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Decolonial Praxis in Higher Education

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Abstract. Several significant global social movements, including Rhodes Must Fall in the UK, Fees Must Fall in South Africa, Black Lives Matter in the US, and Why is My Curriculum White? in the UK, challenged the traditions and assumptions of modernization, colonialism, and imperialism within the existing education system. Therefore, the issue of decolonization in higher education deserves much attention. By means of literature analysis, this article explored how higher educational institutions can rethink their practices to be more inclusive and equitable by challenging dominant narratives and promoting decolonial methodologies in teaching, curriculum and research. Finally, three reflections are presented: (1) In some regions, decolonization refers to the formal end of colonial rule, while in others, it involves ongoing struggles to dismantle the legacies of colonialism, including economic dependency, cultural erasure, and social inequality; (2) How higher education institutions are engaging with decolonization; (3) Lack of support for marginalized scholars. The authors hope that through the discussion in this article, we can gain a deeper understanding of decolonial praxis in higher education.

Keywords: Decolonization, Decolonizing higher education, Education, Higher education, Social justice.

1. INTRODUCTION

Education is closely linked to political, economic, and cultural activities. Higher education plays a crucial role in effecting social change. Higher education reforms must focus on the growth and development of students, cultivating humanity, preparing students for careers, and encouraging students to contribute what they have learned to the development of society. Social change rarely occurs in the absence of robust higher education systems (Gowen, 1997; Shih, 2019). However, under the impact of the decolonization trend, the decolonization of universities, curricula, and teaching methods began to receive attention in 2015. Several significant global social movements, including Rhodes Must Fall in the UK, Fees Must Fall in South Africa, Black Lives Matter in the US, and Why is My Curriculum White? in the UK, challenged the traditions and assumptions of modernization, colonialism, and imperialism within the existing education system. Therefore, the issue of decolonization in higher education deserves much attention. By means of literature analysis, this article explored how higher educational institutions can rethink their practices to be more inclusive and equitable by challenging dominant narratives and promoting decolonial methodologies in teaching, curriculum and research. This topic often involves challenging dominant narratives, revising curricula, and promoting decolonial methodologies in teaching, curriculum and research. It's a significant area of study for addressing historical injustices and fostering a more inclusive educational environment (Ansloos, 2014; BOOYSEN, 2016; Hayes, Luckett, & Misiaszek, 2021;Peters, 2018; Shahjahan, Annabelle, Kristen and Kirsten, 2021; Zembylas, 2022).

2. WHAT IS DECOLONIZATION

What is decolonization? At its core, decolonization refers to the process of undoing colonial domination and addressing its lingering effects. It seeks to restore autonomy, sovereignty, and dignity to colonized peoples and their cultures. Decolonization can manifest as: (1) political decolonization: the physical withdrawal of colonial powers from occupied territories, leading to political independence; (2) cultural and epistemic decolonization: challenging and dismantling colonial mindsets, knowledge systems, and practices that perpetuate inequality, cultural erasure, and domination. In fact, the debate around decolonisation in Higher Education (HE) is topical and sometimes controversial. Conceptually, decolonization gained traction and grew in nuance after 1945. During this period, decolonization referred to independence of nation-states from their former colonial empires, most pronounced after World War II (Adefila, A. et al, 2021; Shahjahan, Annabelle, Kristen and Kirsten, 2021). In the wake of diverse criticism of the colonialist paradigm emerging in multiple disciplines over the last century, including that of the social sciences, the discourse of decolonization has recently gained significant attention. Decolonial theories and decolonial thinking more generally consist of various critiques of colonialism and coloniality—the coloniality of power and knowledge, land appropriation, racial, gender and geo-political hierarchies, and claims of universality rooted in Eurocentric knowledge and values. Decolonization is a complex and multidimensional process that aims to undo the legacy of colonialism and promote a more equitable and inclusive framework, especially in educational and cultural institutions. In the context of higher education institutions (HEIs), decolonization involves challenging Eurocentric knowledge systems, power structures, and practices that have historically marginalized or excluded non-Western perspectives and epistemologies (Ansloos,

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2014; Hayes, Luckett, & Misiaszek, 2021; Zembylas, 2022).

3. DECOLONIZING HIGHER EDUCATION

Decolonizing higher education is a complex and crucial issue that involves reexamining power structures, knowledge systems, and cultural biases within the higher educational system. It aims to challenge and change the lasting impacts of colonialism on higher education, including legacies of imperialism, colonizer dominance, and capitalist influences (Gurukkal, 2024; Hayes, Luckett, & Misiaszek, 2021; ;Peters, 2018). Specifically, decolonizing higher education encompasses several aspects:

3.1. Reconstruction of Power Structures and Knowledge Systems

Decolonizing higher education entails reassessing how power structures are constructed within higher educational institutions and how these structures influence the production, dissemination, and evaluation of knowledge. This involves challenging academic norms and standards traditionally shaped by colonialism and advocating for more diverse and inclusive knowledge systems (Gobena, Hean, Heaslip & Studsrød, 2023).

3.2. Cultural Identity and Inclusivity

It also involves reexamining curriculum content and teaching methods from multicultural perspectives. This includes actively incorporating diverse cultural backgrounds, languages, and knowledge systems in the educational process to reflect and respect the diversity and cultural identities of students. Hence, diverse perspectives are important in the process of decolonizing higher education. (Popkewitz, 1998; Shih, 2020, 2022, 2023, 2024a, 2024b).

3.3. Social Justice and Equal Opportunities

A key objective is to achieve social justice and equal opportunities through higher education. This means not only providing equitable educational opportunities but also addressing racial, class, and gender inequalities through decolonial practices. Hence, higher educational institutions must be proactive and dynamic in implementing the educational ideals of social justice and equal opportunities. (Mannheim, 1991; Shih, 2024c).

3.4. Global Perspectives and Emphasis on Indigenous Knowledge

Decolonizing higher education includes redefining educational goals and methods through a global perspective while emphasizing the importance of preserving and respecting indigenous knowledge systems (Guo, Guo, Yochim & Liu, 2022; Shih & Wang, 2022). This approach aims to break away from Western-centric perspectives and promote academic dialogue and collaboration across different cultural backgrounds. Decolonizing higher education is indeed a crucial endeavor. It involves several key components:

3.4.1. Redefining Educational Goals and Methods

3.4.1.1. Global Perspective

Emphasizing a more inclusive view that incorporates diverse cultural and intellectual traditions, which can enrich education and foster a more holistic understanding of the world. Here are some strategies to consider: (1) curriculum development: design curricula that reflect a variety of cultural perspectives. This could include texts, theories, and historical narratives from different traditions, ensuring representation from marginalized or underrepresented groups; (2) interdisciplinary approaches: combine insights from various fields—such as art, science, philosophy, and history—to illustrate how different cultures contribute to human knowledge. This could involve projects that connect indigenous knowledge systems with modern scientific practices; (3) collaborative learning: foster environments where students can share their own cultural backgrounds and perspectives. Encourage collaborative projects that require input from diverse cultural viewpoints, promoting dialogue and mutual understanding; (4) community engagement: involve local communities in the educational process. Invite guest speakers from various cultural backgrounds, or organize field trips to cultural institutions. This helps students see the relevance of diverse traditions in their own lives; (5) critical reflection: encourage students to critically reflect on their own cultural assumptions and biases. This could involve discussions, writing assignments, or artistic expressions that allow students to explore their identities and how they relate to others; (6) cultural celebrations: organize events that celebrate different cultural traditions, such as festivals, art exhibitions, or performances. These events can provide opportunities for students to engage with and learn from diverse cultures; (7) digital resources: utilize technology to access a wide range of global resources, including documentaries, podcasts, and online courses that explore different cultural narratives and intellectual traditions. By embedding these strategies into educational practices, you can promote an inclusive atmosphere that values and respects the richness of cultural diversity, enhancing both individual growth and collective understanding (Chankseliani, Qoraboyev & Gimranova, 2021; Gobena, Hean, Heaslip & Studsrød, 2023).

3.4.1.2. Critical Pedagogy

Encouraging critical thinking about the origins and implications of knowledge, questioning who benefits from current educational practices, and whose voices are marginalized. Encouraging critical thinking about the origins

and implications of knowledge in education involves several key steps: (1) historical context: discuss the historical development of educational practices and curricula, emphasizing how certain perspectives have dominated while others have been sidelined. This can include exploring the influence of colonialism, industrialization, and globalization on education; (2) power dynamics: analyze who benefits from current educational practices. This includes questioning whose interests are served—are they aligned with those of the dominant culture, political powers, or economic interests? Discuss how educational policies may reinforce social stratification or privilege certain groups over others; (3) marginalized voices: create space for voices that are often marginalized in mainstream education. This can be done through integrating diverse perspectives and content into the curriculum, such as indigenous knowledge, feminist theories, or postcolonial critiques. Encourage students to research and present on these topics, fostering a deeper understanding of how knowledge is constructed; (4) critical pedagogy: implement principles of critical pedagogy, where students are encouraged to question and challenge the status quo. This can involve discussions about social justice, equity, and the role of education in fostering democratic participation; (5) reflective practice: encourage educators to engage in reflective practices about their teaching methods and the materials they use. This can include questioning their own biases and considering how their choices impact student learning and representation; (6) collaborative learning: foster collaborative learning environments where students can share their experiences and perspectives. Group discussions, debates, and projects can facilitate critical thinking and help students understand the complexity of knowledge creation; (7) research and inquiry: promote research projects that require students to investigate the sources of knowledge in their fields of study. Encourage them to consider the implications of their findings for understanding power relations and social justice in education. By incorporating these approaches, educators can help students develop a critical awareness of the educational landscape, empowering them to question existing practices and advocate for more inclusive and equitable learning environments (Chankseliani, Qoraboyev & Gimranova, 2021; Gobena, Hean, Heaslip & Studsrød, 2023).

3.4.2. Preserving and Respecting Indigenous Knowledge Systems

3.4.2.1. Integration of Indigenous Knowledge

Including indigenous ways of knowing and learning in curricula to ensure they are valued alongside Western knowledge systems. Incorporating indigenous ways of knowing and learning into curricula is essential for fostering a more inclusive educational environment. Here are some approaches to achieve this: (1) curriculum development: collaborate with indigenous communities to co-create curriculum content that reflects their knowledge systems, histories, and cultural practices. This can involve integrating stories, traditions, and teachings into lessons across subjects; (2) pedagogical strategies: utilize teaching methods that resonate with indigenous learning styles, such as storytelling, experiential learning, and community engagement. These methods can help students connect more deeply with the material; (3) cultural competency training: provide professional development for educators on indigenous perspectives and pedagogies. This training can enhance their understanding and ability to integrate these approaches into their teaching; (4) diverse learning materials: use texts, resources, and materials that represent indigenous voices and perspectives. This could include literature, art, and digital resources created by indigenous authors and artists; (5) critical reflection: encourage students to critically reflect on the relationship between indigenous knowledge systems and Western knowledge. This can help students appreciate the value of diverse perspectives and understand the implications of colonization; (6) community partnerships: develop partnerships with local indigenous communities to facilitate learning experiences, such as field trips, guest speakers, and cultural events. That exposes students to indigenous ways of knowing and being; (7) evaluation and feedback: regularly assess and seek feedback on the effectiveness of integrating indigenous knowledge into the curriculum, ensuring that it meets the needs and respects the values of both indigenous and non-indigenous students. By implementing these strategies, educators can create a more equitable learning environment that honors and values indigenous knowledge alongside Western educational frameworks (Chankseliani, Qoraboyev & Gimranova, 2021; Gobena, Hean, Heaslip & Studsrød, 2023).

3.4.2.2. Community Engagement

Collaborating with indigenous communities to co-create knowledge and educational practices that are relevant and respectful of their traditions and perspectives. This is crucial for fostering culturally responsive and inclusive education. Some ways to approach this collaboration thoughtfully:

3.4.2.2.1. Building Genuine Relationships

3.4.2.2.1.1. Mutual Trust and Respect

Establish relationships based on trust and reciprocity. This involves listening deeply, understanding community concerns, and valuing their cultural knowledge and practices. Establishing relationships based on trust and reciprocity is essential for building genuine partnerships, especially in educational and community contexts. Some steps to consider in fostering such relationships: (1) active listening: take the time to truly listen to community members, acknowledging their concerns and needs without interrupting or making assumptions. This shows respect and an open-minded attitude; (2) cultural sensitivity: respect the cultural norms, values, and practices of the

community. Show that you are committed to understanding their worldview and how their traditions shape their experiences and practices; (3) mutual respect: create an atmosphere where community members feel that their input is valued and their perspectives matter. Treat every individual as a partner in the process; (4) transparency and openness: communicate your intentions clearly and share information about goals, progress, and challenges. This builds trust and helps avoid misunderstandings; (5) reciprocity: offer something of value in return for the trust and knowledge the community shares. This could be through shared resources, opportunities for collaboration, or supporting the community's long-term well-being; (6) co-creation of knowledge: involve the community in the creation of knowledge. This may include integrating their traditional knowledge, local practices, and expertise into educational or organizational frameworks; (7) building long-term relationships: trust is developed over time. Be patient, follow through on commitments, and continue to nurture the relationship through consistent, genuine engagement. By focusing on these principles, you can establish lasting, meaningful connections that benefit both the community and the individuals or institutions involved.

3.4.2.2.1.2. Participatory Engagement

Involve indigenous community members as active partners in decision-making and curriculum design, rather than as passive subjects of study.

3.4.2.2.2. Cultural Relevance in Curriculum

3.4.2.2.2.1. Integrate Indigenous Knowledge

Include traditional ecological knowledge, cultural practices, and indigenous worldviews in various subjects, such as science, art, and literature.

3.4.2.2.2.2. Language Preservation

Support the use of indigenous languages in teaching and learning, acknowledging the role of language in preserving cultural identity.

3.4.2.2.3. Respecting Cultural Protocols

3.4.2.2.3.1. Ceremonies and Rituals

When incorporating cultural ceremonies, ensure they are presented in a respectful and appropriate manner, with the guidance and permission of the community.

3.4.2.2.3.2. Intellectual Property

Protect the intellectual property rights of indigenous communities, ensuring that their knowledge is acknowledged and safeguarded from misuse.

3.4.2.2.4. Educator Training and Support

3.4.2.2.4.1. Cultural Competence

Provide training for educators to understand indigenous histories, cultures, and teaching methods, so they can engage with students and communities in a culturally responsive way.

3.4.2.2.4.2. Elders as Educators

Collaborate with elders and cultural custodians to bring authentic stories and teachings into the classroom, strengthening intergenerational knowledge transfer.

3.4.3. Breaking Away from Western-Centric Perspectives

3.4.3.1. Curriculum Reform

Diversifying course content to reflect a broader range of perspectives and experiences.

3.4.3.2. Representation

Increasing the presence and influence of scholars from underrepresented and indigenous backgrounds in academia.

3.4.4. Promoting Academic Dialogue and Collaboration

3.4.4.1. Interdisciplinary Approaches

Promoting academic dialogue and collaboration is important. Interdisciplinary approaches encourage collaboration across different fields and cultures to foster a richer and more holistic understanding of complex issues (Liem, 2021; Wu, 2023).

3.4.4.2. International Partnerships

Building networks and partnerships with institutions and scholars globally to share knowledge and practices.

4. REIMAGINING FUTURES: CHALLENGES AND CONSIDERATIONS

It was black South African student protests against institutional cultures of settler whiteness in 2015 that triggered contemporary interest in a renewed wave of decolonial scholarship in both global Northern and Southern universities. Contemporary movements (these include RhodesMustFall, FeesMustFall, Decolonising the Mind, Why is my Curriculum White?, Liberate my Degree, We are the university the Critical Internationalisation Network and a range of decolonising collectives, networks and groups based in specific institutions) have critiqued institutional cultures, curricula and pedagogic practices – at the peripheries and at the centres – for perpetuating coloniality in ways that misrecognise their identities, leading to exclusion and perennial 'attainment gaps'. We suggest that what defines the current decolonial turn in higher education from previous student revolts such as that of 1968 (which brought together anti-war, anti-capitalist, anti-imperialist, black power and feminist movements), is that this time the movements are led by students and academics from subaltern social groups who draw on theories from the South and its diaspora (Aneta Hayes, Kathy Luckett & Greg Misiaszek, 2021). In summary, decolonizing higher education is not merely a theoretical exploration but also a practical effort to reshape educational practices and knowledge systems towards a more inclusive and just educational environment and society. In the process of reimagining futures of decolonizing higher education, challenges and considerations need to be taken into account in the future.

4.1. Resistance to Change

Decolonial efforts often face resistance from those invested in maintaining the status quo. It's essential to be prepared for pushback and to build coalitions to support change. Addressing potential pushback from established academic institutions and individuals who may be resistant to change.

4.2. Resource Allocation

Effective decolonial praxis requires resources, including funding, training, and support. Advocating for these resources is a crucial part of the process. Absolutely, advocating for resources like funding, training, and support is essential for effective decolonial praxis. It involves not only identifying and challenging colonial structures but also actively working to dismantle and replace them with more equitable and inclusive frameworks. This advocacy can include lobbying for policy changes, securing financial backing for initiatives, and ensuring that marginalized voices are centered in decision-making processes (Wang & Shih, 2022, 2023).

4.3. Sustainability

Ensuring that decolonial initiatives are sustainable and not just temporary projects requires long-term commitment and systemic change. Developing sustainable practices that ensure long-term commitment to decolonizing efforts (Biancardi, Colasante, D'Adamo et al., 2023).

4.4. Balancing Diverse Needs

Different communities and groups may have different needs and perspectives on what decolonial education should look like. Balancing these needs and finding common ground is an ongoing challenge. Absolutely, addressing the diverse needs and perspectives within communities and groups regarding decolonial education is indeed challenging yet crucial. It requires a nuanced approach that acknowledges and respects the varying historical, cultural, and social contexts that shape these perspectives. Finding common ground involves fostering dialogue, listening attentively to different voices, and prioritizing inclusive practices that empower marginalized communities. It's about creating spaces where these diverse perspectives can coexist and contribute to shaping a more equitable and decolonized educational framework (Adefila et al, 2021).

In summary, decolonizing higher education is an ongoing process that requires commitment, reflection, and action from all stakeholders involved. It is not only about changing what is taught but also how it is taught and who gets to decide these aspects.

5. REFLECTIONS

5.1. Reflection 1

In some regions, decolonization refers to the formal end of colonial rule, while in others, it involves ongoing struggles to dismantle the legacies of colonialism, including economic dependency, cultural erasure, and social inequality

More than 370 million Indigenous people reside in 90 countries and every continent on earth. Indigenous peoples speak two-thirds of humankind's 7,000 known spoken languages. The term "indigenous" is complex and not universally agreed upon. In some contexts, Indigenous with a capital "I" is used to refer to specific groups that have legal recognition, while lowercase "indigenous" may refer to broader cultural or knowledge systems that predate colonization. Decolonization and indigenous knowledge hold different meanings depending on the global and regional contexts, shaped by history, culture, politics, and local struggles for autonomy and recognition. Parsing out these meanings is essential for developing a nuanced understanding. Here are some ways these concepts vary globally. In some regions, decolonization refers to the formal end of colonial rule, while in others, it involves

ongoing struggles to dismantle the legacies of colonialism, including economic dependency, cultural erasure, and social inequality (Hayward, Sjoblom, Sinclair & Cidro, 2021; McCarty & Coronel-Molina, 2017; Skopec, Fyfe, Issa, Ippolito, Anderson & Harris, 2021).

5.1.1. Africa

The decolonization, a process that leads to the nominal independence and international recognition of states. Decolonization often refers to both political independence from European powers and the ongoing process of reclaiming indigenous cultures, land, and political systems (Martin Welz, 2024).

5.1.2. Latin America

The focus is frequently on undoing the colonial legacies that continue to affect marginalized groups, particularly indigenous peoples and Afro-descendants, and challenging the dominance of Western epistemologies (Taylor & Lublin, 2021).

5.1.3. Asia

Decolonization here may emphasize the removal of colonial structures but is also shaped by postcolonial nationalisms and tensions with global superpowers (Lee, 2023).

5.1.4. On Turtle Island (North America)

Land has played an integral role in Indigenous education since time immemorial. In Indigenous ways of knowing and being in the world, land is the basis of all life and therefore the foundation for all cultural and traditional teachings. Learning takes place in cooperation with the rhythms of everyday life, including land-based activities such as hunting and gathering. Indigenous knowledge is deeply connected to the land, histories, and worldviews of Indigenous peoples, including their relational practices with nature, community, and spirituality. This knowledge is not just about survival but also about profound connections to the land, languages, and traditions that have sustained communities for millennia (Andrea Bowra, Angela Mashford-Pringle, Blake Poland, 2020).

5.2. Reflection 2

How HEIs Are Engaging with Decolonization. The engagement of Higher Education Institutions (HEIs) with decolonization is a complex and varied process that reflects broader societal and historical dynamics. Decolonization in HEIs generally refers to efforts to challenge and dismantle colonial legacies embedded in curricula, research methodologies, institutional structures, and the distribution of knowledge and power (Hayes, Luckett, & Misiaszek, 2021; Zembylas, 2022). Below are some ways HEIs are engaging with decolonization:

5.2.1. Curriculum Reform

Many HEIs are revisiting their curricula to include non-Western perspectives, texts, and scholars. This often involves broadening the scope of what is considered valid knowledge and addressing the dominance of Eurocentric narratives. For example, disciplines like history, anthropology, and literature are increasingly integrating indigenous knowledge systems, African, Asian, and Latin American perspectives, and critical approaches to colonialism (Shahjahan, Estera, Surla, & Edwards, 2022).

5.2.2. Institutional Change

Some universities are actively working to make their institutions more inclusive by addressing structural inequalities. This can involve hiring more diverse faculty, creating support systems for underrepresented students, and forming partnerships with local or marginalized communities. Decolonizing efforts may also include changing university policies or traditions that reflect colonial legacies (Skopec, Fyfe, Issa, Ippolito, Anderson & Harris, 2021).

5.2.3. Student Activism

Student movements have played a key role in pushing HEIs towards decolonization. Movements like "Rhodes Must Fall" and "Fees Must Fall" in South Africa, and similar campaigns in Europe and the Americas, have been instrumental in bringing attention to colonial histories and contemporary inequalities within higher education. These movements have also sparked critical discussions on the symbolic and material presence of colonialism in institutions (Sunnemark & Thörn, 2021; Taghavi, Doreh, 2017).

5.2.4. Global South Collaborations

There have been increasing expectations placed on universities to become regional agents of change. Some universities are strengthening ties with institutions in the Global South to foster more equitable exchanges of knowledge. These partnerships seek to challenge traditional power imbalances in global knowledge production and encourage the co-creation of knowledge across cultural and geographical divides (Kishun, 2007; Thomas & Pugh, 2020).

5.3. Reflection 3: Lack of Engagement or Resistance to Decolonization

5.3.1. Institutional Resistance

Despite growing movements for decolonization, many HEIs have been slow to implement meaningful changes. Some institutions resist change due to concerns over academic standards, fears of "politicizing" education, or reluctance to confront historical privileges. In some cases, decolonization efforts may be dismissed as tokenistic or superficial, with little structural change (Shahjahan, Estera, Surla and Edwards, 2022).

5.3.2. Curriculum Tokenism

In some HEIs, decolonization efforts remain limited to superficial curriculum changes, such as adding a few non-Western texts without addressing deeper structural inequalities in the way knowledge is produced and valued. This tokenistic approach may fail to challenge the Eurocentric foundations of many academic disciplines (Shahjahan, Estera, Surla & Edwards, 2022).

5.3.3. Lack of Support for Marginalized Scholars

In some cases, HEIs do not provide enough support for scholars and students from marginalized backgrounds. This includes issues such as unequal access to funding, mentorship, and career advancement opportunities. The lack of institutional commitment to diversity and inclusion may hinder decolonization efforts by perpetuating existing power imbalances (Hayes, Luckett & Misiaszek, 2021).

5.3.4. Commercialization of Education

The increasing commercialization and marketization of higher education often contradict decolonization efforts. In highly corporatized institutions, there may be less emphasis on critical, socially engaged education, as the focus shifts towards marketable skills and financial outcomes. This can result in a lack of support for decolonization initiatives, which are often viewed as less profitable or disruptive to traditional hierarchies (Bamberger & Morris, 2023).

5.3.5. Global Inequalities

Many universities in the Global North continue to dominate global knowledge production, often marginalizing scholars and institutions from the Global South. Despite collaborative initiatives, unequal access to resources, publishing platforms, and funding perpetuates colonial-era dynamics in higher education, making genuine decolonization efforts difficult to sustain (Collyer, 2018). Indeed, it was decolonial theorists, and from Latin America in particular, who stretched the concept of decolonisation to apply it to epistemology and knowledge production beyond its original meaning of political and cultural emancipation from colonial domination. The decolonial theory now involves contesting the hegemony, legacy and limitations of Eurocentric epistemologies, Northern control of knowledge production, the 'coloniality' of the cultures, languages and disciplines of institutions of higher education and interrogating whose interests are served by this knowledge and its practices (Hayes, Luckett & Misiaszek, 2021). HEIs are increasingly engaging with decolonization, but there remain significant challenges in fully addressing colonial legacies. Engagement often depends on the specific historical and social context of each institution, with varying degrees of commitment and success. The process of "decolonization" has evolved from the desire to remove this colonial domination and coloniality and to liberate local/Indigenous knowledge, practice, and culture from the incumbent power (Emnet, 2021). A "decolonial turn" or "decolonial attitude" is required that questions the impact of colonization on modern subjectivities, the production of knowledge, and critical thinking (Maldonado-Torres, 2007). A decolonial stance involves responsibility and willingness to take many perspectives, especially the perspectives and viewpoints of those whose existence is questioned and portrayed as insignificant (Gobena, Hean, Heaslip & Studsrød, 2023).

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