Innovations in Decolonising the Curriculum

Multidisciplinary Perspectives

Edited by

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Contents

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About the Editors

Adeela ahmed Shafi is a Professor of Education and a leading academic whose work centres on social justice, equity and decolonising education. Her research challenges dominant narratives and explores how education systems can better serve marginalised and underserved communities. With a strong focus on youth justice, exclusion and educational access, she works at the intersection of research, policy and practice to promote more inclusive and equitable approaches. Prof Adeela advocates for decolonial thinking in education, encouraging critical reflection on curriculum, pedagogy and institutional structures. Her work is grounded in community engagement and driven by a commitment to amplifying diverse voices and lived experiences. She has influenced national and international policy debates and is widely recognised for her contributions to transforming education through a social justice lens. Through her scholarship and activism, Prof Adeela continues to inspire new ways of thinking about education – challenging systems of inequality and driving meaningful, long-term change.

Anamika Twyman-Ghoshal is a Senior Lecturer in Criminology and holds a PhD in Criminology and Justice Policy from Northeastern University in Boston, MA (USA). Her work focuses on the intersection of power, systemic injustice and social harm; crimes of the powerful; restorative justice and practice; and decolonising knowledge production. Her research has been published in the *British Journal of Criminology*, *Critical Criminology*, *International Journal of Comparative and Applied Criminal Justice*, *Laws* and as scholarly texts in edited books. She has examined state and corporate harms (state co-offending, climate crisis), decolonising criminology, green and blue criminology (environmental harms, maritime piracy, terrorism) and restorative justice/practice. Beyond her academic work, she is a restorative justice practitioner, a member of the Advisory Board for the All-Party Parliamentary Group for Restorative Justice and a board-appointed trustee of the Restorative Justice Council.

Acheampong Charles Afriyie is a distinguished professional and an academic with over 20 years of experience in Accounting, Finance and Financial Technology. Currently a Senior Lecturer in Accounting, he has played a key role in designing and managing undergraduate and postgraduate programs in these fields. Recognised as the in-house data science expert for the MSc FinTech programme, Charles bridges traditional finance with modern technology. His research focuses on expertise, empirical finance and data science in asset management. As director of the Finance in Society Research Institute (FISRI), he leads collaborative

projects involving students, academics and industry partners, addressing critical areas like personal, sustainable and development finance. Through FISRI, Charles promotes innovation and practical solutions to real-world financial challenges, blending academic rigour with industry relevance. His contributions make him a valuable asset to both academia and the financial sector.

Samuel Robert Copland is a Senior Lecturer in Marketing with over two decades of experience working with both private industries and public organisations. He continues to work with a variety of businesses, which allows him to bring current practical insights into his teaching and research activities. His academic research is centred on the impact of storytelling and narrative transmission within the marketing field. He also explores how digital technologies can be harnessed by organisations to facilitate value exchange, aiming to enhance efficiency and effectiveness in marketing practices. In addition to his research, Samuel is committed to promoting equitable practices in higher education. He is actively involved in developing inclusive pedagogical methods that cater to diverse learning needs and backgrounds.

Omar El Masri is a Senior Lecturer in Criminology and holds a PhD in Transitional Justice from Ulster University, Northern Ireland (UK). His work examines the intersections of power, identity, culture and arts-based practices in deeply divided societies and contested spaces. His research critically engages with state and non-state harm, neoliberal urban development, ethnonational violence and the decolonisation of academic curricula in Criminology and Sociology. His research has been published in the *Journal of Illustration* and RTÉ Brainstorm and presented at conferences such as the British Sociological Association, European Criminological Society and British International Studies Association. His work has also been featured in documentaries like WonderWalls on RTÉ, reflecting his commitment to bridging academic scholarship with societal impact.

About the Contributors

Jordan Allison is a Senior Lecturer in Computer Science. He is the editor-in-chief of the *Journal of Educational Computing Research*, a premier scholarly journal in the field. He is the author of many journal articles and conference publications regarding educational computing research and has served on programme committees for computing education conferences, as well as being a member of editorial boards of scholarly journals. Dr Allison also serves on the committee of the Cheltenham and Gloucester Branch of the British Computer Society (BCS), and he is a Fellow of the Higher Education Academy (FHEA), a member of the Association of Computing Machinery (ACM) and a member of the British Educational Research Association (BERA).

Kimberly Ellen Hall I am an artist and a designer who is interested in the way everyday life can coincide with the deep and mysterious parts of life. The intersection of participatory action research and material exploration forms the groundwork of my approach to projects of all kinds. I received a BFA from the Museum School in Boston and an MA from Central St Martins in London. My teaching practice is rooted in liberatory education, and I have taught in higher education in the United States and the United Kingdom for the last 10 years. My work has been recognised by American Illustration and the Society of Publication Designers and in profiles in *Cool Hunting*, *Design Milk* and *Dwell Magazine*. I have been in residence at John Hopkins Extreme Materials Institute and Winterthur Museum and have public murals in Baltimore, Philadelphia, New York and the United Kingdom.

Natalie Jester is a Lecturer in Sociology and Criminology, and her work focuses on in/security and identity on digital platforms such as YouTube, Twitter/X, Facebook and online news websites. Common sub-themes include gender, militaries, technology, states and epistemology. She has published in journals such as *Millennium: Journal of International Studies, International Political Sociology* and *International Feminist Journal of Politics*. She sometimes publishes on teaching, too.

Jasmeen Kanwal At the time of teaching this course, Jasmeen Kanwal was a Research Fellow in the School of Biology at her institution, working within the area of social evolution. She has since taken up a new role in the School of Education at a HEI in Scotland, working on curriculum development and inclusive STEM education in Primary and Secondary schools, with a particular

focus on data science, data literacy and data ethics. Jasmeen has been actively involved in initiatives to decolonise the curriculum in Higher Education – at her alma mater, she was a member of the Biology Anti-Racism Committee (BARC), a grassroots organisation of students and early-career researchers, and at her current institution, she now sits on the Moray House School of Education and Sport Race Equality Subgroup, where efforts to reform the curriculum are just getting underway.

Duaa Jamal Karim is a PhD researcher specialising in education policy, legal linguistics and governance, working interdisciplinary at the borders of Sociology, Philosophy and Educational theory. Her research applies Critical Discourse Analysis and quantitative methods to examine neutrality in British education policies, focusing on how language and statistical framing shape governance. She explores the legal interpretation of policy, race and identity embodied in the Prevent counter terror programme, with a focus on how policies such as Prevent shape education. Duaa has published widely on these topics, contributing to academic and policy debates. Alongside academia, she has extensive experience in legal consultancy, finance and governance, previously serving as Chair of Governors at a London state school.

Kevin N. Lala (f.k.a Laland) is a Professor of Behavioural and Evolutionary Biology at his institution in Scotland and, before that, held positions at UCL, UC Berkeley and Cambridge University. His academic interests are in the general area of animal behaviour and evolution. He has published over 300 scientific articles and 14 books on these topics, including *Darwin's Unfinished Symphony*, *How Culture Made the Human Mind* (Princeton UP 2017) and *Niche Construction: The Neglected Process in Evolution*. Lala is an Elected Fellow of the Royal Society of Edinburgh and a Fellow of the Royal Society of Biology. He has been involved in antiracism and EDI initiatives for many years.

Samantha Louden-Cooke is a Senior Lecturer in International Relations and Politics. Her research explores gender equality, secular typologies, political resistance and family law in the Middle East North Africa region. Her work also includes an edited volume on Non-Western Theories of International Relations, and the impact of social media in Higher Education. She has published in journals such as *National Identities, British Journal of Middle Eastern Studies* and *Education and Information Technologies.*

Jessica Mure is completing their PhD in Humanities. Her research is an analysis of comparative themes within selected Indigenous American and Chinese American literature, with a view to decolonising American identity by challenging historical narratives, and analysing imposed cultural boundaries and their problematic foundations. She is also focusing on how memory-writing and inherited trauma in literature can be used to expose and dismantle myths of nation and colonial power structures.

Christian O'Connell is an Academic Course Leader in History and a Senior Lecturer in American History at his institution. Christian is a cultural historian

with research focusing on the transatlantic exchange, race and memory. He has published on the representations of African American blues music, the American South on British television and most recently on relations between African Americans and Italians during WWII. He has also worked on local history projects such as 'Cheltenham's Lower High Street: Past, Present & Future', and is currently a lead contributor to the 'Legacies of Slavery in Gloucester' project.

Wilson Poon After completing a first degree in physics and a PhD in mineral physics at Cambridge, Wilson Poon spent a year teaching at Portsmouth Polytechnic before joining his current institution in Scotland in 1990, where he has worked unitl taking early retirement in 2025. He now holds the Chair of Natural Philosophy Emeritus and continues to conduct research into the structure and flow of a variety of soft materials as well as into the physics of living organisms. He also remains involved in teaching and researching the relationship between science and religious faith.

Yvette Putra studied architecture and completed a Master of Design (Heritage) and a PhD in architecture at the University of Melbourne. She was previously employed by the University of Melbourne, Deakin University and the University of New South Wales, all in Australia, and is the Academic Course Leader for the BA (Hons) Architecture programme and a Senior Lecturer in Architecture at her current institution. Her research chiefly provokes intersections – of architecture and art, cultural and social histories – in underrepresented groups and regions and deploys counter-hegemonic and multinational approaches. Her teaching experience spans both undergraduate and postgraduate levels, including in architectural design, history, and theory, art history and urban history and theory.

Alison Scott-Baumann is a Professor of Society and Belief in the Law Department at her institution and a pragmatist philosopher with political science interests and psychology expertise. She is a member of the AHRC Peer Review College. She and her research team undertook a three-year AHRC/ESRC grant to analyse representations of Islam and Muslims on university campuses (2015–2018). With students and staff, Alison runs conversation groups about how to manage difficult topics. Current research is focused upon creating democratic networks to improve staff/student access to public debate, increase parliamentarians' access to rigorous academic research and improve contact between students, academic staff and parliamentarians.

Tom Spooner I am a visual artist and an educator currently teaching on the BA Illustration course at my institution. As an artist, lived experience takes the fore in my approach to making work. Central to my teaching practice is an interest in the authorial dimensions of illustration and the role that personal experiences can play in producing rigorous and meaningful real-world research. I graduated from the Royal College of Art in 2016 with an MA Visual Communication. Since then, alongside holding permanent teaching positions at two UK Higher Education Institutes, I have exhibited, published and delivered workshops widely, in

the United Kingdom and abroad. I have work held in the permanent collection of the Victoria and Albert Museum and numerous private collections.

Kalyani Twyman is a PhD student studying social evolution theory. Her research uses both traditional analytical and novel methods to investigate tensions between cooperation and conflict in social evolution, with a particular focus on improving understanding of the major transitions in evolution. She joined the Biology Antiracism Committee (BARC) at her institution in 2022 and has served as a chair of the committee since January 2023. During this time, BARC has worked to decolonise the School of Biology's curriculum, resulting in both new courses and changes to existing courses, and further, broader antiracist initiatives, such as creating a micro-grant scheme for BAME minoritised communities students.

Foreword

The pervasive influence of Western and Eurocentric colonial paradigms continues to shape thought, identity and practice within UK higher education. This entrenched cultural framework perpetuates a narrow, dominant approach to curriculum design, pedagogy and learning – one that fails to serve the diverse international and ethnic constituencies of students and staff. In this volume, Adeela and the editorial team Charles, Sam, Anamika and Omar argue compellingly for a radical reimagining of UK universities: a transformation of institutional identity through the ways knowledge is produced, interpreted and assessed. Central to this transformation is the imperative to decolonise the university and its curriculum.

The UK higher education sector currently faces a profound crisis – marked by funding cuts, reductions in course offerings and diminished support for research. In this context, those universities that reorient themselves with forward-thinking, outward-looking approaches are most likely to remain relevant and impactful. This book advances a powerful argument: that a curriculum grounded in multiple epistemologies – across disciplines and subject areas – is far more valuable to the public good than one that clings to an outdated, Eurocentric worldview.

The editorial team present an impressive collection of multidisciplinary case studies in decolonial praxis. These examples not only broaden the conceptual possibilities for curriculum design and pedagogical practice but also reaffirm the purpose of the university as a place where curiosity is cultivated and diversity of thought is celebrated.

Between 2018 and 2022, I led a team of colleagues across UK universities to publish a series of short volumes under the title *Decolonising the Curriculum: Teaching and Learning about Race Equality*. Our aim was to challenge the colonial foundations of knowledge production and to expose the epistemic injustices they sustain. We pushed the boundaries of what constitutes legitimate knowledge, advocating for a decolonial mindset and praxis that empowers learners to critique and move beyond dominant Western epistemologies. This approach enriches the processes of knowledge creation and acquisition, offering learners transformative intellectual experiences.

The editors extend this work by charting new possibilities across disciplines such as sociology, physics, international relations, architecture, computing, biology, business and criminology. They critically examine the colonial undercurrents in knowledge systems and expose the structural inequities embedded within higher education institutions. Through the lens of reflexive decolonial

thinking, they demonstrate how to challenge the hegemony of Western thought and promote epistemic plurality.

Engaging in curriculum development and pedagogical practice through diverse epistemological frameworks makes learning more meaningful, more relevant and more empowering. This book weaves together several powerful threads: the need to confront structural inequities; the urgency of addressing epistemic injustice; the value of culturally situated approaches; and the imperative to challenge the colonial hierarchies that continue to dominate research, funding and publication systems. It calls us to reflect deeply on how we are taught to see and to be.

This is a significant and timely contribution to the field of decolonial studies. I extend my sincere thanks to editors Adeela, Charles, Sam, Anamika, Omar and all the contributing authors for their outstanding work in producing and sharing this scholarship.

Marlon Lee Moncrieffe
President of the British Educational Research Association (2024–2026)

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We would like to express our deep gratitude to Jessica Mure, who supported us in the creation of this book, providing invaluable administrative assistance in the editorial process.

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Chapter 1

Decolonising the Higher Education Curriculum: Engaging With Liminality

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'Decolonising the Curriculum' (DtC) is now a well-established phrase in the vernacular of higher education institutions (HEIs). The recent movement can be traced back to the 2015 Rhodes Must Fall campaign at the University of Cape Town, South Africa, and the parallel campaign at the University of Oxford, United Kingdom (UK), where students rebuked the colonial legacies in Higher Education Institutions (HEIs) and called out the predominantly 'White' syllabi they were taught. In the 2014 film 'Why is My Curriculum White?' produced by University College London as part of a broader National Union of Students campaign, students expressed the many ways that their education was incomplete, with critical elements missing, omitted and excluded from their curriculum.[1] It is important to note that colonialism has taken many forms over time, with many different impacts on higher education. Rizvi et al. (2006) highlight that understanding the legacies of colonialism helps overcome ahistoricity, recognising that identity and difference should not be reduced to essentialist terms or binary logics (see also Bhaba, 1994). Nevertheless, it is clear that students in these movements conveyed their frustration with the way in which monoculturalism was normalised and reproduced in their educational experiences. At the centre of these calls is a recognition that education is intrinsically linked with power, functioning both as a tool of empire and colonial thought, and therefore a critical space to expose and challenge the ongoing

[1]The video is available on the University College London's YouTube channel at https://www.youtube.com/watch?v=Dscx4h2l-Pk

Innovations in Decolonising the Curriculum, 1–8

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impact of colonialism. One of the key sites to expose and challenge the impact of colonialism, to initiate resistance and transformation, is the higher education curriculum.

Across the UK, many Universities initiated DtC campaigns, developing guidance documents and resources such as discipline-specific toolkits and Decolonisation zines.[2,3] One of the most well-known efforts came from Keele University, where a student and staff 'Decolonise Keele Network' produced the 'Keele Manifesto for Decolonising the Curriculum' (KMDtC, 2018). The Manifesto outlined 11 principles to decolonise the curriculum effectively, suggesting a blueprint for a sustained and serious commitment to democratising the university. The Manifesto called for a wholesale rethinking, reframing and reconstructing of HEIs that reexamines mainstream academic literacies and transforms curricula to be more inclusive and reflective of multicultural communities. Despite the early momentum of the DtC movement, 'decolonising' has increasingly become a buzzword, part of a shallow trend, that is often reduced to virtual virtue signalling on university webpages or conflated with equity, diversity and inclusion initiatives. And although colonial thinking, at its core, fosters an environment where discriminatory attitudes towards individuals from different cultures and backgrounds can thrive (Said, 1978), DtC is a broader call for transformation. Institutional indolence, however, has not stopped academics from embracing the need for DtC. Indeed, many of the resources and toolkits available on university webpages are produced by committed staff and students, who have made meaningful efforts in DtC. Efforts which are often not supported with adequate time and/or funding and can come at a high personal cost in terms of fraught discourses and high workloads. Moreover, such DtC work undertaken at the academic grassroots level remains largely unrecognised, seen as insignificant in the bureaucratic machinery of HEIs and at the periphery of what is considered prestigious academic practice. It is here that this book has its origins.

We, the co-editors, Adeela ahmed Shafi, Acheampong Charles Afriyie, Samuel Copland, Anamika Twyman-Ghoshal and Omar El Masri, come from diverse disciplinary backgrounds, life experiences and theoretical approaches. Although our paths to engaging in decolonising work were different, we came together around a shared desire to move DtC from idea to action. Our unique journeys provide some context for the origins of this book. Throughout most of her academic career in education, Adeela has shied away from acknowledging and inserting her background into her professional work. More recently, and especially with this book, she has foregrounded her background and the lens she

[2]See for example the DtC Toolkit for STEM by Manchester Metropolitan University, available at https://www.mmu.ac.uk/about-us/professional-services/uta/reducing-awarding-gaps/decolonising-the-curriculum-toolkit or the Decolonisng the Science Curriculum principles set out by St Andrews University, available at https://inclusive-and-anti-colonial-practice.wp.st-andrews.ac.uk/files/2022/04/Decolonising-the-science-curriculum-working-to-inspire-change-in-the-science-education-community.pdf

[3]See for example University of Bristol Decolonisation Zine at https://bilt.online/in-review-decolonising-bristol-university/

uses to view the world. As someone who came from an immigrant background, born and brought up in the UK as a British Asian woman, who happens to be Muslim, she knows the feelings of marginalisation and not fitting in and uses these experiences as she develops her decolonising initiatives. Acheampong is of Black-African heritage, a Christian man born and raised in Ghana, a former British colony. A professional accountant and subsequently an academic in the fields of accounting, finance and financial technology, educated in Ghana and the UK, he navigates diverse perspectives and attitudes towards institutions, wealth, power, hierarchy and value systems, all of which drive his decolonising efforts. Samuel is dual-heritage British and Malaysian-Chinese, born and raised in England, spending much time in South East Asia. A professional marketer for many years, Samuel has become a marketing academic specialising in understanding the role of storytelling in culture and knowledge generation and transfer. Anamika identifies as a 'third culture kid' (Pollock et al., 2010), what Bhaba (1994) called a 'cultural hybrid'. She is a mixed-race woman of Indian and Polish heritage, who grew up, studied and lived in countries across Europe, Asia and North America, all and none representing her home. Her research in criminology centres on power and social harm in a globalised world, which led her to examine and engage in decolonising the problematic foundations, legacies and exclusions of academia. Omar, a diasporic Lebanese Druze scholar, draws on his community's traditions of solidarity amid historical and political persecution. His interest in the lived experiences of people in divided cities like Beirut, Belfast and Washington, D.C., what Hage (2021) describes as 'an entanglement of multiple realities' (p. 9), informs his research in peacebuilding, urban studies and colonial legacies. Raised between Lebanon and Saudi Arabia, and educated in the UK and the Americas, his experiences shape his academic work. Together, as editors, we recognised the value of diverse scholars sharing their decolonising experiences and learning as a source of inspiration and support.

Motivated by sharing knowledge across disciplinary divides, this book invited authors to contribute their perspectives and innovative approaches, to describe their practice of identifying, challenging, dismantling and/or replacing hegemonic canons and approaches that silence and exclude non-mainstream voices. This work brings together scholars united by their commitment to DtC and to cross-disciplinary learning. None of us claims to be experts in DtC, instead, we see our work in this space as situated in a state of liminal transformation to decolonise higher education.

The Liminal Space of Education

Education, as hooks (1994) reminds us, is not a neutral act but a practice of freedom – a radical space where hierarchies can be dismantled and new worlds imagined. Educators have the unique power and opportunity to shape the learning environment and influence students' critical engagement with knowledge. This power is evident in decisions about curricular design, classroom arrangements and whose voices are centred or marginalised. Educators determine which perspectives are validated and how knowledge is framed – choices

that can either empower or alienate students (Freire, 1970). For DtC, incorporating diverse voices into the curriculum can disrupt Eurocentric paradigms and encourage broader and more inclusive thinking (Dei, 2016). Conversely, the uncritical reproduction of existing knowledge and power structures – through biased curricula or authoritarian teaching styles – can perpetuate inequalities and alienate students (Tuck & Yang, 2012). Educators have the potential to extend their influence beyond the classroom, shaping students' perceptions of themselves and their agency. Modelling critical thinking and humility, both in and outside the classroom, can inspire mutual respect and intellectual curiosity. In contrast, those who assert authority without reflection may reinforce oppressive dynamics, discouraging students from engaging deeply or expressing ideas (Biesta, 2010). By facilitating dialogue and debate, educators can create a safe space for students to challenge and refine their thinking, fostering a collective learning process (Freire, 1970). Ultimately, how educators wield their power shapes students' critical consciousness and their ability to challenge societal inequities.

The concept of liminality comes from the Latin 'limen', meaning 'threshold'; a term used by Van Gennep in 1909 to refer to the process of transition. According to Van Gennep (2019), liminality has a tripartite structure, starting with a separation from the traditional, moving through transformation and culminating in metamorphosis. Liminality describes a transformative process that occurs over time and space. The concept of liminality was used in postcolonial theory, particularly by Bhaba (1994), to refer to the space in-between, at the borders of different cultural traditions and historical periods, spaces where change occurs. More recently, Cousin (2006) and Land et al. (2010) have applied the concept of liminality to transformational learning, suggesting three distinct states: preliminal, liminal and postliminal. Inspired by these works, we suggest that DtC is a transformation that manoeuvres through these three states, where decolonising transformation oscillates between traditional and emergent knowledge (Twyman-Ghoshal & El Masri, Forthcoming). This book is structured around these tripartite liminal states, used here as a framework to exemplify decolonising practices in higher education.

In the chapters that follow in Part Two, the authors document their innovative approaches to decolonising the curricula in their respective fields. The variety of approaches in this section, reflect different states of liminality. The decolonisation process begins with the often unseen 'soft work' of confronting implicit biases and reflecting honestly on positionality and privilege. This preliminal state involves recognising how identities and (educational) experiences shape interactions with students, colleagues, as well as the institution and the discipline. Educators begin by reflecting on how their identities and experiences influence their teaching, consider whose voices they amplify or silence and consider how they can actively use their positions to revise curricula to challenge systemic inequities (Twyman-Ghoshal & Lacorazza, 2021). The early chapters in Part Two capture this preparatory work, through case studies that model preliminal practices, including creating spaces for students to examine their own biases, designing learning experiences that honour lived realities and critically

examining conventional knowledge. These accounts reveal decolonising as a dual commitment – to the ongoing 'soft work' of reflexivity and the 'hard work' of transforming teaching practices to include high impact learning and community partnerships (Twyman-Ghoshal & Lacorazza, 2021). Through these reflective narratives, contributors illustrate experiences of ongoing learning and unlearning.

The liminal state actively reimagines classrooms as participatory spaces, fostering critical engagement with missing and omitted knowledge through active dialogue and co-creation in the classroom. The later chapters in Part Two suggest ways that classrooms have been reimagined as dynamic, participatory spaces where learning becomes a collective effort. This shift aims to move away from traditional didactic models – often rooted in hierarchical authority and individual competition – towards an environment where mutual exchange and critical inquiry are encouraged. In these evolving spaces, educators and learners navigate transformation, still oscillating between the preliminal and liminal states. In the context of decolonising practices, educators play a crucial role in ensuring that both academics and students are welcomed, challenged and empowered to reflect on subjectivity, ontology, epistemology and social imaginaries. By embracing these types of inclusive, participatory approaches and recognising epistemic diversity, learning spaces are not only transformative and empowering but also align with the values of social justice. In the words of hooks (1994), 'the classroom remains the most radical space of possibility in the academy' (p. 12). In the chapters that illustrate work in the liminal state of DtC, different approaches used to cultivate inclusive, dialogic and emancipatory educational spaces are expounded.

The transition from liminal to postliminal states occurs with a shift to sustaining decolonial practices through shared, collective responsibility. The classroom, as a site of 'radical' possibility, becomes a microcosm of the potential for broader institutional and societal change. DtC, we argue, is not a destination but an ongoing process requiring both individual accountability and collective action. This state calls educators to move beyond reflection and into sustained practice, embedding decolonial principles into every aspect of teaching, learning and the expansive space of academia. In this book, we invite educators, students and institutions to embrace their shared responsibility in dismantling colonial legacies through collaboration, critical inquiry, humility and a commitment to justice.

The Structure of This Book

Part One opens with a chapter by Adeela ahmed Shafi, that examines the colonial underpinnings of knowledge generation, with particular attention to the entrenched inequities within HEIs as generators and 'custodians' of knowledge. The focus here is on confronting epistemic injustice, decolonising research methods and the structural inequalities of research funding and publication systems.

Part Two presents the work of academics and students who have initiated efforts to decolonise the curriculum.[4] The first three chapters in Part Two illustrate engagement at the preliminal state. Wilson Poon's chapter on the physics curriculum, outlines some of the struggles of moving from imparting knowledge to engendering wisdom in a University classroom, outlining the benefits of his decolonising efforts in a thermodynamics module. Sam Louden-Cooke and Natalie Jester's chapter on international relations examines why a discipline which is steeped in colonial history needs to decolonise. In their chapter, they outline some of the ways they bring non-Western theories into their teaching. This is followed by a chapter on the influence of government policy on higher education curriculum, knowledge production and pedagogical power by Alison Scott-Baumann and Duaa Jamal Karim. Here, the authors critically examine the epistemic coloniality with a focus on the UK government's counter-terrorism policy, the Prevent framework and its impact on pedagogy in HEIs suggesting methods for collective epistemic repair.

The following eight chapters in Part Two provide a range of examples of engagement in the liminal state. Yvette Putra's chapter examines the Eurocentric nature of the 'Tree of Architecture', using it as a foundation from which to decolonise architectural design and history education. In their chapter on decolonising Business Schools, Acheampong Charles Afriye and Samuel Copland argue that an ongoing process of critically re-evaluating and reconstituting the systems and mechanisms of power, knowledge and ways of being is essential. In this chapter, they pose a series of critical questions in the form of a dialogic exchange to engage Business Schools and their stakeholders. The focus then shifts to researching American literature with a chapter by Jessica Mure, who discusses how and why her approach shifted in her doctoral work, from using postcolonial theory to an active decolonial analysis. In his chapter on the computer sciences, Jordan Allison provides insight on how curricula can be transformed to equip students with an understanding of the colonial legacies embedded in modern technology. Kevin Lala, Jasmeen Kanwal and Kalyani Twyman's chapter discusses their experiences of introducing and teaching a specialised module dedicated to 'The Science of Race and Racism' in an undergraduate biology programme. The DtC project described by Anamika Twyman-Ghoshal and Omar El Masri in the following chapter reflects on the rewards and challenges of trying to embed a processual decolonising approach to transforming a criminological theory module that encouraged students and staff to work collaboratively. The final two chapters in Part Two relate to high impact learning activities and meaningful community partnerships that begin a shift towards the postliminal. Kimberly Ellen Hall and Tom Spooner take readers into the studio-classroom of an illustration course where they engage in a conversation on how they deconstructed and subverted the top-down pedagogic

[4]In the spirit of a decolonising approach, this book relaxed some of the rigidity of the publishing process, where individual chapter authors chose the terminology, spelling and style of their work.

hierarchies through decolonising assignments. The final example is from history, where Christian O'Connell discusses his decolonising assessment that took students outside the classroom, one which grappled with the legacies of slavery that engaged students to work with external partners and community groups. Together, all the chapters in this section provide a rich resource of practical ideas that can be used across disciplines to meaningfully embed strategies for DtC.

In Part Three, the focus shifts to reflect on the collective responsibility of decolonising work, looking towards the postliminal state. Adeela ahmed Shafi explains that DtC efforts by academics and students require support, leadership and direction from those at the top of the institutional hierarchy, emphasising the role of university boards and councils. This is followed by Acheampong Charles Afriyie, Sam Copland and Adeela ahmed Shafi's chapter where they reflect on their work of introducing a three-pronged framework that aimed to engage the whole HEI in DtC work. They elaborate here on the importance of a nuanced and multifaceted approach to addressing the complexities of decolonising work and developing curricula that are inclusive, equitable and representative. The last chapter concludes with lessons learnt from across the contributions and some final thoughts on how to move towards a decolonised future for higher education.

We hope that in this book, the reader will find inspiration on how to start DtC, as well as ideas on how to develop and deepen their decolonising practice. With this work, we sought to collectively answer the question of *how* DtC can happen by bringing together a community of scholars across the academic divides to tell the stories of their efforts and experiences. We hope that this publication allows us to begin a sustained practice of engaging in learning across disciplinary boundaries, learning from those rich and varied liminal spaces where decolonising transformation is happening.

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