



Investigating the impact of the UK higher education curriculum decolonization discourse on the global citizenship identity construction of Asian heritage students

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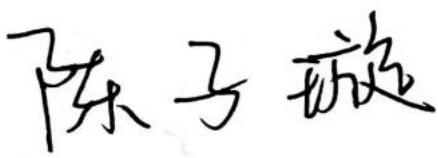
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Abstract

This dissertation aims to explore how the higher education institutions in the UK have been implementing endeavours to instill global citizenship consciousness among the learners and university teaching staffs and the decolonization of curriculum. The paper is deeply inspired by the exploration towards #RhodesMustFall campaign conducted in University of Oxford, which emphasized that UK institutions needed to address colonial pasts and change academic systems. It also focuses on the question of racism and colonialism at the heart of knowledge-generating processes and the need for building liberal curricula. Politicians and anthropologists call for a decolonisation because it helps to tackle the issues with the assumption of inherent Eurocentrism within academic settings and increase the fairness of the knowledge flow. At the same time, the dissertation reveals some current issues, including the further hegemony of whiteness and Europeaness in UK HEI. This continuous colonial imprint negatively affects the process of decolonising curricula and possibilities of integrating other epistemologies.

This empirical research focus this specific investigation on two UK higher education institutions institutions with significant number of Asian heritage students: University College London (UCL) and University of Oxford, where the anticolonial knowledge production activities of the two universities. The qualitative, semi-structured interviews focus on the respondents' views and experiences regarding the notions of global citizenship and inclusion in students and staff. The interview with Asian heritage students and teaching staff in these two UK higher education institutions aims to evaluate not only their perceptions of knowledge decolonization under UK higher education discourse, but also their sense of connection between UK higher education knowledge decolonization and their identity construction of "global citizenship" studying and teaching in the UK.

Thus, the dissertation provides the conclusion that although the UK HEIs have been engaging in the enhancement of the global citizenship and diversity, they are still lacking in

their strategies to support the minority heritage learners and in their efforts to transform the curricula more significantly in terms of the decolonization. Thus, the research also reveals the necessity of further assessment and improvement of GCE to respond to the needs of the further transformation of the educational process. Thus, the paper emphasizes the necessity for diversification of the knowledge that is integrated into education, while acknowledging and incorporating cultural differences, with the purpose of enhancing global learning.

Introduction

In 2015, with the claim of David Cameron in Jamaica regarding rejecting the apologize for the slavery and colonialism as colonial legacies, intending to blurring and ignoring the potential consequences that may negatively consist in colonial regions, over 200 students from the University of Oxford organized the students movement #RhodesMustFall. The purpose of this student movement was to call for the UK's objective acknowledgement towards the colonial histories and damaged it caused. The students movement applied the demand of "toppling the Rhodes statue" as the first step (Mills, 2021), which reflected a deeper historical significance behind - to propose the UK higher education institutions' reform and progress in the aspects of substance, intellectual space, institutionalization and course settings. As the wide spread of "RhodesMustFall to other higher education institutions countrywide and worldwide, knowledge decolonization has been placed into one of the most prioritized agenda in academic debates.

It has been pointed out by an anthropologist in Maori called Linda Tuhiwai Smith, that "decolonization was originally regarded as a process of government transferring the power of governance, but now it is widely interpreted as a longitudinal procedure, which includes the relevant factors such as the stripping of colonial hegemony from the lenses of bureaucracy, culture, language, and mentalities" (2018). Other scholars positively engage with this claim with stating the necessity of emphasizing a decolonial process in academia to avoid the reappearance of the "fallacy of Eurocentrism" (Bafu&Dattatreya, 2021). Regarding this, one of the widely highlighted approach is to "blur the existence of Eurocolonialism as well as its negative impacts towards the colonized regions"(Bafu&Dattatreya, 2021), which indicates the rationales of David Cameron's claim in Jamaica. However, critiques from scholars like Sandew Hira highlighted the significance of humanitarian and financial loss as colonial legacies, which indeed revealed the neglecting of western scholars as they consists to define the colonial legacies for those colonized regions as "a mixed blessing"(2015). JM Blaut interprets this explanatory behavior of Eurocentrism as "an eternal fountainhead for

history” from the conceptual basis of “diffusionism” notion, which refers to the thoughts that “the world holds an eternal central point, which generates the existence of all the revolution in culture and ideology. When the revolution occurs here, the huge marginalized regions have the changes subsequently” (2021). In this sense, it is widely argued that the western hegemony of knowledge and its unique ability of revolution are originated from their so-called “superior and spontaneous value system”(Bafu&Dattatreyan, 2021). Therefore, when all of those notions align with the paradigm of Eurocentrism, the creations of knowledge and relevant intellectual thoughts are under the procedure of colonialism, which directly reflects the bias and interest commitment of those Global-North regions. The creation of knowledge, in this way, often revealed the colonial bias that “the majority of non-European anthropological, geological, and political-economical theories back in 19th century were systematically contorted”(Bafu&Dattatreyan, 2021), as this way can not only enable the enhancement of colonial regions’ images under the epistemology of European colonizer, but also empowers the knowledge creation to be constructed by colonizer as “useful and beneficial” (Sang, 2018)for their illustration.

But obviously the claim of the diffusion notion reflects its invalidity. For this, John M Hobson interprets the indispensability of Asia and Africa as not the valid actors in receiving the knowledge creation under the Global-North discourse, but as the factors that provides the technical and mechanical combination - and these are widely regarded as essential conditions that promote the progression of western colonizers “exploring technology innovation”(Bafu&Dattatreyan, 2021), one of the typical example would be Industrial Revolution, as Asian and African colonies provided sufficient resources and labour in this sense. There are also other examples of non-European nations construct the vital changes in European society. For instance, philosophy and literature masterpieces from Arabia and Persia, especially the philosophic work from Averroes and Avicenna, were introduced to Europe via language translation, later on influenced the general development of European philosophical thoughts, such as European Scholasticism and the revival of Aristotle.

Contemporary history records the technological innovation and thoughts in China as an influential actor in inspiring Industrial Revolution and Enlightenment as well. Not only can the history indicate the replication of the colonial theory, but also in current knowledge creation, as Hobson emphasizes, social science subjects like politics and international relations are deeply impacted by Eurocentric paradigm. Hobson interprets this by stating that “the theories of international relations failed to apply a objectives, empirical, and universal way” (Sang, 2018) to explain the international politics. Conversely, the subject intends to use a way which glorifies and spreads western nations as the major and driving actor in constructing international political pattern” (Bafu&Dattatreyan, 2021).

Knowledge colonialism, therefore, is argued based on Ramon Grosfoguel’s “epistemic racism”. Contemporary academia still reveals obvious and long-lasting influence from those colonial origins, and this phenomenon is still revealing its serious impact as the absolute majority of “knowledge universality” is still produced based on the social and historical experiences of five dominant countries - United Kingdom, United States, France, Germany, and Italy. Statistics show that those five countries only take up 12% of the world population, but they also occupy 100% of the academic reading material in western social science disciplines (Finn&Matthan, 2022). This statistical evidence indicates the rationales of why the rest of the nations keep remaining their disadvantages in relevant knowledge production and representation. Nonetheless, as the wide spread of student movement such as #RhodesMustFall, UK higher education institutions gradually draw their attention on reflecting the existing knowledge construction and production system, including but not limited to subjects, agency, and professional personnel cultivation (Mills, 2021). The reflection evaluates the continuity of colonialism in UK higher education course settings, and highlights the significance of the testing and constructing the marginalization occurs in current knowledge representation in UK higher education system. In recent decades, scholars in UK higher education institutions such as Riyad A. Shahjahan and Kristen T. Edwards draw special attention on UK higher education increases their practice on Decolonizing Curriculum

and Pedagogy (DCP) (2021). At the same time, Shahjahan also points out in his work that Global-South higher education begins to emphasize their university decolonization without applying European academic paradigm into the curriculum settings.

Actions taken by UK higher education to achieving Decolonizing Curriculum and pedagogy are also widely discussed, which explain how knowledge decolonization is realized under UK higher education context via various approaches. Shahjahan presents UK universities' efforts and ways in decolonizing knowledge from four dimensions (2021) - periodically criticizing and exploring the positionality of knowledge in educational space; emphasizing that knowledge decolonization requires the construction of inclusive curricula that go beyond current mainstream knowledge system; realizing the importance of knowledge decolonization in promoting the relationship between pedagogy and learning; connecting actors such as higher education institutions, communities, and sociopolitical movement as key to realizing higher education decolonization from both internal and external phases. Various approaches proves UK higher education's effort in exploring the dominance and legitimacy of knowledge when it is placed in a dominant status, as well as criticizing the monopoly in explanation of European knowledge production (Bafu & Dattatreyan, 2021). In this sense, students and teaching staffs can be effectively encouraged to reflect and debate regarding knowledge and power, knowledge production, and knowledge gap.

Massive works are currently focus on assessing the influence of "white population" in the decolonizing agenda (Bafu & Dattatreyan, 2021), stating that the existence of whitecentric ideology in knowledge decolonization enhances the challenges in deconstructing the dominant discourse of knowledge creation of whiteness, as it is still place in the central point of decolonial traditions. Shay (2016) explains the consistent development and centrality of western knowledge production is realized on the basis of sacrificing those knowledge standardization from the rest of the regions. However, when effort of decolonizing knowledge in the UK has been gradually witnessed, one of the major population of actor that

would be influenced by both the colonial legacy and knowledge decolonization is widely neglected, which is those ethnic minority heritage students (in this essay, it refers to Black, Asian, and Minority Ethnicity - BAME). As the consequences of colonial knowledge history and being known as marginalized group under the discourse of knowledge decolonization, BAME heritage students are regaining the cultural capital under the current process of deconstructing the high centricism of knowledge. Speaking of the cultural capital, Pierre Bourdieu initially emphasized the significance of developing individual strength in society from the perspectives of education, cultural knowledge, language proficiency, etc. in this claim. This essay intends to reveal the direct relationship between cultural capital and global citizenship identity construction, as it can be regarded as the consequence of constructing strong cultural capital from an individual lens. There are three dimensions to interpret the relationship between global citizenship identity and cultural capital, as global citizenship identity helps to enhance one's cultural capital (Wali&Wright, 2016): (a) Intercultural comprehension and adaptation, as global citizenship construction empowers individual's ability to understand and adapt various cultural and ethnic background, which brings individuals advantages under the working and studying contexts; (b) Innovative thinking and problems solving, as global citizenship increases the accessibility of various cultures and opinions, it is therefore more likely for them to generate creative thinking in strategy and resolution; (c) Global engagement and influence, as global citizenship is empowered to develop cognition and awareness regarding those global topics, such as environmental crisis, human rights, social justices, as well as sustainable development, the reflection of social responsibility is also one of the typical representations of cultural capital. The construction of global citizenship is demonstrated through the form of cultural capital, and abundant cultural capital brings benefits to one's self-formation and therefore enhances global citizenship identity. In this case, this essay aims to explore the relations between knowledge decolonization and global citizenship identity construction under the context of UK higher education.

Specifically, this essay first examines the transferable relationship between cultural capital and global citizenship identity, intending to explore global citizenship identity construction as the consequence of knowledge decolonization. This essay is also fully aware of the knowledge gap of the neglecting of discussion related to BAME heritage students' university knowledge acquisition under UK higher education context. Therefore, with the wide debate of knowledge decolonization under the UK higher education development process, this essay draws special attention in exploring higher education experiences depiction of those minority ethnic heritage students, intending to understand their experiences of knowledge inclusivity and global identity enhancement under UK higher education discourse. By assessing this, this essay generates the main empirical research question: whether the knowledge decolonization reflected in UK higher education curriculum influence the construction of those students with BAME heritage studying in the UK universities? To deconstruct this research question, this essay points out the development of knowledge decolonization from explaining the rationales of continuity and change, primarily from the perspectives of the geopolitics of knowledge production, political paradigm interpretation, and impacts of western knowledge hegemony that leads the increasing awareness of knowledge decolonization in the UK higher education. Afterwards, this essay builds on Shahjahan's illustration of decolonizing curriculum and pedagogy (DCP), this essay applies further interpretation engaging with this from the lens of epistemology. The empirical study forms the most indispensable section of the essay. By investigating whether higher education knowledge decolonization plays a vital role in promoting university inclusivity and enhancing BAME heritage students' awareness of developing global citizenship, this essay introduces an empirical studying focusing on two higher education institutions in the UK - University College London (UCL) and University of Oxford. Both of these two universities are well-known for its effort in reflecting Eurocentricism in academic and making effort to approach knowledge decolonization in pedagogy. This empirical study conducts semi-structured interview with both teaching staff and BAME heritage students (Asian students) studying there, with discussing with them regarding their understanding of "global

citizenship”, teaching experiences, students’ studying experiences, and relevant policy implementation. From the discussion, this essay seeks for the potential relationship between higher education decolonization and students’ global citizenship identity development. Qualitative methodology is primarily applied in this empirical research, 4 students and 1 teaching staff from each higher education institution are recruited as interviewee, and participated in semi-structured interview. This essay aims to generate findings and discussion from their interview content regarding their evaluation of UK higher education effort in knowledge decolonization and whether knowledge decolonization enables their construction of global citizenship identity based on their understanding.

Conceptual Basis: Students under Minority Ethnic (BAME) Heritage in UK Higher Education and Global Citizenship Identity

Asian heritage students are described as students with origins from the said continent of Asia which comprises of East Asia, Southeast Asia, South Asia and Central Asia (Zhou et al., 2016). This general category is rather vast and in fact it covers a wide demographical range that includes ethnic diversity, cultures, language and even religion. Basically, Asian heritage students in the context of UK higher education embracing students with roots from China, India, Pakistan, Bangladesh, Sri Lanka, Nepal, Malaysia, Indonesia, Vietnam and the rest. These students include culturally, linguistically, and educationally diverse that enhance the learning atmosphere (Arday & Mirza, 2018).

Thus, Asian heritage students form a considerable proportion of the higher education community in the UK, which is attributed to the country’s diverse population. Students of immigrants perform particularly well in school even as they experience specific issues concerning their individual and collective ethnic self-image, acculturation, and structural disparities (Stevenson, 2012). Some of the challenges may include cultural conflict, which is defined as the ways in which the practices of learning and other related cultures from the students’ lineage may differ from those of the UK. This can affect their levels of participation

and identification with the academic community in question (Singh, 2011).

Under the context of UK higher education system, challenges are mitigated students support structures and services, including cultural associations, coaches and tutors and academic assistance for cultural minorities. Scholars states that efforts concerning education and encoding of other cultures and racial diversity which are key in shaping student's experiences so that students with Asian heritage can integrate and excel within the academic community (Richardson, 2008), and therefore enables their construction of global citizenship via knowledge decolonization promotion.

Literature Review

Due to the growing trend of UK higher education institutions calling for university curriculum decolonization as well as student-led activism, the effort and awareness of decolonizing UK higher education are currently gaining numerous attention and increasing momentum. Regarding this, Mills (2021) addressed in his work emphasizing that the reluctance of UK higher education institutions to address colonial legacies has sparked demands for change. These movement about activism has been further developed in many other global-north developed higher education context, for instance, the global event fueled in the US, the Black Lives Matter (BLM), attempting to promote the effort to reevaluation of current higher education structure and practice, majorly equality and social justice (Seckinelgin, 2022). Specifically, decolonizing higher education includes reflecting on current knowledge structure and discourse, the pedagogical methods, as well as drawing attention on existing obstacles of domestic higher education in offering access and potential academic success to students from all backgrounds and ethnicity (Sultana, 2019). Researches have identified and divided higher education decolonization into several key aspects, including ways of knowing, institutional structures, pedagogy, and re-imaging academia from the perspective of decolonization.

Massification of higher education in the UK witnessed the increasing diversity of students from various backgrounds, however the ethnic disparities in academic attainment still perpetuates seriously (Richardson, 2013). Significantly, Richardson has indicated the classification of UK first degree, which ultimately reveals the result from Higher Education Statistics Agency (HESA) that “more than 16 years that BAME heritage students are less likely to gain a good degrees comparing with White students: 65% of those White students are likely to gain first class in the first degree with only 39% BAME heritage student in the counterparts”(2013). Currently, under the context of UK higher education, efforts of decolonizing the university curriculum aim to construct a more inclusive environment for BAME heritage students (Uleanya et al., 2023). Nonetheless, challenges still remains especially in the perspective of implementing decolonization practices, as well as to what extent can higher education institutions get involved in promoting decolonization (Shajahan et al., 2021). Generally, Tamtik (2023) the process of decolonizing requires the critical examination and historical transformation to ingrain the whole decolonizing procedure within the education system.

Under the discourse of the UK society, the debates of decolonizing higher education also intersect with the issue of race and ethnicity, in other words, the inclusivity and promoting diversity of various racial and ethnic backgrounds, and these help to highlight the growing demand for sustainable conceptualizations of general decolonization (Hungwe & Ndofirepi, 2022). At the same time, to further address the disparities, the increasing retention rates, especially among Black, Asian, and Minority Ethnic (BAME) students(Kauser et al, 2021) should be emphasized as well.

Historical Context and Decolonial Legacies

UK higher education decolonization effort are deeply rooted in historical legacies and can be interpreted starting from historical perspectives. As mentioned previously, the impact of colonialism can be demonstrated as (higher) education systems, which has long-lasting

influences on knowledge production, curriculum development, and institutional structure (Heleta, 2018). As for the colonial legacies, under the background of UK higher education, it is intertwined with epistemic violence and Eurocentrism, representing the lasting existence of the general world views and traditions of Global North (Heleta, 2018). This kind of deeply embedded perception authority commonly ignore and devalue the knowledge systems, languages, and culture of the Global South, this leads to power imbalance and inhibiting the opportunities for the real intellectual dialogue and exchange. The continuing of this colonial system not only cause a distorted representation of the representations of history and literature but also brings more difficulties towards decolonization in the academic field and thereby stopping the advancement towards equity and inclusiveness. In this sense, the establishment of UK universities under the colonial power served as a means of social distinction for those settler minority while “subjugating decolonized people” (Feldmann, 2016).

Historical relationship with former colonies has left a previous legacy that continues to influence UK’s view of constructing higher education system and practices. The legacy of colonialism has influence the forming of current higher education system and knowledge construction and production, which remnants colonial ideologies and practices until present higher education structure. For instance, the report “Women in Higher Education Institutions in Ghana: Discourse on Colonial Legacies and Cultural Norms” published in 2020 indicates the severe problems of gender inequality and the “cultural norms” under the postcolonial context, which construct gender tension for domestic women in academia and wider society. This report clearly illustrate the enduring impact of colonial legacies on gender dynamics, which is led by the perpetuating postcolonial practices and representationalism ideology (Dahlstedt & Nordvall, 2010). The persistence of colonial ideologies in higher education system still underscores the demand of critical examination towards challenging these legacies even under the efforts to promote democratic values (Sultana, 2019).

With regard to the enduring colonialism remaining in the UK's higher education system, it becomes mandatory to undertake complete decolonization measures. These efforts are based on a holistic approach combining the review of curriculum content, restructuring the pedagogical framework and finally set aside barriers preventing the total participation of students of all backgrounds (Gearon et al., 2020). The Rhodes Must Fall uprising serves as the perfect example of the sustained rage and dissatisfaction that many students have had to experience because of the failure of academic institutions to decolonize education and eliminate fundamental colonial structures from across the curriculum. The very core of decolonization attempts is about creating a learning environment that is not only contingent on inclusiveness but also holds equity as far as encouraging the Eurocentric mindset and embracing the beauty of diverse knowledge is concerned (Heleta, 2018).

Power and Representation

As one of the fundamental perspectives of higher education decolonization, power and representation play an indispensable role in explaining the rationales of perpetuating higher education practices under the postcolonial ideology under the UK context. Decolonization efforts aim to draw attention and dismantle the historical colonial power dynamics that involves those specific marginalized groups under the academic spaces. As for promoting a relational approach to decolonizing academic environments, it is pertinent to highlight the significance of going against colonial power structures and taking responsibility among non-Indigenous faculty and students for engagement of Indigenous opinions (Mitchell et al, 2018). This highlights the importance not only identifying but also actively fighting the underlying power structures that occur within educational institutions.

The momentum of the English higher education (HE) discourse is mostly affected by the impressive array of impacts that are brought about by a number of factors such as the emergence of new modes of learning (NHE) (Trowler, 2001). Thus, this discourse influences the mindsets of academic staff, which might consequently stifle their capacity to challenge the

dominant narratives or causes them to foster the alternative viewpoints within the academic realm (Trowler, 2001). Additionally, the application of quality assurance practices in higher education has been recognized for its dual potential: but then again the salvational and destructive, as related to women academics. The emergence of gender mainstreaming programs in college education has fertilized the discussion of gender and the evaluation of gender equality strategies and thus altered the perception of gender (Morley, 2010). This regard to equity and equality or fairness within the sphere of higher education have been outlined at different levels and in various respects, among several others include student with disabilities (Beauchamp-Pryor, 2012), migrant or international female academics (Sang et al., 2013) and the roles of students' unions (Brooks et al., 2015). Academic women from both within and outside EU/EEA have a different story to tell. They have to struggle to acquire powers and influence in the higher education zones (Sang et al., 2013). Nevertheless, thanks to their strategic position, the function of student unions in the representation process and in interacting with the students while UK university education is in the state of constant change remains still unexplored (Brooks et al., 2015). To add to these, higher education initiatives have also been questioned regarding power dynamics and the growing whiteness in educational environments, where only white students dominate the universities (Bafo et al., 2021). These conversations draw attention to the need to apply the same concept to the mixture of powers and eliminate the inequity, which will lead to true equality and diversity. A literature review in a nutshell demonstrates the complicated process of interaction between systems of authority, representation, and decolonization prevailing within UK higher education, superimposing a strict necessity for more students and academic papers that will continue pursuing the study and the debate on those essential matters.

Researches on decolonization of UK higher education curriculum sheds light on responding to students' demand from the lens of internal dynamics, revealing how academic reactions can perpetuate the current higher education power structure with having the awareness of challenging it at the same time (Seckinegin, 2022). This underscores the role of

knowledge representation not only in higher education pedagogical content but also in university decision-making process and curriculum development in UK higher education institutions.

Critical Pedagogy and Epistemology

When discussing the challenging view on Eurocentric pedagogical paradigm and knowledge system, epistemology plays an indispensable role in constructing those understanding under the discourse of UK higher education decolonization. Researches emphasize the significance of demanding to dismantle epistemic violence and Eurocentric ideology (Heleta, 2016) as these have been highly rooted under the colonial context and remained as a habitual tradition of knowledge construction in higher education. The effort of UK higher education to decolonize the curriculum and systems aligns with its purpose of rectifying historical erasure and marginalization by promoting plurality and inclusivity in higher education knowledge creation (Mehta&Henriksen, 2022). This remarkable awareness of change involves transferring from the tradition system, paradigm, as well as traditional western epistemology and incorporating diverse perspectives for the construction of more balanced and equitable practice (Shahjahan et al., 2021) in domestic higher education.

Critical pedagogy, therefore, is placed in the most integral and prioritized place as the decolonization methodologies to this process. These pedagogy emphasizes the idea of “contextual learning, problem solving learning, and communities” to enhance the conceptual basis (Gruenewald, 2003). With the integration of indigenous education and environmental education, this pedagogy also focuses on promoting reinhabitation and decolonization of contextual knowledge (Gruenewald, 2003). In addition, Louie et al. (2017) claim that the decolonization in UK higher education also involves challenging the systematic monopolization that views higher education as a way to promote colonial knowledge and communication, as well as the advocating for implementing the indigenizing strategies to counteract the power dynamics and policy interpretation.

Higher education institutions' awareness of UK higher education also intertwined with social justice movement, normally under the UK context it is represented as student movement, as well as the need for reforming the existing curriculum discourse. Primarily, scholars draws massive attention on those decolonizing ideologies and the epistemology of placing Eurocentric lenses on constructing intellectual traditions, methodologies, and interpretation perspective, because these are challenges that are accompanied by pedagogical reform development and institutional decolonization to address systematic injustice and inequalities (Sultana, 2019). Within the effort of engaging in critical reflection on the demand of intervention and implementing decolonizing pedagogy, higher education institutions are enabled to create a more inclusive and diverse educational landscape of equitable interaction and critical reflection.

Intersectionality and Social Justice

Though Enslin et al. (2008) highlights the university's link with social justice is examined and the asymmetry between higher education production and provision is emphasized, raising the global justice question, intersectionality and social justice are still key and fundamental ideas intending to deliver the explanation of the logic of decolonization. Intersectionality was initially introduced by Kimberlé Crenshaw in 1989 for the demonstration of multiple dimensions of "difference intersect to produce specific outcomes of power relations" (Sliwa et al., 2022), and more specifically this claims emphasizes the necessity of how different social categorizations such as "gender, race, class, and sexuality" intersect with the impact on the experiences of privilege and oppression from an individual level (Sliwa et al., 2022). In this case, Haynes et al. (2020) points out the importance of understanding intersectionality in UK higher education decolonization because it helps to address the systematic inequalities and promote social justice from structural, political and representational perspectives within research of higher education institutions.

The application of intersectionality in UK higher education research context is regarded as pivotal in assessing the educational experience of marginalized groups, particularly Black, Asian, and Minority Ethnicity (BAME) communities in academic settings. Massive researches has applied intersectionality to analyzed the above-mentioned various dimensions of oppression facing individuals with various disadvantaged or marginalized identities (Haynes et al., 2020). For instance, Williams (2016) offers extensive research about the public good perception change; he points out the consequences of these UK policies that alter the social contract between universities and the state. Sang (2018) employs an intersectional view to bring to light theses of a rich and dynamic nature in the world of feminist women lecturers and academics within the UK higher education, articulating how the different elements of social self come together so intricately. Following this, the scholars, Harris et al. (2019), for example, evaluate the interplay that the scholars in a higher education institution have with intersectionality to resurrect and drive forward the social justice agenda. In addition to Sultana (2019) examines the intricacies of decolonization of development education and the exploration of social justice through critical hope, highlighting the magnitude of this process in universities that are going through change in every aspect. This approaches enables a more nuanced understanding of power dynamics, privilege, and discrimination reveals in higher education practices (Kendall & Wijeyesinghe, 2017).

Beyond that, social justice forms one pillar among the several others, which have colonialism as the pillar in the process of decolonizing higher education within the UK. The principles of social justices which are propagated within the social justice frameworks include addressing inequalities, promoting inclusivity and never being supportive of oppressive structures which are a common feature of colleges (Singh et al. , 2020). Engaging pedagogy, course design, and institutional regulation to be done in a way that makes the universities responsible for attaining the goals of fairness and diversity in teaching through involving the above four principles (Agarwal et al. , 2009). In UK, the intersect section of gender, social-class, race or other social labels not only impacts the number of individuals

entering the higher learning institutions but also the rate at which the learners are attaining their degrees (Richardson et al., 2020). Acknowledgement and confront these intersecational dynamics are critical/vital steps to create inclusivity and guarantee fair chances for academic success of the student among all students infrastrctre (Riegle-Crumb, 2010).

Curriculum and Design

Transforming curriculum design has gained a significant push under the UK higher education decolonization in the resent decade, with addressing the historical injustice of domestic higher education which is originated from colonial legacies. One of the most typical example of student movement mentioned previously would be “#RhodeMustFall Movement” led from the University of Oxford, which was fueled by students-led activism and proposes the promotion of decolonization from mass inclusivity and justice in higher education (Mills, 2021). Researches involve large amount of discussion towards the significance of reevaluating the higher education content of curricular (Sultana, 2019), for instance, on the one hand, numerous problems encountered in regulating academic curriculum (Brown, 2014) either by the means of introducing new technological systems or operation procedures are linked with the development of information technology systems. On the other hand, as Cooper (2017) points out, when a curriculum update is being carried out in the higher education sector, several obstacles are inevitably encountered, unlike staff to learn and comprehend the new approaches and adequately implement them. Accordingly, the challenges facing this decolonization process are evident, as it can be interpreted from the straggles of curriculum transformation and the needs for more diverse and inclusive curriculum and pedagogical approach.

Since most of the movement toward higher education decolonization in the UK are student-driven (Stanton, 2013), the demand of confronting biases in curriculum material details that guide the decolonization process can be highlighted effectively. The purpose for decolonization goes beyond the necessary of rewriting the curriculum, it fosters through the

pedagogical reform. Within the field of higher education, the curriculum content and instructional method are two areas chosen as places to formulate indigenous practices (Shahjahan et al. , 2021). In this sense, various frameworks, such as social justice approach from Winberg et al. (2017) to decolonize STEM subjects, vocational higher education curriculum implication from Powell et al. (2018) that emphasizes the employer involvement design to balance demands of students with various background in domestic higher education, as well as 3D pedagogy framework proposed by Gabriel (2019) that has been proposed to guide a more inclusive teaching practices for the decolonization and diversification of higher education curriculum.

Additionally, many challenges facing UK higher education necessitate agile curriculum design and flexible delivery systems for the adaption of effectively developing the existing curriculum (Brown, 2014), for example, widening participation, increasing learner engagement, personalizing learning, and engaging external stakeholders. Regarding this, Bruno et al. (2019) suggested a synthesized methodology for university and business collaboration which was in the nature of promoting. The subject of their proposal is to be the design of a globalized curriculum that meets the requirements of energy efficiency manufacturing operations. The curricula concept is expected for helping overcome the dilemma when the education institutions impart necessary tuition and at the same time the companies demand a specific set of skills. Regarding these, though the overcoming of many nuanced obstacles emerging from the process of the reconstruction of higher education curricula, there still shows an urgent need for brave leadership, productive management, and pushing for inclusive curriculum development that is truly collaborative, diverse, and deserving for the satisfaction of curriculum complexity navigation.

Institutional Changes and Policy Implications

Institutional changes and policy implications are widely regarded as essential factors that empower the development of higher education institutions' awareness of decolonizing the

curriculum and systems. Those changes are indispensable as driven factors for the stimulation of institutional transformations that directly address the historical injustices revealed due to the ethnicity disparity and relevant outcomes, and therefore promote inclusivity within domestic higher education. Regarding this, one of the key aspect of these shifts is the reevaluation of institutional structure, strategic goals, and policy tools combined with existing global emergencies and injustice (Marsden & Groer, 2016) to transfer UK higher education environment into more equitable and thus decolonized educational practice.

Policies aimed at decolonizing higher education often applies the strategies of critical reflection and actions to foster a more equitable partnerships in not only domestic but also global higher education contexts (Eichbaum et al., 2020). These policies revolve around comprehensive restructuring of institutional cooperation and techniques so that learning contexts would not merely be inclusive but also deeply descriptive of a diverse lot of cultures and perspectives. For instance, Tinklin et al. (2004) have considered the current state of policy and provision for disabled students in respect to higher education, thus challenged modern teaching paradigms. As mentioned by Crayford et al. (2012), entrepreneurial education has changed dramatically to play an imperative role in terms of personal development and employment skills. Thus, mainstream higher education should give more weight to integrating entrepreneurial skills among their graduates. Hordern (2014) looked into the readiness of higher education workforce development in line with national skills policy and industrial productivity objectives. Through revising educational systems and partnership arrangements, these policies are intended to provide an educational experience that is inclusive and just for all students.

In addition, the policies and reforms that are brought about by institutional transformations can lead to changes in paradigms and practices in higher education. Policy changes, similarly, often determine institutional infrastructure to be more accommodating and locally oriented, as against standard interventions, and diversified educational practices

(Danson & Lloyd, 2012). Such transformations are promoted by the long-term and developmental approaches fostered by the both social background constructions and current institutional structures (Evans & Stroud, 2014). Specifically, Charles et al. (2014) researched the consequences of the global financial crisis and austerity measures on the UK universities, and they found that it has led to an increased need for local partnerships with businesses. Englund et al. (2018) touched upon the complicated interplay between sociocultural and structural factors causing academic institutional evolution in higher education, with specific emphasis on departmental teaching cultures that play the primary lead. Volchik et al. (2018) explore the link between university education and economic expansion, emphasizing the need for systemic reforms and more investments in tertiary education for development. Shielet al. (2019) proposed a strategic alignment of the campus initiatives with the Sustainable Development Goals to boost education for sustainable development, through a case study where an institution sought to integrate sustainability into the curriculum in which she was aligned with the policy directives. Institutionally, by aligning policies with decolonization goals, it is possible to stimulate changes with the aims of promoting diversity, inclusion and global citizenship consciousness amongst students.

Challenges and Resistance Along with Positive Outcomes

Even if it is undeniable that UK higher education institutions decolonization effort has lead positive outcomes reflecting from its internationalization process global reputations, particularly in benefiting ethnic minority students' studying experiences and inclusivity. Specifically, Seckinelgin (2022) highlights the significance of decolonizing higher education curricular in promoting the construction of a more inclusive and diverse education environment which empowers the understanding of diverse perspectives and histories. This vital change addresses the attainment gap as a major dilemma of ethnic minority students studying in the UK higher education institutions (Bunce et al., 2019) and trying to propose policy implementation and relevant initiatives for the enhancement of their academic well-beings in domestic higher education context. Regarding this, those decolonization

initiatives focuses dominantly on improving academic support structures and facilities, which demonstrates universities' willingness to empower the academic experience and outcomes of BAME heritage students together with international students. Importantly, in addition to the domestic implications, decolonization in UK higher education also has broad international ramifications, as it is one of the top destination for international students in higher education market. These students in fact constitute a large market share of the UK higher education business, in as much as the UK is considered to be the global leader in quality educations, hereby allowing students to live inside this materials culture and acquire positive life lessons (Adisa et al, 2019). The internationalization and marketization of higher education have led UK universities to adopt the usage of recruitment agents to increase their international student enrollment, thus highlighting the global consequences of such measures (Robinson-Pant & Magyar, 2018). Similarly, the existing staple of the UK higher education sector, which is a track record of competency and academic excellence continues to entice students from all parts of the world.

Nonetheless, massive research evidences also indicate the awareness of understanding regarding current challenges facing UK higher education decolonization process. The main obstacle to achieving this goal is the deeply rooted resistance to change and the wide range of emotions that usually accompany the efforts to deal with the colonial legacies in the institutions (Matahela, 2023). The source of this resistance stems from the imbibing of age-old cultural convention and indirectness of disciplinary methods, leading to inevitable issues like inequality of the underrepresented groups and ingraining of homogenous perspectives (Finn et al., 2022). The studies on the topic of representation and decolonization in reading lists are very developed and the authors stress the need for diversity (Bird and Pitman, 2020). Also, the problem being exacerbated with these struggles are the institutional and pedagogical issues both local and international relationships affecting the college and university systems in the contemporary world (Sultana, 2019).

Further, evidence evidences that Black, Asian and Minority Ethnic (BAME) students and workforces as still meeting racism and exclusion in UK higher education institutions, though HEI insists inclusiveness and equity. The displacement of the paradigms relating to decolonization might create bigger problems for decolonization of the higher education that shows decolonizing education is a complex process and that encountering academic circles' political resistance is inevitable. Also, the demand to revise and repackage discourses and practices within UK higher education is the key argument of the struggle to effectively implement decolonization, as the resistance can be the force of change (Lucas, 2014). The process of eradicating the current mold of the curriculum and addressing the structural inequalities, as well as power imbalances that are rooted in the educational systems history (Mackey, 2021) requires facing up to the both of them. In addition, it would be understandable to conclude that indigenous people's resistance against decolonization is largely impacted by more general public perceptions and political agenda of the day (Spiegel et al., 2016).

Rationales of UK Higher Education Attempt: From the Perspective of Political Paradigm

The logical basis of UK higher education attempting to promote knowledge decolonization can be primarily interpreted from liberalism, as an essential paradigmatic interpretation strategy in contemporary international relations. Liberalism emphasizes the significance of democratic institutions to achieve and value mutual help and cooperation (Snyder, 2004), and therefore aligns perfectly with UK higher education institutions as democracy propositions intending to achieve re-examining and reformulating curriculum and institutional practices. This intention enables the fitting in to the international academic discourse, and thus dismantles the colonial biases and Eurocentric perspectives. Through this lens, two major conceptual basis in liberalism “democratic peace theory” and “interdependence” would be suitable to interpret UK higher education’s intention of knowledge decolonization in more details.

From the perspectives of democratic peace theory, as liberal pacifists highlights the “exercising of peaceful restraint” (Doyle, 1986) leads the existence of separate peace among nations, democratic peace therefore interpret this phenomenon as rational state-actors are less likely to engage in war or conflict. Kant (1795, pp.93-130), as a classic liberalist of internationalism, states that nations should be aware of not neglecting the systematic relations and diversity among each other. This provides vital inspiration to higher education, as higher education serves as a significant consequence of national politics and reveals representative behavior. The decolonization of knowledge in higher education entails assimilation of knowledge from a diverse outlook on matters and helps to bring about a society of more informed citizens and critical mass. The higher education system that fosters and incorporates multiple cultural stories and memories is favorable and protects the concept of democracy and the non-discrimination of individuals. Furthermore, UK higher education can, in this case, empower knowledge that minimizes the exploitation of non-western cultures that colonizers introduced as inferior. This corresponds to the democratic concept of pluralism and tolerance of different opinions, thus reducing conflict and making the world power relations more equal where states negotiate more.

From the perspectives of interdependence, due to the emphasis of collective security (Doyle, 1986), nations states are more likely to rely on each other and in this case reach their national security mutually. According to nations’ accountability to cost-conscious electorate (Snyder, 2004), UK higher education consists the democratic characteristics which aims to reach mutual reliance between states, particularly in economic, social, and environmental spheres, which can foster cooperation and peace. The process of decolonizing knowledge to shape the UK HEI students’ understanding of the interconnections highlights more realistic global inter-connectivity systems. Engineering solutions to global problems with references to non-western knowledge structure in humanities and social sciences enables students and scholars of this world to come up with lasting solutions to problems affecting this world with

a balance of cooperation nationwide.

Research Design and Applied Methodology

Research design is indispensable in the depiction of the empirical research as it explains researcher's decision regarding how to conduct and present the data collected as content, as well as how to analyze the information collected. In the empirical research, the researcher introduces the research design and methodology applied mainly from the aspects of research question introductions, qualitative method and data collection, and researcher's positionality claim when conducting the research. Furthermore, research design also highlights the representation of ethical assurance, as well as some potential limitations that may lead to slight obstacles of generalizing the findings and results of this research.

Research Questions

Both introduction and literature review sections draw special attention to the development of UK higher education knowledge decolonization, as well as individual's and institutions' responds towards the awareness of decolonizing higher education knowledge for inclusivity promotion and multidiversity reflection. Previous literature proves the willingness formation in UK higher education knowledge decolonization as well as some currently existing challenges throughout the process. However, relevant research reveals a very limited research work under the contexts of exploring the experiences of those BAME heritage students, primarily students under Asian heritage, as targeted sample when interpreting UK higher education knowledge decolonization, even rare materials relate the identity formation of "global citizenship", a typical cultural capital accumulated from higher education stage, as the result of Asian heritage students studying in the UK higher education institutions. In this sense, this empirical study aims to explore this knowledge gap reflected from literature review by raising this following main research question:

How can the knowledge decolonization process under UK higher education context

enable the construction of UK higher education Asian heritage students' global citizenship identity?

Regarding this, some sub-research questions are also generated to support the main question interpretation:

A. Do teaching staffs and students under Asian heritage in UK universities perceived the knowledge and institutional representation as “decolonized”?

B. How teaching staffs students under Asian heritage in UK HE context reflect their teaching and studying journey from both academic and practical lenses in response to the concept “knowledge decolonization”?

The first sub-question intends to assess Asian heritage students and teaching staffs' attitudes towards the developmental process of UK higher education knowledge decolonization, as current literature evaluates the knowledge decolonization primarily from “white” perspectives or voices from researchers who focus their research interests in this field. The inclusion of Asian heritage teaching staffs and students' attitudes brings diversity in evaluating the applied result of UK current process of promoting knowledge decolonization, which contributes a more valid and reliable demonstration of knowledge decolonization from an objective view. Moreover, the second sub-question aims to explore the validity of students and teaching staffs' attitudes based on their example given. Current literature introduces wide range of findings regarding decolonizing pedagogical methods in UK universities from the theoretical basis, but rarely do those works cover specific example depiction from the pedagogical and learning scenarios. The connection between experiential scenarios enhances the reflection towards decolonization in a more evident way. In general, by applying both sub-questions as objectivity and diversity foundation of assessing knowledge decolonization, this empirical research would be able to deliver a more sound and comprehensive finding in analyzing the correlation between knowledge decolonization and global citizenship identity formation of those students with Asian heritage studying in the UK higher education context.

Researcher's Positionality

Major roles of the researcher in this empirical research include collecting the data and conducting analysis regarding the information collected. As semi-structured interview is primarily applied in this research, researcher is also regarded as an active actor in the process of semi-structure interview, intending to incorporate with the information collected in the interview. While asking the prepared questions for participants to answer, research also actively engage with the content presented by the interviewees, including giving a conclusion for their sayings, asking further questions regarding a specific pointed raised in their interview content and inspire them an have further explanation on a specific content or example given, and explaining to them about some specific terms appears in questions when they seems to by quite “academic”. The researcher’s attempt to deeply engage with participants’ interview content forms the active inspiration of participant towards the research question, which results in a more critical and diverse knowledge representation of interview context. Furthermore, the inspiration reflected through the engagement enhances the depth of the semi-structured interview, as well as avoids participant to “passive actor” in research process.

Personally, I am an Asian student under the definition of the research, I am an international student with pure Asian background studying in the UK universities. Studying in the UK in both undergraduate and master’s levels as an Education-majored student allows me to have a nuanced understanding of the knowledge decolonization under the UK discourse, as well as reflect on my past higher education journey in the UK based on my identity and learning when assessing knowledge decolonization. The formation of my own understanding of knowledge decolonization enables a more systematic reflection on the relationship between identity and decolonized higher education experience, so during the process of conducting the semi-structured interview, I am able to ask participant further questions as deeper engagement towards their responses. Also, being an Asian heritage

student in UK higher education, I can related my habitus to their interpretations, attitude presentation, and norms revealed in the interview, therefore, I can not only prove the rationales of the content representation, but also related the norms as a part of “decolonizing” from a practical lens of interpreting knowledge decolonization in the interview.

Qualitative Method: Semi-Structured Interview

The major intention of the empirical study choosing the method of data collection would be making sure the clarity and diversity of the responses towards those research questions. This empirical study expects to include opinions and interpretation from various dimensions, based on participants’ personal cultural heritage background and education experience connected with their opinions about UK higher education knowledge decolonization. The research questions focus primarily on the connection between minority cultural heritage students’ sense of UK higher education knowledge decolonization and the construction of their global citizenship identity, which requires students’ holistic reflection on their cultural identity and higher education experience as indispensable cultural capital that shapes the existence of global citizenship identity. In this sense, the empirical study expects that the information collection can contribute to the interpretation development of (i) “Why” global citizenship identity is shaped under the discourse of higher education knowledge decolonization; and more importantly, (ii) “Why” participants have depiction of their UK higher education knowledge decolonization intersectionally but differently. Regarding this, the empirical study applies interpretivism paradigm in epistemology for the enhancement of the collected information diversity. Interpretivism emphasizes the importance of individual’s personality, as well as social and cultural engagement in forming the understanding of human actors’ understanding of reality based on their social construction (Elster, 2007; Walsham, 1995). Interpretivism aims to explore the meanings and motivations behind individuals’ behavior or understanding towards a specific topic, Whitley’s classical example “interaction between an individual’s behavior and interaction with other actors in cultural heritage” (1984) would be the best one intending to explain the focus of this empirical study from the lens of

interpretivism. Since interpretivism often emphasizes the focus on one's understanding of reality, it is widely connected with qualitative methodology, which places semi-structured interview as the most appropriate position in conducting this research.

Semi-structured interview is applied as the major approach of qualitative method in this research because it helps to inspire participants' open and diverse range of interpretation that perfectly work with interpretivism paradigm. This is because semi-structured interviews contain the plus of freedom to discuss significant, multifaceted, unique, and often sensitive concerns, and allow the participants themselves to share and reveal their perception of the circumstances in their own practice. This sits well with the interpretivist paradigm, as its central focus is on the ontological construction of reality by people. Thus, the research can obtain the first-hand, plural, and detailed accounts of the experiences of minority students to understand how they interpret and reproduce their educative paths in the course of decolonization. Thus, by situating the framework in the interpretivist paradigm that emphasizes context and understanding, the findings will be heavily contextualized thus giving a comprehensive understanding of the complexity of relations between institutional frameworks and individual experiences. Therefore, this methodology plays a pivotal role in enriching the complex and socio-historically rich existential experiences and meanings of students and contributes to enlightening the discourse on decolonizing higher education.

Data Collection Methods

Semi-structured interview is chosen as the primary way of collecting information from participants in this empirical study. This is because semi-structured interview is widely regarded as a useful tool to collect information in a wide and flexible way, especially when it comes to "open questions and open answers". As mentioned previously, semi-structured interview aligns perfectly with interpretivism paradigm (Chowdhury, 2014), aiming to explore participants experience depiction regarding the open questions based on their "norms, beliefs, and opinions"(Chowdhury, 2014). Researcher, on the other hand, acts as the medium

in fostering an environment conducive to an open, diverse, and detailed responses from my participants (Crotty, 1998), this includes having a set of guiding questions, but the main focus will be for the participants to express their views in whatever way is appropriate to them. Through issuing and observing paralinguistic or body language, researcher will be able to maintain active probing and questioning to follow up on these leads and get participants to expound on aspects that may have been briefly touched upon.

Ten individual semi-structured interviews were conducted, comprising eight students and two teachers from minority cultural heritage backgrounds, all affiliated with two prominent UK higher education institutions: namely UCL and the University of Oxford. These experiences informed some changes, which were made based on the findings from the interviews; for example, the order of the questions was changed to make the flow of the interview seem more natural, and the broad topics that had been defined for the interview were changed slightly to make them seem more cohesive. The global pattern that emerged from the data Sources include issues that were raised during the semi-structured interviews of the participants, which included issues of concern as a student and a teacher from a minority group. As will be seen, the interviews were semi structured; therefore, this schedule was quite flexible to capture both these views. Therefore, they introduced new questions to understand whether respondents with these overlapping roles receive special support in school, and what kinds of educational problems they encounter, to capture a broad and complex picture of respondents' UK higher education journey, as well as relevant reflections.

Sampling

Initially, the strategy of recruiting the participants was directly contact students from both UCL and University of Oxford's Education Department as well as some other humanity and social science-related departments, this includes departments of Psychology, History, and Anthropology. The primary way of gathering student participants was through post advertisement of my research recruitment on social media with official key tag, as well as

sending reachable students email presenting my current interest of including minority heritage students from the higher education institutions they belong to. The emails were sent via my official university working email to increase validity of my intention of research participant recruitment. These two methods of gathering research sample finally made up 6 participants presenting their interest of engaging in my empirical research, 4 from the University of Oxford and 2 from UCL, and 100% of them are Asian cultural heritage students currently studying in the UK, which meets the basic requirement of recruitment. For the rest 2 students participants from UCL, I chose to contact those juniors studying UCL whom I have already known through my private contact details (100% of them are students with Asian cultural heritage), and 2 out of 3 participants have given me positive feedback affirming the engagement in the semi-structured interview in my study. Hereafter, 8 student participants were successfully gathered.

As for teaching staff participants, my prioritized preference of recruitment was those teaching staffs with PhD degree at UK higher education institutions as well, because participants, in this sense, can provide reflexive interpretation towards my open question from both lenses of personal research experience in the UK and teaching students as well. My assumption is that diverse dimensions of interpretation enables a more intersectional view in my analyzing answers from participants with multiple identity in UK higher education contexts. For this, I contacted in total 4 teaching staff participants from both higher education institutions, and 100% of them are Asian cultural heritage teaching staffs that meet the basic requirement of my research recruitment. I contacts them via my official working email stating my current research topic and my intention to invite them to my research interview. Consequently, 2 out of 4 participants positively replied to my email presenting their interest to my research topic and willingness to join in the interview - 1 of them from UCL, and the other from University of Oxford. Hereafter, 2 teaching staff participants were successfully gathered as well.

As mentioned, participants should have strong background of Asian heritage as their identity confirmation, as this enhances the relationship interpretation in the research question regarding knowledge decolonization and global citizenship identity (cultural capital). Furthermore, as the study needs the contribution of in-depth interpretation of participants' perception of UK higher education knowledge decolonization, the participants should have at least 1 year studying or teaching experience in UK universities. Aligning with what is mentioned in Ethics section, all the participants are sent my official information sheet explaining by research interest, content, and methods, also all the participants have presented their written consent in electronic document as well as oral consent in interview voice recording. All the interviews last between 27 to 63 minutes, depending on participants sharing content length and complexity. Participants were informed as the beginning of the interview in terms of the content of the research, their rights, and explanation of "decolonization", they are allowed to ask questions at any point of the interview, and research is responsible for explanation towards those questions.

10 out of 10 participants are with strong Asian cultural heritage and have strong identity acknowledgement as an "Asian" student studying in the UK. Among all the teaching staffs and student participants, 8 of them are with Mainland China cultural identity, 1 with Hong Kong SAR cultural identity, and 1 with Singapore cultural identity. Since all of the participants and researcher understand Mandarin Chinese and are able to speak fluent Mandarin Chinese, all the interviews are conducted using Mandarin. As for students participants, 4 of them hold the UK bachelor degree only or are currently pursuing bachelor degree (one is currently working in the UK and the rest of them are currently in undergraduate studying stage); 1 of them holds the UK master's degree only; and the rest of 3 participants hold bachelor degree and are currently pursuing the UK master's degree. For this, one indispensable aspect in conducting semi-structured interviews is the size and heterogeneity of the sample, as this can greatly affect the level of reliability and validity of the results eventually obtained. A diverse sample implies that various hues of opinion can be

incorporated in the study making it possible to produce a detailed view of the research issues (Creswell & Poth, 2017). Furthermore, when the number of participants included in the study is high, one reduces or even avoids the effect of out peg and make the results more generalizable (Patton, 2015).

Among all the interviews, 3 of those were conducted in late May and 7 of those were conducted in early June. Due to the research funding constrains, as well as participants various geographical distribution, all the interviews were conducted online with the voice recording electronically. This research tends to believe that online conferencing is a more cost-effective means that is useful for interviewing when and the researcher and the participant are in different locations (Opdenakker, 2006)(Chowdhury, 2014). To reduce differences between closely related face-to-face and remote interviews, synchronous remote interviews were performed with the help of video conferencing tools, which means the researcher and the respondent communicated face to face without the restriction of audio cues only. Chowdhury (2014) also identifies another advantage of web interviewing in as much as it can reduce the number of dropouts it can also make it easier to reach participants therefore making a combination of face-to-face and web interviewing viable depending on the preference of the participants.

Data Analysis

Qualitative research method is often regarded as an effective tool to help the researchers deepen the understanding and exploration of real world problems and background of the origin, including individuals' belief, opinions, and experiences. Among all the commonly seen approaches of qualitative research - such as analytical interviews, focused groups, structured observation, and multimedia databases - thematic analysis is widely recognized as one of the most flexible way of collecting information (Saunders, 2023). This empirical research provides UK higher education actors (students, teaching staffs, administrators, etc.) with diverse interpretation regarding breakdown scenarios, with special focus on the

accessibility on UK higher education teaching staff and students' opinion towards scenarios. This empirical study aims to demonstrate the findings and interpretation of the gathered qualitative information using “three steps instruction” proposed by Saunders (2023), including reading, coding, and theming, as following the steps enables the improvement of the consistency and objectivity of the themes analyzed, which is more generalizable for relevant future research and debates.

Through thematic analysis, researchers are able to develop a deepened understanding regarding background knowledge of the topic, and generalize new knowledge to instruct the assumptions, theories, and collected information. Pope (1995) indicates the importance of conducting thematic analysis, stating that it can contribute constructive insights to the studies topic in which other approaches cannot provide with. It is widely acknowledged by the researchers that thematic analysis is systematical and flexible way that generalizes valid qualitative study results via “identifying, analyzing, and reporting patterns” (Saunders, 2023) within data. In this case, this empirical research conducts the data analysis using the step framework from Saunders et al. (2023), which includes the stages (a) reading, familiarizing the gathered data set; (b) coding, managing the data and conduct early data analysis; and (c) theming, reporting the data analysis based on the separated themes.

The first stage of analyzing the collected data would be reading and being familiar with all the data collected, this requires researcher to check the completed dataset collected from the interview, such as the recording, interview written notes, and transcripts. The completion of this stage is indispensable for the further coding and theming procedure. Even if it is time-consuming, but this is often regarded as researchers' best way to place themselves in engaging with the dataset and produce intellectual work, which further contributes to the analysis of different themes. All interviews independently conducted were audio-taped to enable adequate data collection and documentation. After the recording was complete, the audio files were transcribed maintaining the general principles of transcription precision in

general (Creswell, 2013 Poland, 2002). Using criteria for verbatim transcription, conversational turns, informal language used and exact pauses and punctuations were taken to represent the participants' cognitive process. As final confirmation, the audio recordings were listened to again while simultaneously reading through the transcripts in order to check and possibly rectify mistakes, as well as to come across initial observations. This review is also used marginal notes where one notes down initial thoughts and observations about the data.

Furthermore, the second step according to the analysis step framework is coding, namely the construction of various scenarios via creating the initial codes. This is done by managing the collected information using Microsoft Excel, especially gathering the responses with similar opinions and statements or those responses under the same topic together. Based on the information remanaging, the drafting of effective code code be dome as researcher has check each transcript of interviews in this way. Some of the researchers consider it useful to decide on the specific number of lines that have to be provided for coding. In our case, it is recommended that the meaningful text segments should belong to the size range that is more than a few words but less than a paragraph. According to the study purpose, Saunders state that it is critical for coders to determine which of them best fits to be coded (2023). In practical thematic analysis, the codes should be formulated more specifically than general labels of categories that cross-sections of data with like characteristics. In this research, accordingly, a code should be able to represent a concept in a total and an integrated form. An illustration of complete though codes entails considering them as full sentences with both the subject and verb in form can be quite relevant sometimes but not at all times. Another advantage of using complete thought codes is that most of them include a thought that makes researcher have an opportunity to analyze the data and get more insights by exploring the codes. Therefore, it effectively supports the whole analysis process making it easy when moving from code to category level.

Finally, the final step theming served as the consequential demonstration regarding the code that has been analyzed. Theme are broader structures and are often known as meta-structures of data that help to unify all the codes in the dataset. They should be recognizable, used consistently throughout the data collection, and linked to the research questions. While code provide a very straightforward account of the contents of a given dataset, themes are generally much more abstract by virtue of being associating multiple codes. The criticism that many descriptions of the development of themes in the literature are of low quality is, lay down to the qualitative researchers' ability to pick themes on an intuitive level. Braun and Clarke (2006) also describe that themes help to "capture important information pertinent to the research question, as well as reflect some level of patterned response or meaning within the dataset". Therefore, it is essential to develop meaningful and significant larger themes from the information collected. As suggested by Saunders (2023), once all the data is coded, each coder ought to review the team summary memos (1), the make an analytic note on codebook (2), as well as a note on the data itself with an aim of developing drafts themes (3). Also, to ensure quality of data and relevance to the study objectives, this empirical research ensures that all themes developed are major themes. Therefore, according to Saunders' instruction, this empirical study has the awareness to ensure that all themes identified are supported by data, relevant to the research objectives, and are significant. In this empirical research, after the coding and analysis developed in the last step, coupled with the broad categorization of the interview questions from 7 different dimensions for students participants and 5 dimensions for teaching staff participants, the content-driven themes were generated as following:

- 1. Understanding of "global citizenship" and "knowledge decolonization"**
- 2. Course (studied/taught) depiction**
- 3. Debates towards knowledge decolonization experience**
- 4. Transferring "decolonized knowledge acquisition" to "constructing global citizenship identity"**

In each theme, subtitles are also includes for the highlighting of the key themes, and the subtitles are presented based on the key points and debates mentioned from the interview content.

Based on the themes created, the written-up analysis can be produced. At the beginning of the results section, all themes identified within the analysis will be first summarized in a general discussion at the beginning of this section, and each theme will be labeled with its own heading. Every subsection is to be preceded by the general description of the theme in question with following extract, which is to be explained and discussed in the framework of the given context. As Saunders (2023) points out, it also should not be a mere list, but must contain some form of an analysis and conclusions that the researcher draws. It has been accounted for in our process of this analysis that we provide how different stakeholders may perceive certain scenarios in a way that is different or actually contrary to others. This empirical research is therefore designed with the hope of getting most researcher to adopt the use of thematic analysis by following simple and very specific instructions. Improving the recognition and understanding of qualitative methods allows for improved interpretation of qualitative methods in research and improved generation of insights.

Ethics

Professionalism is a crucial subject when it comes to research whereby ethical practices should be maintained in all research projects (Babbie, 2015: 105). This research was conducted with a lot of concern in terms of ethics right from the initial development. Permission to conduct a research that involves human participants and their derived products was sought from the University of Oxford through the CUREC 1B form. Permissions for this study were endorsed by the Departmental Research Ethics Committee based in the Oxford Department of Education, which falls under the overall umbrella of the Oxford University's Research Ethics Committee. The use of the CUREC 1B form thus stems from the adherence to the ethical guidelines set out by the British Educational Research Association (BERA) in 2018. These guidelines are mentioned in the CUREC 1B form and are in accordance with the research discipline of this particular research work. Regarding the requirements for data storage and management, this study complied with the University of Oxford's use of research

data regulations. This comprised of backing the data to the university's secured backup system and keeping the actual research data for three years and then eradicating it appropriately.

From participants' side, all the participants have the accessibility to read the information sheet as the depiction of the research as well as their potential roles in data collection. It is also emphasized that in both information sheet and the beginning of the interview that their participation in this research is entirely voluntarily, and their rights of skipping any seemingly uncomfortable or sensitive questions or dropping out from the interview are absolutely ensured. This research is fully aware of the emphasis from Oxford Research Ethics Policy that the voluntarily policy is crucial, and their choice to participate or not will have no impact on their employment or academic evaluation (2022). Following this, all the participants are asked to sign a research consent form, as well as an oral consent at the beginning of each interview via recording stating their consent of participation.

Qualities and Advantages

Speaking of the qualities and advantages, this empirical research aims to persuade the revealing of the research quality primarily from the lenses of thematic analysis applied in qualitative research methodology and the theoretical framework regarding the connection between cultural capital and global citizenship identity construction.

This empirical study uses thematic analysis only as the data analysis methodology, aiming to demonstrate a more detailed multilateral explanation and debates towards the researching topic. Regarding the application of thematic analysis, Nowell et al. interprets its advantage majorly from the angle of its flexibility, specifically, the results generalized from the thematic analysis can be modified based on the demand of various research for the providing of abundant and detailed data instruction (2017). Based on this, thematic analysis also holds its advantage of massive accessibility from an interdisciplinary basis. Due to the

low demand of other detailed theories and technical knowledge that thematic analysis has, thematic analysis provides an analysis form that is more understandable and accessible, especially in the case of comparing and combining the opinions or thought among participants for generalizing unexpected research insights based on the similarities and differences indicated. This is also a contributive strategy for summarizing the features of “big data” (Nowell et al., 2017), as it motivates researchers to apply more effective dataset in data collection stage for operation, which is helpful for the creation of clear and organizational data report. The major purpose of this empirical study is to inform the real UK higher education practice regarding knowledge decolonization, namely “applying the research into practices” (Nowell et al., 2017). Thus, all the participants invitations are operated among those benefit-related actors - UK higher education teaching staffs, researchers, and minority cultural heritage students. The selection of participant is therefore as “legal” (Nowell et al., 2017) and also valid. Validity of an empirical research is often emphasized as a key that researchers persuade themselves and readers that the research findings are worth being noticed (Lincoln & Guba, 1985).

Comformability is also a factor that further enhance the quality of this research. Specifically, confirmability refers to making it possible for the readers of a study to ascertain that a researcher arrived at perceived conclusions and interpretations from data at hand; this involves proving they were led to certain conclusions and interpretations (Tobin & Begley, 2004). Guba and Lincoln (1989) have described confirmability in a manner that when credibility, transferability and dependability are all obtained. Therefore, in adherence to Koch’s (1994) suggestion, this empirical study includes detailed documentation of the reasons for theoretical, methodological, and analytical choices throughout the research process, enabling readers to understand how and why decisions were made when conducting the research process.

Limitations

Though the last section introduces a comparatively holistic rationales of the quality assurance of this research from methodologically and theoretical basis, it should still be pointed out that some visible limitations are predicted.

Initially, limitations of thematic analysis as the only method of qualitative methodology here leads to potential uncertainties of themes interpreted from the collected information, because comparing to other qualitative methods such as ethnography and phenomenology, themes selection from the thematic analysis lacks of the support from large amount of literature (Nowell, et al., 2017). Consequently, This excessive flexibility can lead to inconsistency and lack of coherence during the process.

Furthermore, all the interviews were conducted between late May and early June, the time near the end of this academic year also brings potential limitations to the research. This is because many graduate students and final year undergraduate students were getting close to the graduation thus most of the targeted students of this research choose to focus on their graduation procedures such as dissertation, final exams, and moving out from the UK to their own country. In this case, most of the targeted participants seems to be less approachable, as graduation procedures drive them to decline the research participation or drop out from the research afterwards. Being aware of this, I choose to select my target participant by enlarging the scale, from not only current UK higher education students under Asian heritage, but also those who were previously Asian heritage students from UK higher education but are now working in the UK. I regard this as a potential limitations as those participants may have mixture of depiction between their experiences of higher education and in workplaces, as in workplace they are still counted as the minority ethnic group which may bring them similar experiences getting in touch with white-lead environment. Therefore, this research is fully aware of the impact of this on the information analysis.

Finally, uni-ethnicity of population employed in this research may bring challenges on

the generalizability of the research findings. This research only shows how Asian heritage students react on the UK higher education decolonization context without mentioning the similarities and differences of the counterparts under other minority ethnic heritages, such as Africa and Latin America. Further studies may have limited chances to generalize the findings from this research especially when study ethnic minority heritage students as a whole under UK higher education discourse. Moreover, interpretivism is applied as the major strategy of data collection, this strategic sample collection method also brings challenges for the replication and objectivity. Interpretivism is based on opinions and acknowledges the researcher's subjectivity as also an "Asian students studying in the UK", resulting in the bias in relation to research data (Crotty, 1998). Also, specificity of certain contexts, as well as a limited size of samples explored in the studies, complicates the likelihood to extend the results based on them in a broader spectrum of cases (Hepler, 2023) (Rana, 2023). Interpretivist research is also lengthy and costly due to its time consumption and as such, a researcher can hardly embark on many researches (Hepler, 2023).

Analysis and Discussion

In this section, analysis of the interview content will be conducted with the separation of four themes. According to Maguire and Delahunt (2017), the framing of the themes should be "predominantly descriptive" and "associated with more than one features generated from the interview". Hereby, four themes here are ensured to be described or mentioned with the highest frequency among all the interview content, as well as are directly confident for answering the main research questions via analysis. The four themes presented here are:

1. Understanding "global citizenship" from "knowledge decolonization"
2. Course (studied/taught) depiction
3. Debates towards knowledge decolonization experience
4. Transferring "decolonized knowledge acquisition" to "constructing global citizenship identity"

Furthermore, this section is also aware of Braun & Clarke's highlight of the necessity to

connect subtitles in each main theme demonstrated (2006). Therefore, in each theme of discussion, the illustrated content is also interpreted from the logic of subtitles, and the connection of discussion of the themes with the answering of the main research question is included as well.

Theme I: Understanding “global citizenship” from “knowledge decolonization”

The first theme revealed from the interview would be the variation of the interpretation of “global citizenship”. The participants mentioned their understanding of “global citizenship” primarily from the aspects of physical, practical, as well as ethical views. Many of the participants highlight their understanding from at least two of the lenses, and emphasize the impact of the UK higher education curriculum they have undertaken as a major influence of their inspiration. In this sense, subtitles of the theme are presented as following:

1. Global citizenship on physical level
2. Global citizenship on practical level
3. Global citizenship on ethical level
4. Knowledge decolonization as inspiration

First and foremost, the definition of “global citizenship” used in the analysis refers to as “an umbrella term for social, political, environmental and economical activities of people with global conscience throughout the world” (United Nations, 2019); whereas “knowledge decolonization” in interpretation used the definition from Stein and Andreotti (2016) - coupled with Shajahan’s highlighting (2021) - that knowledge decolonization is a combination of the effort from Higher Education institutions, aiming to resist the two distinct but intertwined processes of colonization and racialization, transform and correct the historical and ongoing impact of these processes, and create and maintain the cognitive, existing, and relational patterns that these processes attempt to remove. The images illustrated from the theme are considered in the interpretation as well.

Global citizenship on physical level

Some participants mentioned that when discussing the term “global citizenship”, “global” reminded them as primarily the term “mobility”, as it is regarded as the the vital motivation of “becoming global”, which constructed their initial interpretation of being a “global citizen”. For example, one participant indicates that:

I would say global citizenship firstly refers to the physical and spacial mobility of an individual. As an Asian students studying in the UK, I had my mobility from East Asia to Europe, and this requires me to fit in a brand new environment compared with my growing environment in the past 24 years. The new environment may include the western habitat, the liberal ideology, and also socializing atmosphere.

- Participant 1, 1-year experience studying in the UK

Another participant made some additional explanation based on participant 1’s saying, by mentioning that “moving from one UK higher education institution to another” (Participant 2) is also a kind of realization of becoming an eligible global citizenship, specifically, this participant says:

I has both of my Bachelor and Master’s degree studying in the UK higher education context but in two different institutions. I had my Bachelor’s degree in UCL while Master’s degree in Oxford. As an Asian student who is often regarded as “international” and “minority” student in UK universities, I think these two universities reveal “global citizenship” from different perspectives... I mean, at least some of the reflections are different. So moving from one UK university to another enabled me to more holistically view “global citizenship” from various dimensions, I believe this kind of “micro-mobility” is also important for my understanding of global citizenship.

- Participant 2, 4-years experiences studying in the UK

Participant 7, who is an East Asian student having more than 5 years of UK higher education experiences also mentioned the significance of different higher education institutions in the UK that demonstrates different extent of “global citizenship” construction:

My undergraduate school revealed global citizenship by mentioning “globalization of education” and “connectivity of individuals of diverse background”, while my

postgraduate university primarily revealed this “global citizenship” from its educational system [curriculum settings], such as proposing comparative and international interpretation of the taught content... I think this experience studying in two different unis served as a key helping me understand what is a global citizen.

- Participant 7, 5-years experiences studying in the UK

Through these quotes, it is shown that “global citizenship” construction from physical level can be interpreted from macro and micro geopolitical mobility lenses. From macro geopolitical lens, Asian heritage students moved from their originally lived nation to the UK, which placed them in a new environment with both knowledge and socializing environment from a more diverse-nation discourse. Since both East Asia and Southeast Asia construct their sociocultural context as a comparably “unilateral”, students moving to the UK access the chance to connect with a more intersectional environment in living and studying. On the other hand, from micro geopolitical lens, students with longer UK Higher Education studying time can explore the comparative view about practices of global citizenship illustration from differences among national universities in influencing their minority ethnic heritage students in viewing “global citizenship”, which places national mobility of UK higher education institutions in an equally essential factor as transnational counterpart.

Global citizenship on practical level

Many participants reflect the practical lens of UK higher education institutions is the most obvious and significant dimension that forms the demonstration of “global citizenship”. Primarily, university mechanisms are universally mentioned as indispensable element forming their perception of “global citizenship”. Student participants interpret university mechanisms from the perspective of awareness acknowledgement in academia, whereas teaching staff participants interpret the university mechanism forming “global citizenship” from university staff recruitment.

On the one hand, students widely mentioned the concepts “inclusivity” (Participant

4,5,6), “diversity” (Participant 2,5,9), “internationalization” (Participant 1,2,7), and “equity”(Participant 5,8) as major themes of university mechanisms of effort in promoting students’ understanding of “global citizenship”. Regarding this, participant 6 interprets her understanding of “global citizenship” by saying that “it plays a role as both human and social capital under the context of modern market economy” and “it provides a general cognition of knowledge regarding democracy and equity, which can be accepted by universal value” (Participant 6). For this, participant 4 and 5 give a more specific examples of mechanisms regarding this concept - participants 4 defines the “general cognition of knowledge” from “generating awareness of global issue”:

Global citizenship, in my mind, refers to both awareness and practices of understanding global issues, including but not limited to “Education Gospel” we learned in the first year of UK undergraduate studying, credentialism from international view such as in Swiss, Hong Kong, and Chinese Mainland, as well as educating children with disability as a social construction. I think my undergraduate university, UCL, helped to deepen my awareness of understanding and getting in touch with global issues... because before I went to UK for higher education, I was a typical Chinese students under Chinese public education system, our education system does not mention a lot about global social issues... I think it is due to the uni-ethnicity in China.

- Participant 4, 4-years experiences studying in the UK

Participant 5 provides the idea of inclusivity in academia and UK university life experiences:

I think I am influenced to become a global citizenship which enables me to define global citizenship. In academia, it means inclusion of individuals and academic insights from different backgrounds, which forms a diverse academic environment that is beneficial for academic development of every discipline, and there is no discrimination.

- Participant 5, 2-years experiences studying in the UK

As a teaching staff in University of Oxford, participant 3 give a special angle of interpretation regarding UK university reflects “global citizenship” from the lens of recruiting teaching staff and casual workers.

Based on my observation, Oxford has a very systematical staff recruitment procedure, At least from the [humanity and social science] department I work in. The recruitment advertising may emphasize their welcoming of ethnic minority candidates to apply, and the recruited staffs' ethnicity is appropriated distributed - every year there are lots of ethnic minority teaching staff that apply. University of Oxford may reflect the global citizen initially from including diverse candidates here...

- Participant 3, Oxford Teaching Staff

Various angles of interpretation regarding university mechanisms forms students and teaching staffs perception of "global citizenship". UK higher education, from the interpretation, focuses on both academic and practical reflection as the enhancement of global citizenship demonstration, and it is widely witnessed by the actors in UK HE institutions.

Global citizenship on ethnic level

Several participants also indicate intersectionality of students and teaching staffs' ethnic diversity from their UK HE experience. Other than Participant 4 points out that "UK academia emphasizes the multidiversity of ethnicity", "inclusion of Chinese, Singapore, Malaysia, and Thailand students" (Participant 5) and "students here are with diverse religions and ethnicity" (Participant 8) are also illustrated. Participant 5 also emphasizes the racial conflict happened in UCL currently between teaching staff and students with minority ethnic heritage students, that "UCL officially reported this conflict and showed their attitude regarding this as a 'racism', aiming to use penalties towards the teaching staff to show the protection of those students" (Participant 5). These quotes align perfectly with Häkli (2023) about higher education visibility and empowerment, that representation by race and ethnicity is also vital depend on visibility and the power that comes with it to the community. Representation draws otherwise marginalized minorities to comprise them and allow the individuals to visualize themselves in new roles, be it employees or bosses across a range of industries and segments (Häkli, 2023). This visibility is somewhat important if one has to gain the feeling of empowered and respect as well as inclusion among the people who may be

minority or misrepresented. The types of parts they do are viewed as significant while their emotions and perceptions are viewed as relevant. Specifically, representation helps people to picture a better life outside the current circumstance and can cause a transition to a new activity in another habitus of learning. Global citizenship, in this sense, is constructed from the role inclusion in practices.

Knowledge decolonization as inspiration

When I ask those students whether they agree that it is UK HE experience that contributes to their understanding of “global citizenship”, all of them reply as “yes”. Making their reply in details, I ask them to indicate their UK HE experience from the lens of decolonization - I firstly give a definition regarding knowledge decolonization with the key terms “knowledge diversity”, “different voices from scholars”, “disappearing of western-centric discourse”, and “connection”. For this, Participant 9 highlights “opinion engagement” and “knowledge discussion” by saying that:

Students and scholars from different nations engage each other’s opinions and discuss objectively is significant, there is not a standard discourse of interpretation in social science under UK HE from my experience. Also my university UCL is a quite decolonized one, no matter in its advertisement or voucher, there is always proposing of ethnic equity and people from various heritage background - which, I think, aligns with its academic reputation. Being placed in this HE environment, I become more inclusive in lots of aspects, not only opinions, but also English accent, thinking habitus, and knowledge systems.

- Participant 9, 3-years experiences studying in the UK

Participant 1 emphasize the inclusion of various topics in UK HE knowledge, and she believes being aware of various global topic of knowledge also reflects universities’ awareness of decolonization:

When I was in China studying in K-12 and undergrad stages, I had zero knowledge of climate crisis in international politics and how it influences our education towards next

generation. But this year when I come to the UK, I got in touch with the relevant knowledge of climate issues in education. My program provides worldwide status-quo of climate change, aiming to provide insightful pedagogical content proposing to those national educational content - most importantly, many of these content were introduced based on the voices of scholars in the original nations other than the UK.

- Participant 1, 1-year experience studying in the UK

Among the interpretation, students primarily interpret knowledge decolonization from the lenses of ethnic inclusion and national academic sovereignty respect. Ethnic inclusion serves as the practical actions of UK HE, promoting diversity through representation in learning institutions that can actively be involved in dismantling systematic discrimination besides other entities (Häkli, 2023). Academic sovereignty respect serves as the progression of academia of UK higher education that contributes to both global academic reputation and geopolitical relationship between UK and other via academic engagement. Students, as the actor in UK HE discourse, are fostered in broader perspectives, cultural exchange, and inclusive understanding of society and market, and therefore aligns with the major proposing of “global citizenship”.

Theme II: Course (Studied/Taught) Depiction

As course and curriculum settings are counted as the most indispensable section to construct knowledge decolonization discourse based on the universal agreement that “decolonized education is rooted in connections to place” (UVIC, 2018), all the interviewees are asked to share their insights in terms of their experience studying or teaching various range of courses in their chosen or taught programs. The description of the courses contains not only the content taught in lectures and seminars, but also their learning experiences regarding intercultural communication, experiential learning, as well as sociopolitical engagement under extracurriculum context. Therefore, subtitles analyzed in this section are presented as following:

1. Knowledge Multidiversity
2. Intercultural Communication through Courses

3. Experiential Learning under UK HE Settings

4. Extracurriculum Sociopolitical Engagement and Observation

Each subtitle refers to an essential element that construct the evaluation of knowledge decolonization in UK higher education settings. Thus, this section aims to deliver an objective analysis regarding UK higher education decolonization from both in-class and extracurriculum lenses, and in this case, explore UK higher education's general presentation of decolonizing knowledge from current Asian heritage students' perspectives.

Knowledge Multidiversity

Knowledge multidiversity emphasizes the 'integration of knowledge in various fields' (Masood, 2023) in the aspect of setting the curriculum and present the taught knowledge. In this research, other than the general emphasis of interdisciplinary study as a indication of knowledge multidiversity, transnational knowledge inclusion and interpretation is also indispensable in assessing UK higher education knowledge decolonization. When I ask participants to share their opinions or experiences about their higher education's actions of decolonizing knowledge, many participants share their practical understanding as the inclusion of interpretations and cases regarding concepts or theories from more than UK or Europeans discourse (Participant 2,4,5,6), while others mention the inclusion of teaching staffs from various nations' heritage (participant7,9, 10).

In terms of the inclusion of diversity regarding various theories and content in class, participant 2 points out that:

I thinks my undergraduate university UCL did especially well in this field, I read an article advertised in UCL that time, stating that the concept "decolonization" is universally created by European and American knowledge system, so UCL as an actor of European higher education, promotes a systematic self-reflexive initiative about academic behavior. One of the obvious practice I experienced was the inclusion of cases from not only the UK but also other countries such as UCL students' original countries.. like China...

I think my postgraduate university does also well in this aspect by including different interpretations from the third world, other than the colonial order.

- Participant 2, 4-years experiences studying in the UK

Participant 8 also share her experience stating UCL's effort to perform knowledge decolonization:

Since our undergraduate program contains lots of Chinese students, so in our final year of undergraduate study, we even had an elective courses called "Education in Modern China", which introduces the history of Chinese education development from 1840 until now. As a typical Chinese student, I have to acknowledge that many knowledge introduced in this class are the ones I have never got in touch before, which is interesting.

- Participant 8, 4-years experiences studying in the UK

On the other hand, teaching staffs from various national background is also regarded as a key factor by students and teaching staffs to reflect HE institutions' awareness to promote HE knowledge decolonization. As participant 7 mentions:

My undergraduate university in the UK has noticed the teaching team from all kinds of nations, not all the teachers are necessarily white people. I believe it is the diversity of the teaching team that helps to construct a smoother inclusion of various course and content in class interpretation, such as globalization, refugees, and street children. Also my postgraduate university Oxford also presents diversity in teaching team, from European background to both Asian and African background, and there is also teaching staff with minority ethnic heritage that focuses on her research interest in HE decolonization.

- Participant 7, 5-years experiences studying in the UK

Participant 10 as UCL teaching staff, also share this observation from his perspective:

UCL Institute of Education contains teaching staffs in many different nations, like me I am a Chinese, and there is also others from, for example Korea, Japan, South Africa, and Indonesia... Focusing on my research field, comparative education, the diversity of teaching team brings diversity in fields like policy inform, practices, and evaluation.

- Participant 10, UCL Teaching Staff

Furthermore, participant 8 emphasizes the special attention paid by the course content towards those undeveloped regions to for bringing diversity to the theories introduced in classes:

In my undergraduate there was a course called International Development and Education, in which our professor encouraged us to make podcast about education dilemmas other than those developed regions, for example, our group chose to report Rwanda Genocide and its influence in native education. Also in Oxford, the course Global Higher Education also inspires students to introduce HE system in especially developing and underdeveloped regions for diversity.

- Participant 8, 4-years experiences studying in the UK

In light of it, those quotes pose that the process of knowledge multidiversity should be endowed at the UK higher education as it seeks to adopt various fields and gain transnational perspectives to work towards dismantling coloniality of knowledge. This would have entailed the European perspective, sampling of teaching staff from different national affiliations, and the consideration of the multiple interpretations and non-European context.

Intercultural Communication through Courses

From a practical lens, ability to communicate with peers in various ethnic heritage is also essential to evaluate universities' effort in rooting knowledge decolonization into practice. When I asked those participants about their experience of growing ability to communicate with students from various background, all of them acknowledge the importance of knowledge decolonization effort in the UK to attract students with all kinds of backgrounds studying here, and therefore establish the platform for them to practically understand manners of intercultural communication.

Participant 6 provides her experience in this case:

During classes, students from various ethnic background are enabled to realize idea exchange based on their socioeconomic background. For example, in one class we had a German classmate who is very active in sharing his understanding regarding concepts based on his own national background, and we are always glad to hear as I have never had knowledge about German social practices. Teamwork is also important in understanding different studying manners. For example, our East-Asian students are not willing to constantly ask teachers questions because we often regard this as “impolite stuff”, but my Indian teammate is willing to ask questions constantly if necessary... I think this is precious for me because I got to know people from various cultures and their manners and understanding variations, and help me to regard myself as more “global”.

- Participant 6, 2-years experiences studying in the UK

Experiential Learning under UK HE Settings

David A. Kolb explains this concept in his Experiential Learning Theory (2018) stating that experiential learning refer to constructing students’ understanding regarding a specific knowledge by doing. Here it refers to the practices provided by UK higher education institutions in inspiring students’ understanding regarding “knowledge decolonization” and therefore “global citizenship”. For knowledge decolonization, many participants share their experiences of engaging in international summer school and placement course provided by their higher education experiences:

I attended an exchange program which is called “summer school international cooperating” by UCL and Peking University when I was in the second year of undergraduate. This allowed me to have a 2-months studying experience in Peking University in China. Through this experience, as a student with pure HE experience in the UK, it was the first time when I got the chance to study in university back in China. The experience was malevolent, as I was enabled to view public policy interpretation from a very comparative insights, from both Chinese Mainland and international view - as there are student from higher education institutions globally.

- Participant 2, 4-years experiences studying in the UK

We also have a placement course provided when I was in year 2 when undergraduate, placement course allowed students regardless of our ethnic background to work in different institutions in the UK, such as primary schools and museum. I was arranged as an intern-guide in the British Museum. Through this experience I got the change to

experience the joyfulness and sense of achievement by explaining those collections from east-Asia to those tourists from me, an east-Asian perspective.

- Participant 8, 4-years experiences studying in the UK

Other than the practices, UK higher education institutions also provides academic projects that promotes knowledge decolonization and welcome minority heritage background students to take part in:

When I was in my final year of undergraduate, I served as a student curriculum partner in UCL BAME awarding gap project. This project only needed students with BAME background to join in researchers, and the content of the project requires our students researchers to explore the HE disparities in awarding and studying experiences.

- Participant 7, 5-years experiences studying in the UK

Operationalized through Kolb's Experiential Learning Theory, learning by doing improves grasp. Several participants could cite specific cases from the programs, placements, and academic projects that align with this view. Hence, experiential opportunities draw the attention towards practical and diversity in the context of the UK to support students towards the decolonialization of the school curriculum and global education.

Sociopolitical Engagement and Observation

Similar with experiential learning, sociopolitical engagement is also regarded as the practical factor in enhancing students' practices under knowledge decolonization. UK, as Hadfield and Whitman (2023) has indicated, is often regarded as "Global Britain", this clearly highlights the impossibilities of the UK in disengaging in the global politics (Hadfield&Whitman, 2023). Current UK society successfully present this determine and higher education is also deeply influenced by this. One of the most obvious phenomenon aligning with this would be the social and political movement with wide engagement by UK higher education actors. In the interview, 8 out 8 students regard sociopolitical engagement as an inspiration of global citizenship identity enhancement. According to their depiction, two

of the sociopolitical activities are primarily mentioned, one of them of be “Supporting Palestine”/ “Supporting Ukraine”(Participant1,4,5,6,7) under global crisis as political engagement; and UCU for University Staff as social engagement (Participant 2,8,9). Participant 1 introduces “Supporting Palestine” movement based on her observation in Oxford, that “students with not only Palestinian or Islamic background but also White and few Asian ones engaged in the street movement, making posters and slogans regarding their attitude of humanitarian support” (participant 1).

Participant 9, on the other hand, shared his experiences in deeply engaging in UCU movement, that:

I firstly couldn't understand the rationales of UCU movement, but when I personally engaged by discussing with those professors, I got to know their dilemmas of low salaries/welfare but high workload which decrease their affordability of high living-cost in the UK. When I began to work in London, I could totally relate them. Probably I would say it is an increasing of social awareness?

- Participant 9, 3-years studying in the UK

Generally, through all the quotes, the integration of these elements in UK higher education highlights a comprehensive effort towards decolonizing knowledge and preparing those Asian heritage students for global citizenship.

Theme III: Debates towards Knowledge Decolonization Experience

Although previous two themes demonstrates students and teaching staffs' positive depictions towards UK HE knowledge decolonization via their experiences, the interview also encounters some of the debate towards the extent of UK higher education under decolonization context. Through interview, two of the commonly mentioned debates of reconsidering UK HE decolonization would be scholarship distribution and policy implementation.

On the one hand, student participants mentioned that UK higher education set some scholarships for those students with minority ethnic background, as participant 2 highlights:

Both my undergraduate and postgraduate university provides scholarship in supporting minority ethnic students or international students. My undergraduate university, for instance, there is a research opportunity scholarship for supporting ethnic minority background students' research. Also my postgraduate university Oxford provides scholarship for BAME students and under-represented group.

- Participant 2, 4-years experiences studying in the UK

Nonetheless, participant 3, from a teaching staff's perspective, provides a comparably opposing perspective towards this:

For the scholarship, interestingly, it highly depends on how university defines minority students in this sense. It is true universities provides some scholarship for students with minority background, but for the selection of scholarship, "students who grows up in the UK but with minority ethnicity" or even "white students with a BAME nationality" are topped prior to the truly under-represented group. So, at least from my view, often the case is those scholarship does not go to the candidates who is really eligible.

- Participant 3, Oxford teaching staff

On the other hand, policy implementation would be a major concern as well, even if universities have the awareness of implementing relevant policies for education decolonization, as participant 3 mentioned "the initiative for a more diverse students distribution in admission", participant 7 highlights the policy implementation of "more inclusion of minority background scholars' voices in reading list and course content" after their BAME awarding gap project, participant 10 also indicates UCL's report for "reflection of eugenics". However, the implementation of the policy seems to have little impact on improving minority heritage students' support under decolonization context. For example, regarding students ethnicity distribution, participant 3 argues that:

This is highly related to personal preference of admission officers, admission officers sometimes are more inclined to admit students with similar ethnic or research background as them. It is hard to say whether this is really a decolonization or not.

- Participant 3, Oxford teaching staff

About voice inclusion in academia as knowledge decolonization, participant 7 also points out that:

In our department of education, there is not obviously the case. But in [another social science] department in Oxford, I have heard from my friend that their professor does not allow them to choose China as case for their analytical essay, a China has totally different political order from European countries.

- Participant 7, 5-years experiences studying in the UK

Furthermore, participant 10 shares the phenomenon from his view as well:

Even though in teaching context, staff distribution witnesses more inclusion of those with minority ethnic background, but for the administrative system, there is still nearly no personnel with minority ethnic background. Administration of higher education is also a key showing university's actions and awareness for decolonization, so a more diverse distribution may help in this sense - as teachers are only an opening .

- Participant 10, UCL teaching staff

Analyzing the quotes on knowledge decolonization in the UK higher education, it is possible to identify several difficulties. However, certain issues surrounding these initiatives encompass the efficiency of the measures adopted, and the equity in distributing scholarships and policies. Such discussions also add that some level of decolonization is seen only as symbolic or tokenistic.

Theme IV: Transferring “Decolonized Knowledge” to “Global Citizenship Identity”

As mentioned previously, almost all of the participants demonstrate positive attitude towards the contribution of UK HE knowledge decolonization in constructing global

citizenship identity. Aligning with Abdi and Pillay's theoretical framework of decolonizing global citizenship education (2015), three significant driven consequences of the formation of decolonized citizenship identity would be knowledge production, global studying, and personnel mobility (Abdi&Pillay, 2015). Additionally, this section also indicates possible improvements of UK HE knowledge decolonization for a more systematical influence of Asian heritage students' global identity construction. Hereby, the subtitles of this section is illustrated as following:

1. Knowledge production
2. Global studying and personnel mobility

Knowledge Production

In sum, knowledge production plays a very significant and complex role in the formation of these students' experiences. Teaching and learning processes, including research and content generation, their dissemination, and the use of actual research and academic contents, represents a central enabler for the delivery of an inclusive teaching and learning environment. During the interview participants highlights the importance of knowledge production in forming global citizenship identity as "improvement of self-reflection/ self awareness" (Participant 1), "modification of studying environment of those with cultural weakness in the UK" (Participant 2), and "holistic understanding of higher education equity" (Participant 9):

From all of the things that I have learned, I have come to realize how producing information leads to the establishment of global citizenship. My self realization and reflection are developed by the current curriculum, which makes independent and self gauging experiences accessible and kinetically enhances my mind. This process has allowed me to know, understand and be myself. Furthermore, interacting with various disciplinary knowledge forms and academic expressions has broadened my perspective about people from different contexts and living conditions.

- Participant 1, 1-year experience studying in the UK

I would say the production of decolonized knowledge helps modification of studying environment of those with cultural weakness in the UK. For example, as what I have learned in undergraduate, there was a module called “education minority, migrants, and refugees”, our professor focuses a lot on the dilemma of those minority student studying in the UK and the attitudes of local people towards their status. I think both “internal and external” understanding forms a greater possibility of those dilemma modification, to really make UK HE “global”.

- Participant 2, 4-years experiences studying in the UK

I got lots of chances to access relevant materials of decolonized interpretation from learned knowledge. As a student with Asian background, and also an international students, I paid a lot for studying here in a prestigious UK university, I may take it for granted but I have to say that this diversification of materials does empowers my new understanding of higher education equity, via class content, reading materials, discussion, and assessment application.

- Participant 9, 3-years experiences studying in the UK

Global Studying and Personnel Mobility

From the perspectives of Asian heritage students, higher education abroad is often regarded as a necessary strategy for the reaction towards globalization, competitiveness and talent acquisition (Knight, 2012). Students with Asian heritage, in this case, value the positive impact brought by studying in the UK HE institutions under decolonization context for the wellbeing reflected from the lens of students, institutions, and society. In the interview, some participants also indicate their reflection of studying under UK higher education knowledge decolonization which, in their mind, designed as “educating global-citizens” (Wahlrab and Steger, 2017). For example, participant 4 pointed out what she is educated under the diversification knowledge and content:

From diverse range of knowledge I learned through HE journey, lots of education cases and research show open and inclusive attitude, without any discrimination towards the impact of various cultures on their education context. Furthermore, teachers’ background is also diverse. Therefore, the action-oriented context inspired me to promote understanding and respect, as well as cultural sensitiveness... It is inspiring because I got

to understand self-awareness cultivation and take some actions both academically and practically.

- Participant 4, 3-years studying in the UK

Participant 7 also adds based on this, stating that:

Decolonized higher education in the UK empowered me to realize the significance of reflection on the connection between my identity and global citizen. Due to the increasing number of minority ethnic heritage students in UK HE, diversity increases as well. Thus, communication under education context should be more inclusive. I think my awareness about this enables me to say that I am cultivated under this context as an increasingly “global citizen”.

- Participant 7, 5-years studying in the UK

Studying under UK higher education knowledge decolonization context, participants widely indicates the importance of knowledge inclusivity that brings them diverse range of sight in understanding global concerns and issues of equity/ social justice. As “practice enables cognition towards how liberal democracy tackles social inequality”, Asian heritage student are more likely to regard this as inspiring factor of forming their “global citizenship” identity.

Conclusion

In a social context of this dissertation, UK higher education institutions’ attempts at ensuring the awareness of global citizenship among students and staff through various means have been examined. From the analysis, this dissertation tends to indicate it is distinctly clear that focus on both principled diversity, internationalization, and equity as well as their corresponding implementation in university practices and policies remain highly important to these higher education institutions. These mechanisms are relevant for nurturing a sound understanding of the societal roles in the global context, aspiring graduates’ readiness to navigate an increasingly interconnected world.

In view of this, this dissertation reveals that sociopolitical engagement is vital in enriching students' practices under the UK knowledge decolonization framework. UK universities' strategies in achieving the decolonization of knowledge are hoping to develop sound curriculum, as well as a variety of co-curriculum that are likely to foster thinking and perspectives that are diverse and liberal among students. Therefore, although this dissertation aimed at revealing the promotion of the global citizenship paradigm in the development of the higher education policy, it pointed out the lack of discussions in terms of mechanisms employed by UK universities. Appreciation of diversity especially in the processes of recruitment and interaction with the students, is well captured but the middle of balance in issues of religious diversity is well hidden. The aforementioned deficits ought to be filled in the future studies in order to give the overall event a more refined view of the diversity management in UK higher learning institutions.

Moreover, the beliefs about the mechanics of a university are not the same all across the student and staff population. These mechanisms within a university setting are assessed by students by virtue of academic awareness and the manner in which inclusiveness and diversity is manifested within the educational institution. On the other hand, the teaching staff mainly regard these mechanisms from the viewpoint of staff recruitment and the institution's concern with diversity. This dissertation shows that to some extent, HE institutions in the UK express concern about the values of global citizenship both in academic and practical levels of observation and interpretation. It is reflected in policies, practices and interaction within those institutions indicated above. The combination of understanding global citizenship through concepts as well as realizing it through activities involving practice guarantees that scholars, faculty, students and any other actor involved makes global citizenship real.

To sum up, the present research contributes to the exploration of UK higher education institutions' commitment to the development and implementation of mechanisms that

enhance students and staff's global citizenship awareness based on principles of inclusion, diversity, internationalization, equity and social obligations. Progress is made in the area, yet the call for comprehension of spirituality and how to address it continues. Thus, this dissertation emphasizes the need for the ongoing assessment of the existing structures of the university to cater for emerging needs of the global citizenship education.

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Appendix I. Interview Schedules and Questions

Your Voices Echo the Decolonization of UK Higher Education Curriculum! - Perspective from UK University International Students

Introduction

(Wording may be slightly different based on previous conversation with individuals)

Interviewer: Hello participant, thank you a lot for joining this interview today. The purpose of this interview is to investigate minority cultural/ethnic heritage students and/or teaching staffs in UK higher education institutions and their experiences of studying in the UK universities and how they perceived their experiences in UK higher education from the lens of knowledge decolonization. I am especially interested in learning from you in more depth about this topic based on your experience engaging in UK higher education as an Asian heritage student/ teaching staffs. Your insights and experiences are more than valuable to this research.

During this interview, I will ask you a series of questions related to the topic of UK higher education decolonization, please feel free to share your insights openly.

Everything you share in this interview will be kept confidential. Your responses will be kept anonymize, meaning that your name and any other identifiable information will not be attached to your answers in any reports or publications. Your participation is entirely voluntarily, you can choose to skip any question or stop interview at any point without any consequences.

So now participant, do you consent to join this interview?

(Waiting for participant to answer “Yes” or “I do”).

Interviewer: Okay cool, so before we start our interview, I will (briefly give an explanation regarding what is “knowledge decolonization”).

So now participant, do you have any other questions prior to the interview?

(Waiting for participant to answer “No” or ask other questions until “No”).

Interviewer: Cool! So now the interview starts.

<Students' Edition>

Section 1. Personal and Educational Background

a. Can you please introduce your higher education experience in the UK as an international student?

(Prompt: Your ethnic background: Asian/ European/ African/ Caribbean etc., your university in the UK, course/program you enrol in, and generally your life/ social experience/ academics in the UK)

b. What is your understanding of being a “global citizen”, and whether you think your UK higher education experience helps you to construct the understanding of “global citizenship”?

Section 2. Evaluation of the Decolonization of the Curriculum in Your Chosen Program

Key Focus:

- Course/ Program Depiction
- Course/ Program Inclusivity and Diversity

a. How do you perceive the efforts made by your university to decolonize the curriculum within your chosen program?

(**May** include examples of any changes or improvements you’ve observed)

b. In what ways do you feel the curriculum in your program reflects diverse perspectives and challenges colonial biases? Could you share any specific experiences or course materials that exemplify this?

(Potential examples: Teaching team ethnicity distribution, course cases selection, reading selection, university academic/social support for self-formation)

Section 3. Studying Experience: Knowledge Multidiversity

Key Focus:

- Understanding Global Issue
- Human rights, Social Justice, and Sustainable Development

a. How has your experience of studying in this program exposed you to diverse knowledge systems and perspectives from different cultures or regions? Can you discuss any specific instances where you’ve encountered this multidiversity in your studies?

Section 4. Studying Experience: Intercultural Communication Skills in Academia

Key Focus:

- Abilities to Communicate Effectively Across Cultures
- Critical Analysis of Global
- Diverse Group Collaboration

a. Could you reflect on your experiences of communication with different groups within academic settings while studying in this program? How have you navigated communication challenges or differences in academic norms and expectations?

(**May** include experiences of communicating and collaborating with peers and faculty members from diverse cultural backgrounds)

Section 5. Studying Experience: Experiential Learning

Key Focus:

- Studying-abroad opportunities
- Service-learning programs/projects
- Internship with international organizations
- Etc.

a. How has experiential learning been incorporated into your academic experience within this program? Can you provide examples of any hands-on learning opportunities or practical experiences you've engaged in or heard of?

(Prompt: what is the program, how it is conducted, international students participation, and potentially what ways has experiential learning enhanced your understanding of course material and contributed to your overall learning experience)

Section 6. Studying Experience: Sociopolitical Engagement

Key Focus:

- Understanding of Power Dynamics and Colonial Legacies
- Participation in Protests, Advocating for Marginalized Communities
- Promote Social Inclusion

a. Could you reflect on your experiences with sociopolitical engagement or activism within your academic studies or university community?

b. Can you share any examples of how students within your program or university have mobilized around issues related to decolonization or social change?

(If you do not have any experience regarding this, please provide some examples around you that you have heard of)

Section 7. Studying Experience: Reflection and Self-awareness

Key Focus:

- Own experiences
- Value Biases
- Personal Growth

a. How has your academic experience within this program encouraged reflection and

self-awareness regarding issues of diversity, equity, and inclusion?

b. In what ways do you think promoting reflection and self-awareness contributes to a more inclusive and transformative educational experience for international students within higher education?

<Teaching Staffs' Edition>

Section 1. Personal/Pedagogical Background

a. Can you please briefly introduce the department and higher education institution you are working in, and whether you regard it as “decolonized institution”?

(Prompt: Name of the university and the development, staff and student diversity, research pathway/discourse/ethnicity/methodology diversity)

b. Can you please describe what course(s) you are currently teaching/ have taught before and what they are roughly about?

(Prompt: The name of the courses, whether it is an undergraduate/postgraduate level course, compulsory/elective course, course structure such as lecture/seminar/workshop etc.)

Section 2. Continuity and Change of the Curriculum Content

Key focus:

- University Curriculum design
- Development and (potentially) internationalization of the courses
- University decolonization efforts reflected from the course construction/innovation

a. Could you describe any notable changes or continuities you’ve observed in the content of your taught curriculum over recent years?

(Prompt: Any forms of changes in course structure/content, why is the changes - institutional, disciplinary, or societal, current application and practices, and other)

b. Can you reflect on specific examples of how the content of the curriculum has been adapted or revised to incorporate diverse perspectives or challenge colonial biases?

Section 3. Students’ Outcomes and Reflections under Curriculum Decolonization

Key Focus:

- Students’ demographic diversity changes
- Community and Political Engagement
- Social and Self Awareness

a. How do you perceive the impact of curriculum decolonization efforts on students’ academic experiences, particularly in terms of their engagement with diverse

perspectives and critical thinking?

(**May** include any examples regarding how students have responded to or benefited from a curriculum that integrates decolonized content)

b. In what ways do you think curriculum decolonization contributes to students' development of self-awareness, community engagement, and political consciousness within higher education?

(**May** include the interpretation from academic, institutional, and social lenses)

Section 4. Relevant Policies or Initiatives of Implementing Curriculum Decolonization

Key Focus:

- University Policy and Implementation
- (De)constructing Curriculum Decolonization
- Challenges and Resistance in Relevant Policy Implementation

a. Can you discuss any institutional policies, guidelines, or initiatives that have been implemented to support curriculum decolonization within your university or department?

b. How have these policies or initiatives shaped the process of revising and rethinking the content of the curriculum to be more inclusive and representative?

c. Are there any challenges or opportunities associated with the implementation of policies or initiatives aimed at advancing curriculum decolonization?

(Potential example: Inclusivity deficit, limited entity engagement, governance shortage)

Section 5. Attitudes of curriculum change/decolonization

Key Focus:

- Teaching Staffs Evaluation
- Relevant Tensions, Debates, or Collaboration among Actors
- Representation

a. What are the prevailing attitudes or perceptions among faculty members toward the idea of curriculum change and decolonization within curriculum?

(**May** indicate the interpretation from both discourse of global-south and global-north)

b. How do different stakeholders, including faculty, administrators, and students, engage with debates and discussions surrounding curriculum decolonization?

c. Can you describe any tensions, debates, or collaborations that have emerged among faculty members regarding the adoption of decolonized content and pedagogical approaches within the curriculum?

Appendix II. Promotional Flyers and Email

**Department of Education,
University of Oxford**

Oxford University tel: +44 (0) 1865 274024

Oxford University e-mail: general.enquiries@education.ox.ac.uk

15 Norham Gardens

Oxford, OX2 6PY



Dissertation Research: Asian Heritage Students Studying in the UK Higher Education

Volunteers Wanted!

This is a research aiming to explore Asian Heritage Students - namely students with strong identity acknowledgement of Asian cultural legacies, norms, and life experiences - studying in UK higher education institutions, and their perceptions and evaluation of UK higher education knowledge decolonization. Furthermore, this study also aims to investigate whether targeted students' perspectives and evaluation of UK higher education decolonization empowers their identity constructions of "global citizenship".

We are looking for undergraduate and postgraduate students who are willing to share their insights and experiences studying in the University of Oxford or University College London as Asian Heritage Students. Students are highly in favor if you are studying Education or other Social Science majors. You would be invited to an interviews which will approximately last for 30 to 45 minutes. Interviews can be held online or offline, based on your preference.

For more information or if you're interested, please contact [REDACTED] at

[REDACTED] Participation is completely voluntary. This research has received ethical approval from the University of Oxford's Research Ethics Committee.

Thank you a lot for your attention!



May, 2024



收件人: [REDACTED]



周二 2024/5/21 18:11

此消息的语言为 英语

翻译至 中文 (简体)

始终不翻译 英语

Dear [REDACTED]

I hope this email finds you well!

My name is [REDACTED] currently a student from MSc in Education (Higher Education), [REDACTED]

I am currently working on my Master's dissertation, with the topic "UK Higher Education Curriculum Decolonization and Students' Global Citizenship Identity Development", I am aiming to primarily investigate UK HE institutions' teaching staffs and students' perspectives on how they experience the development of UK higher education curriculum decolonization, what are the continuity and change of UK higher education decolonization, as well as how decolonization can benefit ethnic minority students in UK higher education and promote the development of their global citizenship identity.

I am writing this email to you to kindly ask whether you are interested in participating in my interview, as I truly regard you as one of the most suitable teaching staffs to interview based on the course you teach and your personal identity.

I am really eager to interview with you and hear from your voice about curriculum decolonization from Oxford and your teaching experiences related to Oxford's decolonialism awareness, as I believe I can learn so much from your unique perspective and generate better interpretation regarding Oxford, as a case of UK HE institution, on its development of curriculum decolonization effort and current consequences that has been noticed.

The research only includes online semi-structured interview, with five different angles (pedagogical background, continuity and change of curriculum, students' outcomes and reflections, policy implementations, and your attitude), in total there is 12 questions. I believe it won't take you so long to take this interview, potentially less than half an hour.

Please let me know if you are interested, so that I can send to you my information sheet as well as the potential interview questions to provide you more detailed explanation of my research, and also we can arrange a time to interview online based on your convenience.

Thank a lot for your patience, and looking forward to hearing from you soon!

Best wishes

发送自 [Outlook for iOS](#)

Appendix III. Participant Information Sheet

Department of Education, University of Oxford

Primary researcher details and status:

██████████ MSc Student

Oxford University tel: +44 (0) 1865 274024

Oxford University e-mail: general.enquiries@education.ox.ac.uk

15 Norham Gardens

Oxford, OX2 6PY



[UK Higher Education Curriculum Decolonization and Students' Global Citizenship Identity Development]

PARTICIPANT INFORMATION SHEET

Central University Research Ethics Committee Approval Reference: C1B-24TT-Educ-034

Version 2.0 Date: 17/05/2024

We would like to invite you to take part in a research study. Before you decide, it is important for you to understand why the research is being done and what it will involve. If there is anything that you do not understand, or if you would like more information, please ask us. Please take time to consider whether you wish to take part.

1. What is the purpose of the research?

The focus of this study is on the decolonization of human beings and/or social science curriculum within UK tertiary institutions and the implications it can have on the formation of international students' identity of global citizenship. The study which is based on cases selected from UCL and the University of Oxford concentrates on the perception and experience of international students as to how decolonization efforts are being made in their academic programs. The study will investigate the number of aspects, for example, knowledge multidiversity, intercultural communication skills, experiential learning opportunities, university assessment, community engagement, sociopolitical involvement and reflective practices. This study attempts to uncover the realities of decolonization by focusing on the perspectives of both professors and students through interviewing and document analysis so as to identify how decolonization fosters inclusive and diverse teaching and learning environments that create consciousness of global citizenship identity among international students in UK universities.

2. Why have I been invited to take part?

The invite to this research is extended to the seminar and lecture leaders due to their crucial role in shaping and delivering the curricula at their institutions. Your knowledge in human and social decolonization through your UK higher education experience is an essential part of the conversation, which leads to understanding the forces behind this transformation, the challenges involved, and the results. Through discussion with UK higher education international students like yourself, this study intends to get personalized information about the long-term or short-term content in the curriculum, motives for curriculum decolonization in terms of relevant development, community/political engagement, and self-awareness outcomes. Your engagement will generate indispensable information about such as the curriculum decolonization evaluation, attitudes towards curriculum change and decolonization as well as the outcome on the development of inclusive and diverse learning environments. You will add to the understanding of how decolonization initiatives are felt and viewed by learners and in the process contribute to the enrichment of knowledge in this domain.

1. Do I have to take part?

No. It is up to you to decide whether or not to take part. Even after you have signed the consent form, you are free to withdraw from the study at any time without giving any reason, by advising me of this decision. Any personal data will be destroyed after you withdraw from this study.

2. What will happen to me if I take part?

- Where the research will take place, including any information as to what to expect on arrival if a physical visit is planned: *interview with you will take place online, via zoom. The participants are not required to turn on the camera. All the audio information will be recorded. The transferred transcript will also be collected.*
- How consent will be taken: *by signing this form*
- How long the participant will be involved in the research: *a 30 minutes interview*
- What the activity/ activities will involve: *Interview, with the questions in the field of: Evaluation of the decolonization of the curriculum in your chosen program; Your studying experience in this program (knowledge multidiversity); Your studying experience in this program (intercultural communication skills in academia); Your studying experience in this program (experiential learning); Your studying experience in this program (university assessments of projects or assignments); Your studying experience in this program (community engagement); Your studying experience in this program (sociopolitical engagement); Your studying experience in this program (reflection and self-awareness)*
- If applicable: *With your consent, I would like to audio record the interview, because the transcript format of your interview may more efficiently help me to capture the details and engage with them in my research analyze.*
- Participants can ask to pause or stop the research activities at any time.

3. Are there any risks in taking part?

There is no obvious risks for taking part.

4. Are there any benefits in taking part?

While there are no immediate benefits for those people participating in the project, it is hoped that this research will lead to informing policy and practice within UK higher education institutions, guiding efforts to promote curriculum decolonization and enhance support for international students' global citizenship development from the longitudinal perspective.

(With the combination of other future research)

In this case, your contribution of this study will be valued so much.

5. Expenses and payments

There will be no payment for taking part in this study.

6. What information will be collected and why is the collection of this information relevant for achieving the research objectives?

The information collected in this research will encompass a comprehensive understanding of the decolonization efforts within humanity and/or social science curricula in UK higher education institutions, focusing specifically on the experiences of international students in developing their global citizenship identity. Through participant interviews and document analysis, various aspects of this phenomenon will be explored, including the continuity and changes in curriculum content, motivations for curriculum decolonization, outcomes for students in terms of academic decolonization, community or political engagement, and self-awareness.

Specifically, semi-structured data collection will include the following dimensions: personal and educational background, evaluation of the decolonization of the curriculum in your chosen program, studying experience (Knowledge Multidiversity/ Intercultural Communication Skills in Academia/ Experiential Learning/ Sociopolitical Engagement/ Reflection and Self-awareness). Both UCL and Oxford are leaders in the field of education, known for the innovative approaches and influential research, which means that insights from their staff and students are likely to reflect cutting-edge practices and emerging trends. Hence, students' feedback on academics and sociopolitical engagement which draws on the practical outcomes of decolonized educational approaches.

Identifiable data (including consent forms) will be destroyed once the research is completely done.

The researcher and the supervisor will have access to the research data.

7. Will the research be published? Could I be identified from any publications or other research outputs?

The findings from the research will be written up in my Master's dissertation.

In this research, efforts will be made to ensure that participants remain anonymized in the outputs to protect their privacy and confidentiality. Participants will not be identifiable by name or any other personal identifiers in any research outputs, such as publications, presentations, or reports. Instead, pseudonyms or general descriptors may be used to refer to participants. Additionally, any potentially identifying information disclosed during interviews or conversations will be treated with utmost confidentiality and will not be included in the research outputs. Participants have the choice to remain anonymous, and their consent will be sought before any data collection or dissemination of research findings.

8. Data Protection

The University of Oxford is the data controller with respect to your personal data and, as such, will determine how your personal data is used in the study.

The University will process your personal data for the purpose of the research outlined above. Research is a task that we perform in the public interest.

Further information about your rights with respect to your personal data is available from the University's Information Compliance web site at <https://compliance.admin.ox.ac.uk/individual-rights>.

9. Who has reviewed this research?

The application was reviewed and approved by my supervisor on behalf of the Departmental of Education's Research Ethics Committee.

10. Who is organising and funding the research?

Department of Education, University of Oxford will be responsible for organizing the research, there is no funding entity for my research.

11. Who do I contact if I have a concern about the research or I wish to complain?

If you have a concern about any aspect of this study, please contact zixuan.chen@sant.ox.ac.uk or david.mills@education.ox.ac.uk, and we will do our best to answer your query. We will acknowledge your concern within 10 working days and give you an indication of how it will be dealt with.

12. Further Information and Contact Details

If you would like to discuss the research with someone beforehand (or if you have questions afterwards), please contact:

Zixuan Chen
MSc Student
Department of Education, University of Oxford
15 Norham Gardens
Oxford, OX2 6PY
Tel: +44 (0)7732777737
Email: zixuan.chen@sant.ox.ac.uk

Appendix IV. Consent Form

Participant Consent Form

UK Higher Education Knowledge Decolonization's Impact on Students' Global Citizenship Identity Construction: From the Perspective of Asian Heritage Students

Purpose of this research: This study aims to investigate the impact of the UK higher education curriculum decolonization discourse on the global citizenship identity construction of Asian heritage students.

1. I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions, and have had these answered satisfactorily.

2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason, and without any adverse consequences or academic penalty.

3. I understand that research data collected during the study may be looked at by designated individuals from University of Oxford where it is relevant to my taking part in this study. I give permission for these individuals to access my data.

4. I understand that this project has been reviewed by, and received ethics clearance through, the Oxford's Research Ethics Committee.

5. I understand who will have access to personal data provided, how the data will be stored, what will happen to the data at the end of the project.

6. I understand how this research will be written up and published.

7. I understand how to raise a concern or make a complaint.

8. I consent to being audio recorded.

9. I understand how audio recordings will be used in research outputs.

10. I agree to the use of anonymised/pseudonymised quotes in research reports and publications.

11. I agree to take part in the study.

Participant's Name (printed): _____

Participant's Signature: _____

Date: _____

Researcher's Signature: _____

Date: _____

Appendix V. CUREC Approval

CUREC 1B: Investigating the impact of curriculum decolonization in UK higher education on international students' global citizenship identities



Student CUREC

收件人: ⊗ Zixuan Chen

抄送: 📧 David Mills; ○ Student CUREC



周六 2024/5/18 6:31

🚩 已标记



此消息的语言为 英语

翻译至 中文 (简体)

始终不翻译 英语

Dear Zixuan,

I am writing to acknowledge receipt of your CUREC 1B application entitled '*Investigating the impact of curriculum decolonization in UK higher education on international students' global citizenship identities*'. The application was reviewed and approved by Dr David Mills, your supervisor. No further approval from the Education DREC is required for applications reviewed under the CUREC 1B process. As such, the project will not receive a formal letter of ethical approval from the SSH IDREC.

The ethics reference for your application is **C1B-24TT-Educ-034**. Please add this reference to your CUREC 1B form and include it on documents for the research participants such as the participant information sheet. Please note that this is contingent on the research project adhering to the criteria set out in the [CUREC 1B guidance](#). Please ensure, therefore, that you comply with the conditions of this process and, should anything change in the course of the project, you should discuss this with your supervisor to determine whether this requires further review and approval by the Education DREC.