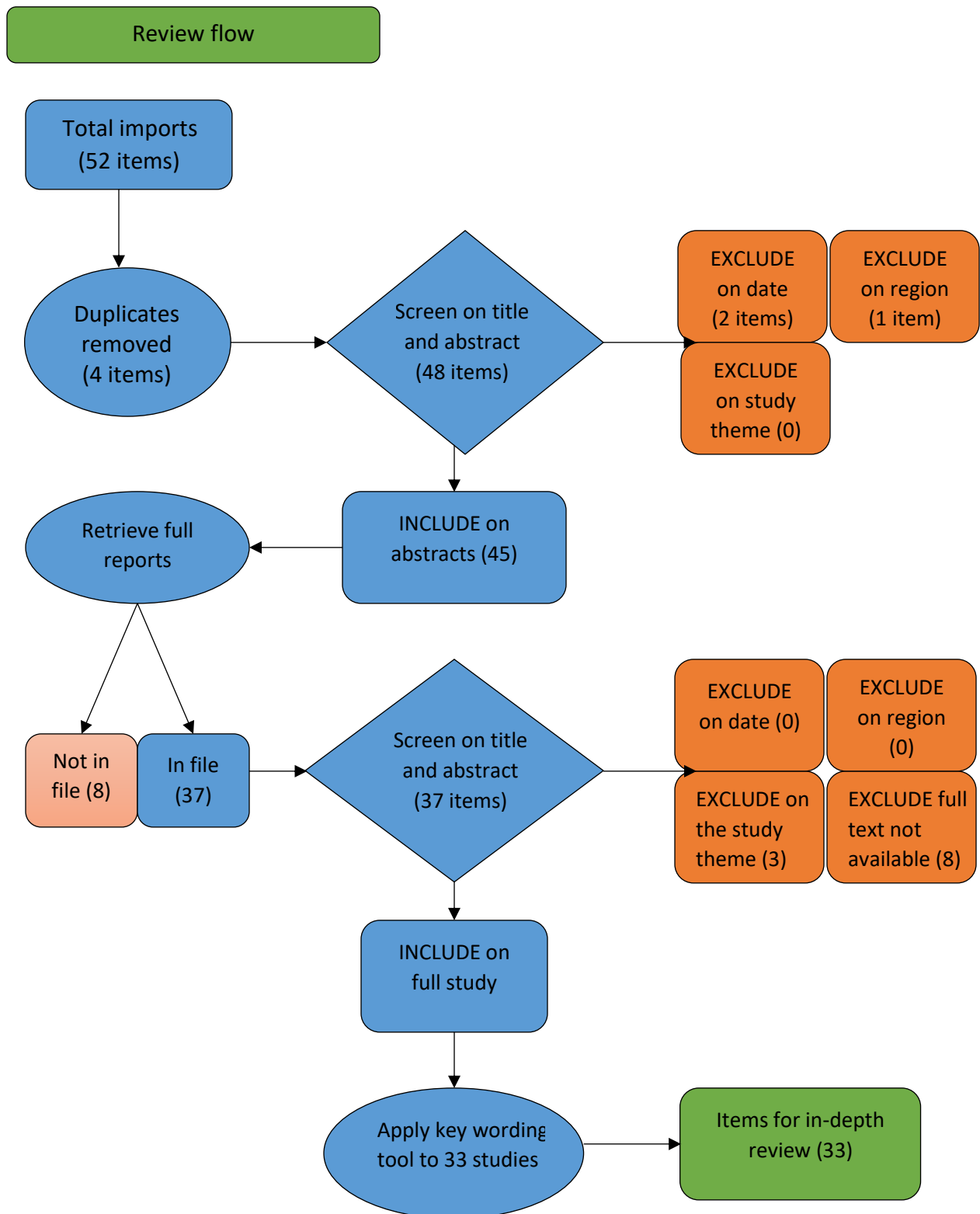
Figure 2: Review flow from EPPI Reviewer

3.5.5 Data Extraction

Data were extracted using a standardized template across the following domains: research question, study design or method, key findings, limitations and conclusions. The relevant studies selected were systematically identified and recorded based on the research questions. The codes were based on the details of the study to map available literature on categorized themes, research methods used to assess the quality and relevance of the study to the study's objectives and the outcome of each study to be further synthesized to answer the research question. The information was coded using the EPPI Reviewer. The detailed form for data extraction is shown in Appendix A.

3.5.6 Synthesis

This stage involved integrating the extracted information into themes that offered insights and answers to the research questions. The study employed a configurative synthesis approach in synthesizing the selected literature. The results of the individual studies were compared and contrasted to identify similarities and differences in outcomes. This process entailed extensive reading, descriptive and analytical coding, establishing themes, case analysis and iteration. The results are presented in the next two chapters with conclusions and recommendations relevant to education policymakers in Ghana and higher education institutions. The literature search retrieved 52 publications, which were then loaded into the EPPI review software for screening and further selection. Following a screening of the selected literature's title, abstract, and full text for the study's systematic review, 33 studies were finally considered for an in-depth analysis in accordance with the studies' objectives. The data extraction form in Appendix A was used to collect and synthesize data from the studies based on the study objectives. The review's findings are described in the next chapters.

3.5.7 Limitations of the Review Model

EPPI Reviewer is a useful tool for conducting systematic reviews. However, there are some limitations to the use of the tool. As a new researcher with limited experience in systematic review methodology and the software programme, I face a steep learning curve in applying the tool to my study. I have, however, devoted sufficient learning time to mitigate this constraint. Moreover, EPPI-Reviewer does not integrate with all reference management software programs or other

software commonly used in systematic review methodology. This can create additional steps and workflow challenges for transferring data between software programs.

3.5.8 Chapter Summary

This chapter presented the research methods for the study. It identified the interpretivism paradigm as the philosophical position of the research. The qualitative research design was found appropriate for the study. The sampling technique chosen was the purposive sampling technique. The study made use of secondary sources of data and analysed using a systematic review approach.

CHAPTER FOUR

REMNANT COLONIAL PRACTICES IN HIGHER EDUCATION

4.0 Introduction

To reiterate, Ghana, like many African countries, was a colony of European powers. The nation was under British colonial rule for almost a century, from 1844 to 1957, when it gained independence. The colonial administration system was characterized by systematic exploitation, oppression, and discrimination against the natives. The remnants of colonialism have been a subject of concern to Ghanaians, especially in higher education. There has been an increased interest in the decolonization of the education system, as seen in the proliferation of research studies on the subject. This section aims to identify and synthesize the studies on the remnant colonial practices in Ghana's higher education. The research question is, "What remnant colonial practices are actively employed in Ghana's higher education?" The section is presented based on the themes that emerged from the analysis of the articles. The identified themes are (1) language and the curriculum, (2) knowledge production and dissemination, (3) pedagogy and teaching methods, (4) power dynamics and representation, and (5) resistance and decolonization.

4.1 Language and the Curriculum

The Language plays a crucial role in the decolonization of higher education curricula and pedagogy. The use of English as the primary language of instruction in Ghana's higher education system is a remnant of colonialism and a significant obstacle to achieving decolonization goals.

The dominance of the English language in the curriculum is a colonial practice that has persisted in Ghana's higher education system. According to Motala et al. (2021), the British colonial authorities introduced English as the official language of Ghana during the colonial era. The continued use of English as the primary language of instruction in higher education in Ghana has been criticized as a form of linguistic imperialism that undermines Ghana's cultural identity. Bonney (2020) argues that the use of indigenous languages in the educational system would promote cultural diversity and inclusivity. The use of English as the language of teaching in higher education in Ghana also perpetuates social inequalities. Senekal and Lenz (2020) contend that many students from non-English speaking backgrounds struggle to understand lectures delivered in English, leading to poor academic performance and limited opportunities for upward mobility.

This language barrier further reinforces the socio-economic divide between Ghana's elite and non-elite populations. Consequently, efforts to decolonize higher education curricula and pedagogy in Ghana must include a reconsideration of the language of instruction. Several scholars have proposed various solutions to address the issue of language in Ghana's higher education system. Motala et al. (2021) suggest that incorporating indigenous languages into the curriculum would promote cultural diversity and inclusivity. Additionally, they argue that language instruction should be integrated into the curriculum to improve students' language skills. Similarly, Bonney (2020) advocates for the use of indigenous languages in teaching and learning to promote cultural diversity and inclusion. Other scholars have recommended the adoption of bilingual education in higher education in Ghana. Senekal and Lenz (2020) suggest that a bilingual education system that incorporates both English and indigenous languages would benefit all students. This approach would help to promote cultural diversity and inclusivity and improve students' language skills. Overall, the findings of the systematic literature review suggest that the use of English as the primary language of instruction in Ghana's higher education system is a significant obstacle to decolonization efforts. Incorporating indigenous languages into the curriculum, adopting bilingual education, and integrating language instruction into the curriculum are some of the proposed solutions to address the language barrier and promote cultural diversity and inclusivity in Ghana's higher education system.

Curriculum is a fundamental aspect of higher education, as it outlines the knowledge, skills, and values that students are expected to learn and acquire during their studies. In Ghana's higher education system, the curriculum has been influenced by the colonial legacy of the British education system. As a result, there have been calls to decolonize the curriculum and make it more reflective of Ghana's cultural, social, and economic realities. One of the key findings of the literature review is that the curriculum in Ghana's higher education system does not adequately reflect the country's local knowledge systems. The curriculum is often criticized for being Eurocentric and neglecting the contributions of African scholars and intellectuals. As a result, it perpetuates a narrative of Western superiority and undermines the importance of local knowledge systems (Motala et al., 2021). In response to this, there have been calls for the inclusion of African perspectives and knowledge systems in the curriculum. For example, the introduction of courses on African philosophy, history, and literature can help to promote cultural diversity and inclusivity in higher education (Bonney, 2020). Another issue with the curriculum in Ghana's higher education

system is that it is often disconnected from the needs of the labor market. Graduates are often not equipped with the necessary skills and knowledge to meet industry demands, leading to a mismatch between skills and jobs. This mismatch exacerbates the problem of youth unemployment in Ghana and limits the country's economic growth (Amuzu, 2021). To address this, there have been calls for greater collaboration between academia and industry in the development of curricula. For example, universities could work with industry stakeholders to identify the skills and knowledge required for different sectors and tailor their curricula accordingly. Moreover, the literature review found that the curriculum in Ghana's higher education system is often outdated and does not reflect current trends and developments in different fields. For example, there is a lack of emphasis on emerging technologies such as artificial intelligence, block chain, and robotics in the current curriculum. This omission limits students' exposure to new technologies and may impact their ability to compete in a global job market (Senekal & Lenz, 2020). To address this, there have been calls for a more dynamic and flexible curriculum that can adapt to changing trends and developments in different fields. In conclusion, the curriculum in Ghana's higher education system is still influenced by the colonial legacy of the British education system. The curriculum is often criticized for being Eurocentric and disconnected from the needs of the labor market. To decolonize the curriculum, there have been calls for the inclusion of African perspectives and knowledge systems, greater collaboration between academia and industry, and a more dynamic and flexible curriculum. These changes can help to promote cultural diversity, inclusivity, and prepare students for the demands of the job market.

These elements are considered persistent forms of colonial education and should be revised or reformed to reflect current governance structures and social makeup.

4.2 Knowledge Production and Dissemination

The effects of colonialism on African education have been widely documented in academic literature. One of the most significant impacts of colonialism has been the control of knowledge production and dissemination by Western institutions, which has been criticized as neocolonialism. According to Woldegiorgis (2020), Western institutions often control the research agenda, funding, and publication outlets, which limits the ability of African scholars to shape the discourse on African issues. This has resulted in a situation where African perspectives are often neglected

or marginalized, and the education system fails to reflect the realities and challenges of African societies.

The Western education system was designed to produce a class of people who could serve as intermediaries between the colonizers and the colonized. The education system was not meant to empower the natives but to serve the interests of the colonial powers. As a result, the Western education system has been criticized for promoting a Eurocentric worldview that undermines African cultures, values, and traditions. According to Glück (2018), the Western education system does not contribute to developing an African-centered education system.

To promote an African-centered education system, the literature review suggests that African institutions should take charge of knowledge production and dissemination. Hayes et al. (2021) argue that African institutions should promote African scholarship, research methodologies, and curricula that reflect the realities of African societies. This can be achieved by collaborating with international partners to ensure that the knowledge produced and disseminated reflects a glocal perspective inclusive of African cultures and traditions.

In addition to promoting African scholarship, research methodologies, and curricula, de Oliveira Andreotti et al. (2015) suggest that African institutions should adopt a decolonial approach to education. This involves challenging the existing Western-centric knowledge and creating an alternative that is rooted in African values, cultures, and traditions. The decolonial approach to education calls for questioning the underlying assumptions and power dynamics that inform current education systems and promoting epistemological diversity.

Moreover, African institutions can take several measures to achieve an African-centered education system. For instance, they can develop and implement policies that prioritize the use of African languages in education. This will enable students to learn in their native language, which is essential for their cognitive development and preservation of African cultures and traditions. Additionally, African institutions can integrate traditional knowledge systems into their curricula, enabling students to appreciate and learn from indigenous knowledge.

Furthermore, African institutions can engage in research that addresses the challenges facing African societies, such as poverty, inequality, and disease. Such research should be rooted in African values, cultures, and traditions, and should aim to empower communities to become agents

of change. This can be achieved by collaborating with local communities, civil society organizations, and other stakeholders to identify and address their needs.

In conclusion, the dominance of Western scholarship and curriculum in Africa is a remnant of colonial practices that undermines African cultures, values, and traditions. African institutions should take charge of knowledge production and dissemination to promote an African-centered education system that reflects the realities of African societies. This can be achieved by promoting African scholarship, research methodologies, and curricula that reflect the realities of African societies and adopting a decolonial approach to education that challenges the existing Western-centric knowledge. By doing so, African institutions can empower their students to be active agents of change who contribute to the development of their communities and countries.

4.3 Pedagogy and Teaching Methods

The pedagogy and teaching methods in Ghana's higher education system have been criticised for being based on a colonial model that does not promote critical thinking and creativity. The colonial model of education emphasizes the transmission of knowledge from the teacher to the student with little emphasis on the student's participation in the learning process. This approach to education has led to a hierarchical relationship between teachers and students that inhibits students' ability to question and challenge the presented knowledge, leading to rote memorization and regurgitation of information rather than critical analysis (Senekal & Lenz, 2020).

The lack of inclusion of diverse voices and perspectives in the curriculum and teaching methods is another issue that has been highlighted in Ghanaian higher education. Adefila et al. (2022) and Hayes et al. (2021) argue that the marginalization of students from diverse backgrounds due to the exclusion of diverse voices and perspectives in the curriculum and teaching methods can hinder their ability to engage with the curriculum fully. The Ghanaian curriculum remains centred on English and Western knowledge, marginalizing local languages and epistemologies (Bonney, 2019; Bonney, 2020).

A study by Gyamera and Burke (2018) highlights the influence of neoliberalism on curriculum and pedagogy in Ghanaian higher education. The authors argue that adopting neoliberal principles has prioritized individualism, competition, and consumerism over critical thinking, social responsibility, and community engagement. This has resulted in a curriculum that is less focused on the development of students' critical thinking skills and social responsibility.

To address the issues in Ghana's higher education system, scholars have called for a shift from the colonial model to a more student-centred, participatory approach (Hayes et al., 2021; Carr & Thésée, 2017). The shift towards student-centred approaches involves empowering students to be active agents in the learning process, promoting their critical thinking skills, and allowing them to contribute to the creation of knowledge. This approach is crucial to developing students who are capable of solving complex problems and contributing to the development of their communities and countries.

Furthermore, scholars propose the adoption of an epistemically diverse curriculum that recognizes and integrates indigenous knowledge and perspective to address the marginalization of local languages and epistemologies (Padayachee et al., 2018). This approach acknowledges that indigenous knowledge systems are valid and can contribute to the development of knowledge in various fields. The inclusion of diverse voices and perspectives in the curriculum and teaching methods can promote critical thinking, creativity, and social responsibility among students.

In conclusion, the pedagogy and teaching methods in Ghana's higher education system are based on a colonial model that inhibits critical thinking, creativity, and social responsibility among students. The marginalization of local languages and epistemologies in the curriculum and teaching methods is also a major concern. Scholars have called for a shift from the colonial model to a more student-centred, participatory approach and the adoption of an epistemically diverse curriculum that recognizes and integrates indigenous knowledge and perspective to address these issues. These changes are essential to developing students who are capable of solving complex problems and contributing to the development of their communities and countries.

4.4 Power Dynamics and Representation

Several studies (Amuzu, 2021; Bonney, 2019; Bonney, 2020; Martin et al., 2021; Woldegiorgis, 2017) note the continued dominance of the English language and Western culture in Ghanaian higher education. The issue of language dominance in Ghanaian higher education is not unique to Ghana. It is a common issue in many African countries that have experienced colonization, where the colonial language continues to dominate higher education. According to Woldegiorgis (2017), language and cultural diversity are essential components of inclusive education that recognizes students' unique identities and experiences. Therefore, the lack of diversity in the curriculum and

pedagogical approaches undermines the education system's potential to foster inclusive and equitable learning environments.

The dominance of the English language and Western culture in Ghanaian higher education can be traced back to colonialism. During the colonial period, the English language was introduced as the medium of instruction, and Western culture was privileged over local cultures (Bonney, 2019). The English language and Western culture were seen as markers of modernity, civilization, and progress, while local languages and cultures were seen as inferior. Consequently, local languages were marginalized, and English became the language of instruction and the lingua franca in higher education.

The privileging of English and Western culture has had far-reaching consequences on the education system's ability to produce graduates who can engage with local issues and contribute to national development. According to Martin et al. (2021), students who are not proficient in English may struggle to understand the curriculum and may be at a disadvantage when competing for academic and employment opportunities. Furthermore, the lack of representation of local languages and cultures in the curriculum and pedagogical approaches can perpetuate a culture of exclusion and alienation among students from diverse linguistic and cultural backgrounds.

To address the dominance of English and Western culture in Ghanaian higher education, several scholars have proposed alternative approaches to curriculum development and pedagogy. For instance, Bonney (2020) advocates for the integration of local languages and cultures into the curriculum to foster a sense of belonging and promote students' academic performance and self-esteem. Similarly, Martin et al. (2021) suggest incorporating local histories into the curriculum to challenge colonial narratives and promote critical thinking and reflective learning.

Another approach that has been proposed is the use of multilingual pedagogy. Amuzu (2021) notes that multilingual pedagogy can provide a framework for promoting linguistic diversity and inclusion in higher education. Multilingual pedagogy involves using multiple languages in the classroom, including local languages, to promote students' understanding of complex concepts and their engagement with the curriculum.

In conclusion, the dominance of the English language and Western culture in Ghanaian higher education reflects the legacy of colonialism and has far-reaching consequences on the education

system's ability to foster inclusive and equitable learning environments. To address this issue, scholars have proposed alternative approaches to curriculum development and pedagogy, including the integration of local languages and cultures, multilingual pedagogy, and the incorporation of local histories into the curriculum. By adopting these approaches, Ghanaian higher education can become more inclusive and relevant to the needs of its diverse student population, thereby promoting national development.

4.5 Resistance and Decolonization

Several studies (Motsaathebe, 2021; Fuentes et al., 2021; Adefila et al., 2020; Shahjahan et al., 2020; Jansen & Achebe, 2019; Nyoni, 2019; Zembylas, 2018a; Zembylas, 2018b; Du Preez, 2019; Senekal & Lenz, 2018; Saurombe, 2018) address the need to decolonize Ghanaian higher education. Decolonization of higher education in Ghana is a topic that has received growing attention in recent years. This attention is due to the recognition that the colonial legacy in pedagogy and institutional practices has created a system that is ineffective in providing students with the tools they need to thrive in the 21st century. Several studies have emphasized the need to decolonize Ghanaian higher education by re-evaluating the curriculum, pedagogical approaches, and institutional practices to incorporate local languages, cultures, and histories while challenging the dominance of Western knowledge and perspectives.

One important aspect of decolonization is critically re-evaluating the curriculum to ensure that it is inclusive of diverse perspectives and experiences. Motsaathebe (2021) highlights the need to address the absence of African feminist perspectives in Ghanaian higher education, pointing out that such perspectives can broaden students' understanding of gender issues in African contexts. Similarly, Fuentes et al. (2021) call for the inclusion of environmental justice perspectives in the curriculum to address the environmental challenges facing Ghana.

Adefila et al. (2020) suggest that decolonization should involve changes to pedagogical approaches that emphasize the student's role in the learning process. They note that students should be encouraged to be active participants in the learning process, engaging in critical thinking and analysis, and contributing their perspectives. This approach would help to overcome the teacher-centred approach that characterizes Ghanaian education, which prioritizes the teacher's knowledge and perspectives over those of the students.

Furthermore, studies such as those by Shahjahan et al. (2020) and Jansen & Achebe (2019) emphasize the importance of decolonizing institutional practices to create more equitable and inclusive educational environments. Such practices would include addressing systemic barriers that limit access to higher education for marginalized groups, such as women and people from low-income backgrounds.

The resistance to colonial practices is a critical aspect of decolonization. The studies reviewed highlight the importance of challenging the dominance of Western knowledge systems and perspectives in education. Zembylas (2018a) argues that decolonization requires challenging the power structures that perpetuate Western dominance in education and creating alternative learning spaces that prioritize the inclusion of diverse perspectives and experiences. Similarly, Du Preez (2019) advocates for the creation of spaces where marginalized groups can engage in dialogue and debate to challenge dominant perspectives and promote critical thinking and analysis.

Resistance to colonial practices also involves promoting epistemic diversity in education. Senekal & Lenz (2018) argue that incorporating indigenous knowledge systems into higher education can provide students with different perspectives that can broaden their understanding of the world. Saurombe (2018) similarly emphasizes the importance of incorporating African epistemologies into the curriculum to challenge the dominance of Western knowledge systems.

In conclusion, decolonizing Ghanaian higher education requires critically re-evaluating the curriculum, pedagogical approaches, and institutional practices to incorporate local languages, cultures, and histories while challenging the dominance of Western knowledge and perspectives. This involves creating alternative learning and knowledge production spaces, promoting critical thinking and analysis, and engaging in dialogue and debate. The resistance to colonial practices is an essential aspect of decolonization that involves challenging power structures and promoting epistemic diversity in education. These changes will create more equitable and inclusive educational environments that prepare students to thrive in a rapidly changing world.

4.6 Chapter Summary

This chapter presents the residue of colonial legacy currently active in Ghana's higher education. The section was explored on the premise of five themes including; language and curriculum, knowledge production and dissemination, pedagogy and teaching methods, power dynamism and representation and last but not the least, resistance and decolonization.

CHAPTER FIVE

THE NEED FOR DECOLONIZING HIGHER EDUCATION CURRICULA AND PEDAGOGY IN GHANA

5.0 Introduction

In this systematic literature review, the study aims to examine why Ghana needs to decolonize its higher education curriculum and pedagogy. The researcher reviewed 24 articles from various perspectives, including promoting African knowledge, the relevance of local context, addressing inequalities, developing critical thinking, creating global/glocal perspectives, and curricula developed on wrong foundations. The findings indicate that decolonizing Ghana's curriculum and pedagogy is necessary to provide a more inclusive, representative education that promotes African knowledge, addresses inequalities, and encourages critical thinking.

5.1 Promotion of African Knowledge

The need to decolonize higher education curricula and pedagogy in Ghana has become evidently important in recent years as it's been explored throughout this study. And the legacy of colonialism has perpetuated a Eurocentric view of knowledge, which has marginalized African knowledge systems. This marginalization of African and indigenous knowledge has led to the underrepresentation of African perspectives and contributions in various fields, limiting the understanding and appreciation of African intellectual traditions. Decolonizing the curriculum and pedagogy in Ghana provides an opportunity to challenge and disrupt the dominance of Western knowledge and highlight the richness and diversity of African knowledge systems.

One of the main reasons for promoting African knowledge is to foster a sense of cultural identity, pride, and empowerment among Ghanaian students. By integrating African knowledge, epistemologies, and perspectives into the curriculum and pedagogy, students can see themselves and their cultural heritage reflected in their education. This can enhance their self-esteem and motivation to learn, encouraging critical thinking as students are exposed to multiple perspectives and challenged to question dominant narratives.

Furthermore, decolonizing the curriculum and pedagogy in Ghana aligns with broader goals of national development and social justice. By promoting African knowledge, the education system

can address local challenges and foster innovation. This can nurture a sense of agency and ownership over the country's development, empowering students to make a positive contribution to their communities and society at large.

Shahjahan (2019) argues that the colonial legacy of education has perpetuated a Eurocentric view of knowledge, which has marginalized African knowledge systems. This has led to the underrepresentation of African perspectives and contributions in various fields, limiting the understanding and appreciation of African intellectual traditions. Decolonizing the curriculum and pedagogy in Ghana provides an opportunity to challenge and disrupt the dominance of Western knowledge and highlight the richness and diversity of African knowledge systems.

Similarly, Woldegiorgis (2017) states that decolonizing African higher education requires a shift towards African-centered knowledge production and dissemination. This shift involves promoting African scholars, research methodologies, and theories grounded in African experiences and contexts. It also entails valuing and incorporating indigenous knowledge systems, oral traditions, and local languages into the curriculum and pedagogical approaches.

Decolonizing the curriculum and pedagogy in Ghana can also address historical neglect and marginalization. The colonial legacy of education has perpetuated a Eurocentric view of knowledge, which has marginalized African knowledge systems. This marginalization has led to the underrepresentation of African perspectives and contributions in various fields, limiting the understanding and appreciation of African intellectual traditions. Decolonizing the curriculum and pedagogy in Ghana provides an opportunity to challenge and disrupt the dominance of Western knowledge and highlight the richness and diversity of African knowledge systems.

In addition, decolonizing the curriculum and pedagogy in Ghana can foster innovation and creativity. By integrating African knowledge and perspectives, students can develop new solutions to local challenges and contribute to the country's development. This can help nurture a sense of agency and ownership over the country's development, empowering students to make a positive contribution to their communities and society at large.

Bonney (2020) and Katundu (2020) highlight the importance of promoting African knowledge for national development and social justice. By promoting African knowledge, the education system can address local challenges, foster innovation, and nurture a sense of agency and ownership over

the country's development. This can empower students to make a positive contribution to their communities and society at large, promoting social justice and equity.

In conclusion, decolonizing the curriculum and pedagogy in Ghana is crucial for promoting African knowledge and addressing historical neglect and marginalization. By integrating African knowledge, epistemologies, and perspectives into the curriculum and pedagogy, students can see themselves and their cultural heritage reflected in their education, enhancing their self-esteem and motivation to learn. This can encourage

5.2 Relevance of Local Context

The need to decolonize higher education curricula and pedagogy in Ghana has been a topic of discussion in recent years. This discussion arises from the recognition that the current education system inherited from the colonial era has not adequately addressed the needs of the Ghanaian society and has instead perpetuated colonial legacies. The relevance of the local context is a critical argument for decolonizing the curriculum and pedagogy in Ghana. Education that is relevant and contextualized to students' life experiences and cultural backgrounds has the potential to be more effective and empowering.

According to Fuentes et al. (2021), adding local knowledge to the curriculum is essential to allow students to perceive the direct relevance of their education to their own lives and communities. This inclusion can help students form a stronger bond with their cultural heritage and foster a sense of pride and identity. Local knowledge can be incorporated into the curriculum in several ways, such as through the inclusion of local case studies, local research findings, and culturally relevant teaching methods. Such an approach will allow Ghanaian students to see themselves and their communities represented in their education, which can lead to a greater sense of belonging and engagement with their studies.

Decolonizing the curriculum and pedagogy also allows for integrating local practices and traditions that can provide practical knowledge and skills applicable to the local context. By recognizing and valuing local knowledge, students can develop a deeper understanding of their communities and contribute to their development. This approach aligns with the goal of education as a means of empowering individuals and fostering positive social change (Amuzu, 2021). The incorporation of local knowledge and practices can also lead to the development of new knowledge that is relevant to local communities and can contribute to the growth of the Ghanaian society.

A decolonized education system can be more sensitive to the needs of local populations. According to Mampane et al. (2020), higher education institutions can help Ghana's social and economic growth by embracing local perspectives and solving community concerns. Decolonization enables the exploration of local solutions to local problems, which can result in more sustainable and impactful outcomes. Higher education institutions in Ghana can collaborate with local communities and organizations to identify the needs and challenges faced by local populations and incorporate them into the curriculum. This approach will enable students to learn how to solve real-life problems and contribute to the development of their communities.

Ghanaian higher education institutions can bridge the gap between academic knowledge and practical application locally by decolonizing the curriculum and pedagogy. This can improve the relevance of education and better educate students to deal with the specific difficulties and opportunities they will face in their communities and professional careers. The decolonization of the curriculum and pedagogy can help students develop the skills and knowledge necessary to contribute to the development of the Ghanaian society.

In conclusion, the relevance of the local context is a critical argument for decolonizing the curriculum and pedagogy in Ghana. Incorporating local knowledge and practices in the curriculum can help students to perceive the direct relevance of their education to their own lives and communities. It can also foster a sense of pride and identity and contribute to the development of the Ghanaian society. By embracing local perspectives, Ghanaian higher education institutions can bridge the gap between academic knowledge and practical application locally, leading to more sustainable and impactful outcomes. Decolonization is essential to the development of an education system that is relevant and empowering to all Ghanaians.

5.3 Addressing Inequalities

Addressing inequalities is a critical reason for decolonizing higher education curricula and pedagogy in Ghana. Decolonization allows for the recognition and inclusion of diverse knowledge systems and perspectives, including those from historically marginalized groups, which can help to promote social justice and create a more equitable education system.

The colonial education system was designed to maintain and reinforce existing power structures, often favouring certain social groups over others. This has resulted in the marginalization and exclusion of certain groups, particularly those from historically disadvantaged backgrounds.

Decolonizing the curriculum can disrupt these power dynamics and provide opportunities for previously marginalized groups to participate in knowledge production and dissemination. By including diverse perspectives and knowledge systems, a decolonized curriculum can empower students from marginalized backgrounds and contribute to a more equitable education system.

Furthermore, the colonial legacy of education has perpetuated social and economic inequalities by reinforcing Western knowledge as the only legitimate form of learning. This has disadvantaged local knowledge systems and undermined the value and validity of indigenous knowledge. Decolonizing the curriculum and pedagogy allows for the recognition and inclusion of diverse knowledge systems, including indigenous knowledge, which can address these inequalities and foster a more inclusive and balanced educational experience.

In Ghana, there are significant disparities in educational opportunities and outcomes, particularly for girls and students from rural and low-income communities. Decolonizing the curriculum and pedagogy can help to address these disparities by providing educational experiences that are relevant and responsive to the needs and experiences of these students. By recognizing and valuing local knowledge and perspectives, students from diverse backgrounds can develop a sense of pride and identity and feel more engaged in their education.

Moreover, decolonizing the curriculum and pedagogy can promote critical thinking and reflexivity, which are essential for addressing systemic inequalities. Students can be encouraged to challenge prevailing narratives, to recognize their own biases and assumptions, and to engage in meaningful conversations with diverse points of view. This can help to foster a more inclusive and just society.

To decolonize the curriculum and pedagogy, Ghanaian higher education institutions can engage in several strategies, such as incorporating diverse knowledge systems and perspectives, promoting critical thinking and reflexivity, and recognizing the value of local practices and traditions. Additionally, institutions can foster conversation spaces that promote respectful dialogue and encourage the exchange of diverse perspectives.

In conclusion, addressing inequalities is a critical reason for decolonizing higher education curricula and pedagogy in Ghana. By recognizing and valuing diverse knowledge systems and perspectives, a decolonized curriculum can empower students from historically marginalized

groups and contribute to a more equitable education system. Additionally, promoting critical thinking and reflexivity and fostering conversation spaces can help to challenge prevailing narratives and promote a more inclusive and just society. Ghanaian higher education institutions can play a critical role in this effort by actively working to decolonize their curricula and pedagogy and promoting diverse and inclusive educational experiences.

5.4 Development of Critical Thinking

In addition to promoting critical thinking skills, a decolonized curriculum can also foster a sense of agency and empowerment among students. According to the literature, the colonial education system often emphasises conformity and obedience, discouraging students from questioning authority or challenging the status quo. This can result in disempowerment and passivity among students, limiting their potential for personal and societal development (Fuentes et al., 2021).

By contrast, decolonizing the curriculum and pedagogy can promote an environment of critical engagement and active participation. This can help students develop the skills and confidence to advocate for themselves and their communities, challenge oppressive systems and structures, and contribute to positive social change. As Jansen and Achebe (2019) argue, decolonizing the curriculum can provide students with the tools to be active participants in their own lives and the wider society.

Moreover, a decolonized curriculum and pedagogy can help students develop a broader perspective on the world and their place within it. By including diverse perspectives and alternative ways of knowing, students are exposed to a range of ideas and cultures, enabling them to develop a more nuanced and inclusive understanding of complex issues. This can contribute to a more tolerant and globally-aware society and help promote peaceful coexistence (Mashiyi et al., 2020).

Ghanaian higher education institutions can also benefit from a decolonized curriculum and pedagogy. By promoting critical thinking skills and empowering students, universities can foster a culture of innovation and creativity, promoting new ideas and solutions to societal problems. This can have a positive impact on the economy and social development, enabling Ghana to compete globally and overcome development challenges (Amuzu, 2021).

In conclusion, decolonizing the curriculum and pedagogy in Ghanaian higher education institutions is essential for promoting critical thinking skills, empowering students, and fostering

a more inclusive and equitable education system. By recognizing and valuing diverse knowledge systems, promoting active participation and engagement, and challenging dominant narratives, Ghanaian universities can contribute to the development of a more enlightened and socially just society.

5.5 Creating Global/Glocal Perspectives

Decolonizing the curriculum and pedagogy in Ghanaian higher education institutions can create opportunities for students to engage with their local communities while promoting global perspectives. The colonial education system, as previously noted, prioritizes Western knowledge and perspectives, often neglecting the richness and diversity of local contexts. In contrast, a decolonized education system enables students to reconnect with their local communities, cultures, and histories, fostering a sense of belonging and identity (Saurombe, 2018).

Incorporating local knowledge, practices, and traditions into the curriculum can provide students with a deeper understanding and appreciation of their cultural heritage. This can help to address the disconnection and alienation that many students experience within the education system and enhance their sense of identity (Nyamapfene et al., 2020). By grounding their education in their local contexts, students can develop a critical understanding of the social, economic, and political issues facing their communities. They can also contribute to finding innovative solutions to these challenges.

In addition to reconnecting students with their local communities, a decolonized education system can also promote global perspectives. By including diverse knowledge systems, the curriculum exposes students to a range of ideas and perspectives. This exposure to diverse knowledge systems fosters critical thinking, empathy, and a more nuanced understanding of the interconnectedness of local and global contexts (Padayachee et al., 2018).

Moreover, decolonizing the curriculum and pedagogy can provide students with the skills and knowledge to navigate an increasingly interconnected world. By promoting global perspectives and engagement, students can develop the skills needed to work across cultures and borders, making them competitive in the global job market. Additionally, the knowledge gained from a decolonized education can enable students to address global challenges, appreciate diverse cultural perspectives, and contribute to global conversations (Du Perez, 2018).

Creating global/glocal perspectives also has the potential to improve social and economic development within Ghana. By providing students with a critical understanding of the interconnectedness of local and global contexts, they can develop innovative solutions to the challenges facing their communities. They can also contribute to developing sustainable and equitable development strategies for the country. This can be achieved by incorporating a range of perspectives from different regions and cultures worldwide and utilizing this knowledge to inform local development initiatives (Hayes et al., 2021).

In conclusion, decolonizing the curriculum and pedagogy in Ghanaian higher education institutions can create opportunities for students to engage with their local communities while promoting global perspectives. By incorporating local knowledge, practices, and traditions into the curriculum and exposing students to a range of knowledge systems, students can develop a critical understanding of the interconnectedness of local and global contexts. This exposure to diverse knowledge systems fosters critical thinking, empathy, and a more nuanced understanding of global challenges. Developing these skills and perspectives can enhance students' ability to navigate an increasingly interconnected world, contribute to global conversations and work towards sustainable and equitable development for Ghana.

5.6 Curricula Developed on Wrong Foundations

The need to decolonize higher education curricula and pedagogy in Ghana is critical for creating a more responsive and relevant educational system. The current curricula, which were developed on wrong foundations, perpetuate a Western-centric education system that fails to appreciate the diverse cultural, social, and historical contexts that define Ghana. To decolonize the curriculum and pedagogy, institutions must examine and reshape the curriculum to develop a more relevant and responsive educational system that prioritizes local knowledge systems and perspectives.

The colonial education system in Ghana imposed Western models of knowledge production and dissemination, which were often disconnected from the local realities and needs of the country. The existing curricula rely heavily on Eurocentric frameworks, disregarding diverse cultural, social, and historical contexts. This perpetuates a system that prioritizes Western knowledge systems, values, and perspectives over locally grounded ones, thereby marginalizing indigenous knowledge systems, local histories, and alternative epistemologies (Senekal & Lenz, 2020).

To decolonize the curriculum and pedagogy, institutions must critically evaluate the foundations for the current curricula. It requires questioning the assumptions, biases, and power dynamics inherent in the existing curriculum and developing a more inclusive and contextually relevant educational framework. This transformative endeavor involves integrating indigenous knowledge systems, local histories, and a multiplicity of perspectives into the curriculum, fostering a holistic comprehension of Ghana's cultural heritage and cultivating a profound sense of pride and identity among students.

Decolonizing the curriculum and pedagogy also acknowledges the importance of relevance and responsiveness to the Ghanaian context. Institutions must create a more meaningful and engaging educational experience that aligns with the needs and aspirations of Ghanaian society. This involves developing curriculum content, teaching methods, and assessment strategies that reflect students' lived experiences and equip them with the knowledge and skills necessary for personal and professional development (Fuentes et al., 2021).

A decolonized curriculum and pedagogy foster critical thinking skills by enabling students to question and challenge dominant knowledge systems. By including diverse perspectives, alternative epistemologies, and marginalized voices in the curriculum, students are exposed to a range of ideas. They are encouraged to examine and interrogate demonstrated knowledge critically, and this process enhances their critical thinking abilities and cultivates a more nuanced understanding of complex issues. This process equips students to analyze societal issues, formulate informed opinions, and make reasoned decisions, thereby nurturing a generation of students capable of contributing to positive social change (Adu-Gyamfi, Donkoh & Addo, 2016).

Moreover, decolonizing the curriculum and pedagogy provides opportunities for students to engage with their local communities while promoting global perspectives. By integrating local knowledge, practices, and traditions into the curriculum, students develop a deeper understanding and appreciation of their cultural heritage, fostering a sense of belonging and identity. It also provides opportunities for students to engage with diverse knowledge systems worldwide, fostering critical thinking, empathy, and a more nuanced understanding of the interconnectedness of local and global contexts. It enables students to engage with global challenges, appreciates diverse cultural perspectives, and contribute to global conversations (Nyoni, 2019; Du Preez, 2018).

In conclusion, the need to decolonize higher education curricula and pedagogy in Ghana is essential for creating a more relevant and responsive educational system. The current curricula, which were developed on wrong foundations, perpetuate a Western-centric education system that fails to appreciate the diverse cultural, social, and historical contexts that define Ghana. To decolonize the curriculum and pedagogy, institutions must critically evaluate the foundations for the current curricula, integrate local knowledge systems and perspectives, and foster critical thinking skills, creating global/glocal perspectives while promoting active and engaged citizens. A decolonized education system that centers local knowledge systems, perspectives, and histories creates opportunities for students to engage with their local communities, fosters a sense of belonging and identity, and enables students to navigate an increasingly interconnected world.

5.7 Chapter Summary

In this chapter, efforts were made to review article that capture the need for decolonization of higher education and pedagogy in Ghana. Ghana's decolonization of education is necessitated order to ensure the promotion of African knowledge, perspectives and values, to address current inequalities and to encourage critical inquiry and thinking among students.

CHAPTER SIX

APPROACHES TO DECOLONIZE HIGHER EDUCATION CURRICULA AND PEDAGOGY IN GHANA

6.0 Introduction

Decolonizing higher education curricula and pedagogy is an important aspect of redefining higher education in Ghana. The reviewed literature suggests five major approaches to decolonizing higher education curricula and pedagogy. These approaches are (1) incorporating indigenous knowledge systems and local perspectives, (2) centering African Scholarships and Epistemologies, (3) empowering local educators and researchers, (4) engaging in critical pedagogy and reflexive teaching practices and (5) collaborative partnerships and knowledge exchange. The literature explored several approaches to decolonizing, including case study situations of specific higher education institutions. However, these strategies could be categorized under one of the described themes or approaches.

6.1 Incorporating Indigenous Knowledge Systems and Local Perspectives

Decolonizing higher education curricula and pedagogy in Ghana requires a shift towards inclusivity, cultural relevance, and a recognition of the contributions of indigenous knowledge systems. As identified in the previous section, the adoption of indigenous knowledge and local perspectives can lead to a broader understanding of Ghana's cultural heritage and traditions, fostering a sense of pride and identity among students. This section will delve deeper into the different approaches that can be adopted to incorporate indigenous knowledge and local perspectives into the curriculum and pedagogy.

One of the critical ways to decolonize higher education in Ghana is to adopt an interdisciplinary approach that integrates Western and indigenous knowledge systems. This approach recognizes that different ways of knowing and producing knowledge can coexist and complement each other (Motsaathebe, 2019; Bonney, 2020). It involves identifying the connections between Western and indigenous knowledge systems and incorporating them into the curriculum and pedagogy (Amuzu, 2015). This approach can help to bridge the gap between Western and indigenous knowledge systems, promoting a more inclusive and culturally responsive educational environment.

Another approach is to engage with local communities and knowledge holders to ensure the accuracy and authenticity of indigenous knowledge representation in the curriculum (Adjei & Dei, 2015). This approach recognizes the importance of respecting and valuing the contributions of indigenous knowledge systems and local perspectives. It involves collaborating with local communities to identify the relevant knowledge, practices, and traditions that should be integrated into the curriculum (Hungwe & Ndofirepi, 2022).

Integrating indigenous knowledge systems and local perspectives into the curriculum requires appropriate pedagogical approaches that promote active learning, critical thinking, and experiential engagement with local contexts (Woldegiorgis, 2017). Pedagogical approaches that foster dialogue and collaboration between students and knowledge holders can enhance students' understanding and appreciation of indigenous knowledge and local perspectives. This approach can also encourage students to critically reflect on their own perspectives and experiences, leading to a more diverse and inclusive educational environment.

Incorporating indigenous knowledge systems and local perspectives into the curriculum and pedagogy requires a collaborative effort among educators, researchers, and community members. This approach recognizes the importance of giving voice and agency to local communities and acknowledging their contributions to knowledge production and dissemination (Fuentes et al., 2021). Collaborative efforts can also help to build trust and promote mutual understanding between higher education institutions and local communities.

However, it is crucial to approach the inclusion of indigenous knowledge systems and local perspectives with cultural sensitivity and respect. Collaboration with local communities should be based on reciprocity, consent, and mutual benefit principles to ensure a genuine and meaningful inclusion of indigenous knowledge systems (Hungwe & Ndofirepi, 2022). Institutions must recognize that indigenous knowledge systems and local perspectives are not static but are continually evolving, and therefore, the inclusion of these perspectives should be an ongoing process.

In conclusion, decolonizing higher education in Ghana requires a shift towards inclusivity, cultural relevance, and a recognition of the contributions of indigenous knowledge systems. This shift can be achieved through the adoption of interdisciplinary approaches, engagement with local communities and knowledge holders, appropriate pedagogical approaches, and collaborative

efforts among educators, researchers, and community members. The inclusion of indigenous knowledge systems and local perspectives can lead to a more diverse, inclusive, and culturally responsive educational environment that celebrates and respects the indigenous knowledge and wisdom present within Ghanaian culture.

6.2 Centering African Scholarship and Epistemologies

The approach of centering African scholarship and epistemologies is a crucial strategy for decolonizing higher education in Ghana. Through this approach, African contributions to knowledge production and dissemination are recognized and amplified, challenging the dominance of Western knowledge systems and promoting an African-centered education. This approach seeks to rectify the historical marginalization of African knowledge systems and their exclusion from mainstream academia, thus promoting an inclusive and diverse educational environment that honours and promotes African voices, experiences, and ways of knowing.

Centering African scholarship and epistemologies involves acknowledging and valuing African perspectives, theories, and research methodologies within the higher education curriculum and pedagogical practices. This approach advocates for the incorporation of African scholars, texts, and research into the curriculum, promoting African theories and frameworks as valid contributions to knowledge. This enables students to engage with the knowledge that resonates with their lived experiences and reflects the Ghanaian context.

To implement the approach of centering African scholarship and epistemologies, a paradigm shift is necessary within higher education institutions. There needs to be a re-evaluation of the curriculum content, including African-authored textbooks and research materials, and promoting African scholars and their contributions. Faculty members must be trained in African-centered pedagogies and encouraged to integrate African scholarship and epistemologies into their teaching practices.

Moreover, centering African epistemologies in higher education also involves embracing indigenous research methodologies and ways of knowing. This approach recognizes that African cultures possess unique ways of generating knowledge and understanding the world. By integrating African epistemologies into the curriculum, higher education institutions can nurture critical thinking and promote alternative perspectives that challenge Eurocentric paradigms. This approach emphasizes the importance of engaging with African research methodologies, such as

oral traditions, storytelling, and communal knowledge production, to enrich the learning experience and encourage a more holistic understanding of Ghanaian society and its complexities.

However, it is crucial to note that centering African scholarship and epistemologies does not advocate for the exclusion or rejection of other knowledge systems. Instead, it seeks to create a balance by valuing and incorporating African perspectives alongside other global knowledge traditions. This approach recognizes the interconnectedness and mutual enrichment arising from diverse knowledge systems and encourages dialogue and exchange among different epistemologies.

Implementing the approach of centering African scholarship and epistemologies requires collaboration between educators, researchers, and community members. It involves engaging with local knowledge holders, elders, and community leaders to ensure accurate representation and authenticity in the curriculum. It also necessitates the development of appropriate pedagogical approaches that promote active learning, critical thinking, and experiential engagement with local contexts.

In conclusion, centering African scholarship and epistemologies is an essential and effective strategy for decolonizing higher education in Ghana. This approach recognizes and amplifies African contributions to knowledge production and dissemination, challenging the dominance of Western knowledge systems and promoting an African-centered education. It advocates for the incorporation of African scholars, texts, and research into the curriculum, promoting African theories and frameworks as valid contributions to knowledge. Moreover, this approach involves embracing indigenous research methodologies and ways of knowing, enabling higher education institutions to nurture critical thinking and promote alternative perspectives that challenge Eurocentric paradigms. By implementing this approach, higher education institutions in Ghana can foster a more inclusive and diverse educational environment that honours and promotes African voices, experiences, and ways of knowing.

6.3 Empowering Local Educators and Researchers

Decolonizing higher education in Ghana is an ongoing process that requires a multi-faceted approach. Empowering local educators and researchers is a critical tactic that complements other strategies such as centering African scholarship and epistemologies. By providing local educators with the resources, skills, and opportunities needed for professional development, higher education

institutions can ensure their active participation in curriculum design and decision-making processes.

Empowering local educators and researchers recognizes their expertise, experiences, and knowledge that they bring to the table. Their involvement in the curriculum development process is essential to ensure that the curriculum reflects the local context and meets the needs and aspirations of Ghanaian society. By involving local educators, the curriculum becomes more relevant and responsive to the local context, providing a more inclusive and contextually relevant educational system that respects and values local knowledge systems and perspectives.

The involvement of local educators and researchers creates opportunities for them to engage in critical discussions and contribute to the decolonization of higher education. By enhancing their skills and knowledge through professional development programs and capacity-building initiatives, local educators can implement decolonial approaches in their teaching and research more effectively. They can challenge the dominance of Western knowledge systems and incorporate diverse perspectives into the curriculum and pedagogical practices.

Furthermore, empowering local educators and researchers creates a sense of ownership and agency among Ghanaian educators and researchers. This sense of ownership motivates them to change the curriculum and teaching methods to align with Ghana's historical, cultural, and social circumstances. They can offer invaluable insights into curriculum design, pedagogical approaches, and assessment techniques because they are thoroughly aware of the opportunities and challenges in their areas.

Institutions must provide ongoing institutional support for local educators and researchers, including sufficient finance, materials, and chances for professional advancement. Such support ensures that local educators and researchers have the resources they need to effectively implement decolonial approaches in their teaching and research. International scholars can collaborate with local educators and researchers to create spaces for collaboration and debate, encouraging an exchange of perspectives and ideas.

The empowerment of local educators and researchers is not only important for decolonizing the higher education system in Ghana but also for addressing wider societal issues. Local educators and researchers can offer valuable insights into issues such as poverty, inequality, and social

exclusion. They can create research that is responsive to local contexts and that challenges dominant discourses that perpetuate social injustice.

In conclusion, empowering local educators and researchers is a crucial tactic for decolonizing higher education in Ghana. By involving local educators and researchers in curriculum development and decision-making processes, institutions can ensure that the curriculum reflects the local context and meets the needs and aspirations of Ghanaian society. Ongoing institutional support for local educators and researchers is necessary to ensure that they have the resources, skills, and opportunities needed for professional development. Such support enables local educators and researchers to implement decolonial approaches in their teaching and research effectively and address wider societal issues such as poverty, inequality, and social exclusion.

6.4 Engaging in Critical Pedagogy and Reflexive Teaching Practices

The analysis highlights the importance of employing critical pedagogy and reflexive teaching techniques as essential approaches for decolonizing higher education in Ghana. These strategies support teachers and students in challenging oppressive systems in the curriculum and pedagogical practices, challenging prevailing narratives, and examining knowledge (Hayes et al., 2021).

Adopting critical pedagogy in higher education entails creating spaces for critical thinking, dialogue, and reflection. It fosters an environment that encourages students to question and challenge dominant narratives, power dynamics, and epistemological foundations (Adefila et al., 2022; Hlatshwayo & Shawa, 2020; Zembylas, 2019). By engaging in critical pedagogy, educators can facilitate transformative learning experiences that empower students to become active participants in their education and agents of social change (Jansen & Achebe, 2019).

Critical pedagogy encourages students to critically analyze knowledge by examining its origins, biases, and implications within a specific social and historical context. It invites students to explore diverse perspectives, engage in critical dialogue, and develop a deeper understanding of the complexities of knowledge production and dissemination (Motala, 2021; Zembylas, 2019). This approach encourages students to challenge the status quo and actively contribute to the decolonization of higher education.

Reflexive teaching practices complement critical pedagogy by emphasizing the importance of self-reflection and self-awareness for educators. It involves educators critically examining their

assumptions, biases, and teaching methodologies (Morreira et al., 2020; Jansen & Achebe, 2019). By engaging in reflexive teaching practices, educators can become more aware of their positionality within the educational system and their impact on students' learning experiences. This self-reflection enables educators to create inclusive and empowering learning environments that value diverse perspectives and knowledge systems.

Moreover, pedagogical innovations play a significant role in decolonizing the curriculum and pedagogy of Ghana's higher education curriculum and pedagogy. This approach involves the development of new teaching and learning methods that challenge dominant pedagogies and epistemologies. Innovative approaches can include digital technologies, experiential learning, and collaborative learning (Hayes et al., 2018; Mashiyi et al., 2021). These pedagogical innovations offer alternative ways of engaging with knowledge, promoting active student participation, and facilitating a more inclusive, student-centred learning experience.

Promoting critical thinking is another fundamental approach to decolonizing higher education curricula and pedagogy. This approach involves creating opportunities for students to critically evaluate and question the knowledge they are taught, including dominant narratives and epistemologies (Amuzu, 2021). By promoting critical thinking, higher education institutions can foster a culture of intellectual independence, empower students to challenge the status quo and promote social justice within the educational system.

Furthermore, reimagining assessment practices is crucial for decolonizing higher education curricula and pedagogy. This approach involves developing assessment practices that align with the decolonization of the curriculum. It includes multiple assessment methods, such as oral presentations, group work, and project-based assessments, which allow students to demonstrate their learning in diverse ways (Martin et al., 2021; Fuentes et al., 2021). This approach moves away from traditional assessment methods that may favour certain knowledge systems or limit students' ability to highlight their understanding from alternative perspectives.

6.5 Collaborative Partnerships and Knowledge Exchange

Collaborative partnerships in decolonising curricula involve cooperative relationships between local institutions and international partners to promote cross-cultural dialogue, knowledge sharing, and mutual learning in decolonizing educational curricula. It emphasizes the importance of collaboration, engagement, and shared responsibility among diverse stakeholders to challenge

dominant Western-centric perspectives and incorporate alternative knowledge systems (Gyamera & Burke, 2018). Knowledge exchange in decolonising curricula refers to sharing and disseminating knowledge, experiences, and expertise between educational institutions, scholars, and communities. It involves the reciprocal exchange of ideas, pedagogical approaches, and research methodologies to challenge existing power structures, promote diverse perspectives, and ensure a more inclusive knowledge representation within the curriculum. Knowledge exchange fosters collaboration, co-creation, and the recognition of various epistemologies and ontologies (Katundu, 2020).

The review highlights collaborative partnerships and knowledge exchange as effective approaches to decolonization. Collaborative partnerships and knowledge exchange contribute to the decolonization of higher education in Ghana by bringing diverse perspectives, experiences, and expertise into the curriculum and pedagogical practices. By establishing partnerships with international institutions, higher education institutions in Ghana can access resources, expertise, and alternative knowledge systems that challenge dominant Western frameworks (Martin et al., 2021). Collaborative partnerships enable local educators and researchers to engage in cross-cultural dialogue, fostering an environment that values diverse perspectives and promotes a more inclusive educational system.

Through collaborative partnerships, international partners can contribute to the decolonization of the curriculum by sharing their knowledge and experiences in decolonial pedagogies, curriculum design, and research methodologies. This knowledge exchange allows local educators and researchers to gain new insights and perspectives, enriching their understanding of decolonial approaches and expanding their repertoire of teaching strategies (Padayachee et al., 2018). Furthermore, international partners can assist in developing resources and materials that incorporate diverse knowledge systems, ensuring a more balanced representation within the curriculum.

Collaborative partnerships and knowledge exchange also enable the inclusion of marginalized voices and perspectives within the curriculum and pedagogy. By engaging with diverse communities, locally and internationally, higher education institutions in Ghana can incorporate the experiences and knowledge of marginalized groups, challenging dominant narratives and promoting social justice (de Sousa Santos, 2018). This approach acknowledges the importance of

including underrepresented voices in knowledge production and dissemination, thereby addressing the historical biases and power imbalances inherent in the education system.

Moreover, collaborative partnerships and knowledge exchange foster a global outlook and promote intercultural understanding among students and educators. Through international collaborations, students can engage with students from different cultural backgrounds, expanding their worldview and promoting intercultural competence (Padayachee et al., 2018). This exposure to diverse perspectives enhances the educational experience, enabling students to develop a deeper understanding of global issues and fostering a sense of global citizenship.

However, it is crucial to approach collaborative partnerships and knowledge exchange with a critical lens. Such collaborations should be based on mutual respect, reciprocity, and recognizing local knowledge systems. International partners should be mindful of their positions of privilege and ensure that they are not replicating or perpetuating colonial dynamics in their collaborations (Saurombe, 2018). Collaborations should be guided by principles of equity, shared decision-making, and the co-creation of knowledge to ensure that the contributions of all partners are valued and respected.

6.6 Chapter Summary

Chapter six explained the various approaches that can be employed in the efforts to decolonize higher education curriculum and pedagogy in Ghana. Five major approaches were summarized from the systematic review including incorporating indigenous knowledge systems and local perspectives, centering African Scholarships and Epistemologies, empowering local educators and researchers, engaging in critical pedagogy and reflexive teaching practices and collaborative partnerships and knowledge exchange.

CHAPTER SEVEN

INITIATIVES FOR A GLOCAL HIGHER EDUCATION PARADIGM IN GHANA

7.0 Introduction

This systematic literature review aimed to explore initiatives that can result in a glocal higher education paradigm in Ghana as the fourth objective of the study. The findings highlight several key initiatives that can contribute to the development of such a paradigm by integrating global perspectives while maintaining a strong connection to the local context.

7.1 Internationalization with Local Relevance

In recent years, higher education institutions in Ghana have been increasingly recognizing the importance of adopting an internationalization approach with local relevance. This approach emphasizes the need to incorporate global perspectives and experiences into the curriculum and pedagogy while ensuring that they align with the local context. The aim is to develop a glocal higher education paradigm in Ghana that prepares students to engage with global issues while addressing local challenges and contributing to national development (Martin et al., 2021; Gyamera & Burke, 2018; Rumbley & Altbach, 2016).

Adopting an internationalization approach with local relevance in higher education institutions in Ghana has several benefits. Firstly, it enhances students' cross-cultural competence, enabling them to interact effectively with people from diverse cultural backgrounds. This exposure to different perspectives and cultures broadens their worldview and prepares them for the global workforce. It also equips them with the necessary skills to contribute meaningfully to local development projects and initiatives.

Secondly, an internationalization approach with local relevance promotes research collaborations between Ghanaian academics and their international counterparts. This collaboration can lead to the development of innovative research projects that address local issues while benefiting from international expertise. Such collaborations can also help bridge the gap between theory and practice by providing opportunities for local researchers to apply their research findings to real-world problems.

Thirdly, adopting an internationalization approach with local relevance fosters partnerships between higher education institutions in Ghana and their international counterparts. These partnerships provide opportunities for student exchange programs, joint research projects, and faculty exchanges. Such partnerships facilitate the sharing of knowledge and expertise, enabling higher education institutions in Ghana to benefit from global best practices while contributing to the development of the global academic community.

However, adopting an internationalization approach with local relevance is not without its challenges. Firstly, it requires significant institutional resources, including financial resources and institutional capacity building, to implement effectively. This can be a challenge for some higher education institutions in Ghana, which may lack the necessary resources to implement such initiatives fully.

Secondly, there is a risk that an internationalization approach with local relevance may lead to the uncritical adoption of Western knowledge systems and perspectives. This risk can be mitigated by ensuring that the internationalization approach incorporates a critical analysis of Western knowledge systems and perspectives. This approach can help students and academics develop a more nuanced understanding of global issues while recognizing the importance of local knowledge systems and perspectives.

Thirdly, there is a need to ensure that the internationalization approach with local relevance is inclusive and does not exclude marginalized groups. This can be achieved by ensuring that the curriculum and pedagogy incorporate diverse perspectives and experiences, including those of marginalized groups. Higher education institutions in Ghana can also prioritize recruiting and retaining faculty and staff from diverse backgrounds to ensure that the internationalization approach is inclusive.

To ensure the success of an internationalization approach with local relevance, higher education institutions in Ghana must develop a comprehensive strategy that addresses the challenges and opportunities of such an approach. This strategy should involve developing partnerships with international academic institutions, incorporating global perspectives into the curriculum and pedagogy, building institutional capacity, and prioritizing diversity and inclusion. By doing so, higher education institutions in Ghana can develop a glocal higher education paradigm that

prepares students to engage with global issues while addressing local challenges and contributing to national development.

7.2 Incorporating Indigenous Knowledge Systems

Incorporating indigenous knowledge systems into the higher education curriculum is an important initiative for promoting a glocal higher education paradigm in Ghana. Indigenous knowledge systems refer to the knowledge and practices that have been developed and accumulated over generations by local communities through their interactions with the environment, natural resources, and social and cultural institutions. These knowledge systems often involve holistic and context-specific ways of knowing and problem-solving that are deeply rooted in local cultures, histories, and traditions (Fuentes et al., 2021; Katundu, 2020; Motsaathebe, 2019; Mampane et al., 2018).

There is a growing recognition of the importance of incorporating indigenous knowledge systems into higher education curricula, not only in Ghana but also globally. This recognition stems from the fact that indigenous knowledge systems have often been marginalized and dismissed as inferior or unscientific in Western-dominated educational systems. However, indigenous knowledge systems have much to offer in terms of promoting sustainable development, enhancing social justice, and addressing global challenges such as climate change, biodiversity loss, and cultural erosion.

In Ghana, there is a rich diversity of indigenous knowledge systems that are based on the country's various ethnic groups and their unique histories, cultures, and environments. These knowledge systems encompass a wide range of domains, including traditional medicine, agriculture, ecology, food systems, music, dance, storytelling, and art. Integrating these knowledge systems into higher education curricula can help to promote local perspectives and foster a sense of cultural identity and pride among students.

Incorporating indigenous knowledge systems can also help to address some of the challenges facing Ghanaian society, such as poverty, inequality, and environmental degradation. For instance, traditional ecological knowledge can inform sustainable land use and conservation practices, while indigenous agricultural practices can enhance food security and livelihoods. Indigenous knowledge can also contribute to the development of innovative solutions to local problems, such as the use of traditional medicine to address health issues.

Incorporating indigenous knowledge systems into higher education curricula requires a collaborative and participatory approach that involves local communities, scholars, and educators. This approach should involve respectful engagement with local knowledge holders and their communities, recognizing their intellectual property rights, and addressing issues of power, privilege, and marginalization. It should also involve critical reflection on the limitations and biases of Western-dominated knowledge systems and the need to incorporate diverse perspectives and epistemologies.

Several initiatives have been undertaken in Ghana to incorporate indigenous knowledge systems into higher education curricula. For instance, some universities have established interdisciplinary programs that integrate indigenous knowledge systems with Western science and technology. These programs involve collaborations with local communities and knowledge holders, and they aim to promote holistic and context-specific approaches to learning and research.

Another initiative is the establishment of centers or institutes that focus on indigenous knowledge systems. These centers provide a platform for research, documentation, and dissemination of indigenous knowledge, as well as training and capacity building for students, educators, and knowledge holders. They also facilitate partnerships and collaborations with local and international institutions and organizations.

In conclusion, incorporating indigenous knowledge systems into higher education curricula is an important initiative for promoting a glocal higher education paradigm in Ghana. This initiative recognizes the value and relevance of local knowledge and culture, promotes cultural diversity and identity, and contributes to sustainable development and social justice. However, it requires a collaborative and participatory approach that involves local communities and knowledge holders, respectful engagement with diverse perspectives and epistemologies, and critical reflection on the limitations and biases of Western-dominated knowledge systems.

7.3 Engaging in Community Partnerships

Incorporating indigenous knowledge systems into the higher education curriculum is an important initiative for promoting a glocal higher education paradigm in Ghana. Indigenous knowledge systems refer to the knowledge and practices that have been developed and accumulated over generations by local communities through their interactions with the environment, natural resources, and social and cultural institutions. These knowledge systems often involve holistic and

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7.4 Promoting Experiential Learning and Internships

Higher education institutions in Ghana are increasingly embracing a glocal paradigm that recognizes the importance of both global and local perspectives in education. This paradigm emphasizes the need to provide students with an education that prepares them to engage with global issues while also addressing local challenges and contributing to national development. In this context, promoting experiential learning and internships is an essential initiative for cultivating a glocal higher education paradigm in Ghana (Martin et al., 2021; Hlatshwayo & Shawa, 2020).

Experiential learning refers to the process of learning through direct experiences, either in real-world situations or simulated environments. This approach enables students to develop critical thinking skills, practical skills, and cross-cultural competencies. In Ghana, higher education institutions can leverage experiential learning to provide students with opportunities to apply theoretical knowledge to real-world problems, develop transferable skills, and build connections with industry professionals.

One of the ways that higher education institutions in Ghana can promote experiential learning is by establishing partnerships with local and international organizations. These partnerships can provide students with access to internship opportunities that allow them to work alongside professionals in their field of study. Through internships, students can gain practical experience, develop industry-specific skills, and build a professional network.

In addition to internships, higher education institutions in Ghana can also promote experiential learning through service-learning programs. Service-learning programs combine community service with academic study, providing students with opportunities to apply their theoretical knowledge to real-world problems. This approach enables students to develop empathy, cultural competence, and leadership skills while contributing to the development of local communities.

Experiential learning can also be promoted through project-based learning initiatives. These initiatives allow students to work on projects that require them to collaborate with others, conduct research, and solve problems. Project-based learning initiatives can be integrated into the curriculum across various disciplines, providing students with opportunities to apply their learning in a real-world context.

Incorporating experiential learning into the higher education curriculum in Ghana is essential for promoting a glocal paradigm that prepares students for a rapidly changing world. By providing students with opportunities for practical, hands-on experiences, higher education institutions can help them develop cross-cultural competencies, industry-specific skills, and a global perspective. These skills and perspectives are critical in enabling students to address local challenges and contribute to national development while engaging with global issues.

In conclusion, experiential learning and internships are valuable initiatives for cultivating a glocal higher education paradigm in Ghana. Higher education institutions in Ghana can leverage these initiatives to provide students with opportunities to apply theoretical knowledge to real-world problems, develop transferable skills, and build connections with industry professionals. By promoting experiential learning, higher education institutions can prepare students for a rapidly changing world, contribute to national development, and engage with global issues. Implementing these initiatives requires collaboration among higher education institutions, local communities, and relevant stakeholders to create a holistic and inclusive educational environment that prepares students for a glocalized future.

7.5 Chapter Summary

The central idea throughout this chapter is captured in the initiative for glocal paradigms explored through higher education in Ghana. The chapter argued in favor of internationalization which has relevance to local context, integration of indigenous knowledge system into the curriculum, partnership in local communities and the experiential learning and practical internships as the main tenets.

CHAPTER EIGHT

CONCLUSION AND RECOMMENDATION

8.0 Introduction

This section presents the conclusion, recommendation, limitations of the study and suggestions for future studies.

8.1 Conclusion

The systematic literature review reveals remnants of colonial practices still evident in Ghana's higher education system. These practices manifest in various aspects, including the dominance of Western knowledge and perspectives in curriculum content, pedagogical approaches, the language of instruction, knowledge production, and institutional practices. The review emphasizes the urgent need to decolonize Ghanaian higher education to promote social justice, equitable access to education, and the development of culturally relevant and inclusive educational programs. Language and curriculum emerge as crucial areas requiring attention. The continued use of English as the language of instruction and the predominance of Western knowledge systems limit cultural diversity, inclusivity, and the creation of relevant educational programs. There is a pressing need to conduct a comprehensive review of Ghana's higher education system, focusing on embracing local languages, cultures, and histories to foster inclusive and culturally responsive education. The study also underscores the significance of reclaiming knowledge production and dissemination. Western institutions control knowledge production, perpetuating a neocolonial influence on Ghana's higher education. African institutions must take ownership of knowledge production, promoting an African-centered education system that reflects African cultures, values, and traditions. This will help counter the dominance of Western knowledge and facilitate the development of an education system that addresses the needs of African societies. Pedagogy and teaching methods in Ghanaian higher education reflect colonial legacies that may hinder critical thinking, creativity, and the inclusion of diverse voices and perspectives. The review recommends adopting innovative, student-centered approaches integrating indigenous knowledge and perspectives, prioritizing critical thinking and social responsibility, and enhancing student engagement through technology and experiential learning. These changes will contribute to a more inclusive higher education system that better equips students to navigate the challenges of a rapidly evolving global economy. Resistance and decolonization efforts are crucial to addressing the

remnants of colonial practices in Ghana's higher education. A critical re-evaluation of the curriculum, pedagogical approaches, and institutional practices are necessary for emphasizing challenging Western knowledge and perspectives and incorporating local knowledge systems. By actively resisting and decolonizing higher education, Ghana can create an environment that embraces cultural diversity, promotes social justice, and prepares students to shape a more inclusive and equitable society actively.

Moreover, the imperative to decolonize higher education curricula and pedagogy in Ghana was well-established in the literature. The findings emphasize several key reasons for this transformation. The review suggests that promoting African knowledge challenges the dominance of Eurocentric perspectives and empowers students by valuing and amplifying African contributions to knowledge production. This approach fosters national development and addresses historical marginalization. Recognizing the relevance of the local context in curriculum design and pedagogical practices enhances the meaningfulness and relatability of education for students. By embracing local knowledge, practices, and traditions, higher education institutions can contribute to developing local communities and nurturing a sense of belonging among students. Key among these arguments is the need to address inequalities in Ghana's higher education institutions. By providing equal opportunities for marginalized groups to participate in knowledge production and dissemination and recognizing diverse knowledge systems, a decolonized education system can contribute to a more equitable and inclusive society. Curricula and pedagogy should also target the development of critical thinking skills. By creating spaces for students to engage with dominant knowledge systems and diverse perspectives critically, higher education institutions can equip students with the skills to analyze information critically and actively contribute to social transformation by creating spaces for students to engage with dominant knowledge systems and diverse perspectives critically.

Additionally, decolonization promotes a global perspective while embracing local identities and cultural belonging. By integrating local knowledge and engaging with diverse knowledge systems, higher education institutions in Ghana can prepare students to be active participants in local, national, and global contexts. The literature review also emphasizes the significance of recognizing and rectifying the wrong foundations on which current curricula in Ghana are built. By critically examining and reshaping the curriculum, institutions can create a more relevant, inclusive, and

responsive educational system that embraces Ghana's diverse cultural heritage, fosters a sense of pride and identity among students, and aligns with the needs and aspirations of Ghanaian society. The findings of this systematic literature review strongly advocate for the decolonization of Ghana's higher education curricula and pedagogy. By promoting African knowledge, embracing the local context, addressing inequalities, fostering critical thinking, cultivating a global perspective, and rectifying the wrong foundations, Ghanaian higher education institutions can forge a path towards a more inclusive, culturally responsive, and equitable education system that meets the needs of students, society, and the nation as a whole.

The findings from the systematic review propose some relevant approaches to be adopted by education policy stakeholders in decolonizing the curricula in Ghana. It can be concluded that by incorporating indigenous knowledge systems and local perspectives, centering African scholarship and epistemologies, empowering local educators and researchers, engaging in critical pedagogy and reflexive teaching practices, and fostering collaborative partnerships and knowledge exchange, Ghanaian higher education institutions can work towards decolonizing their curricula and pedagogy. These approaches promote inclusivity, relevance, and critical thinking, creating a transformative educational system that values diverse perspectives and prepares students for the challenges of a changing world.

Finally, through a combination of internationalisation with local relevance, the inclusion of indigenous knowledge systems, engagement in community partnerships, and promotion of experiential learning and internships, a glocal higher education paradigm can be achieved in Ghana.

8.2 Recommendations

Based on the conclusions drawn from the systematic literature review, the following recommendations are made;

1. Higher education institutions in Ghana should incorporate indigenous knowledge systems and local perspectives into the curriculum to create a more relevant and inclusive education system that reflects the diversity of Ghanaian society.

2. Higher education institutions should center African scholarship and epistemologies in their curriculum and pedagogy to promote social justice, equitable access to education, and the development of culturally relevant and inclusive educational programs.

3. Higher education institutions should empower local educators and researchers to take ownership of knowledge production and dissemination and promote an African-centered education system that reflects African cultures, values, and traditions.

4. Higher education institutions should adopt innovative, student-centred approaches to priorities critical thinking and social responsibility and enhance student engagement through technology and experiential learning.

5. Higher education institutions should foster collaborative partnerships and knowledge exchange with community partners to develop locally relevant programs and create a more transformative educational system that values diverse perspectives.

6. Decolonization of education should be treated as a political project that requires the efforts and support of government, ministries, institutions as well as teachers and learners. It should be considered collectively as the project of everyone in the nation by spreading awareness instead of being subjected to the confines of the classroom or academia.

8.3 Limitations of the Study

Conducting a comprehensive content analysis can be time-consuming and resource-intensive. The researchers faced limitations in terms of available time, funding, or access to the necessary technology or tools for data collection and analysis. This resulted in a narrower scope or less comprehensive analysis.

8.4 Suggestion for Future Research

Several questions warranted investigation throughout this study that could not be explored adequately in this study. Key among these questions are:

1. How can we tell and shape our own story as a nation through education?

2. How can we develop a Ghanaian language that can be used as a national language and a medium of education?

3. How do we equip Ghanaian Higher education using diversified lenses of critical inquiry?

4. What kind of glocal higher education do we envisage to be the future of Ghana, and how do collectively reach that future?

In order to explore these questions adequately, there is the need to test the need to decolonize education by practically using research tools or measurements. I suggest that, researchers should

randomly select one main universities in Ghana as a subject of inquiry while implementing the approaches discussed above.

Furthermore, one major topic that was not attempted was the democratization of education scholarship and research in Africa. Democratization of education scholarship and research in this case meaning, the accessibility and opening of doors for more voices, ideas, perceptions, perspectives, norms and values as well as form of knowledge among first, the regions in Ghana and ultimately the nations in the African continent. This research can explore the accessibility of knowledge systems in Ghana while focusing on the unification and spread of indigenous knowledge.

Lastly, researchers can add contributions on what a good model for the future may look like drawing from the recommendations in this study.

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APPENDIX A

Data Extraction Form

1. General Information

    1.1 Article Title

    1.2 Publication Year

    1.3 Study Approach ((Case Study or Systematic Literature Review or Conference)

    1.4 Region or Country (Countries or regions with colonial histories)

2. Research Question 1 (Active Colonial Practices)

    2.1 Language

    2.2 Curriculum

    2.3 Foreign Infrastructure

    2.4 Pedagogical methods

    2.5 Hierarchical Structure

    2.6 Power dynamics

3. RQ 2 (Arguments for decolonization)

    3.1 Promotion of African Knowledge

    3.2 Relevance of local context

    3.3 Addressing inequalities

    3.4 Development of critical thinking

    3.5 Creating global/glocal perspectives

    3.6 Curricula developed on the wrong foundations

4. RQ 3 (Decolonization Approaches)

5. RQ 4 (Recommendations of best practices/approach)