A critical examination of Internationalisation of the Curriculum and Global Citizenship Education in one university in Ghana

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A Thesis submitted for the degree of Doctor of Philosophy

University College London (UCL)

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March 2023

# Declaration

I, Simon Eten, confirm that the content of this thesis is my own work, and in

instances where I draw on the works of others, I duly acknowledge this in the thesis.

Signed.....

Date.....

#### Acknowledgements

I first wish to express my sincerest gratitude to the students, lecturers and institutional heads at the case study institution whose participation in my fieldwork made this doctoral work possible.

My heartfelt appreciation also goes to my supervisors Professor Douglas Bourn and Dr. Clare Bentall for their patience, support and guidance throughout this research project. Their supervision of this research has not only ensured its completion, but has impacted my intellectual development as a budding researcher.

I further extend appreciation to the IOE, UCL's Faculty of Education and Society and the International Students House (ISH) for funding this PhD and my accommodation in London as part of the IOE-ISH Centenary Doctoral Scholarship. I particularly want to thank Fernanda Bates, the International Manager at the IOE and Dr. Sharon Bolton of the International Students House for their support during the scholarship.

Finally, I wish to acknowledge and appreciate the moral and emotional support I received from family and friends during the execution of this PhD project. I dedicate the PhD to my mother, Lahadi Asakoot and to the memory of my father, Samson Angyagre. I am particularly grateful for the training and encouragement they gave me, as well as the sacrifices they made to give me an education.

#### Abstract

Internationalisation of the Curriculum and global citizenship formation have become important goals in higher education around the world. As such, universities are increasingly positioning their mission statements along the narrative of becoming global and producing graduates who can navigate globalising societies and professions. As a case study, this research examines curriculum internationalisation and Global Citizenship Education in one university in Ghana. Employing a theoretical framework of a Critical Global Pedagogy, I engage with the views and experiences of students, lecturers and institutional heads on dimensions of curriculum internationalisation and Global Citizenship Education that manifest in the institution's policy and curriculum.

The findings highlight complexities at the intersection of the colonial foundations of the case study institution, contemporary power dynamics that characterise the institution's internationalisation practices as well as the dilemma around pursuing global engagement whilst ensuring local relevance.

Connected to this, three key recommendations are made from the findings. The first is the need for a clear institutional policy definition and direction on what curriculum internationalisation and global citizenship formation means for the institution as part of its broader vision of becoming world-class and researchintensive. There is also the imperative around striking a balance between embedding the curriculum of the institution within its historical and socio-cultural specificities as they pertain to the Ghanaian and wider African context whilst at the same time ensuring that the curriculum is globally engaged. Lastly, I propose a decolonial approach to curriculum internationalisation and global citizenship formation, building

on African epistemological and ontological traditions. This draws directly from the South African communitarian concept of Ubuntu, around which community building, mutualism and cooperation can be pursued. I argue that Ubuntu can be leveraged to foster African citizenship in students and transposed to the global level as part of the expansive notion of global citizenship.

#### Impact statement

The short-term impact of this doctoral work lies in actions I have taken to disseminate the study findings to the academic community engaged in the scholarly conversations on internationalisation and Global Citizenship Education. This has been done in two main ways; through publications and a webinar.

I have published a chapter in the book on *Global Citizenship Education in the Global South: Educators Perceptions and Practices,* where I discuss the interpretations and practices on Global Citizenship Education that emerge from this doctoral work. Another chapter has been submitted for a book titled *Research in Global Learning: Methodologies and perspectives on global citizenship and sustainable development education.* In this chapter, I discuss the global citizenship themes that emerge from this doctoral work within a framework of the case study design adopted for the research. Additionally, I am currently developing a working paper based on the findings of this doctoral work for the Centre for Global Higher Education (CGHE), a research centre based at the University of Oxford.

I have also participated in an online webinar organised by the CGHE where I presented and discussed the findings to an online audience. Through the webinar presentation, I have communicated the key findings of the study to researchers and academics around the world, using it as a platform to solicit comments for refining and finalising the draft of this thesis.

Beyond the short-term, the impact of this doctoral research can be situated in the potential contributions it makes to the foundational understanding of Global Citizenship Education and its related fields in higher education in Ghana. Education policy makers and curriculum designers in Ghana are increasingly becoming aware

of the impact of globalisation on professions and social life, and this is beginning to reflect in how educational curricula are designed. This is seen, for example, in recent curriculum reforms in basic education in Ghana, through which global citizenship has been introduced as a topic into the Social Studies curriculum. My doctoral work is one of the few to investigate Global Citizenship Education as an educational approach in higher education in the country, and as such, contributes to the emerging understanding of the topic in Ghana's education system. To that extent, the findings from this doctoral work could potentially inform universities in Ghana on the dynamics involved in teaching and promoting global citizenship as part of their internationalisation efforts.

Specifically related to the case study institution, this doctoral research dovetails into an earlier study commissioned by the institution and carried out by the International Association of Universities (IAS) on the matter of the institution's internationalisation strategies. Among many other actions, the IAS study report recommended that the institution define for itself what internationalisation of the curriculum means, leverage it as a means to achieving its vision of becoming a world-class institution and encourage lecturers to adopt active teaching and learning approaches to promote global learning among students. Linked to these recommendations, the findings of this doctoral work sheds some light on what students, lecturers, and institutional heads at the institution make of curriculum internationalisation and global citizenship. The findings further provide insights on the institutional, historical, and socio-cultural dynamics that should inform the institution's approach to curriculum internationalisation and the fostering of global citizenship in students.

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# List of acronyms

AACSB	Association to Advance Collegiate Schools of Business
AERN	African Educational Research Network
AQAU	Academic Quality Assurance Unit
AU	African Union
CIES	Comparative International Education Society
DFID	Department for International Development
GCE	Global Citizenship Education
GDP	Gross Domestic Product
GERD	Gross Domestic expenditure in Research and Development
GETFund	Ghana Education Trust Fund
GOG	Government of Ghana
GNAM	Global Network for Advanced Management
GTEC	Ghana Tertiary Education Commission
HEIs	Higher Education Institutions
IAS	Institute of African Studies
IAU	International Association of Universities
IGF	Internally Generated Funds
IMF	International Monetary Fund
loC	Internationalisation of the Curriculum
IPO	International Programmes Office
MOU	Memorandum of Understanding
NAB	National Accreditation Board
NCTE	National Council for Tertiary Education

NGOs	Non-Governmental Organisations
ORID	Office of Research, Innovation and Development
SNOCs	Small Network Online Courses
STR	Student Teacher Ratio
TEIs	Tertiary Education Institutions
TTFPP	Third Trimester Field Practical Programme
UDS	University for Development Studies
UK	United Kingdom
US	United States

#### Chapter 1

#### Introduction to study

#### 1.0 Introduction

This is a qualitative case study that investigates curriculum internationalisation and Global Citizenship Education (GCE) in higher education in Ghana. The study assesses the views and experiences of institutional heads, lecturers, and students on the curriculum internationalisation efforts of Sunshine university (a pseudonym) within the international discourse on global citizenship. In this introductory chapter, I define the focus and scope of the study. I begin with an articulation of my personal motivations for undertaking the research, drawing on my socio-ethnic background and professional experiences. This is followed by an overview of the rationale for the study in which I situate the research topic in the global and African higher education contexts. I further give an historical outline of the development of higher education in Africa, focusing on the role universities have played over the years vis-à-vis questions pertaining to relevance. In the final sections, I identify some existing research in the field of higher education internationalisation in Ghana and highlight the research gap the study addresses within this field. I also position my research within existing internationalisation efforts of the case study institution, and through this outline the specific research questions my study sets out to address.

## **1.1 Motivation for undertaking the study**

I come to this research as an African and Ghanaian from a working-class background and as one who has lived, worked and had most of my education in Ghana. My socio-ethnic, educational, and professional experiences within the Ghanaian context have had enormous influence on how I understand and interpret

socio-economic and cultural developments both within Ghana and globally. My experiences have consequently shaped my views on Ghana's political and socioeconomic development and its interactions on the international arena, and more generally on the impacts of globalisation on Ghanaian and wider African contexts. Within these experiences, I have nurtured a keen interest in the civic and political discourses in Ghana's political landscape, particularly how the political elite wield power and exercise their political duties within existing political institutions and norms vis-à-vis the expectations of civil society. Along these developments, I made a personal observation of a growing apathy among Ghanaian youth in particular towards civic engagement and political participation. These experiences have led to my recognition of the need for an education system that is oriented towards developing a critical mass of citizenry, hence my academic interest in Development Education generally and on the specific topic on Global Citizenship Education.

Two areas of my professional experiences have particularly influenced the social justice orientation within which my doctoral work is situated: my work as a professional teacher and work in the community development field. In my experiences as a professional teacher, I had observed a reluctance on the part of some teachers in Ghana's Education Service to join industrial action anytime the Teachers' Unions called for it. This was particularly the case for some colleague teachers, but is symptomatic of a broader observation I had made concerning the attitudes of many Ghanaians towards political accountability. This sense of apathy towards political participation and civic engagement among Ghanaians is corroborated by a 2014 Afrobarometer survey that cites civic and political apathy as high among Ghanaians (Armah-Attoh et al., 2014).

I have also worked as a community development officer in rural communities in Ghana. This work brought me into contact with the daily living conditions of people in the rural parts of Ghana. Through engagement with these rural people, I came to the realisation of the deprivation that people living in rural parts of the country were faced with. As a result of these first-hand experiences, I began to wonder what the solutions to the deprivation that the mass of rural folks were faced with might be. I certainly knew that a part of the solution to the deprivation that people were living in lies in having responsive governments that would work towards improving the living conditions of the mass of people.

However, an enduring question has been how to get governments to be responsive to the plight of the citizenry. This question caused me to begin to explore how governance might better serve the Ghanaian citizenry and the actions could take to get governments to be responsive to their development needs. Such questions drove me to the disciplinary field of Development Education within which I saw a potential role for education in empowering the citizenry to hold governments accountable. The culmination of such questions and thoughts was in the publication of my first paper titled, *The Prospects of Development Education in African Countries: Building a Critical Mass of Citizenry for Civic Engagement* (see Eten, 2015a). In this paper, I explore how the discourse of Development Education can strengthen civic education in Ghana towards empowering citizens to hold governments to account.

My convictions in the possibilities of education as a medium for advancing social equity and justice, and for addressing issues of marginalisation and disempowerment caused me to pursue an educational pathway oriented towards issues of social justice, human rights, and community empowerment. As such,

undertaking a double-degree Masters studies in Development Education and Empowerment Studies were geared towards the acquisition and appreciation of the bodies of knowledges that underpin socially-just approaches to community development and educational work, as well as honing the needed skills for engaging in such educational work. My doctoral work which sits within the broader discourses of promoting appropriate forms of global civic values and skills in students in higher education in Ghana is a manifestation of my interest in social justice educational work. Throughout the thesis, I have endeavoured to hold my personal biases and prejudices in check as far as the positionality that I have articulated is concerned. At the same time, I employ my positionality as inspiration for undertaking this doctoral work.

## 1.2 Internationalisation in global higher education

Internationalisation constitutes a significant goal for many universities in both the Global North and South (Wihlborg and Robson, 2018). Though internationalisation has been part of higher education strategy for many years, the accelerated processes of globalisation in the 21st Century has generated a new impetus for Higher Education Institutions (HEIs) to internationalise (Knight, 2015). Evidence of the increasing interest in HE internationalisation can be seen in the existence of several international associations, initiatives and policies that are aimed at strengthening the international dimensions of higher education across the globe. For example, the International Association of Universities (IAU) is an association of HEIs and organisations from different parts of the world, with a department that provides advisory services to universities on internationalisation strategies. In the African context, the African Network of Internationalisation of Education (ANIE) is a network of institutions and organisation with operations aimed at enhancing

understanding of internationalisation in African higher education through research and publication.

Internationalisation is often pursued through a range of activities, facilitated through collaborations between HEIs across different countries as well as implemented through higher education curricula (Aktas et al., 2017). However, internationalisation has historically focused more on the recruitment of international students and mobility programmes for staff and students and less so on teaching and learning. Historically, staff and student mobility programmes, research partnerships and the recruitment of international students are mostly driven by economic agendas in higher education whilst the internationalisation of teaching and learning is usually aimed at promoting global perspectives on citizenship and rights (Jorgenson & Shultz, 2012).

In recent times, however, universities are beginning to focus their internationalisation strategies on developing students into global professionals and global citizens (Clifford & Montgomery, 2014). In line with this, an underlying motivation for promoting global citizenship within higher education curricula is to provide global experiences that "enhance students' academic, professional, and personal development and expand their horizons to prepare them to function effectively in the global world" (Aktas, et al., 2017, p.65). Underpinning such motivation are two main goals; firstly on "promoting a moral vision of a more just, peaceful and sustainable world and secondly on enhancing the academic achievement, professional competence and economic competitiveness of the next generation" (Schattle, 2008, p.75).

Along these two goals, an important distinction can be made between the global worker and the global citizen, with the former being the product of an internationalisation agenda that is economically driven, whilst the latter results from the critical social function of the university in developing active and democratic citizenship (Hammond & Keating, 2018). In the context of globalisation where there is increasing emphasis on a global knowledge economy, internationalisation in higher education is increasingly focusing on the economic imperatives around which HEIs use internationalisation as a funding strategy (Stein, 2016). Such commercialisation of higher education internationalisation impacts negatively on "universities ability to serve as spaces of deep enquiry and to prepare students to face the unprecedented challenges of today's increasingly unequal and interconnected world" (Haapakoski & Stein, 2018, p. 42). Owing to the dominance of economic imperatives in higher education internationalisation, some have observed that internationalisation in higher education is focused more on the development of global workers than global citizens (Hammond & Keating, 2018), leading to calls for the reasserting of the critical role of higher education in fostering active citizenship and developing global citizenship toward deepening global democracy and civil society (Giroux, 2003).

#### 1.3 Internationalisation in African higher education

Present-day African universities owe their origins to external forces, namely, to the pioneering works of early European Christian missionaries. Although Africa operated its own indigenous forms of higher education before contact with Europe, what is today known as the African university has its roots in the earliest form of higher education introduced by early Christian missions (Lulat, 2005; Mamdani, 2016). Evidence of the European origins of the African university is discernible in the

way African universities are organised and operate, the forms of curricula they deliver as well as the methodologies and theories they employ for teaching, learning and research (Adriansen & Madsen, 2019). To this extent, the African university is modelled on the European university. The colonial foundations of African universities has warranted assertions that, internationalisation has always been part of African universities owing to the historical linkages they have with universities in the West that stretch back into colonial times (Alemu, 2014). In other words, even after political decolonisation, African universities have kept ties with universities in the former metropoles, extending their colonial relations into contemporary times. This situates African higher education "within a longer history of global entanglements organized by colonial, capitalist relations" (Stein, 2016, no p.).

Even long after political independence, the impacts of colonialism are still pervasive in African higher education systems. This is mainly because the colonial logics established in African education are still in force. As a result of the tutelage that African universities received from the metropole universities in the West, there was a replication of their curricula, academic and governance systems, as well as the colonial language of instruction in African universities (Teferra, 2008). This facilitated a dependence of these institutions on Western academic systems, such that before Africans begun to assert control over their universities, there was a lack of determination to manage these universities without colonial oversight, leading to a syndrome of dependency. This partly has culminated in the perception that improvements in the African higher education system can only happen with external support and advice (Singh, 2010). Owing to these dependencies, African universities are often caught between balancing the dynamics of external influences and control on their teaching and research with the demands of indigenisation (Africanisation).

The calls for Africanisation are part of broader agenda of the decolonisation of African universities, not just aimed at undoing the dominance of Euro-American traditions in these universities, but also making the education they deliver relevant for addressing socio-economic development needs and promoting democratic participation in society (Katundu, 2020).

Decolonization within African universities demands curricula reforms towards enacting transformation and redressing the historical and on-going impacts of colonisation on research, teaching and learning. This is aimed at enabling the rejuvenation of subjugated knowledges and the reorientation of knowledge production in a manner that gives prominence to the 'local' and the 'indigenous' (Stein & Andreotti, 2017; Katundu, 2020). Applied to the African higher education context, decolonisation represents a call for opportunities to enable African universities to exercise control over the design of their curricula and the knowledge that is produced through teaching, research and community engagement.

Efforts to ensure African university curricula are relevant to the local context in the post-independence era was particularly vociferous when many African countries gained political independence in the 1960s and were in search of a new development agenda. During this time, the momentum for political decolonisation had caught up with the African university and it was ascribed the status of the African "developmental" university based on the role it was assigned to spearhead the development agenda of the newly formed African nations. These efforts were aimed at challenging the post-independence international orientation that the African university had assumed and were focused on giving prominence to the role of the African university in national development (Singh, 2010). A good example of this in Ghana is the establishment of the Institute of African Studies at Sunshine university

in the immediate period following Ghana's political independence. This institute was established to promote research and scholarship on Africa and its diaspora.

In contemporary times, the necessity of decolonising the African university comes at the back of concerns that the curricula of most African universities are still colonial and not contextualised to the problems of African societies. As such, there is the need for African universities to be decolonised to prioritise indigenous knowledge forms in their teaching and research, and to link these to the lived experiences of the communities within which they operate. At the same time, such calls should not be interpreted as attempts to promote an essentialist approach to teaching and learning, as this will rather be idiosyncratic . The call to decolonise is aimed at ensuring that what is taught in the African university curriculum is useful to African societies. The challenge of decolonisation in African universities is then one of finding the balance between the need for international engagement on the one hand and promoting African-centred indigenous knowledge forms on the other. Julius Nyerere, the first president of Tanzania captures the dilemma that African universities face in decolonising and internationalising as follows:

There are two possible dangers facing a university in a developing nation: the danger of blindly adoring mythical 'international standards' which may cast a shadow on national development objectives, and the danger of forcing our university to look inward and isolate itself from the world. (Nyerere, 1966, pp.218-219)

The colonial foundations of the African university notwithstanding, it has over the years evolved within its local milieu, leading to transformations that make it uniquely African, but still bearing some colonial dimensions that have metamorphosed in the era of global coloniality.

In view of the externalities impacting on the operations of African universities, these universities have sought to assert some level of autonomy in their three-fold function of research, teaching, and service. Singh (2001, 2010) has observed that in recent times, there has been a revitalisation agenda in the way the African university functions, aimed at enhancing its capacity to promote human capital as part of the narrative of knowledge societies. This revitalisation also entails the pursuit of international partnership and collaborations that aim for equality and local ownership. Based on the historical and contemporary as well as external and internal engagements of the African university, it has attained a dynamism that makes it a local institution, but also one that is still rooted in its colonial foundations, and as such still susceptible to significant external influences and control.

Beyond the international elements in African universities that stem from their colonial foundations, these universities are evolving and adapting to contemporary trends of internationalisation. As such, the rhetoric of developing 'world-class' graduates and global citizens for the global knowledge economy is beginning to reflect in the policy statements of these African universities (Intsiful, 2017). A study conducted on flagship universities in some African countries reveals that most do not only see their relevance within their traditional roles in developing human capital for meeting national development needs, but increasingly are situating their roles along contributions to the global knowledge economy (Cloete et al., 2011). The latter role is often the response of African universities to globalisation that require specific knowledge, skills, and competencies to be developed in students to enable them contribute to development, research, innovation, and technological advancement. Accordingly, African universities are increasingly engaging in internationalisation activities that come in forms such as institutional partnerships, joint-research

projects, the establishment of branch campuses, student, and staff mobility programmes as well as efforts to introduce international dimensions into their curricula (Rumbley et al., 2012). The international dimensions of African higher education are visible in the textbooks used in teaching, the language of instruction, as well as the methodologies and theories used in facilitating teaching and learning (Teferra, 2020).

In order to assert their relevance within global higher education, some have argued that African universities need to produce knowledge and research of interest beyond the local (Adriansen & Madsen, 2019). This is especially needed at a time when internationalisation has become a key priority for many HEIs around the world. This has driven universities to enter a commercialisation mode, leading to a commodification of their teaching, research, and service functions. This commercialisation has in turn led to structural changes in the way universities operate, seen for example in the adoption of market-driven models and approaches to the delivery of their education services. The move towards commercialisation can be explained by some of the challenges these institutions face in funding.

By the very context within which they operate, African universities function in constraining circumstances in terms of the social, economic, and political challenges they face. These universities also contend with globalisation which disproportionately impact on the context within which they operate. Although some of the contemporary challenges African universities face are directly linked to globalisation, it (globalisation) has generated some benefits through international partnerships and collaborations for these universities. However, the challenges that globalisation unleashes on African universities seem to outweigh the latter. Some other specific challenges that are identifiable within African higher education system in Africa relate

to governance and autonomy, inadequate infrastructure, lack in research capacity and low research output, as well as the persistent problem of brain drain (Teferra & Altbach, 2004). Other challenges include increased student enrolments with a low capacity to absorb the high numbers that apply to be admitted into the universities. There is also the challenge of the continuing structural inequality that characterise the international partnerships that African universities hold with universities in the Global North.

Linked to the preceding is the failure on the part of African universities to interrogate and reassess the dominant models of partnerships they pursue with institutions in the Global North, which are often asymmetrical and exploitative (Singh, 2010). As a result of these challenges, Africa's higher education system has been described as the weakest in the world (Teferra, 2020). A key impact resulting from the challenges that face African higher education is the emergence and proliferation of private universities which are posing a competitive challenge to existing public universities (Katundu, 2020). These universities are known to be driven by profitoriented models, and as such do not prioritise the public good in terms of developing democratic citizenship in students, a function that is critical to the mission of public universities.

The aforementioned challenges notwithstanding, higher education in Africa is recognised as a key force for development and holds the potential to propel Africa to its political, economic, and cultural emancipation and advancement. Based on the benefits that they deliver, universities in particular and higher education in general are seen as a significant part of the socio-economic and cultural fabric of the societies they inhabit. Universities play an instrumental role in the formation of human capital, facilitate the cultural and social construction of values and meaning

and advance individual and collective capacities for emancipation from ignorance and domination (Aina, 2010). Particularly for Africa, universities hold the potential to transform lives, not only through human capital development, but also through the development of the democratic skills and values for active citizenship. With a focus on the latter, this doctoral research explores how one African university is contributing to democratic citizenship development through curriculum internationalisation and global citizenship formation.

1.4 Ubuntu, global citizenship and the need for contextualisation Given the postcolonial context within which the case study institution is located and the decolonising agenda in my research, an important consideration is to investigate how the overarching concepts of internationalisation and global citizenship can be contextualised to African higher education. As noted in a previous section of this thesis, global citizenship is a contested concept and some critiques have been levelled against its mainstream construction (Demaine, 2002; Shultz, 2007; Andreotti, 2011; Parmenter, 2011). These critiques include concerns that global citizenship is mainly a western construct with roots in western liberal traditions and values and as such harbours an 'homogenizing' and a 'westernization' agenda (Andreotti, 2011). Others see the concept as a threat to national citizenship and holds the possibility of undermining national loyalty (Rapoport, 2010). There is also the view that the cosmopolitan identity that global citizenship seeks to promote is a preserve of global elites in mostly Global North contexts, who have the means to travel around the world (Dower & Williams, 2002). There is therefore a certain ambivalence among critical education theorists in particular to engage with such a western-centric conception of global citizenship.

This ambivalence notwithstanding, globalization and its impacts on societies are an everyday reality and extend to the remotest part of the globe. As such, there is the need for an educational paradigm that equips students to participate in the processes of globalisation and navigate its associated challenges, hence the significance of Global Citizenship Education. However, for Global Citizenship Education to be context-relevant in sub-Saharan Africa, it needs to be appropriated to suit the socio-cultural aspirations as well as the educational goals that underpin education systems in such context. In line with this, the study will draw on the Southern African concept of Ubuntu as an example of an African ethical and ontological philosophy that aligns with the normative values of global citizenship. Ubuntu and its human-centered values is akin to elements of Western humanism that underpins the concept of global citizenship (Swanson, 2015). A detailed review of the concept of Ubuntu and its connection to global citizenship is undertaken as part of the literature review in this thesis (see Chapter 2; section 2.5.1).

#### 1.5 Study rationale

The aforementioned history and trends in internationalisation in the African higher education landscape are strongly reflected in Ghana's higher education system. Universities in Ghana have been involved in internationalisation activities for many decades. However, in Ghana's current higher education system, internationalisation is predominantly focused on institutional collaborations and partnerships in research motivated by the search of funding prospects within a neoliberal paradigm, rather than improving the quality of students' learning experiences (Arthur, 2006; Gyamera & Burke, 2018). This lack of attention on the pedagogical dimensions in internationalisation has contributed to limiting the potential of teaching and learning to develop in students' skills and competencies

needed for rapidly globalising societies. Evidence of the lack of attention on internationalising pedagogies within Ghana's higher education is visible in the absence of curriculum innovations that develop graduate attributes that are responsive to labour market needs locally and internationally (Ananga et al. 2016). Furthermore, teaching pedagogies used in classrooms are said to be outdated and ineffective, characterised by transmission-pedagogy and rote learning, making it difficult for university curricula to foster in students' high skills such as critical thinking skills (McCowan, 2014, 2016).

In the area of research, a review of studies conducted on internationalisation in higher education in Ghana shows that these have mainly focused on the history and development of internationalisation programmes in universities, specifically on student mobility (Effah & Senadza, 2008; Gyamera, 2015; Gyamera & Burke 2018). There are also studies that explore the benefits and challenges of student mobility programmes in universities in Ghana (Boateng & Thomson, 2013), as well as studies that investigate the gender dimensions in internationalisation programmes (Badoo, 2013). Some of these previous studies have also sought to assess internationalization in Ghanaian universities within the framework of postcolonial and neoliberal theories, with the aim of understanding the critical elements in the internationalisation strategies that these universities employ (Gyamera, 2015; Gyamera & Burke, 2018). However, the latter only deal with an analysis of the neoliberal agendas behind the internationalisation strategies broadly, but do not connect this to the development of appropriate forms of global citizenship in students. In the specific area of Global Citizenship Education, my research fills an important gap in terms of interpretations and understandings of global citizenship in the context of higher education in Ghana. Though there are studies on Global

Citizenship Education in African contexts such as South Africa and a few other African countries, my study is one of the few to look at the topic in Ghana's higher education context.

Additionally, studies have been conducted to explore the role of HEIs in fostering developmental leadership skills and employability skills in Ghana (Jones et al., 2014; Ananga et al. 2016). However, the skills discussed in these studies are focused on nationally driven development agendas and are not linked to specific interpretations of global citizenship; a dimension that is significant for addressing the skills demands for globalising professions and societies.

I therefore locate the rationale for this research within the gaps identified in terms of addressing the question of how curriculum internationalisation and global citizenship formation are enacted in university curricula in Ghana. Throughout the study, my focus is to identify the prevalent interpretations of curriculum internationalisation and global citizenship among research participants. In doing this, I explore the possibility of positioning my analysis within African socio-cultural, political and historical realities towards promoting an understanding of curriculum internationalisation and global citizenship that is relevant to the specificities of Ghana as an African country. As a case study, the findings from my research hold the potential of being extrapolated (analytic and theoretical generalisability) to other public universities in Ghana and to universities in other African contexts, especially for other flagship universities in Africa that have undergone similar historical processes of development and are currently charting similar pathways in terms of their roles in promoting national development and contributing to the global knowledge economy.

Given the relevance internationalisation and global citizenship formation are assuming in global higher education and the implications thereof for higher education in Ghana and Africa more widely, my study is significant in terms of seeking to advance African-centred interpretations of these concepts. I adopt the conceptualisation of curriculum internationalisation and Global Citizenship Education as educational agendas that seek to develop students into both global workers and global citizens. Such conceptualisation draws on employability skills that enable graduates to work in rapidly globalising professions as well as graduate attributes that enable them to participate in national and global civic life as global citizens (see Bourn, 2018).

#### 1.5.1 Internationalisation at the case study institution

As a case study, my research focuses on one university in Ghana, which has a declared vision of becoming a world-class research-intensive university and has undertaken several measures towards achieving this vision. The possibility of a university attaining a world class status is closely linked to it having an internationalisation policy and effectively pursuing a defined set of strategies in line with this policy. Thus, internationalisation is an important pathway for a university's attainment of a world-class status. The correlation between university internationalisation and attaining world-class status is linked to the instrumental role internationalisation plays in enabling a university to build a global presence, the possibility of which is dependent on the recruitment of international students and staff as well as the university's ability to attract international research partners and donors.

In direct relation to my study, attaining a world-class status is also linked to the provision of teaching and learning experiences that foster in students a global mindset and developing in them globally oriented skills and values. One way this can be achieved is through curriculum internationalisation for developing students' employability skills and cultivating in them a sense of civic responsibility that extends beyond national boundaries (Rumbley et al., 2012). In this sense, the university has a critical role in developing graduates into global workers and global citizens towards empowering them to contribute to addressing the impacts of globalisation on societies, economies, and labour markets. Therefore, in this study, I position curriculum internationalisation as a crucial element in the efforts of Sunshine university to become a world-class and research-intensive university.

In terms of the current internationalisation efforts of Sunshine university, the institution subjected itself to a review by the International Association of Universities (IAU). This review came at the back of concerns that, though the university is one of Ghana's flagship universities and has carved a niche for itself as one of Ghana's leading research and teaching institutions, it lacked a clearly articulated internationalisation agenda, evident in the absence of an institution-wide internationalisation policy at the time. The review was therefore conducted with the aim of making proposals for the refinement of the university's internationalisation efforts.

A key conclusion from the review was that though the university has done significantly well in terms of internationalisation that take the forms of student mobility and partnership with universities abroad, there is an absence of a discourse among stakeholders of the university on what 'internationalisation of the curriculum' and 'internationalisation at home' means and how these forms of internationalisation

could be pursued. The review report outlines several recommendations for the university to pursue towards strengthening its internationalisation strategies. Within the specific focus of my study, I cite the following recommendations that relate closely to my research topic in the specific areas of curriculum internationalisation and global citizenship:

- The university should define what internationalisation of the curriculum means for it and its constituents
- As a way of getting faculty to familiarize with the concept of internationalisation and enhancing the drive for internationalisation on the university campus, faculty should be encouraged to research on the concept
- An internationalisation at home strategy should be defined and pursued by the university to promote an "internationalisation mindset" among students and faculty
- Promote and encourage the use of pedagogy that actively engages students in learning towards enhancing students learning experience and developing in them desirable global skills
- The university should deploy an internationalised curriculum as part of the process of achieving its vision of building a world-class university

## 1.5.2 Research questions

The internationalisation trends in Ghana's higher education sector and limitations identified in the curriculum internationalisation efforts of the case study institution provide context for investigating the specific actions the university is taking to internationalise its curriculum for global citizenship formation. The research questions for the study are therefore formulated to address the problematic around

curriculum internationalisation and global citizenship formation at the case study institution. Conceptually therefore, curriculum internationalisation and global citizenship constitute the analytical framework within which data for the study is analysed and interpreted. The overarching goal for the study is focused on examining the ways in which curriculum internationalisation and global citizenship formation are pursued at the case study institution. Based on this goal, the research questions for the study are:

- How do institution-wide and faculty policy statements at the university reflect dimensions of curriculum internationalisation and global citizenship education?
- 2. What are the experiences and views of lecturers on the university's curriculum internationalisation efforts within the international discourse on global citizenship?
- 3. How do students view and experience curriculum internationalisation and global citizenship education within the university's curriculum?
- 4. What are the challenges to internationalising the university's curriculum within the international discourse on global citizenship?

## 1.6 Clarification on use of terminologies

In the following sub sections, I throw light on my use of certain terminologies, relative to the context of the study and my research questions.

## 1.6.1 Africa and sub-Saharan Africa

In the thesis, I use Africa as a generic term to refer specifically to countries in sub-Saharan Africa. I recognise my use of the terms "Africa" or "African" is too broad

a categorisation. This broad categorisation glosses over important socio-cultural and historical nuances that define different regions on the African continent, and thereby holds the risk of homogenising the diverse cultures and histories that are constitutive of the continent. Though "Africa" is often technically used in reference to the 54 recognised states on the continent, I acknowledge that, there are important sociocultural and political differences between sub-Saharan Africa and North Africa as two broad regions that need to be considered when describing experiences of higher education as far as internationalisation and global citizenship discourses are concerned. As such for the sake of clarity, my use of term "Africa" in many instances in this thesis is in reference to sub-Saharan Africa which lie South of the Saharan Desert.

## **1.6.2** Global north and global south

To avoid using pejorative descriptors relating to the political and economic conditions of countries, I desist from using descriptors such as "First" vs "Third" world countries and "rich" vs "poor" countries. Instead, I employ the broad categories of Global North and Global South to designate a categorisation of countries according to their socio-economic and political conditions. Per such socio-economic categorisation, the Global North is used in my research to refer broadly to industrialised countries in Northern America, Western Europe in addition to countries such as Australia, Japan, Israel, South Korea, and Singapore, among others. On the other hand, I use the term Global South as a designation for all countries that fall within continental Africa, Latin America, the Caribbean, and some parts of Asia. Politically, of particular relevance for my categorisation of the North-South divide is the broad positioning of countries within the coloniser-colonised dichotomy. Strictly speaking, though not all countries in each side of the Global North-Global South

divide have an association with colonial history, at a general level, most countries in the Global South are decolonised nations whereas countries in the Global North have in the past exercised some form of colonial power and continue to wield global hegemonic power in the current global order. Furthermore, in line with the counterhegemonic focus of my research, the term Global South is also deployed as a signifier of a cross-continental alliance based on cooperation between countries in the South beyond those dominated by former colonial powers and also represents an anti-hegemonic movement that resists neoliberal capitalism (see Haug, 2021).

## 1.6.3 Local and localisation

Though this research is a case study focusing on one university, based on the principle of analytic and theoretical generalisation, I extend the discussions and analysis to the broader higher education context in Ghana and across sub-Saharan Africa. As such, I use the terms 'local' and 'localisation' not in a limited sense, but to cover broadly the processes of higher education across the African sub region. The term 'localisation' is therefore used within African higher education in contrast to internationalisation which pertains to HE processes and practices across the globe. In line with the operationalised usage of terminologies, the terms 'localisation', 'Africanisation', 'decolonisation' and 'indigenisation' are used interchangeably to convey higher education processes and practices that centre and prioritise African local and indigenous knowledge forms. These different but related terms are also used to promote engagement, interaction, and dialogue between universities and local communities. (See Le Grange, 2018 for a differentiation between internationalisation, Africanisation, and decolonisation).

#### 1.6.4 West and western

I use the terms "Western" countries and the "West" to refer to the region that comprise of nations and states of European descent in the North American, European, and Australasian continents. This goes beyond the geographical locations of nations in the Western hemisphere, as my use of "Western" countries is inclusive of Australia and New Zealand, even though these two nations lie in Oceania located in the Eastern hemisphere. In that sense therefore, my use of "Western" points to regions of the world that are of European colonial origin. Additionally, an extended use of the term is "Westernised" countries. I use this to characterise nations and states that have experienced European colonisation in one form or the other. This includes all non-Western nations that have assimilated Western culture through the process of historical colonisation and in contemporary times through global coloniality.

#### **1.6.5** Higher education and tertiary education

Though in this thesis, the term 'tertiary education' appears to be used interchangeably with 'higher education', I only use 'tertiary education' when referring to the broader system within which HEIs operate. I also use it when referring to the mandate and operations of the Ghana Tertiary Education Commission, which has oversight responsibility over all tertiary education institutions in Ghana. I do so deliberately in recognition of the difference between 'tertiary education' and 'higher education'. In Ghana, 'tertiary education' refers to the sector that covers all postsecondary educational institutions whereas 'higher education' refers to the component of tertiary education that mainly deliver and award programmes from the bachelor's degree level and above.

## **1.7 Structure of thesis**

The thesis is structured in 9 chapters. This introduction is followed by the literature review chapter in which I discuss the key concepts that underpin my study. In doing this, I address the conceptual debates around globalisation, global citizenship, global skills, and curriculum internationalisation. I focus on the varied meanings and interpretations of these key concepts as they are employed in my study and applied in the context of global higher education as well as higher education in Ghana and wider Africa.

In chapter 3, I discuss the theoretical orientation within which my study is located by outlining and defining the specific theories that inform my approach to the research questions, as well as analyses and interpretation of my research data. Drawing on three key theoretical perspectives of Critical Pedagogy, Postcolonial Theory, and Pedagogy for Global Social Justice, I attempt to develop a broad but distinctive theoretical framework that respectively focuses on addressing the educational, post-colonial as well as the globalising context within which the case study institution functions as a university.

The methodological framework for my study is presented in chapter 4. In outlining this, I discuss the suitability of the case study approach to my research drawing on the works of Yin (1994) and others. The specific methods employed in collecting the research data are outlined and discussed. The epistemological orientation within which my research is situated is also discussed as part of my methodological approach to the study.

Chapters 5, 6 and 7 constitute the empirical chapters for my study. Accordingly, in these chapters I present the findings on the topics of curriculum

internationalisation and global citizenship as well as the challenges to undertaking curriculum internationalisation within a global citizenship discourse. Chapter 5 first provides a description of the prevalent forms of internationalisation activities that impact on the curriculum of the case study institution directly and indirectly. This is followed by an analysis of the interpretations research participants make of these internationalisation activities, from which certain tensions and contestations are noted. In this chapter, there is also a consideration of the ways in which the curriculum of the institution is locally engaged. Chapter 6 details the various ways and forms in which global citizenship themes are enacted in the curriculum of the institution as well as the interpretations research participants, particularly students, make of the topic of global citizenship. In chapter 7, I outline the challenges involved in internationalising the curriculum of the case study institution within a global citizenship discourse, as reported by research participants. The findings on the challenges are presented in two-fold. The first part addresses the challenges that pertain to internationalising the curriculum within the conceptual framework of the study paying particular attention to the local dimensions. I then proceed to discuss the challenges that constrain the institution's operations having regard to how these impact on its broader internationalisation strategies.

In chapter 8, I discuss the findings presented in the empirical chapters, focusing on the contradictions, tensions, and contestations that characterise the approaches to curriculum internationalisation and global citizenship conceptions at the case study institution. These tensions and contestations arise from the dominant view among research participants that the curriculum of the case study institution is to a large extent internationalised, owing to the institution's colonial history as well as current globalisation patterns that facilitate the institution's international engagement

with mostly institutions in the Global North. Due to this 'default' international postering in the curriculum of the institution, there are calls for some sort of 'localisation' to be undertaken in terms of introducing indigenous epistemologies into teaching and learning. Based on this, I discuss the need to find a balance between the 'African university' and the 'global university' as well as the 'local' and the 'international' in the curriculum internationalisation efforts of the case study institution.

In chapter 9, I summarise the main conclusions of the research and undertake a discussion of some recommendations for research and practice on curriculum internationalisation in African higher education. Despite the tensions and contestations in the curriculum internationalisation efforts of the institution, I argue that there is scope for developing a university curriculum that is globally engaged but also sensitive and relevant to the socio-cultural and historical specificities of the context within which the institution operates. This however must be pursued within the right institutional policy framework that provides direction and support to institutional heads, lecturers, and students.

#### **Chapter 2: Literature Review**

## 2.0 Introduction

In this chapter, I review relevant literature related to the key concepts that underpin my study. The review discusses the different concepts of globalisation, global citizenship, global skills, internationalisation of the curriculum, different approaches to internationalisation, among other related concepts. I begin by drawing the connection between the processes of globalisation and the concept of global citizenship, focusing on how globalisation drives debates on the latter. This is followed by a discussion on Global Citizenship (Education), outlining its different interpretations and approaches with the aim of identifying an approach that is suitable for the historical and socio-cultural context of the case study institution. In the next section, I focus on global skills, exploring what the term means and defining the specific skills the concept derives from. The different approaches to internationalisation are explored in the following section where I discuss the various approaches to internationalisation. In the latter part of the chapter, I situate global citizenship in the African context by drawing on the parallels between the normative values of global citizenship and the African communitarian concept of Ubuntu.

# 2.1 Globalisation

The key driver around which the concepts of global citizenship and curriculum internationalisation in higher education are conceptualised is globalisation. Globalisation has been defined as "the widening, deepening and speeding up of world-wide interconnectedness" (Held et al. 1999, p.2). As a political, economic, and social process, globalisation is characterised by the borderless production and marketing of goods and services, the declining role of the nation-state as the

principal site of identity construction as well as instantaneous access to information and knowledge around the world (Bourn, 2011a).

Within the context of higher education, globalisation means different things to different institutions depending on locality and plays out differently according to the type of institutions (Marginson & Van der Wende, 2007). Marginson and Van der Wende further note that "globalisation does not take place on a level playing field. Nations and institutions bring varying capacities and agendas to global exchange" (p.5). Besides the inherent differences that institutions bring to globalisation, the process of globalisation in itself also unleashes different levels of impact on institutions in the global higher education landscape. Altbach (2007) has noted that global higher education is characterised by high levels of inequality. He points out that although globalisation enables students and scholars to study and work anywhere in the world, at the same time, it exacerbates existing inequalities whilst creating new ones. This is particularly the case for African higher education which often at the centre of the uneven impacts that globalisation produces. Linked to the processes of internationalisation, the exchanges and engagements that African universities pursue with institutions in the Global North are driven by asymmetrical power relations. Along the uneven impact that globalisation leaves in its wake, in my study I explore the issues of power asymmetries that play out in curriculum internationalisation and global citizenship formation efforts at the case study institution.

Even though universities around the world are international in different ways, they are all subject to the same processes of globalisation (Scott, 1998), often resulting in different institutional responses. Bourn (2011a, p.560) outlines the way globalisation impacts contemporary educational processes and society by enabling:

instant global access to knowledge and information... increased geographic mobility, contact and dialogue with people from a wide range of cultural backgrounds, the impact of events elsewhere in the world on what and how people learn in a specific locality and, above all the myriad cultural influences leading to challenges to one's own sense of identity and belonging within a community.

In the field of higher education, globalisation has close affinity to internationalisation, and the relationship between the two is a complex and unpredictable one (Leask & Bridge, 2013). Though globalisation and internationalisation are sometimes used interchangeably, they are not the same. In differentiating the two terms, Scott (2005, p.14) has observed that "The distinction between internationalisation and globalisation, although suggestive, cannot be regarded as categorical. They overlap, and are intertwined in all kinds of ways". As an overarching social and economic framework, globalisation acts on HEIs to produce internationalising tendencies and effects. By this logic, internationalisation is how HEIs respond to the impacts of globalisation. Through knowledge production and circulation practices, HEIs contribute to the processes of globalisation, and are required to respond to the impacts associated with the globalisation of societies and economies (Leask & Bridge, 2013). Internationalisation facilitates engagements between institutions across different national borders but recognises the specificities that characterise these institutions. Globalisation on the other hand usually produces homogenising impacts on national institutions (Gacel-Avila, 2005). Knight (2008, p.1) very well captures the difference between internationalisation and globalisation in the dictum that, "Internationalisation is changing the world of higher education, and globalisation is changing the world of internationalisation". This portrays globalisation

as the broader framework within which internationalisation plays out in higher education.

At a general level, one way universities are responding to globalisation is by internationalising their student and staff composition as well as their research, teaching and service functions (Khoo, 2011). Through these activities, universities are inherently transforming their policies, systems, and operations. By internationalising their core functions, universities have sought to accommodate the impacts of globalisation to varying degrees. For example, in responding to the impact of globalisation, universities have re-evaluated their roles and approaches towards learning, seeking to make themselves more international and promoting an international outlook in learning and cultivating global citizenship in students (Bourn, 2011b). A demonstration of this can be seen in the fact that the vision of Sunshine university to become world-class and research-intensive is driven by an agenda to adapt to global trends in higher education and to gain recognition in the global higher education landscape. Additionally, many of the international partnerships and collaborations that universities in Ghana are involved in are driven and anchored in the processes of globalisation.

Globalisation underlies much of the discussions and practice around Global Citizenship Education. As an educational paradigm, Global Citizenship Education is theoretically positioned within the imperatives of educating students to meet the needs and challenges of globalization. In that sense, Global citizenship is the logical development of national citizenship driven by the processes and challenges of globalisation (Rapoport, 2009). Linked to citizenship development, the globalisation of education is leading to the reimagining of notions of citizenship, as a result of which nationally focused values are gradually shifting towards global values (Yemini

& Maxwell, 2018). Globalization has come with different opportunities and challenges that transcend national boundaries, and Global Citizenship Education is an educational paradigm for addressing these opportunities and challenges. As a process, globalisation has led to increased transnational mobility and intercultural contact which require the skills and values of people to be developed accordingly. The development of such globally oriented values and skills is aimed at facilitating intercultural communication and understanding. In the global labour market, globalisation has significantly altered the context within which many professions operate, requiring skills sets that enable workers function effectively in such globalising contexts. Therefore, part of the response of universities to globalisation has been in promoting the idea of global citizenship by which they seek to develop students into global citizens and professionals (Bourn, 2011a). To this end, globalisation is the *raison d'etre* for Global Citizenship Education, which is deployed to develop students' values, attitudes, and skills to enable them participate in the processes of globalisation (Demaine, 2002; Bourn, 2018).

I also draw on the understanding of globalisation as a signifier of the emergence and workings of the global knowledge economy. By this, globalisation is recognised as having ushered in an era where value is placed on the exchange of information and knowledge across national borders. This phenomenon positions HEIs at the centre of the global knowledge economy both as producers and distributors of knowledge. Altbach (2007) has noted that in the 21<sup>st</sup> Century, higher education has assumed unprecedented significance as a result of the significance placed on the knowledge economy. As such, universities occupy a strategic position in the global knowledge economy due to their role "in educating citizens to become mobile, flexible and entrepreneurial labour market participants" (Khoo, 2011, p.338).

In my study, I assess the role of the university as a medium for knowledge production and circulation as demonstrated in curriculum internationalisation practices of the case study institution.

# 2.2 Global Citizenship (Education)

Global citizenship is a complex and contested term, drawing on the complexity surrounding theorization on globalization and citizenship (Andreotti, 2011; Demaine, 2002; Parmenter, 2011; Shultz, 2007). In articulating the difficulty associated with achieving a universalised conception of global citizenship, Andreotti (2011) has noted that the different conceptualisations can be attributed to diverse contextual assumptions that theorists make about globalisation and citizenship. Consequently, global citizenship draws from different philosophical and political traditions and is driven by different educational and political instrumental agendas (Marshall, 2011). The conceptualisation of global citizenship therefore has theoretical and practical implications for how it is implemented in different higher education contexts (Reimer & McLean, 2009). Whilst global citizenship is a political construct that denotes citizenship (with rights and obligations) that extend beyond national polities, Global Citizenship Education is the pedagogical framework for promoting and realising this vision of citizenship. Short of having any legal basis, the obligations and rights that global citizenship evokes are at best moral and ethical rather than legal. As such the aims that underpin the global citizenship (education) agenda in educational terms are aspirational.

There are different terminologies used along with Global Citizenship Education, including Global Education, Global Learning, Development Education, Education for Sustainable Development, International Education, Multicultural

Education, Cosmopolitan Citizenship Education, among others. These different terms are broadly used to describe education with international and global dimensions, with a difference reflected in their thematic and disciplinary foci, depending on the national context and the political and educational agendas at play (Mannion et al., 2011; Rapoport, 2013; Reynolds, 2015). As Goren & Yemini (2018, p.397) have observed, "Global citizenship education is not uniform; different countries emphasise different forms of GCE according to their national context and needs". In this study, I will mainly employ the terminology of Global Citizenship Education but will also use the variants of Global Education, Global Learning and Development Education when used in literature the study cites. Global Citizenship Education is a preferred terminology in this study because of its explicit linkage with citizenship discourses linked to social justice imperatives. It is also an ideal terminology for articulating an understanding of global skills as essential skill requirement for citizenship in a rapidly globalising world.

Scholars have critiqued the concept of global citizenship (education) as an educational and political construct. These critiques are contained within typologies that have been developed to identify and articulate different interpretations of the concept (Goren & Yemini, 2017). Accordingly, different global citizenship typologies have been developed by Schattle (2008) Andreotti (2006, 2014), Shultz (2007), Marshall (2011), Oxley & Morris (2013), Stein (2015) and more recently by Pashby et al. (2020) and Stein (2021).

The pioneering work Andreotti (2006) makes a distinction between soft and critical forms of global citizenship. This distinction is elaborated upon in a 2014 article where she posits four different approaches to global citizenship. These orientations are the technicist instrumentalist orientation, the liberal humanist

orientation, critical and post-critical orientation as well as "other" narratives of society, education, development, and diversity. The first three orientations are framed as a response to modernist interpretations of education as applied in the field of global citizenship.

The technicist instrumentalist orientation as conceptualised by Andreotti (2014) holds much in common with the technical-instrumentalist orientations of global citizenship developed by Marshall (2011), the entrepreneurial global citizenship orientation developed by Stein (2015) and the neoliberal approach to global citizenship by Shultz (2007). According to the technicist-instrumentalist narrative of global citizenship, the purpose of education is placed within the framework of economic rationalisation within which the role of education is to maximise the utility and productivity of individual subjects. Educational initiatives within this orientation are usually aimed at improving the employability and the entrepreneurial capabilities of individuals, with the aim of enhancing the national competitiveness of the countries within which these individuals live. Within this approach to global citizenship, engagement with other cultures are mostly defined in terms of national competitiveness where there is a focus on the protection of labour markets and national interests. There is usually a focus on protecting countries from "unwanted" immigration leading to an interest in controlled internationalisation based on nationally defined objectives. Stein (2015) has noted that within this orientation of global citizenship that she calls entrepreneurial, internationalisation in higher education is considered to be an economic imperative with aims focused on producing graduates who are globally competitive and are aware of global issues. Stein further notes that the understanding of citizenship within this orientation is anchored in a hegemonic neoliberal understanding of citizenship, where citizenship

is defined by its links to the global economy. Based on the emphasis placed on the global knowledge economy, any competencies and values that graduates develop in the context of higher education are deemed as strategic for the generation of human capital.

The second orientation of global citizenship in Andreotti's scheme is the liberal humanist position. This orientation is also labelled as liberal humanist by Stein (2015) and liberal approach (Stein, 2021). Shultz (2007) also names this orientation as the transformationalist approach to global citizenship. Within this approach, education is deployed as a tool for social engineering with the aim of promoting human progress through nationalistic enculturation that is championed by political representatives. There is the celebration of the commonality that characterise all of humanity and highlighting of the role of education to disseminate the common consensus for universal human progress that converge around accessibility to education, healthcare, democracy and economic development.

Within this orientation to global citizenship, emphasis is placed on the moral obligation of those who are ahead in economic development to support those who are less developed. As such, education is deemed significant for the pursuit of universal progress for all. In this rendition of global citizenship, Intercultural engagement is held high for which reason intercultural skills and awareness are valued as essential for students to engage with difference in multicultural contexts. Again, within this orientation of global citizenship, in Global North contexts in particular, students are positioned as benevolent actors who should extend their knowledge and resources to those they perceive as lacking them. This usually leads to the affirmation and reinforcement of the superiority of Western ways of knowing and being (Stein, 2015). According to Stein, the liberal humanist position does not

empower students to critique power, colonial histories, and ongoing structures of exploitation, and as a result it fails to sensitise students on the ways their lifestyles and the institutions from which they act enact new forms of economic and cultural imperialism. The failure to recognise these patterns of exploitation and expropriation causes students to not be able to "situate themselves within historically accumulated material advantage and epistemic dominance". (Stein, 2015, p.246)

Stein's (2015) critique of the entrepreneurial and liberal humanist orientations of global citizenship leads to a third orientation, which she labels as anti-oppressive position. She notes that the anti-oppressive position denounces the focus on affluence in the entrepreneurial orientation and the homogenising tendencies in the liberal humanist orientation to "structure relationships in sameness in order to affirm purportedly universal knowledge and values" (Stein, 2015, p.246). In Stein (2021), this third orientation is called a critical approach to Global Citizenship Education. In Andreotti's (2014) scheme, this falls within the critical and post-critical approaches to global citizenship. Shultz (2007) identifies this as the radical approach to global citizenship.

A key idea that runs through the different renditions of this third approach to global citizenship is critique of the violence that has historically characterised the material relationship between the Global North and the Global South, and continue to reverberate in contemporary cultural and economic relations between the North and South. Stein (2015, p.246) has observed that the anti-oppressive position "tends to advocate for more equitable distribution of resources, cognitive justice, and more horizontal forms of governance, and aspires to radical transformation of existing structures, up to and including their dismantling". The anti-oppressive represent efforts to normatively link global citizenship to social justice imperatives, based on

the belief that there is the need to put an end to the reproduction of existing relationships that thrive on patterns of exploitation. In place of the mostly asymmetrical relationship between countries of the Global North and South, advocates who speak from the anti-oppressive, critical position of global citizenship usually call for the redistribution of wealth and resources, including redress for historical colonialism and slavery. In order to achieve this redress, critical approaches to Global Citizenship Education in the context of higher education, often encourage students to engage in resistance, activism, and advocacy towards ensuring the centring of non-western knowledge forms and the interests of local communities in higher education curricula.

There is a fourth approach to global citizenship contained in Stein's (2015, 2021) conceptualisation. Like the critical approach, this approach seeks to address persistent inequalities in society, but recognises the limitations inherent in many critical approaches to Global Citizenship Education. Stein (2021) observes that, many critical approaches to global citizenship usually aim to replace Western universalism with other forms of universalism, exhibiting similar homogenising tendencies and reproducing colonising frames. In this sense, some critical approaches to global citizenship are noted as lacking self-reflexivity and critique because they fail to recognise their own limits. Based on these limitations, Stein (2021) proposes a post-critical approach to Global Citizenship Education, which is labelled incommensurable position in Stein (2015). Postcritical approaches to global citizenship recognise the limits of critique in the critical approaches to global citizenship. Postcritical approaches point out the complicity and contradictions inherent in critical approaches that are often counterproductive to social change.

Furthermore, Stein's examination of the critical and postcritical approaches to global citizenship leads to a decolonial approach which she describes as global citizenship education for a volatile, uncertain, complex and ambiguous (VUCA) world. The need for this approach draws on the recognition that the inequalities embedded in global social relations and knowledge production systems derive from a colonial logic. As such, there is the need to reimagine global citizenship in a way that addresses the coloniality that underlie the crises of exploitation and violence in contemporary society. Per Stein's analysis, reimagining global citizenship for a VUCA world requires the teaching of critical literacy to expose students to the global histories of colonisation and racialisation to aid them understand how these histories continue to shape contemporary society. Additionally, teaching such histories will empower students to make sense of current global conditions based on their own critical and contextual assessment. Related to knowledge production processes, reimagining global citizenship for a VUCA world also requires educating students with epistemological resources that go beyond a monolithic Western construction of knowledge so students can inform and evaluate their actions based on a diverse range of epistemologies, including those of societies in the Global South. This approach requires that the indispensability and insufficiency of all knowledge systems be acknowledged to prompt an appreciation of the contextual relevance and uniqueness of all knowledge systems. This also highlights the need for all knowledge systems to be brought into dialogue with each other.

Under a different global citizenship typology developed by Schattle (2008), he notes that, in political and sociological theorisation, global citizenship is often situated within two main discourses; a civic republican discourse and a libertarian discourse. The civic republican discourse of global citizenship is based on normative

concepts around global responsibility, participation, cross-cultural understanding and awareness-creation, whereas the libertarian discourse focuses on transnational mobility and competitiveness. In line with the libertarian understanding of global citizenship, the links between globalisation and global citizenship is seen in the role of globalisation in facilitating transnational mobility, often leading to multiple and transnational identity formations, usually based on economic, social, or cultural factors. This is particularly so for elites and professional groups who travel around the globe with ease, and as a result increasingly see and label themselves within identities that go beyond single nationalities. This conception of global citizenship is more elitist and centres on the political, economic, social, and cultural interactions that are acted out in transnational spaces to forge notions of transnational identity.

The civic republican construct of global citizenship is broadly located within social justice framing, around which concerns pertaining to the impacts of globalisation on the global poor and destitute mostly located in the developing regions of the world. This form of global citizenship is usually geared towards galvanising global sympathy and action towards solving some of the world's enduring challenges that manifest in forms such as conflict, inequality, and poverty. In addressing these challenges, the social justice framing of global citizenship call for awareness raising and the development of peoples' skills, attitudes and values related to solidarity, justice, equality, peace, and empathy, with the aim of empowering them (people) to promote these social virtues. The need for global skills within this understanding of global citizenship is therefore to empower individuals to understand and engage in actions that promote social justice.

In synthesising the different typologies of global citizenship that have been outlined in the preceding paragraphs, Pashby et al. (2020) have grouped these

different typologies under three discursive orientations. These are the neoliberal, liberal and critical, with corresponding interfaces of neoliberal-liberal and liberalcritical. Analysis of these interfaces lead to the development of new GCE orientations in the forms of neoconservative-neoliberal-liberal, critical-liberalneoliberal and critical-post critical. What these different interpretations and orientations that come out of the different typologies of global citizenship show is that the field is characterised by different levels of complexity that go beyond simple categories. This also means, in terms of practice, there are various ways these different global citizenship orientations could intersect.

Beyond the specific approaches to global citizenship and the associated critiques outlined above, questions have also been raised on the agendas behind the promotion of the generic notion of global citizenship, particularly in non-Western contexts. For the context of this study, one relatable critique is one raised by Jooste & Heleta (2017). This critique questions the desirability and viability of the notion of global citizenship in Global South contexts, specifically in African higher education. Per this critique, the undesirability of global citizenship in the African context is associated with the deprivation and exploitation African societies face which can directly be linked to global development processes. As alternatives to the notion of global citizenship, Jooste & Heleta put forward social responsibility, ethical citizenship and global competence as better graduate attributes African universities should work on cultivating in their graduates, rather than global citizenship.

My own reading of the critique of global citizenship posed by Jooste & Heleta (2017) reveals that they conflate some interpretations (the technicalistinstrumentalist and neoliberal interpretations of global citizenship) with the varied and nuanced interpretations that exist within the conceptualisation of global

citizenship. As outlined at the beginning of this section, there exist multiple approaches to global citizenship, as shown for example in the different typologies constructed by Oxley & Morris (2013), Stein (2015) and more recently by Pashby et al. (2020) and Stein (2021). The different global citizenship orientations discussed by these authors point to a diverse and nuanced interpretations of the concept. The alternative graduate attributes Jooste & Heleta (2017) propose in place of global citizenship, in themselves constitute and fall within different interpretations of the concept, mostly in the critical approaches. The existence of different interpretations and approaches to global citizenship means that different countries and regions can appropriate the concept to suit their educational agendas and their distinctive political, socio-cultural and historical contexts. For example, the data generated from this doctoral research provide some insights into the approaches to global citizenship prevalent in Ghana's higher education, but also the aspirational interpretations participants made of the concept. This provides insights into the global citizenship approaches that might be suitable for the Ghanaian higher education context. As such, the relevance of global citizenship in African higher education is a question of which interpretation and approach to global citizenship African universities should adopt and teach.

Besides Jooste & Heleta (2017), there are other African-centred perspectives on global citizenship that have sought to appropriate global citizenship and cosmopolitanism generally within African epistemological and ontological traditions. Key among these are Swanson (2007;2015), Eze (2017), Graness (2018) and Assié-Lumumba (2017) who, for example, align the normative ideals of global citizenship and international education to the African communitarian ethos of Ubuntu. For further discussion on how these African voices situate Ubuntu within the discourse of global

citizenship, see Section 2.6 that addresses the contextualisation of global citizenship in the African context.

# 2.3 Global skills

A key construct often used to describe the skills set students require for work, citizenship and self-actualisation in contemporary society that is 21<sup>st</sup> Century skills. Often used to differentiate skills for life and work in preceding centuries, the 21<sup>st</sup> Century skills mainly refers to a range of transferable skills for the post-industrialised world and knowledge-based economies, characterised by the emergence of sophisticated forms of information and communication technologies (Dede, 2010). Accordingly, different frameworks have been developed to define the specific skill and value set that 21<sup>st</sup> Century skills might entail, but these frameworks have been found to largely focus on school-based education and do not include skills such as digital economy skills and skills for intercultural understanding, due to a lack of focus on the context of globalisation (Bourn, 2018). An important difference between 21<sup>st</sup> Century skills as conceptualised by Bourn (2018) then is in the significance the latter attaches to the context of globalisation.

The need for global skills is premised on the logic that globalisation has led to increased intercultural contact and rendered many professions fluid, requiring HEIs to develop not just job-specific technical skills in graduates but to also develop generic skills that enable graduates to be able to navigate different global professions, whilst also having the skills for easy intercultural communication and engagement (Bourn, 2008, 2018).

Thus, in this doctoral research, my conceptualisation of global skills encompasses both employability skills and global civic skills for globalising contexts.

Both are conceptualised within the role of HEIs in developing students into global workers and global citizens. The role of HEIs is then in developing the global citizen who has a global consciousness, understand the interdependence between peoples and societies, appreciates cultural pluralism, can think vigorously for himself/herself and is actively engaged, in local, national and global civic spaces (Gacel-Ávila, 2005, Schattle, 2008). In professional circles, the term 'global graduate' is used by many businesses and companies as a recruiting tool in search for employees who, Sonja Stockron, describes as having a 'global perspective' and can work in 'multi-disciplinary, multicultural, and multi-locational teams' (cited in Bourn, 2018).

The study draws on an understanding of global skills that encompasses both work-based soft skill and civic skills for positive engagement in society. It is a framing that position global skills as going beyond numeracy, literacy, and technical skills to encompass broader social and intercultural skills (Skinner et al, 2013). It is also a conceptualisation that locates the role of the professional within an orientation of human and social development around which the "social good professional capabilities" of employees are developed to enhance their contribution to social justice in the world (East et al, 2014, p.1620; Walker, 2010). Along this understanding, the concept global skills is situated within three interpretations suggested by Skinner et al (2013) and Bourn (2008, 2015, 2018). These interpretations are:

- Global skills as skills for work in a global economy
- Global skills as skills to engage with people from different cultural backgrounds
- Global skills as skills for making sense of, and engaging in a globalised world

From these different interpretations of global skills, several capabilities have been identified as essential to a global skills framework. These include:

- Ability to see the connections between what is happening in your own community and in the communities of people elsewhere in the world
- Recognition of what it means to live and work in a global society and of the values of having a broad global outlook which respects, listens to and values perspectives other than ones' own
- Ability to understand the impact of global forces on one's life and the live of other people, and what this means in terms of a sense of place in the world
- Understanding of the values of ICT and how best to use it in a way that is selfreflective and critical, that questions data and information
- Openness to a continued process of self-reflection, critical dialogue and questioning of one's assumptions about the world
- Ability to work with others who may have different viewpoints and perspectives, being prepared to change one's opinion as a result of working with others, and seeking cooperative and participatory ways of working
- Confidence, belief and willingness to seek a more just and sustainable world

(Bourn, 2018, pp.125-126)

Towards developing these skills in students through classroom processes, a pedagogical approach is required, termed a Pedagogy for Global Social Justice. This pedagogical approach is framed within the three interpretations of global skills cited earlier (Bourn, 2008, 2015, 2018) and will be employed in developing the study's conceptual framework. A Pedagogy for Global Social Justice in classroom practice would relate learning to:

- Understanding of development and global themes
- Values base of social justice
- Critical and reflective thinking
- Creating connections between students' lives and that of others throughout the world
- Positive and active engagement in society

As pointed out at the beginning of this section, beyond the conceptualisation of global skills as put forward by Bourn, there are related conceptualisations that define specific skills and values that students should be equipped with for a world undergoing rapid globalisation, internationalisation, and advancements in technology. This reflects in the related terminologies of 21<sup>st</sup> Century skills, transferrable skills, and transversal skills. In these conceptualisations, there is an inherent universalist assumption related to the relevance of the defined set of skills that students should be equipped with, irrespective of context. This universalist assumption poses some limitations in terms of the applicability of such all-embracing skills frameworks to specific localities, especially for developing contexts in the Global South which are far removed from the Global North where these skills frameworks are novel and relevant based on the realities of the reach and impacts of globalisation.

However, the impacts of globalisation and internationalisation as well as the penetration of technology around the world differ to the extent that different societies experience these phenomena differently, and as such there needs to be nuance and

specificity to the ways 21<sup>st</sup> Century skills frameworks are conceptualised to address needs and challenges that are specific to different societies. In other words, different societies need to prioritise different skills and values as response mechanisms for addressing the impact of globalisation. Allowing for nuance in the conceptualisation of these 21<sup>st</sup> Century skills frameworks will therefore create room for the concept to be appropriated to meet local skills and values requirements.

A related assumption that underpins universalist skills frameworks for a global world is that societies around the world are engaged in the processes of globalisation on equal terms, and as such the 21<sup>st</sup> Century skills frameworks are relevant for preparing students to participate in such globalisation processes. This assumption in 21<sup>st</sup> Century skills frameworks can be seen in the skills and values that these frameworks propose. For example, many of the skills and attributes defined in the 21<sup>st</sup> Century skills framework developed by the World Economic Forum are collaboration, communication, problem-solving, creativity, adaptability, among others, and are mostly aimed at enabling students to participate in the global knowledge economy. This makes these skills frameworks specifically more relevant in Global North contexts where many economies are highly connected, have achieved high digitalisation levels and are knowledge-based. Although countries in the Global South may find these dimensions of the global knowledge economy useful and desirable, there are more pertinent and contextual challenges that need to be addressed. Addressing these contextual challenges could facilitate and pave the way for the adoption of the tenets and principles of the global knowledge economy. For example, in many African countries where civic and political participation levels are low, where economic mismanagement are rife and governance systems are weak, civic courage should be key in the conceptualisation

of 21<sup>st</sup> Century skills in these contexts to address the shortfalls in political governance.

As such, there is the need for a more focused conceptualisation of 21<sup>st</sup> Century skills framework that addresses the practical skills requirements of students to address the socio-cultural and economic challenges that are peculiar to the contexts within which they operate. Such conceptualisation will not only be useful in enabling students to engage with global processes and developments but would be more targeted at addressing the excesses of globalisation that disproportionately impact peripheral societies. To cite an example, the social justice orientation in the conceptualisation of 21<sup>st</sup> Century skills framework, as evident in Bourn's global skills framework is useful in addressing the uneven trends in globalisation and internationalisation that negatively impact Global South contexts. Moreso, rather than limiting the discussions on global skills to a definitive set of skills and values, Bourn's conceptualisation of global skills also provides broad outlines and templates around which different societies can curate skills and values that can enable them navigate the complexities of globalisation based on their own experiences and contexts.

# 2.4 Internationalisation of the curriculum

Besides the dominant forms of internationalization in higher education that involve student and staff mobility as well as institutional partnerships and research collaborations, there is a more curriculum-focused internationalisation that aims to promote international, and intercultural perspectives to teaching and learning, and targets specific learning outcomes related to international and intercultural knowledge, skills, and values (de Wit, 2008; Knight, 2011). Such curriculum

internationalisation is mostly driven by different rationales that include a pragmatically based rationale and a value-based rationale (Jones & Killick, 2007). The pragmatically based rationale refers to the skills and values students need to work in a globalizing world. This rationale is promoted within the notion that it is the role of the university to produce the workforce that a country needs for its international competitiveness. The values-based rationale on the other hand refers to promoting notions such as global citizenship along with associated values in the forms of global responsibility, justice and ethics all aimed at addressing global issues such as poverty, human rights, and sustainable development. By focusing on the curriculum, Internationalisation of the Curriculum provides avenues for incorporating notions of social justice, equity, inclusivity, and equality, among others social virtues, into the content as well as the teaching and assessment methods of a programme of study (Jones et al., 2021). By focusing on curricula processes, Internationalisation of the Curriculum addresses the general lack in curricula and pedagogical perspectives to internationalisation in higher education (Wihlborg, 2009). The need for a curriculum dimension to internationalisation comes at the backdrop of the recognition that besides the recruitment of international students and scholars and the search for funding through collaborative research and institutional partnerships, internationalisation should also contribute to resolving local and global social issues (Jones et al., 2021). However, though discussions on Internationalisation of the Curriculum are robust, as a concept it has been poorly understood and efforts to implement it have not been coherent and holistic (Leask & Bridge, 2013).

Therefore, owing to the lack in curricula and pedagogical perspective in the broader agenda of internationalisation, a more focused discussion on Internationalisation of the Curriculum emerged to address the inclusion of

international and intercultural perspective to teaching, learning, research, and service in higher education. In terms of teaching and learning outcomes, Internationalisation of the Curriculum is conceptualized as a medium for preparing students for citizenship and professional practice beyond the national confines of their home countries. This does not only involve the development of global civic competencies in students, but also knowledge, skills, and values they need for a globalising job market. In line with this role, HEIs around the world usually deploy Internationalisation of the Curriculum to develop global citizenship in students (Robson, 2015). This includes developing students' abilities to be ethical and responsible local citizens who understand the connections between the local, the national and the global (Leask & Bridge, 2013). This rationale undergirds much of the practice on Internationalisation of the Curriculum, mostly in universities in the Global North.

A related terminology often used in place of Internationalisation of the Curriculum is Internationalisation at home. Whereas Internationalisation of the curriculum has predominantly been used in the Australian higher education context, Internationalisation at home originates from the European context (Green & Whitsed, 2015). Internationalisation at home, like curriculum internationalisation, is a campusbased approach to internationalisation aimed at intentionally developing in students international and intercultural knowledge, skills and attitudes (Knight, 2013; Green & Whitsed, 2015). Compared to student mobility and study abroad programmes, Internationalisation at home is more strategic in global citizenship formation because it is inclusive of all students, including those who otherwise cannot afford to be part of cross-border forms of internationalisation. There is a growing recognition that, for the development of intercultural and global perspectives in students to be successful,

such perspectives must be woven into both the formal and informal curriculum, particularly for the benefit of non-mobile home students who constitute the majority of student population in many universities around the world (Green & Whitsed, 2015).

The use of the term 'Internationalisation of the Curriculum' is preferred in this research because of its direct links to the curriculum. Also, in this thesis, I use 'Internationalisation of the Curriculum', 'curriculum internationalisation' and 'internationalised curriculum' interchangeably, with the latter two terms serving as short-hand expressions. Curriculum internationalisation is therefore well suited for promoting the normative ideas around global citizenship in the context of developing countries such as Ghana, where most university students are usually not able to afford to be part of cross-border forms of internationalisation; a major criticism often levelled against promoting global citizenship through student mobility programmes in developing countries (Jooste & Heleta, 2017). Though the need to internationalise the curriculum for all students is widely acknowledged as important, little attention has been paid to this form of internationalisation at the institutional level (Jones et al., 2021). More often, focus has been placed on institutional partnerships and mobility programmes for students and staff. In such cases, when the institutional motive is to attract international students, internationalisation often focuses on inputs with little attention to outcomes (Robson, 2015). To address this, universities that seek to be truly international are rethinking the sole focus on partnerships and mobility programmes to embrace more comprehensive approaches that include curriculum internationalisation that offer all staff and students an internationalised experience (Robson, 2015).

Along the lines of the aforementioned understanding of Internationalisation of the Curriculum, the concept has been defined as: "the incorporation of an international and intercultural dimension into the content of the curriculum as well as the teaching and learning arrangements and support services of a programme of study" (Leask, 2009, p.209). This definition presents a broad understanding of curriculum internationalisation, encapsulating both the formal, informal as well as the hidden curriculum. The differentiating element between the formal and informal curriculum lies in the former being a planned and sequenced process, whereas the latter relates to all unplanned extra curricula activities that take place on an institution's campus. The hidden curriculum on the other hand relates to the "incidental lessons that are learned about power and authority, and about what and whose knowledge is valued and not valued" (Leask & Bridge, 2013, p.82). This understanding of the hidden curriculum is particularly significant for my research based on the study's focus on the power dynamics that play out in the curriculum internationalisation activities at the case study institution.

It is important to understand curriculum internationalisation as a process of describing the kind of world we live in and articulating the kind of world we want to build through normative concepts such as global citizenship. This approach to a significant degree determines what is taught in the curriculum, and the learning outcomes envisaged for teaching and learning processes (Leask & Bridge, 2013; Leask, 2015). Therefore, the understanding of curriculum adopted in the study relate to both the planned and unplanned aspects of teaching, learning and assessment practices that students undergo. As a result, the understanding employed in this study encapsulates a broader definition of curriculum, encompassing all the

experiences which aid the cognitive, attitudinal, and affective development of students during their time in higher education studies (Jones & Killick, 2007).

With reference to the definition of Internationalisation of the Curriculum offered by Leask (2009), it should be noted that it is very broad, and leaves much to local interpretations, depending on the context where the definition is being applied. The two defining elements in the definition are 'international' and 'intercultural', and there exist little consensus as to what the specificities of these terms are, other than being Western-centric. In higher education contexts in the West, Euro-American knowledge forms dominate curricula processes. As such, the "international" and the "intercultural" in curriculum internationalisation requires the incorporation of nonwestern knowledge forms to diversify curricula practices and processes in such contexts. However, in Global South contexts such as Ghana, the direction in which the "intercultural" is pursued might be different since most of curricula practices and processes in universities in these contexts are extraverted due to their colonial foundations. If the goal of curriculum internationalisation is to promote diverse knowledge forms in teaching and learning and promote intercultural dialogue, then curriculum internationalisation in African universities requires an in-ward approach to achieve this diversity. This is essential for centring the indigenous knowledge forms of African societies in their educational curricula to balance the dominance of Western knowledge paradigms in these curricula.

Drawing on the preceding analysis, approaches to internationalisation based on Leask's definition have been critiqued as being Eurocentric and narrowly focusing on Western experiences and interpretations of the concept (Jones et al. 2021). In line with this, an examination of the curricula of many universities, especially in Africa, reveals issues of power asymmetries that play out mostly across

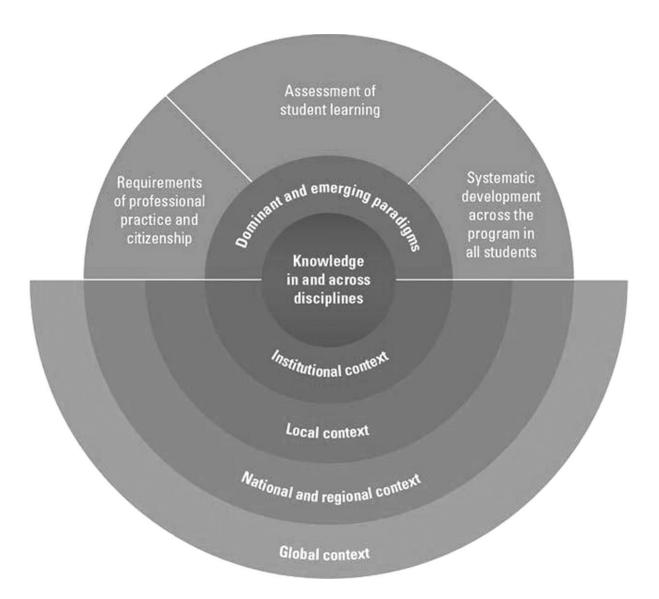
formal, informal, and hidden curricula processes. This situation is traceable to the colonial histories of African universities perpetuated in contemporary times through hegemonic forms of globalization and internationalisation. This situation contributes to entrenching the dominance of Western theories, conceptual frameworks, and methodologies in the curricula of universities in African universities, leading to a situation where countries in the Global North get to define what knowledge is, and who is qualified to understand and apply that knowledge (Leask, 2015).

Owing to the dominance of Western approaches to teaching and research in universities across the world, mainstream approaches to curriculum internationalisation are based on the hegemony of Western knowledge forms, resulting in the privileging of these knowledge forms in universities in the Global South (Jones et al, 2021). Some internationalisation scholars have therefore proposed de-westernization and counter hegemonic approaches to internationalising the curriculum(Leask & Bridge, 2013; Schoorman, 1999, 2000). These alternative approaches seek to de-center Western epistemological dominance and promote curriculum internationalisation that prioritises non-Western and marginalised knowledge forms. Such approaches are shaped by larger questions on the world we live in and the kind of world we want to create through the values and skills produced through university education. By asking these questions, it is expected that universities will reposition their curricula as well as the teaching and learning experiences (along with their learning outcomes: knowledge, skills, and values) (Leask & Bridge, 2013).

# 2.4.1 A conceptual framework for internationalisation of the curriculum

Some key questions have been advanced in relation to the design and implementation of an internationalised curriculum (Leask, 2012; Leask & Bridge, 2013; Leask, 2015). By posing these questions, Leask and Bridge seek to foreground curriculum internationalisation across different contextual domains with implications on how curriculum internationalisation is practised. They ask the extent to which an internationalised curriculum can be formulated across different disciplines in the curriculum of an institution. They also interrogate the extent to which local and national issues can influence curriculum internationalisation in a globalising world. Further, they ask the extent to which the curriculum of today can prepare graduates for the world of tomorrow. There is also the question of how academics who work in different institutional and disciplinary context interpret and implement curriculum internationalisation. An overarching inquiry that is discernible from all these questions is how university curriculum can serve both the local and the global within the framework of curriculum internationalisation. In addressing these questions, Leask (2012) developed a conceptual framework for Internationalisation of the Curriculum. This framework connects the process of curriculum design and the disciplines to different layers of context as is demonstrated in Figure 2.1 below.





(Source: Leask, 2012)

The conceptual framework developed by Leask (2012) outlines the different layers of context and dimensions that need to be taken into account when designing an internationalised curriculum. The different components of the framework evoke a number of questions. In the following, I discuss the various dimensions of the conceptual framework and their associated characteristics in turns.

## 2.4.1.1 Knowledge in and across disciplines

Knowledge in and across the disciplines occupies a central position in the framework (Leask, 2015). As the foundations of knowledge, disciplines are the group to which academics belong to in the academy. As such, individual academics are socialised into the disciplinary groups they belong to, which often are global in nature, through which they (academics) develop a sense of identity and personal commitment to particular ways of acting and being within their disciplines (Leask, 2012). The disciplinary backgrounds of academics are a major determinant of their views on curriculum internationalisation. In principle, curriculum decisions are made by academics according to the dominant paradigms within their disciplines (Leask, 2015). As a result, disciplines usually influence interpretations of meaning in connection to internationalisation of the curriculum. The significance of disciplinary backgrounds notwithstanding, there has been little examination of how curriculum internationalisation can be conceived, implemented, and assessed within specific disciplines (Green & Whitsed, 2015). Furthermore, regarding the international elements within the disciplines, it has been noted that the evolution of some disciplines has led to their (disciplines) development of a narrow focus that precludes intercultural perspectives (Leask & Bridge, 2013). This ultimately impacts on views and practices of curriculum internationalisation within such disciplines.

# 2.4.1.2 Dominant and emerging paradigms

This refers to the paradigms within which decisions are made to include or exclude particular knowledges in the curriculum. It draws on curriculum design as a process that inevitably involves decisions about whose knowledge to include in the curriculum and what skills and values are to be developed as learning outcomes (Leask, 2015). This consideration comes at the backdrop of the acknowledgement

that indigenous knowledges and other forms of knowing have been at the margins of curriculum internationalisation for many years (Clifford & Montgomery, 2017). Important questions such as what to include in the curriculum, how teaching and assessment are to be undertaken are often determined by the dominant paradigms within specific disciplines, without due consideration given to alternative knowledge forms (Leask, 2012). A significant aspect of curriculum internationalisation process is to move beyond the dominant and taken-for-granted paradigms to consider emerging perspectives that are often at the margins of the curriculum (Leask, 2015). However, academics often find this as a challenging task because of the socialisation they receive to think and act in a certain way in their respective disciplines (Leask, 2012). This is often because academics are usually culturally bound by their disciplinary tribes and training.

# 2.4.1.3 Requirements of professional practice and citizenship

This calls for a balance between the demands of professional practice and the moral responsibilities that come with national and global citizenship (Leask & Bridge, 2013). This is an important consideration when decisions are being made about what to include in the curriculum, and particularly important at a time when most university curricula are missing out on citizenship dimensions and rather focusing on a marketization agenda. In pursuing this, an important question worth considering is what international and intercultural knowledge, skills and values students need in order to become responsible national and global citizens. Another equally important question is what international and intercultural knowledge, skills and values will be required of graduates as professionals (Leask, 2012).

# 2.4.1.4 Assessment of student learning

In curriculum design, an important question that usually comes up is what students are expected to demonstrate as learning outcomes after a course of study (Leask, 2012). In planning assessment tasks and learning experiences, this can be used in ensuring that students are provided with feedback on progression in their work. When applied to Internationalisation of the Curriculum, there needs to be specifically crafted learning outcomes in relation to international and intercultural learning goals, around which students are assessed and given feedback (Leask, 2015). An important question that can be asked in respect of students learning within an internationalised curriculum is what students will need to be able to demonstrate that they have developed the knowledge, skills and values required for professional practice and citizenship in a globalized world. Other relevant questions include how and when progress and achievement will be measured and how feedback will be constituted as part of the assessment students get (Leask, 2012).

# 2.4.1.5 Systematic development across the programme

For an internationalised curriculum to succeed in developing international and intercultural knowledge, skills and attitudes in students, there needs to be careful planning, collaboration and coordination across a programme of study (Leask and Bridge, 2013). This will require collaboration between academics across different faculties as well as making use of student services and the informal curriculum to support work undertaken within the formal curriculum (Leask, 2015). Mapping out where desirable knowledge, skills and attitudes will be developed and assessed in the formal curriculum is also required. Some of the important questions to ask at this level include which portions of both the formal and informal curriculum will students

be given the opportunity to develop the desirable knowledge, skills and attitudes across a programme of study (Leask, 2012). Also inclusive are questions such as how students will be provided with opportunities to develop the required knowledge, skills and attitudes across a programme if study.

# 2.4.1.6 Institutional Context

This refers to the institutional mission, ethos, policies and priorities within which an institution pursues and operationalises an internationalised curriculum (Leask, 2015). The institutional context determines the kind of international partners an institution decides to work with, how such partnerships are pursued and the reasoning that support these partnerships (Leask & Bridge, 2013). It is also linked to the kind of graduate attributes an institution resolves to develop in students as a response to the pressures from globalisation and its associated forces (Leask, 2012). These graduate attributes are usually connected to the disciplines and programme of study on offer. The graduate attributes, often cited in institutional policies, may be related to the development of international and intercultural perspectives in students and developing students into global citizens based on the impact of globalisation on economies and societies.

The institutional context is inclusive of any concurrent programmes such as foreign language study, that exist as part of the institution's formal curriculum. The informal curriculum composed of various extra curricula activities and services made available to students also constitute the institutional context (Leask, 2012). Both the formal and informal curriculum are usually shaped by the institution's mission and ethos (Leask & Bridge, 2013). In shaping an institution's approach to curriculum internationalisation, the institutional context animates such questions as what

institutional mission, ethos and policies related to internationalisation are dominant. Another important question in this regard is what opportunities exist for supporting internationalisation beyond the formal curriculum (Leask, 2012).

# 2.4.1.7 Local context

The local context is significant in internationalising the curriculum to the extent that it presents opportunities and challenges that respectively facilitate or hinder the process of curriculum internationalisation. On the basis that "the university is simultaneously global/universal, local, and regional" and functions at "the interface of the global and the local" (Cross et al., 2011, p.77), successfully internationalising the curriculum will entail paying attention to factors within the local context (Leask, 2012). Such a process of internationalising the curriculum involves exposing students to the interconnections between the local, the national and the global. The local context is constituted by social, economic, political, and cultural factors that serve as opportunities and challenges to impact on the process of curriculum internationalisation (Leask Bridge, 2013). Questions that may be raised having regard to the local context are the extent to which global forces interact with local conditions in the development of global/national professionals and citizens. Another pertinent question is how local socio-cultural, political and economic forces impact on efforts at developing global/national professionals and citizens (Leask, 2012).

## 2.4.1.8 National and regional context

The national and regional context provides the background for an institution to develop and implement curriculum internationalisation policies and programmes. To that extent, the options in internationalising the curriculum are dependent on the national and regional context in which an institution is located. Factors such as the

international status, the size and economic strength of the national system, as well as the languages spoken are associated to the national and regional context of an institution (Leask & Bridge, 2013). A related important factor is the academic reputation of the national system of higher education of an institution (Leask, 2012). These factors together act upon each other to shape and drive the curriculum internationalisation goals of an institution (Leask, 2015). Important questions that arise in connection to the national and regional context of an institution are what the dominant cultures of internationalisation within a region are. Connected to this are the questions of the opportunities and limitations that these cultures of internationalisation avail and impose on students and how the limitations can be overcome and utilized for the purpose of internationalising the curriculum (Leak, 2012).

### 2.4.1.9 Global context

Facilitated by the processes of globalisation, the world is experiencing issues of inequality between the Global North and South. This inequality is not only economic but also intellectual. In the educational sphere, this has contributed to the dominance of educational models from the Global North, even in educational systems in the Global South. It is therefore important that curriculum internationalisation efforts are used to address these inequalities in the global context. This should entail examining what is taught in the curriculum, how it is taught and the kind of learning outcomes the curriculum seeks to develop in students (Leask & Bridge, 2013). The global context in a curriculum internationalisation agenda should prompt questions such as what kind of world do we live in and what kind of world do we want to create (Leask, 2012). It should also lead to an enquiry of

how best to prepare students to become responsible global citizens and professionals.

# 2.4.2 Applying the conceptual framework in this study

The conceptual framework for internationalising the curriculum as developed by Leask (2012) has a number of applications to this study. The upper half of the framework focuses on the process of curriculum design and speaks to the decisions that need to be made and actions that need to be taken when designing an internationalised curriculum.

The dimension on Knowledge in and Across Disciplines highlights academic disciplines as central in the curriculum internationalisation process. In my research, this reflects in a consideration of the disciplinary dimensions of the research questions that my study addresses. As such, I will underline the disciplinary differences in the responses of the research participants along the lines of the different faculties that participated in the research. The **Dominant and Emerging** Paradigms dimension is about the knowledge paradigms that hold sway within a curriculum. It is also about the emerging knowledge systems within a curriculum. When applied to curriculum internationalisation, this dimension of the framework seeks to de-centre dominant paradigms, calling for the examination and uptake of emerging paradigms with the aim of enabling new ways of thinking and doing (Leask, 2015). This way of understanding and undertaking curriculum internationalisation requires that the taken-for-granted and dominant paradigms in the curriculum be challenged. In my study, in line with this dimension of the framework, there is a contestation of the dominance of Western models and approaches to knowledge construction and curriculum internationalisation.

The component of the framework on **Requirements for Professional Practice and Citizenship** relates to decisions on the content to include in the curriculum of an institution and what the aim of this curriculum content should be. The focus of this decision is on whether the training for students should be aimed at professional practice or citizenship development. In my research, this question is couched in terms of whether curriculum internationalisation should be for training for the job market or for global citizenship development. Though it is agreed that curriculum internationalisation should focus on preparing graduates for both citizenship and professional practice (Leask, 2015), often in practice, the balance between the two is hard to find, as the difference between what constitutes training for professional practice and citizenship may be difficult to define in certain areas than in others.

Assessment of Student Learning consist of what students are expected to be able to do and who they will become after a course of programme. In this research, this relates to the intercultural and international perspectives that students are able to demonstrate having undergone a programme of study. In a globalising world, assessing students learning will involve "multiple dimensions of human being and requires a curriculum that addresses epistemological (knowing), praxis (action) and ontological (self-identity) elements" (Leask & Bridge, 2013, p.87).

In the case of **Systematic Development Across the Programme**, this entails incorporating aspects of the informal curriculum to augment and support learning in the formal curriculum. This may for example require utilising student services in supporting the work of internationalising the formal curriculum. As such, in my research, the focus of internationalising the curriculum goes beyond the formal curriculum to include other curriculum enhancement activities such as engaging

community stakeholders in the construction of the institution's formal curriculum. The bottom half of the conceptual framework illustrates the contextual layers of the framework as expressed in the institutional, local, national, and regional as well as the global contexts. This part of the framework provides a contextualisation narrative for my research to the extent that it demonstrates the various ways and levels the university curriculum can be contextualised as part of its curriculum internationalisation narrative.

The **Institutional Context** speaks to the ways in which the university policies and priorities are adapted to serve the purpose of curriculum internationalisation as a response to globalisation and its impacts. In my research, there is a focus on investigating the institutional policy dimensions of the internationalisation efforts of the case study institution. I specifically focus on how the policy statements of the institution are attuned to a discourse of curriculum internationalisation and global citizenship.

The dimension on **Local Context** is about the social, cultural, political, and economic conditions under which an institution undertakes its curriculum internationalisation agenda. These conditions together act as opportunities and challenges that influence the decisions and choices an institution makes in internationalising its curriculum. A key consideration that drives my research is the local dynamics that underpin the curriculum internationalisation efforts of the case study institution and the extent to which these efforts are informed by the sociocultural and historical specificities of the local context.

The **National and Regional Context** of the framework is understood in terms of four factors: the economic strength of the country in which the institution is

located, the academic strength of its higher education system, the international status of the national language and the size of the country. These factors within different national and regional contexts to an important degree determine the options available to an institution to internationalise its curriculum. My research is generally situated within the Ghanaian and wider African context and is responsive to the national and regional histories within which HEIs in this context have developed.

The dimension of the framework on **Global Context** relates to the world-wide context which is marked by inequalities and power asymmetries within which HEIs operate. Particularly for HEIs in the Global South context, these conditions of inequalities can act as limiting factors and prevent them (institutions) from pursuing favourable internationalisation trajectories. In the context of the inequalities that characterise global higher education, my research focuses on the power asymmetries that underpin the curriculum internationalisation practices of the case study institution.

## 2.5 Internationalisation and global citizenship in higher education

The cultivation of global citizenship in students is one of the primary goals of internationalisation in higher education around the world. In this sense, internationalisation is understood as a significant facilitator and offers many opportunities for cultivating global citizenship attributes in students (Stein, 2015). Internationalisation activities such as study abroad programmes and curriculum internationalisation are usually employed by HEIs to develop global citizenship in students. Therefore, the relationship between internationalisation and global citizenship is defined by the former's role in enabling the latter.

Knight (1997, p.5) has noted that "internationalisation means different things to different people, and as a result there is a great diversity of interpretations attributed to the concept". The particular interpretation of internationalisation adopted at a time depends on the local context from which the interpretation is undertaken (Lee, 2000). Associated to the diversity of interpretations, internationalisation as a concept has evolved in different ways, from being an adhoc activity to becoming a mainstream higher education activity. This evolution has seen the emergence of different approaches and rationales within which internationalization is enacted (Schechter, 1993; Schoorman, 1999, 2000; Joseph, 2012). Going beyond traditional approaches that focus on student mobility and institutional partnership, internationalisation is conceived of as inclusive of curricula-related activities such as teaching and learning processes and co curricula activities that connect HEIs to local community groups; all of which fall under what is known as Internationalisation at home (de Wit, 2011). The increasing prominence of the curricula dimension of internationalisation can be linked to the impacts of globalization, emphasis on the knowledge economy and life-long learning. In line with these dimensions of internationalisation, Knight (2008, p.21) has defined internationalisation as "the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education".

Whether internationalisation is implemented through student mobility programmes, institutional partnership, or curricula-related activities, it is usually driven by a range of rationales. Related to Internationalisation of the Curriculum, Joseph (2011) cites the work of an Internationalisation of the Curriculum Group that reviewed studies on internationalisation as practiced by universities across the globe. The review identifies three main approaches, namely, the economic rationalist

approach, the integrative approach and the transformative approach. A similar scheme is developed by Schechter (1993) who names three approaches to internationalisation as the pragmatist approach, the liberal approach and the civic approach. The key difference in the three approaches lie in assumptions related to the purposes of education, the role of teaching staff and students in internationalization processes and the context in which such internationalisation efforts are undertaken (Joseph, 2011). Schoorman (1999, 2000) has developed a framework for internationalisation that draws on Critical Pedagogy and a general systems theory of organization, in which he defines and conceptualizes internationalisation in terms of three inter-related processes. These are internationalisation as on-going process, internationalisation as comprehensive and internationalisation as counter-hegemonic. Within this scheme, Critical Pedagogy is posited as significant in fashioning the university's role in the formation of critical citizens, and as a pedagogical tool within classroom practice for fostering critical skills and values in students. A close review of the different approaches to internationalization as outlined above reveals three broad approaches, whose rationales are broadly linked to the promotion of global citizenship. These approaches are:

- The Pragmatist/Economic Rationalist Approach to Internationalisation
- The Liberal/Integrative Approach to Internationalisation
- The Civic/Transformational Approach to Internationalisation

The economic rationalist/pragmatist approach presents internationalisation as an activity that is aimed at enabling students' acquisition of knowledge and skills relevant for enhancing their employability in a competitive global market (Joseph,

2011; Schechter, 1993). Based on the concept of educational capitalism, internationalisation within this paradigm views higher education students as customers in the global higher education marketplace and the higher education curriculum as a commodity for trading (De Vita & Case, 2003).

The liberal approach to internationalisation is more oriented towards developing intercultural understanding and sensibilities in students (Gacel-Ávila, 2005), by exposing them to values and ideals that are rooted in liberal traditions. Having undergone this kind of internationalisation, students are expected to develop qualities such as respect and tolerance.

The civic and transformational approach to internationalisation is aimed at fostering a sense of global civic responsibility in students and developing their competencies to contribute to the promotion of global social justice (Joseph, 2011; Schecther,1993). Related to global citizenship, the goal for this approach to internationalisation lies in developing global citizens who strive to promote global goods such as international understanding, peace, and social justice. The use of Critical Pedagogy as a teaching methodology within the university curriculum is central to the civic/transformational approach to internationalization.

Considering the aims that underpin each of these internationalisation approaches, it becomes clear that, the internationalisation approach a university adopts will depend on the educational and instrumental agendas at hand, as well as the kind of global citizenship it seeks to foster in students. Based on the overall goal of the study, I will draw from all three approaches in developing the analytical framework for my study as all three approaches fit well with the interpretation of

global skills, encapsulating both employability and global civic skills (see Bourn 2008; 2015; 2018).

#### 2.5.1 Ubuntu and global citizenship

A key defining feature of global citizenship is its embrace of cosmopolitanism around which a narrative of common humanity that binds all peoples across the world is advanced. This sense of cosmopolitanism provides the basis on which calls for global efforts in tackling pressing global and national challenges are made. In this communal rendering of global citizenship, there is an emphasis on promoting a sense of belonging to a larger global community through the promotion of understanding and interaction amongst people from local to global levels (Pais & Costa, 2017). In pressing home the argument of a common humanity, there is usually the deployment of a language of global social justice, solidarity, communitarian engagement, multiculturalism, among others. It is however important to note that, the idea of common humanity that underpins global citizenship is not exclusive to the Western construct of global citizenship but also exist in different forms across different societies and cultures.

In African epistemological and ontological worldviews, the idea of a common humanity and the need for collective effort in solving local problems is rife, and historically has manifested in communal relations in precolonial, colonial and postcolonial times. In such communal forms of relations, individual crises are usually confronted as communal crises, through which group efforts are galvanized to address such crises. One approach through which this communal form of living has been practiced in African societies is through what is traditionally known as in South Africa as Ubuntu.

The term 'Ubuntu' comes from the isiXhosa statement that reads *umuntu ngumuntu ngabantu*, and translated to mean "a person is a person through their relationships to others" (Swanson, 2007, p.55). According to this philosophy of living, dignity and identity are achieved through mutualism, empathy, generosity, and community building. With these virtues, the strength of the communal living that is made possible by Ubuntu is rooted in the community support it provides the individual, especially to the vulnerable. In doing this, ubuntu emphasizes responsibility and obligation towards the collective wellbeing of a community (Swanson, 2015).

If transposed to the global level, Ubuntu as a philosophy of care in community shows how international understanding and cooperation can be harnessed to build a more peaceful and sustainable world towards the care of the vulnerable and marginalised as articulated in the normative ideals of global citizenship. This way of promoting international understanding and development reduces strife in relations between countries that come in the form of unbridled competition, conflict and terrorism, among others. It is in this area of fostering international understanding and cooperation that this study attempts to draw from ubuntu to contextualize global citizenship for an African context.

The philosophy and values that underpin Ubuntu align well with Global Citizenship Education's focus on the development of non-cognitive values in students. As an ontological conception of how humans should relate in community, Ubuntu provides an African value system, around which the discourse of global citizenship can be promoted in an African context. Africa is notably positioned in the margins of the international discourse on global citizenship, and to be able to promote global citizenship in African societies, it is imperative to ground the concept

in the epistemological and ontological realities of African societies. The narrative of Ubuntu can provide some epistemological insights for advancing the normative values of global citizenship. I propose that Ubuntu as a social, ethical and philosophical framework offers a contextualisation narrative for the appropriation of global citizenship in educational spaces in the African context, taking into consideration its ethical and moral imperatives.

As part of the cultural formation of African societies and as an African indigenous way of being, Ubuntu is "borne out of the philosophy that community strength comes of community support, and that dignity and identity are achieved through mutualism, empathy, generosity and community commitment" (Swanson, 2015, p.35). In its basic form, the essence of Ubuntu is captured in the dictum that, "a person is a person through other people" (Eze, 2017, p.99). This dictum defines personhood as a condition that transcends individuality to encompassing other humans in a communal sense. Based on such a communitarian ethos, Ubuntu seeks out a way of living that is centred on principles of human interconnectedness and interdependence around which communal support is galvanised. As an ethical concept, Ubuntu is built on the values of egalitarianism, equality and human dignity, and to that extent, it is a human-centred philosophy. Accordingly, when applied to the field of education, the pedagogical vision of Ubuntu is anchored on teaching and learning that seek to develop students' competences around values that advance the collective wellbeing of a people. Such a pedagogical approach also seeks to impart knowledge that empowers students to be human (Swanson, 2007). Based on this, the normative values that Ubuntu might foster in students range from toleration and sharing, hospitality and reconciliation, charity and respect, concern for the welfare of

others, to recognition of the humanity of others and a spirit of mutual support and cooperation (Eze, 2017; Graness, 2018).

Arguably, the communitarian ethos that Ubuntu inspires positions it (Ubuntu) favourably within discourses of global citizenship. Though Western conceptions of global citizenship draw largely on a rationalism that gives primacy to the individual with an associated ethic that valorises individualism, there are humanistic elements in this Western conception that align with the communitarian ethos of Ubuntu. At some level, global citizenship and Ubuntu share spaces in values that centre on human dignity. In such shared spaces, the values of Ubuntu can be transposed to a global level in pursuit of a common agenda with global citizenship. In doing this, for example, Ubuntu might provide the narrative for reconciling global citizenship with the requirements of being rooted in specific local and cultural communities (Graness, 2018). Furthermore, when transposed to the global level, the definition of a local community might be conceived of in terms of a global community, whose membership extends to the entire human race with a connection to the social and physical ecosystem. In undertaking such transposition from the local to the global level, the ethos of Ubuntu could be seen as providing a vision for a shared world of peace and justice (Assié-Lumumba, 2017), and a belief in the universality and interdependence of the human condition.

Within such conceptualisation of Ubuntu along the norms of global citizenship, the idea of a global village is reified as "a guiding light for individual and collective action" (Assié-Lumumba, 2017, p.15). In this paradigm, difference within the global community is celebrated as a source of strength, and not seen as cause for division and conflict. The differences that characterise the human condition serves as a rallying point for promoting a global common good. Rather than calling for

homogeneity and universality as preconditions for a common course in human action, Ubuntu draws on the strength in the different histories and cultures that are constitutive of the world as a source of shared humanity (Eze, 2017). In articulating how Ubuntu affirms the heterogeneous commonality that underlie the human condition, Eze (2017, p.105) has posited that "Ubuntu as a cosmopolitan ethics demand fidelity to all humanity; a universal duty to recognize the humanity of others irrespective of culture, tradition or religion". Such a universalising narrative provides basis for promoting global allegiance, solidarity and cooperation, all mobilised around the concept of global citizenship.

As an ethical framework of the subaltern, Ubuntu provides an empowering narrative for addressing the marginality, dispossession and injustices that underlie global development processes and characterise relations between the global North and South. Based on its advocacies around the collective wellbeing of humanity contingent on cooperation and solidarity, Ubuntu is antithetical to conditions that detract from the global common good. The mediating role of the philosophy of Ubuntu in promoting global justice is articulated by Swanson (2015, p.33) who observes that:

Ubuntu philosophy, with its emphasis on a social African humanism and spiritual way of collective being, provides the possibilities for replacing, reinventing and reimagining alternatives to the current destructive path of increasing global injustice, as it also offers opportunities to decolonize recuperative global citizenship discourses and coercive Western epistemologies.

This situates Ubuntu firmly within social justice interpretations of global citizenship. In enunciating his understanding of Ubuntu as a form of decoloniality, Waghid (2020) notes that it (Ubuntu) undermines human evils such as racism and exclusion that plaque the human community. Thus, the narrative of Ubuntu fulfils the twin-purpose of providing the language for the dispossessed in their struggles against injustice, but also provides a rationalisation for the cultural resources of the subaltern to be given recognition in a global community. In articulating the potentialities inherent in the collective ethos that Ubuntu animates, Assié-Lumumba (2017, p.17) has observed that "If African are free to hold new positions of strength based on a collective ethos, they will be able to address, apart from their own problems, those of the global community". In Global North contexts, the empowering narrative of Ubuntu is materialised in the pedagogical approach of awareness creation on development processes in the Global South. This is achieved not only through fostering the understanding that the realities of the world transcend those constructed within Western imaginaries, but also serves to challenge the citizenry in these contexts to reflect on their complicity in the construction of existing global power dynamics (Pieniazek, 2020).

## 2.6 Conclusion

My goal in this chapter has been to review the international discourses on internationalisation and Global Citizenship Education in higher education and to situate these debates within the context of higher education in Ghana and more widely across Africa. The review shows that the mainstream conceptualisations of curriculum internationalisation and global citizenship originate from and are driven by Western liberal traditions and values, and as a result preclude cultural values and knowledge forms from non-Western societies. To address these limitations, the

review shows that diverse and counter-hegemonic interpretations of curriculum internationalisation and global citizenship have been put forward by critical education scholars to capture the perspectives of non-Western societies. To demonstrate how this has been done in the context of sub-Saharan Africa, I review the Southern African concept of Ubuntu to show its affinity to the concept of global citizenship. Overall, the main ideas coming out of the review are that in principle, curriculum internationalisation and Global Citizenship Education are novel and relevant for addressing the impacts of globalisation on societies across the globe. However, in applying these concepts in higher education contexts in non-Western societies, they should be fitted within the historical, socio-cultural and the specificities of such societies.

## Chapter 3: Towards a Critical Global Pedagogy

## 3.0 Introduction

In this chapter, my aim is to outline the key theoretical perspectives that inform analysis of my research data as well as interpretations and discussions of the study findings. These theoretical insights mainly draw on Critical Pedagogy, Postcolonial Theory, and a Pedagogy for Global Social Justice, around which I propose a framework of a Critical Global Pedagogy. A Critical Global Pedagogical framework is intended to facilitate a situated analysis of curriculum internationalisation practices and (global) citizenship formation anchored within a broader discussion of the historical and socio-cultural context of case study institution. As such, the proposed framework will provide the language for assessing the historical dimensions of internationalisation and (global) citizenship development at the case study institution and aid in mapping the colonial dimensions of current practice in these fields.

In developing the study's conceptual framework, I draw on Critical Pedagogy, a theoretical perspective that defines the goal of education in political terms, focusing on the civic/political empowerment dimensions of it. In pursuit of the political, Critical Pedagogy examines the dynamics of knowledge production as enacted through classroom interactions between students and teachers with implications for the broader education system and wider social power dynamics. It also upholds university-community engagement as an essential resource for strengthening civic capabilities in students. Critical Pedagogy address the potentialities in using higher education curricula to develop students' capacities for civic and political engagement as part of a broader narrative of global citizenship.

The second theoretical perspective that I incorporate in my conceptual framework is Postcolonial Theory that delineates the ways in which colonial influences have found continuity in contemporary internationalisation practices and global citizenship discourse. The premise for situating my study within a postcolonial framework is that colonial histories have contributed to shaping practices and norms in African higher education and as such to understand current practices of internationalisation and (global) citizenship construction in the African context, it is important to trace the colonial dimensions in these fields.

With a focus on addressing the skills/values requirements in tandem with globalisation and its impacts, I draw on a Pedagogy for Global Social Justice in developing my conceptual framework. I adopt Bourn's (2008, 2015, 2018) understanding of global skills as put forward in his conceptualisation of a Pedagogy for Global Social Justice. The Pedagogy for Global Social Justice outlines a framework for the skills and values required for equipping students to live and work in globalising societies and professions.

In the following sections, I outline the key arguments in each of the three theoretical fields of Critical Pedagogy, Postcolonial Theory and a Pedagogy for Global Social Justice and thereafter attempt to weave these theories together into a Critical Global Pedagogy based on their fundamental tenets. This is intended to provide a framework for analysing and interpreting the normative concepts of curriculum internationalisation and global citizenship in the Ghanaian and wider African higher education context. Towards this goal, my conceptualisation of a Critical Global Pedagogy is aimed at fashioning out a framework that is able to assess understandings and practices of internationalisation and Global Citizenship Education within their local significance, taking cognizance of historical and socio-

cultural dynamics, whilst not losing sight of the global imperatives within which discourses and practices in these fields occur.

# 3.1 Critical Pedagogy

Having its roots in critical theory tradition that goes back to the Frankfurt School of critical theory based on the pioneering works of critical theorist such as Theodor Adorno, Max Horkheimer, Herbert Marcuse, among others (Gur-Ze'ev, 2005), the foundational work of Critical Pedagogy is mostly associated with the Brazilian educator, Paulo Freire, stemming from his work with Brazilian peasants that resulted in the publication of his seminal book on *Pedagogy of the Oppressed* (Freire, 1970;1996). Drawing from Freire's (1970) foundational work, a key proposition he makes is the "dialogical" mode of education as opposed to the traditional modes of education delivery that Paulo Freire described as "banking". Through Critical Pedagogy, Freire proposed what he called the "problem-posing" form of education, which places learners at the centre of every teaching and learning encounter.

The tradition of Critical Pedagogy has continued to this day, as an evolving corpus of pedagogical knowledge championed and employed in diverse ways in the field of education by scholars such as Henry Giroux (1988, 2020), bell hooks (1994), Peter McLaren (1995, 2005), among others. Critical Pedagogy has a strong affinity with Global Citizenship, and its application within global citizenship discourses has resulted in different interpretations of the concept (global citizenship). Andreotti (2006) and Blackmore (2016) have drawn on the insights of Critical Pedagogy to advance a conception of Critical Global Citizenship Education. Wright (2012) postulates a conception of Global Citizenship Education based on 'Divisive Universalism' drawing on principles of Critical Pedagogy. Giroux & Bosio (2021)

have also noted that Global Citizenship Education informed by Critical Pedagogy provides educators and students with the tools to interrogate the assumptions that underpin the unequal social relations and disempowering social practices that characterise global society.

Furthermore, Critical Pedagogy is instrumental in internationalising teaching and learning in Higher Education and has been used to propose critical approaches to curriculum internationalisation. Within a critical pedagogical framework, Schoorman, (1999, 2000), has put forward an understanding of Internationalisation of the Curriculum as an educational reform process, in which Critical Pedagogy addresses patterns of underrepresentation, cultural marginalisation, and the dominance of certain curriculum perspectives in higher education. Within this framework, Critical Pedagogy is seen as essential in challenging the privileging of a narrow range of curricula perspectives and to promoting the inclusion of and critical engagement with multiple cultural perspectives (ibid). In a similar vein, Hovey (2004, P. 247) advances a role for Critical Pedagogy in promoting democratic practices in international knowledge construction towards the creation of a global community of knowledge production. Based on the role she envisages for Critical Pedagogy in international higher education, she posits that:

If we understand that internationalization of the curriculum, integration of international studies across the disciplines, and articulation of global citizenship are not just add-ons, but transformative practices, we can also imagine a spectrum of potentialities within higher education that may range from the reproduction of existing hegemony of Western academic knowledge to a widening and democratization of the community of knowledge construction associated with the academy.

One of the central theses of Critical Pedagogy is based on a recognition of education as a deeply political practice (Giroux, 2004, 2020). In this study, I employ Critical Pedagogy to articulate the inherently political nature of internationalisation practices and discourses of global citizenship, identifying and addressing the power dynamics that underlie the varied interpretations of these concepts. In specific terms, my use of Critical Pedagogy in developing the conceptual framework for this study vis-à-vis internationalisation and global citizenship is aimed at highlighting three key issues in the study: the contextual nature of curriculum and pedagogy as mechanisms for promoting situated educational goals; the role of pedagogy in developing student agency and fostering civic skills/values as part of a global citizenship, and highlighting the need to address the inclusive uptake of marginalised knowledges/perspectives in curriculum internationalisation practices.

## 3.1.1 The contextual nature of pedagogy

By employing Critical Pedagogy as a theoretical perspective in the study, I seek to foreground curriculum internationalisation and global citizenship within a narrative of local appropriation in the context of the case study institution. As normative concepts, curriculum internationalisation and global citizenship are in themselves very generic, and are meaningful only to the extent to which they are contextualised. As such a situated analysis of these concepts must take into consideration the broader historical and socio-cultural context of the case study institution. Critical Pedagogy as a mode of analysis presents curriculum and the teaching and learning that happens within it as contextual. This is opposed to prevailing and dominant understanding of curriculum and pedagogy as pre-defined set of teaching and learning norms/practices, that can be universally applied, without regard to context. In this regard, Giroux (2020, p. 2) posits that:

Critical Pedagogy is the outcome of particular struggles and is always related to the specificity of particular contexts, students, communities and available resource. It draws attention to the ways in which knowledge, power, desire and experience are produced under specific basic condition of learning....

He further notes that, "pedagogy must always be contextually defined, allowing it to respond specifically to the conditions, formations and problems in various sites in which education takes place" (Giroux, 2020, p. 86). If pedagogy in its various understandings represents specific ways to understanding society (Giroux, 2011), then Critical Pedagogy with its emphasis on community demonstrates a commitment to education that is grounded in local context, albeit acknowledging the possibility of commonalities across different societies and contexts. This view is made clearer again by Giroux (2004, p.41), when he notes that:

Educational work at its best represent a response to questions and issues posed by the tensions and contradictions of the broader society...it is an attempt to understand and intervene in specific problems that emanate from those sites that people concretely inhabit and actually live out their lives and everyday existence.

By foregrounding context and community in pedagogical considerations, Critical Pedagogy centres local lived experiences and realities in how education is constructed, and challenges homogenising accounts of education that disregard contextual significance. This contextualised understanding of pedagogy links classroom processes to the unique experiences and knowledge that students hold from their communities, which at the same time serve as a resource for developing them (students) as critical agents in the communal spaces they inhabit. Community

engagement as a pedagogical practice promotes experiential and active learning (O'connor, et al., 2011). Linked to citizenship formation, students' involvement in community work through volunteerism, for example, contributes to develop their sense of citizenship (ibid). The potentiality in community-embedded pedagogy to foster citizenship related values is well captured in Freire's idea that "Responsibility cannot be acquired intellectually but only through experience" (2002, p.16). Critical Pedagogy promotes a community-embedded pedagogy and highlights the need for educational institutions to establish a connection between their curricula and the local communities within which they are located. This accords with Freire's notion of Praxis, around which a community-oriented form of pedagogy can be used to link what goes on in the classroom with larger social issues leading to social action. The community-oriented nature of Critical Pedagogy also comes through in McLaren & Houston's assertion that, "Critical Pedagogy needs to flee the seminar room" (2004, p. 36). In this study, the explication of the centrality of community in Critical Pedagogy is aimed at exploring the extent to which community engagement is a dimension of the curriculum internationalisation and (global) citizenship formation efforts at the case study institution.

# 3.1.2 Uptake of indigenous knowledge forms

Closely linked to the benefits associated with a contextual and communitysituated pedagogy, Critical Pedagogy also promotes the uptake of marginalised knowledges/perspectives within educational curricula. As a form of critical education, Critical Pedagogy draws on non-Western perspectives to show the connection between hegemonic knowledge forms that assert universal validity and local discourses on education (Wright, 2012). In this endeavour, Critical Pedagogy interrogates "those forms of truth-seeking which imagine themselves to be eternally

and placelessly valid" (Gilroy, 2000, p. 69), through which process alternative epistemological conceptions are centred in the educational encounter. For the focus of my research, this means advancing alternative interpretations of internationalisation and global citizenship. A critical pedagogical perspective on global citizenship calls for the interrogation of assumptions about the existence of "a global public sphere and world polity", and entails an understanding of the 'global' that does not homogenise difference along dominant accounts of globalisation but is open to diverse and non-dominant accounts of citizenship (Wright, 2012, p. 63). In consideration of curriculum internationalisation practices and hegemonic accounts of global citizenship within higher education, a critical pedagogical approach to these questions makes possible questions such as:

What knowledges/theories count as 'universal' in the curriculum?

How are the purported 'universal' knowledge/theories produced and legitimated? What/ whose interest do these 'international' or 'universal' knowledge/theories serve?

How are these knowledges and theories distributed and reproduced in educational curricula?

By enabling these questions, Critical Pedagogy "interrogates the network of interests behind the validation of certain forms of knowledge" (Wright, 2012, p. 62) and brings into sharp focus issues around the forces that control the conditions under which knowledge, values and norms are produced in educational institutions. Under the attacks of neoliberalism and influence of a marketisation drive, for example, one of the key proponents of Critical Pedagogy, Giroux (2020, p. 13) asserts that universities needs to be reclaimed:

as sites of moral and political practice for which the purpose is to both introduce students to the great reservoir of diverse intellectual ideas and traditions, and to engage those inherited bodies of knowledge through critical dialogue, analysis and comprehension.

The regular encounter between teachers and students in classroom practice often reinforces dominant accounts of realities, including dominant epistemological tradition but also marginalises non-dominant ones, with specific regards to knowledge traditions that lie outside the European canon. Rather than enacting pedagogical practices that reproduce given knowledge/theories, Critical Pedagogy creates the conditions for teachers and students to engage dialogically to transform knowledge, rather than simply consuming it (Giroux, 2020). This process involves questioning taken-for-granted assumptions that underpin the dominant theoretical and epistemological paradigms that undergird most teaching and learning. This also entails a process of relearning to value and centre marginalised forms of knowledge in what is taught and learned.

# 3.1.3 Developing students' agency

One of the central theses of Critical Pedagogy is that education has a civic and political function, around which students' agency can be developed. With a focus on the civic and the political, Critical Pedagogy shares with Global Citizenship Education an educational agenda of nurturing in students' civic competencies and values for active/critical citizenship. Applying the fundamental principles of Critical Pedagogy in discussion of global citizenship deepens the critical civic/political dimensions in the latter. In this thesis, my conceptualisation of global citizenship draws on Critical Pedagogy to advance an understanding that is centred on

empowering students as critical actors in civic/political spaces. Underpinning the study with a Critical Pedagogy explores the extent to which the curriculum of the case study institution contributes to citizenship development linked to a broader narrative on global citizenship.

For classical and contemporary critical pedagogues alike, Critical Pedagogy is a mode of pedagogy that raises a critical consciousness in students in terms of the ideologies that shape their lives, empowers them to adopt a questioning attitude towards dominant values and social practices (Wright, 2012). In Freire's terms, this is couched as the development of *conscienticizao*, in learners, which is translated "critical consciousness" (Freire, 1970, 1973). The aim of Critical Pedagogy, in Freire's scheme then is to bring members of an oppressed/marginalised group to a critical consciousness of the conditions under which they live towards a goal of liberation. In contemporary education and in the context of schooling and higher education, Giroux (2020, p.5) situates the liberatory goal of education in the development of students' capabilities in political and civic spaces. Henry Giroux notes that, Critical Pedagogy is aimed at the "cultivation of an informed critical citizenry capable of participating and governing in a democratic society". In his assessment, the role of Critical Pedagogy in education has become more relevant in an era where there is increasing marketisation of education, and where the value of education is increasingly being cast in terms of the training students for gainful employment rather than educating them to be critical agents of development. This market-oriented approach to conceptualising education is leading to the supplanting of civic values by market values.

Giroux's rendition of Critical Pedagogy views education as a political practice that should be aimed at creating social transformation in the world (Giroux, 2004).

As a civic and political practice, Critical Pedagogy seeks to understand the workings of power through the production, distribution, and consumption of knowledge, through which process it seeks to constitute students as informed subjects and social agents (Giroux, 2010). At the centre of Critical Pedagogy then is the task of "educating students to become critical agents who actively questioned and negotiate the relationship between theory and practice, critical analysis and common sense, and learning and social change" (Giroux, 2010, p. 717). By positioning education as a political practice, Critical Pedagogy foregrounds issues of justice, power, values, and ethics in the educational experience of students (Giroux, 2020), and aims to develop students into democratic agents who pursue change at individual and societal levels. It is in the domain of the analysis of power, justice, ethics and values and the development of students into democratic subjects that I draw a connection between Critical Pedagogy and Global Citizenship. In my study, I apply the critical, political and civic dimensions of Critical Pedagogy to global citizenship and internationalisation discourses to highlight issues of justice, power dynamics and representation both within the curriculum of the case study institution and its broader internationalisation practices.

Enacting Critical Pedagogy in teaching and learning in the classroom setting lends itself to certain teaching practices and strategies. The classroom environment provides a discursive space for practising Critical Pedagogy and embodies power dynamics that play out between students and teachers in the social construction of knowledge (Sarroub & Quadros, 2015). In other words, there are classroom practices in teaching and learning that cohere with the theoretical insights of Critical Pedagogy and are instrumental for optimising the realisation of the educational benefits associated with a critically engaged pedagogy. In articulating this, it is

important to note that Critical Pedagogy does not purport to offer pre-defined teaching and learning strategies and a prescriptive 'recipe' for classroom practice. Rather, Critical Pedagogy calls for the pedagogical practice of centring teaching and learning around the lived experiences of students, the classroom context, and the broader institutional and social context within which teaching and learning are enacted (Breuing, 2009).

In a classroom inspired by Critical Pedagogy, teaching and learning is undertaken as a collaborative enterprise aimed at promoting a dialogical and nonhierarchical classroom interaction that goes beyond traditional pedagogy that tends to reinforce teacher domination (hooks, 1989; Bizell, 1991). Related to social justice goals, an important question worth exploring is the extent to which classroom norms and practices centred on Critical Pedagogy might lead to developing students' values and skills on social justice? Put differently, how are classroom practices centred on Critical Pedagogy amenable to developing dispositions for global citizenship? Though the link between defined classroom practices and the formation of social justice values is not a direct one, engaging students in certain classroom practices is known to lead to students learning social-justice related themes (Breunig, 2009; Edmead, 2013). A possible connection has been drawn between a Critical Pedagogy praxis and the development of democratic values in students. Dewey (1938), for example, sees the possibility of promoting social justice through the fostering of democratic ideals and values in students by engendering of a democratic classroom space that thrives on student-centred and constructivistoriented teaching and learning practices.

The diversity that is increasingly characteristic of university campuses makes interculturality an important skill dimension for students, and their (students) ability to

work in multicultural teams is a skill that most employers value (Edmead, 2013). As an important skill outcome in the discourses of global citizenship and curriculum internationalisation, interculturality can be fostered within participatory and engaging learning environments, often enacted in group work or team-based learning. Group learning enables interaction among students, the sharing of knowledge and experiences, through which students build their confidence to engage in dialogue and articulate their views. The ability to interact in multicultural spaces and engage in dialogue are skills that are revered in both Critical Pedagogy and Global Citizenship, which can be fostered not only through classroom practices, but also through curricula content that derive from students' lived cultural experiences. Eisenchlas & Trevaskes (2007, p.416) make this point cogently in their assertion that: "The development of intercultural skills is most effective within the very context of their own curriculum content and assessment practices and the immediate 'micro-level' of everyday experience with and in culture is most effective".

Intercultural competence is more likely to be learnt in culturally diverse classrooms through participatory and dialogical teaching and learning practices. This allows for topics on difference to be explored, with potential outcomes related to the cultivation of dialogical and civic skills. Closely associated with intercultural competence is dialogue which is a central tenet of Critical Pedagogy. Dialogue is a skill that students can pick up in participatory teaching and learning processes and through their involvement in group work. Dialogue within classroom spaces also provides scenarios for students to reconceptualise traditional power relations within classroom settings with the possibility of expanding this to broader social contexts (Breunig, 2009).

The pedagogical approaches and tenets and their associated skills/values that I outline in respect of the Pedagogy for Global Social Justice and Critical Pedagogy are prescriptive, aspirational, and futuristic, and do not account for the historical roots of the current state of play in internationalisation and global citizenship discourses. For an explication of the historical dimensions of higher education internationalisation and global citizenship development, I adopt Postcolonial Theory as an additional theoretical base for my conceptual framework.

## 3.2 Postcolonial Theory

Postcolonial Theory deploys the lens of history to understanding how power relations in contemporary societies have been shaped by global colonial history. This includes an analysis of on-going ramifications and impact of colonial experiences on subaltern societies. Applied to social history, Postcolonial Theory is directed at interrogating and challenging economic, socio-cultural, and educational structures that are rooted in colonialism and imperialism (Hickling-Hudson & Mayo, 2012). Young (2016, p.4) succinctly captures the essence of Postcolonial Theory by noting that it "is concerned with colonial history only to the extent that history has determined the configurations and power structures of the present". In line with Young's explication, a central claim in postcolonial discourse is that there are mechanisms of domination in contemporary processes of globalisation that originate from European colonisation. The continuities of coloniality in the current global order have resulted in asymmetries in global power relations that operate to the detriment of countries in the South. In articulating the interlocking relationship between coloniality and its manifestations in contemporary times, Mignolo (2007, p. 162) notes that, "there is no modernity without coloniality, that coloniality is constitutive of modernity".

Related to globalisation, Postcolonial Theory provides the conceptual space for the consideration of alternative accounts of globalisation. As a process, globalisation is expressed in differential economic, political, cultural, and technological levels, a phenomenon that belies any notion of even and seamless processes of globalisation. It follows then that if the processes of globalisation are not homogenous, there is an imperative to examine any accounts of internationalisation and global citizenship that are mainly anchored in a homogenous narrative of globalisation (Hutching, 2005). In this respect, Postcolonial Theory provides the tools for addressing the problematic aspects of a universal conceptualisation of modernity/postmodernity upon which the mainstream construction of internationalisation and global citizenship are based (Wright, 2012). In doing this, postcoloniality critiques Western modernity, the Eurocentric notions of universalism, and presents multiple and alternative accounts of modernity. Some of the alternative accounts of modernity advanced by postcolonial scholars include transmodernity (Venn, 2006), multiple modernities (Bhambra, 2007), alternative modernities (Gilroy, 1993) and global coloniality (Mignolo, 2000). Pluralization of the narratives on internationalisation and global citizenship creates room for challenging the idea of a unified globalisation process that underpins much of these concepts. A postcolonial analysis therefore represents essentially a critique of modernity that is built on Eurocentrism from the standpoint of perspectives rooted in knowledges and experiences in the Global South (Grosfoguel, 2011).

Within the parameters of my research, adopting a postcolonial perspective in developing my conceptual framework is aimed at assessing the colonial lineages of higher education internationalisation and global citizenship discourses and identifying their legacies in current structures/processes of global higher education.

The continuities of coloniality in the architecture of globality today makes globalisation a central focus in any postcolonial analysis. As demonstrated in Chapter 2 of this thesis, globalisation plays a central role in discourses and practices on curriculum internationalisation and global citizenship, the impact of which is seen in homogenising accounts of these concepts as universal and all-embracing. There is recognition that the origins of these homogenising accounts of global citizenship and internationalisation in higher education can be traced to historical colonial experiences which have evolved into global colonial modernity. With the interconnectedness that globalisation facilitates across the world, global citizenship is constructed to embrace understandings of rights, duties and responsibilities that extend beyond national affinities. Based on this expansive notions of citizenship, there is the presumption that there exist a global community to which all peoples around the world belong to and can participate in, hence the idea of global citizenship (Pashby, 2012).

However, the fact that globalisation is not beneficial to all, nor is it beneficial in the same ways to some raises some important questions (Piccin & Fernandi, 2019). One is whether all people, irrespective of their location, can be global citizens, given that the processes and impact of globalisation are uneven across the world. In the same vein, there is the important question of whose values/norms and ideologies underpin much of the practices that go on in higher education internationalisation. In emphasising these contradictions, Andreotti & De Souza (2012) have observed that many of the higher education internationalisation practices that aim to promote global citizenship and produce global subjectivities are implemented under simplistic assumptions that disregard the complex historical cultural and political nature of the issues that underlie local/global dynamics and interactions. They further note that,

the lack of analysis of the historical, cultural, and power dynamics that undergird local-global interactions often result in "educational practices that unintentionally reproduce ethnocentric, ahistorical, depoliticised, paternalistic, salvationist and triumphalist approaches that tend to deficit theorise, pathologize or trivialise difference" (Andreotti & De Souza, 2012, p.1).

Furthermore, some scholars have asserted that mainstream approaches to global citizenship and internationalisation are potential attempts to recolonise non-Western spaces through a universalising narrative of globalisation (Abdi & Shultz, 2012). In addressing this concern, a postcolonial approach to internationalisation and global citizenship throws light on the colonial and neo-colonial dimensions in globalisation and internationalisation (Grosfugel, 2011; Piccin & Fernandi, 2019). A postcolonial analysis of global citizenship is instrumental in developing the capacity of students to critique globalisation, whilst identifying how they (as students) are implicated in local/global processes in terms of responsibilities and rights (Pashby, 2012). By examining and addressing the neo-colonial hegemonic tendencies in the dominant approaches to internationalisation and global citizenship, postcolonialism makes it possible to imagine other possibilities of practice. With a posturing that does not discount the validity of existing dominant narratives, a postcolonial approach highlights the possibility of dialogue between differing experiences of internationalisation and global citizenship between the Global North and South, with the goal of centring perspectives that have been historically marginalised in these fields.

In light of the preceding theoretical analysis, in assessing views and practices on curriculum internationalisation and global citizenship in my study, particularly for higher education in an African postcolonial context, I find it useful to adopt a

conceptual framework that accounts for the colonial/cultural/political dynamics that underlie the mainstream discourses and practices in these fields towards assessing their applicability and relevance in the study context. As such, the postcolonial perspectives in my conceptual framework will aid in drawing out the Eurocentric/Western origins of the norms and practices associated with internationalisation and global citizenship and also interrogate the intentions driving current practices in the curriculum of the case study institution.

## 3.3 A Pedagogy for Global Social Justice

Given my study's focus on internationalisation and global citizenship, the investigative and analytic approach that I employ requires a conceptual framework that addresses the skills/values dimensions of globalisation. This positions globalisation as the underlying construct around which curriculum internationalisation practices and global citizenship discourses are framed. As such, my adoption of the Pedagogy for Global Social Justice in developing the overarching framework for my study is aimed at setting out the skills and values that curriculum internationalisation and Global Citizenship Education could help engender in students.

The theoretical and pedagogical insights that I draw from the Pedagogy for Global Social Justice are mainly based on the works of Douglas Bourn in his books on *Theory and Practice in Development Education: A Pedagogy for Global Social Justice (2015)* and *Understanding Global Skills for 21st Century Professions (2018)*. The first book outlines a pedagogical framework for the practice of Development Education, a field within which global citizenship (education) is a corollary. This pedagogical framework outlines four principles that describe the attributes that Development Education should seek to develop in learners. As applied to my study

in pedagogical terms in the context of higher education curriculum, this is understood as the skills and values that Global Citizenship Education could nurture in students. The four principles that the pedagogical framework outlines are:

- The development of a global outlook
- The recognition of power and inequality in the world
- Belief in social justice and equity
- A commitment to reflection, dialogue, and transformation

There is a refinement and elaboration of this pedagogical framework and the four principles within it in the second book on Global Skills for 21<sup>st</sup> Century professions based on additions in pedagogy-focused principles and a framework for global skills that takes on new dimensions such as the significance of ICT and social media in a global pedagogy. The Pedagogy for Global Social Justice outlines specific pedagogical approaches to learning that can lead to equipping students with global skills/values. These pedagogical approaches stipulate that learning should:

- Be framed within an understanding of global development themes
- Be centred on social justice
- Enable learners to make connections between their own lives and that of others in distant places
- Foster critical and reflective thinking
- Motivate learners to take up positive and active engagement in society for causes of social justice

In tandem with the above pedagogical approaches, Bourn goes on to propose a framework for global skills that spell out competencies that students/learners should be equipped with, as skills outcome. These are:

- Ability to see connections between what is happening in ones' own community and in distant communities elsewhere in the world
- Understanding what it means to live and work in a global society and the value of having a broad global outlook which respects, listens to and values perspectives other than one's own
- Ability to understand the impact of global forces on one's life and the lives of other people, what it means in terms of a sense of place in the world
- Understanding the value of ICT and how best to use it, in a way that is selfreflective and critical, and questions data and information
- Openness to a continued process of self-reflection, critical dialogue and questioning of one's assumptions about the world.
- Ability to work with others who may have different viewpoints and perspectives, being prepared to change one's opinions as a result of

Based on the broad outlines set forth above in terms of pedagogical approaches and skills development, there are specific global skills and values that Bourn proposes as important for global graduates. These skills are presented as especially important for employability in a professional context. This notwithstanding, my adoption of the global skills framework is aimed at an understanding of the skills/values development for global citizenship that encapsulate both professional and social/civic skills. Some of these specific skills include leadership skills,

Intercultural skills, critical thinking skills, collaborative working skills, among others. For the purposes of my study, I highlight four skills areas as put forward in Bourn's conceptualisation. These four skill areas are significant for my own conceptual framework of a Critical Global Pedagogy. I position these as the skills outcomes for teaching and learning within an internationalised curriculum for developing global citizenry in students.

## 3.3.1 Developing global outlook/perspectives in students

Based on the focus of my study, I draw on the Pedagogy for Global Social Justice to propose that internationalising the curriculum for global citizenship formation should aim to develop a global outlook in students. In Bourn's conceptualisation, having a global outlook entails a number of attributes including an understanding of global issues, the ability to analyse issues from a global perspective and having a knowledge of the interconnections between the local and the global. He further defines a global outlook in terms of world-mindedness, with which students are able to view themselves as members of the global world, understand their relationship to the wider world, and develop a sense of responsibility that extends beyond their immediate environments to other part of the world. In other words, having a global outlook should lead to a sense of global responsibility in students. According to Bourn, ultimately, the goal for encouraging students to adopt a global perspective on developments issues is to enable them to understand what it means to live and work in a global society.

# 3.3.2 Belief in social justice and equity

One of the central ideas that Bourn proposes in the Pedagogy for Global Social Justice as essential for Development Education practice from which global

citizenship derives is a belief in social justice (Bourn, 2015). I relate this to my study in terms of embedding ethical and social justice considerations in approaches to curriculum internationalisation for global citizenship formation. The underlying assumption is that undertaking teaching and learning within a Pedagogy for Global Social Justice will aid to foster in students a sense of justice on global development issues. The key concern that drives the social justice orientation within this framework is that the global world is deeply asymmetrical reflected in social, economic, and political inequalities that mostly affect the poor in countries in the Global South. As such, in nurturing a sense of global citizenry in students, the Pedagogy for Global Social Justice should promote a process of learning that enables students to be critical of the dominant political and economic forces of the day, be committed to a more just world order and demonstrate solidarity with the poor and disenfranchised.

#### 3.3.3 Ability to work with people from different cultural backgrounds

Another important skill outcome in the conceptualisation of a Pedagogy for Global Social Justice that I adopt for my conceptual framework relates to the ability and disposition to work with people from different cultural backgrounds. This skill dimension develops students' awareness that there exist different cultural norms and outlooks and as such their ability to communicate with people, despite cultural differences is essential for living and working in the multicultural global context. In the global skills framework, Bourn (2018) positions intercultural understanding firmly within the professional requirements for global business management and leadership, extending the relevance of intercultural understanding beyond civic and social circles. He further establishes a connection between issues of cultural awareness and understanding and the pedagogical process of dialogue, enacted

through reflection and critical thinking. This suggest that the skill of intercultural awareness and understanding does not operate onto itself but should be pursued through an iterative process of reflection and critical thinking.

#### 3.3.4 Understanding the value of ICT and how best to use it

In the global skills framework developed by Bourn (2018), there is an expansion of the skills set for a globalising world to include ICT skills. The main thrust of this dimension of the global skills framework is that students need self-reflectivity and criticality in the use of ICTs in order to navigate the information overload that characterises the global information landscape. This entails an ability to sift the right information from whatever exist on the World Wide Web, but also leveraging the use of ICTs for personal and social development. The appropriate use of ICTs has a particular relevance and potential in promoting internationalisation and global citizenship, particularly for the younger generation who are adept at the use of social media across different aspects of their lives. This ICT dimension of the global skills framework is useful for my conceptual framework in terms of enabling an exploration of the ICT- mediated practices of global citizenship among students.

The skill areas outlined above as outcomes of a Pedagogy for Global Social Justice, though not exhaustive, are intended as descriptors and indicators of what curriculum internationalisation and global citizenship development efforts should aim at developing in students. In my study, this pedagogical approach is employed together with other theoretical perspectives for developing the study's conceptual framework. In the section that follows, I outline the interplay between Critical Pedagogy, Postcolonial Theory and Pedagogy for Global Social Justice as constitutive theories for my study.

#### 3.4 Bringing it all together: Critical Global Pedagogy

The rationale for which I propose a framework of a Critical Global Pedagogy for my study is to outline a pedagogical approach for curriculum internationalisation and Global Citizenship Education that is anchored on global social justice and situated within the socio-historical and cultural specificities of African higher education. In doing this, one key idea that undergird the formulation of the framework is that a contextually-appropriate implementation of internationalisation and Global Citizenship Education in African higher education requires situating current practice of these fields in the colonial foundations of Africa's higher education. This also entails identifying the continuities of these colonial experiences in current hegemonic global forces and articulating the relevance of internationalisation and global citizenship along the dynamics of colonial history and modernity/postmodernity. In brief, this helps to articulate how historical forces have shaped prevailing discourse and practice in internationalisation and (global) citizenship development in African higher education.

With the aim of demonstrating the relevance and mutuality of the local and the global, the framework builds on theoretical perspectives that give prominence to local considerations but also highlights the relevance of global imperatives for constructing internationalisation experiences in the study context. In this sense, the Pedagogy for Global Social Justice and Critical Pedagogy provides the skills/values framework for developing the civic/professional competencies of students as part of the broader narrative on global citizenship. Conjunctively, Postcolonial Theory points to the implications of the historical development of African higher education on current practice in internationalisation and (global) citizenship formation. By focusing on the dynamics of history and the present, my use of Postcolonial Theory

foregrounds the contextual dimensions of internationalisation and global citizenship. The individual theories (Pedagogy for Global Social Justice, Critical Pedagogy and Postcolonial Theory) that underlie the development of the study's conceptual framework, in their specifics, provide broad outlines for the formulation of my research questions, with each theoretical perspective addressing different aspects of the study as they relate to my research topic. Table 3.1 below captures the key principles from each of the theoretical domains that underpin the analytical framework for the study.

Theoretical Paradigm	Derivative principles as applied in internationalisation and global citizenship			
Pedagogy for Global	A Pedagogy for Global Social Justice should develop the ability of students to:			
Social Justice	See the connections between what is happening in their own communities and distant communities across the globe			
	Understand what it means to live and work in a global world			
	Understand the impact of global forces on their lives and the lives of others			
	Understand the value of ICT and how best to use it			
	Work and live with people from different cultural backgrounds			
	Curriculum needs to be structured around knowledges of communities, cultures and traditions that give students a sense of			
	history, identity, and place			
Critical Pedagogy	• A critically engaged pedagogy should incorporate electronically mediated knowledge forms that constitute mass and popular			
onnour roungogy	culture			
	• The curriculum should enable students to use their knowledge to critique society and if possible to intervene in socially			
	responsible way to transform it			
	• Pedagogy must be linked to the specificity of place and respond to the conditions, formations and problems that arise in the			
	sites in which education takes place			

# Table 3. 1. Principles on Pedagogy for Global Social Justice, Critical Pedagogy, and Postcolonial Theory

	Educational curricula embody coloniality, power and epistemic politics of knowledge
Postcolonial Theory	There are continuities between colonial past and current global hierarchies
	Colonialism enabled the construction of the West as the centre of knowledge production and the Global South as peripheral
	Hybrid cultural and educational forms that encapsulate indigenous and Western norms and values are possible
	Pluralist epistemologies can be fostered in university curricula to include perspectives from the Global South

The principles drawn from the Pedagogy for Global Social Justice are instrumental in framing my research enquiry around the global dimensions in the curriculum of the case study institution. This enquiry leads to questions on the impacts of globalisation and how this reflects in academic programming within the curriculum of the case study institution. This further generates questions on the skills and values that students are expected to acquire/develop in tandem with the processes of globalisation as part of the narrative on global citizenship. Some of the broad questions that the Pedagogy for Global Social Justice engenders in my study are:

What are the global dimensions in teaching and learning at the case study institution?

What are the specific global skills and values that lecturers envisage their students will develop?

What are the global citizenship dimensions in the curriculum of the case study institution?

What are students' views on global citizenship, and what are the skills/values they expect to develop as part of these views?

How is global social justice articulated in the curriculum of the case study institution?

Adopting the principles of Critical Pedagogy in my conceptual framework addresses the pedagogical approaches to developing students' civic skills/values within a narrative of global citizenship. The Critical Pedagogy tenets highlight the relevance of context and community situatedness in any pedagogical approach that seeks to develop the civic/political capabilities of students. These principles also bring to the fore the significance of diversifying the knowledge base of the curriculum

and foregrounding indigenous knowledge forms, especially knowledges that derive from students' lived experiences and local communities. By invoking Critical Pedagogy, the conceptual framework for the study will lead to broad questions such as:

How is citizenship development pursued in the curriculum of the case study institution?

What are the civic skills/values that the curriculum of the case study institution engenders in students?

What are the community engagement dimensions of the curriculum as part of the internationalisation practice at the case study institution?

How are community-driven knowledges incorporated in the curriculum of the case study institution?

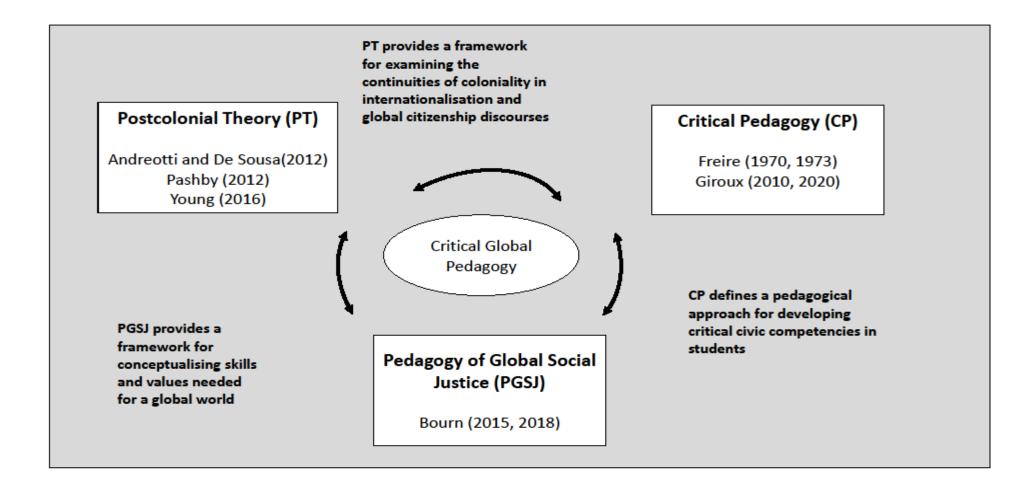
The principles gleaned from Postcolonial Theory in the conceptual framework brings to fore questions on the continuities of colonial forms in current discourses and practices in internationalisation and global citizenship. This addresses specific questions such as:

What are the elements and directions of power in the international exchanges that transpire within the curriculum?

What are the epistemological sources of the educational materials used for teaching and learning?

How are topics on colonialism and globalisation navigated in classroom discussions? Whose (cultural) values underpin much of the discussion on internationalisation and global citizenship formation?

In synthesizing the various principles/ideas from the three theoretical domains, it is important to point out that the Pedagogy for Global Social Justice, Critical Pedagogy and Postcolonial Theory are not distinctive in themselves but overlap in important ways. In conceptualising the Pedagogy for Global Social Justice, Bourn refers to the influences from both Critical Pedagogy and Postcolonial Theory in his thinking. Questions of the representation of subaltern voices/perspectives within educational curricula and the impacts of neoliberal globalisation on education are at the centre of both Critical Pedagogy and Postcolonial Theory. There are therefore significant points of convergence in the three theoretical domains, but also differences that highlight areas of emphasis that bring distinctive understanding to the discussions around global citizenship and curriculum internationalisation as undertaken in my study. In Figure 3.1 below, I present the interactive dynamics between the three theoretical domains.



#### 3.5 Using the CGP framework to centre Ubuntu in the research

When applied to Ubuntu, the Critical Global Pedagogical framework I outline in this chapter is useful for advancing a context-specific interpretation of internationalisation and global citizenship but also one that has general applicability and relevance . This CGP framework creates a conceptual space within which Ubuntu as an African ethical ideal can gain legitimacy in the theoretical debates on global citizenship to proffer a human-centred understanding of these concepts. This human-centredness draws on the values of empathy, care, support, cooperation and the idea of a common humanity that are inherent dimensions of Ubuntu. The instrumental value that the CGP framework has for Ubuntu derives directly from the theoretical domain of Critical Pedagogy and its associated principles. Two principles from this theoretical perspective are;

- Pedagogy must be linked to the specificity of place and respond to the conditions, formations and problems that arise in the sites in which education takes place
- Curriculum needs to be structured around knowledges of communities, cultures and traditions that give students a sense of history, identity, and place

These principles (see Table 3.1) call for educational curricula and pedagogy to be contextualised to the context within which universities operate and students live and learn.

Therefore, the aforementioned principles situated within the broader CGP framework constitute an interpretive and analytical framework that prioritises the socio-cultural,

political and historical particularities of African societies around which a specific interpretation of global citizenship and internationalisation is offered.

# 3.6 Conclusion

In this chapter, I have outlined the theoretical perspectives that guided the conduct of this research. I have attempted to weave the principles of Critical Pedagogy, the Pedagogy for Global Social Justice and Postcolonial Theory into developing the study's conceptual framework which I call a Critical Global Pedagogy. This framework shaped questions for interviews with research participants, as well as for analysis and interpretation of the study data. The conceptual framework aided in interrogating the continuities of coloniality in curriculum internationalisation and global citizenship formation efforts at the case study institution. It also addressed questions around the skills/values dimensions of global citizenship and the teaching strategies suitable for cultivating these skills and values in students. The premise upon which this conceptual framework was developed in the research is that internationalising the curriculum for global citizenship formation in an African context requires a framework that centres African socio-cultural and historical experiences as well as African knowledge forms in teaching and learning.

#### Chapter 4: Methods: A single case study approach

#### 4.0 Introduction

In this chapter, I present and discuss the methodological framework for my study. The chapter is divided into various sub sections. I begin by justifying my choice of a qualitative case study approach. In the next section, I briefly give an account of how issues of access and ethics were navigated in the study. I then introduce the case study institution as the research site for the study, highlighting the attributes that qualify it as a case study for the research. This leads to a description of the sampling techniques and procedures used for recruiting participants for the study. I then give detailed account of the research methods used in collecting the research data along with the approach used for the data analysis. The following section discusses the epistemological positioning of the study, giving the philosophical basis for which certain methodological choices were made. This is followed by an articulation of my positionality in the research and how this impacted the research process. The last section details measures undertaken to ensure rigor and credibility in the study.

#### 4.1 Research inquiry

The overarching goal of this study is to assess the views and experiences of students, lecturers, and institutional heads on curriculum internationalisation within the international discourse on global citizenship. I employ a single case study design informed by a constructivist knowledge paradigm and made of qualitative research methods and data analyses. The study design also informed the framing and coverage of the research questions. Based on the in-depth analysis that a case study approach requires, the research questions were purposely framed to

encapsulate most dimensions of the curriculum of the case study institution. As such the following research questions were developed:

- a. How do institution-wide and college policy statements at the university reflect dimensions of curriculum internationalisation and global citizenship?
- b. What are the experiences and views of lecturers on the university's curriculum internationalisation efforts within a global citizenship discourse?
- c. How do students view and experience curriculum internationalisation and global citizenship within the university's curriculum?
- d. What are the challenges to internationalising the university's curriculum within a global citizenship discourse?

# 4.2 Qualitative case study design

I employ a qualitative case study design for this research because of the contemporaneous nature of my research topic. This draws on Yin's (1994, p.12) definition of a case study as "an empirical enquiry that investigates a contemporary phenomenon within its real-life context". As such, within the study, I treat curriculum internationalisation and global citizenship formation at the case study institution as on-going and contemporaneous activities (Yazan, 2015). The qualitative case study design is also suitable for context-dependent research (Guba & Lincoln, 1994). The context-dependent dimensions of my research lie in the socio-cultural and historical perspective from which I analyse the concepts of curriculum internationalisation and global citizenship. In this respect, I deemed a qualitative approach as fit for facilitating an understanding of the study context vis-à-vis curriculum internationalisation and global citizenship.

My use of case study also allowed me to focus on the human dimensions of the research in terms of actions undertaken to internationalise the institution's curriculum and the views participants shared in connection to the research topic. This enabled me to decipher the meaning study participants made of the process of curriculum internationalisation and global citizenship at the institution. By employing the case study design, I was able to use human-centred investigative approaches such as interviews and focus groups all together, as the case study approach is conducive for the use of multiple data collection methods. To this end, employing the case study design allowed me to explore different sources of evidence in an in-depth manner, through which process I triangulated and achieved a rich corpus of data (Rowley, 2002). By focusing all these investigative methods on a single case, it facilitated my understanding of the research topic from different angles, whilst enabling me to retain a holistic view (Yin, 2014).

#### 4.3 Access and ethical considerations

Before embarking on my research fieldwork, I applied and went through the UCL's Faculty of Education and Society ethics review for doctoral studies. I was also granted ethical clearance from the Ethics Committee for the Humanities at Sunshine university. In order to gain access to the research participants (faculty heads, lecturers, and students), I was put in touch with the Secretary to the College of Humanities as this college has oversight responsibilities over the faculties I selected for my research. The secretary facilitated my contact with faculty heads to whom I introduced my research, and who subsequently aided my scheduling of interview dates with individual research participants and groups.

Before engaging with research participants either as individuals or as groups in the case of focus groups, I shared the research information sheet and participant consent form with each participant and allowed enough time for them to read and give their consent. Through this process, I obtained informed consent from each of my research participants before commencing the interviews. The interviews and focus group discussions were conducted under the principles of non-coercion and non-manipulation, mutual respect and support for democratic values and institutions (House, 1990). I was aware of the tendency for a power-imbalance to emerge between myself and the participants (especially with students) in the interviews based on my role as the researcher, who had a fuller knowledge and understanding of the study and at the same time wielded much of authority in the researcherparticipant dynamic. As such, during the interviews, I aimed at reducing these power differentials between myself and the participants towards promoting authenticity and encouraging disclosure. This was achieved through giving as much information about the study to the participants and reassuring them of their rights as participants in the study. The principles of confidentiality and anonymity were also placed at the centre of the interviews (Wiles et al., 2008).

# 4.4 Sampling Sunshine university as the case study institution

I employed purposive sampling to select Sunshine university for the study. Purposive sampling is usually deployed if the researcher has sufficient knowledge of the studied phenomenon (Bryman, 2012), coupled with an understanding of the goal of the study. These help in ensuring that the choice of the studied institution is relevant for the research topic and questions. I needed an institution that would help address my research questions. After comparing 10 potential universities in Ghana, the case study institution met many of the criteria I set out, two of which include

having policy statements clearly directed at internationalisation and being actively involved in internationalisation. The choice of Sunshine university was therefore based on its suitability for addressing my research questions and its capacity to meet the methodological requirements of the research as a single case study.

In the paragraphs that follow, my aim is to introduce and describe Sunshine university as the case study institution. In doing this, my focus is to give sufficient information for readers to understand the context within which the study was conducted. However, I am aware of the possibility of giving 'too much' information that may give away Sunshine university as an identifiable institution in Ghana, thereby risking the confidentiality of the research participants. As such, I will endeavour to be as concise as is necessary for the study context to be understood. I will also aim to not make it easy for readers to identify the case study institution. At the same time, I acknowledge the difficulty in achieving complete confidentiality.

Sunshine university is a large public university and runs on a collegiate system with about 5 colleges, which I refer to in this thesis as faculties for the purpose of simplicity. It is one of the first public universities to have been established in Ghana and offers programmes that cut across a wide spectrum of disciplinary fields, ranging from the Humanities and Social Sciences through to the Sciences and Business fields. Though the university was founded as a Liberal Arts college, its status as one of the pioneering institutions in the country seems to have facilitated a development of specialities in almost all disciplinary fields. This may have resulted from the implicit demands made on it as a pioneering institution to produce the needed graduates to meet the human resource requirements of the country across all sectors. The institution has also played the role as a "parent" university under whose tutelage many other public universities received guidance until such a time they were able to

run independent academic programmes. In its research and teaching, Sunshine university ranks highly both within Ghana and in the African sub-region. According to one ranking (name withheld for anonymity) conducted in July 2020, the institution is the most highly ranked university in Ghana and West Africa and is ranked 15<sup>th</sup> across Africa (University website). The credentials of Sunshine university in research and teaching in Ghana and West Africa may explain why a good number of its international student population come from Ghana's neighbouring countries such as Nigeria.

With a population of over 40,000 students, the university is among the most populous in Ghana. Its location is within a cosmopolitan region where there is an appreciable number of foreign nationals who constitute 4 % of the total population (Ghana Statistical Service, 2014). Furthermore, the institution is located in a thriving commercial centre as well as in the administrative centre of Ghana's political set up. This to an extent influences the calibre of students the institution admits as well as the composition of its teaching faculty, as its geographical location is a potential pull factor for some of its student admissions and faculty recruitment. Particularly for its student composition, the majority of its admissions are drawn from the middle and elite classes, a phenomenon that reflects across the public higher education sector in Ghana where there are lower access and participation rates for students from the lower socio-economic groups (Atuahene Owusu-Ansah, 2013; Yusif, et al., 2013). On that basis, Sunshine university can be said to be an elite institution in Ghana's higher education context (Jones, et al., 2014).

The institution has a growing number of international students, especially when compared to other public universities in the country, numbering between 600 and 800 students. A large proportion of these international students are nationals of

neighbouring countries within the African sub-region, with the rest from North America and Europe. Information on the website of the institution shows that it has established international partnerships and collaborations with over 90 institutions across 40 different countries around the world. Comparatively, this makes it the most internationalised institution in the country, The international partnership and collaborative activities of one of the two alternate universities I had considered for my research, for example, extends across 30 countries whereas those of the case study institution spans 40 countries. There is an International Programmes Office that manages and coordinates the institution's international portfolios and the affairs of international students. Connected to its internationalisation agenda, Sunshine university has a declared vision of becoming a "world class research intensive" university within the period of a decade (university website), the achievement of which will require some curriculum internationalisation efforts. As part of this vision, one of its strategic pillars is internationalisation, with a strategic objective to develop a world-class mindset in its constituents, mainly students and lecturers.

The institution has certain features which makes it both typical and atypical case study. In many ways, Sunshine university as a public university bears a lot of similarities with other public universities in Ghana, seen for example in how it is managed, funded, how it conducts its international relations as well as the structure of its degree programmes. At the same time, there are elements that differentiate Sunshine university from other public universities in Ghana, making it a fitting case for my study. As demonstrated earlier, it has a higher internationalisation profile, as a result of which its internationalisation efforts are more likely to differ from other public universities. The focus of its vision statement on becoming a world-class research-intensive university makes internationalisation, and for that matter,

curriculum internationalisation significant. Its strategic objective of seeking to create a world-class mindset among its constituents also makes Global Citizenship Education an implicit dimension in its internationalisation strategy.

In an overall sense, based on the broader commonalities Sunshine university shares with other public universities in Ghana, it is intended in this study as representative of the public university system, as far as curriculum internationalisation and Global Citizenship Education are concerned. The difference between Sunshine university and the other public universities in Ghana, to a significant extent, is a difference in degree but not the kind of internationalisation activities they are engaged in. As such, it is envisaged that my findings have wider implications for the public university system in Ghana. My approach to differentiating Sunshine university as a case study is in line with the observation that, it is the differentiating elements of a case which often makes it worthy of study (Michell, 1984). Based on the similarities that I identify between Sunshine university and the other public universities in Ghana, it is my conjecture that, other public universities in Ghana aspire to reach the scale of internationalisation attained by Sunshine university and are already adopting or may in the future adopt some of the internationalisation strategies Sunshine university is currently undertaking.

It should also be noted that based on my knowledge of the similarities that characterise public universities in Ghana, I specifically marked two other public universities as alternative research sites for my study, in the event of not having access to Sunshine university. I however gained access upon my application to the research ethics committee of the university to conduct my study.

#### 4.5 Selection of faculties

Participants for my study were drawn from five (5) faculties across Sunshine university. These include the Business School, the School of Law, School of Information and Communication Studies, the School of Education and Leadership, and the Institute of African Studies. These faculties were purposefully selected based on their suitability for my research topic. As an exploratory research on global citizenship is still an emerging educational construct in Ghana's higher education context, I selected faculties with apparent connections with themes on globalisation, citizenship, internationalisation and indigenisation in their academic programming and operations. This was to allow for an exploration of how the concept (along with associated themes) reflects in the curriculum of the case study institution. The criteria used for selecting the faculties are therefore: (1) the international dimensions in their vision/mission statements; (2) the proximity of their disciplinary speciality to the topics on citizenship, globalisation, and internationalisation; (3) the extent to which they centre Africa (and more broadly indigenous knowledges) in their teaching and research. In the following sub sections, I provide a contextual description of each of the faculties I selected for data collection.

# 4.5.1 Institute of African Studies

The Institute of African Studies is a semi-autonomous research institute that undertakes research with a focus on African studies. The institute has a vision of becoming "a global leader for scholarship on Africa and her diaspora". Its mission is focused on "a regeneration of Africa and her people through knowledge production, dissemination, application and preservation" (University website). It was established by Ghana's first president following the country's political independence with a

specific mandate to undertake research across the Arts and Social Sciences in Africa. The institute is multidisciplinary and interdisciplinary in its approach to the research it undertakes and operates under six (6) disciplinary sections; namely History and Politics; Language, Literature and Drama; Media and Visual Arts; Music and Dance; Religions and Philosophies; and Societies and Cultures. As a result of the African-centred focus of the research and programmes the institute runs, a significant proportion of the international students from Europe and North America who enrol into the university through exchange programmes are usually based at the institute because of an observed high interest among this group of international students on topics on African culture. As a research institute, the IAS offers mainly Masters and PhD programmes as shown in figure 4.1. Additionally, the institute runs two mandatory courses for all undergraduate students, namely Introduction to African Studies and Introduction to Gender.

#### 4.5.2 Business School

The Business School is one of the premier schools in the African sub region and has been in operation since the 1960s. It has a vision to become a world-class business school developing global leaders with a mission focused on developing world class human resources and capabilities to meet national development needs and global challenges through quality teaching, learning research and knowledge dissemination. The school has affiliations with several international networks of business schools such as Association of Advanced Collegiate Schools of Business (AACSB), Global Network for Advanced Management (GNAM) and Association of African Business Schools (AABS). It also has partnerships with leading business schools in North America, Europe Asia in the areas of student faculty exchanges, academic programmes, case studies and research development. To effectively

manage its international engagements, the school has a dedicated international relations office with a coordinator who oversees its operation and activities. There are six different departments in the school including Department of Accounting, Department of Finance, Department of Marketing & Entrepreneurship, Department of Operations and Management Information Systems, Department of Organisation and Human Resource Management, Department of Public Administration and Health Services Management, running programmes for undergraduate, Master and PhD. Some of the programmes the school runs include Public Administration, Human Resource Management, Management Information Systems and Risk Management and Insurance. Comparatively, the Business school is large with a high student population. The number of student enrolled in the Business School is captured in Table 4. 1.

#### 4.5.3 School of Law

The School of Law is one of the first institutions to offer legal education in Ghana. Established in 1958 as a department of the faculty of Social Studies, the school evolved to becoming a faculty in 1958 and eventually attaining the status of a school in 2015. It has a vision to be internationally recognised as the leaders in African legal training and scholarship and a mission focused on, among others, providing the best education, training, and knowledge resources for the preparation of the legal minds and professional capable of becoming leaders of tomorrow. Historically, the school occupies a strategic position within the hierarchy of legal training in Ghana and has been a pace setter in providing foundational legal training to students at the bachelor's level as preparation for their onward progression into professional legal training. In the area of international engagement, the school has a good record of internationalisation activities through which it develops and runs joint academic

programmes as well as staff and student exchange programmes with institutions in Africa and across Europe and North America. Some of programmes the school offers under both undergraduate and graduate levels are Human Rights and Administration, Alternative Dispute Resolution.

#### 4.5.4 School of Education and Leadership

As one of the schools under the College of Education at the case study institution, the School of Education and Leadership is a relatively new faculty. Established in 2014, the school has a mandate to train and educate teachers, physical. educators, and administrators. It runs both undergraduate and graduate programmes in three departments, namely, Educational Studies and Leadership, Teacher Education and Physical Education and Sports Studies. Besides the programmes it runs in training teachers, the Teacher Education department has a mentorship responsibility over 10 teacher training colleges across the country. Compared to other faculties, the School of Education and Leadership has a low internationalisation profile given its recent origins..

# 4.5.5 School of Information and Communication Studies

On the university website, the aim of the school is articulated around "improving and extending the frontiers of Information and Communication dissemination and management through effective teaching, learning and research as well as "developing world-class students who are skilled, versatile, creative and ready to take up positions in local and global information and communication industries". The school consists of two departments, namely, the Department of Information Studies and the Department of Communication Studies. Although now under one school,

both departments have had different trajectories in their historical development since their establishment. Originally established in 1972, the Department of Communication Studies has evolved to become a leading training institution in the media and communication studies landscape in Ghana and is engaged in many international collaborative academic and research programmes across Africa, Europe, and North America. The department's level of expertise is reflected in the oversight and supervisory role it plays over several training institutions specialising in communication and media training and are affiliated to the case study institution. The School of Information Studies on the hand was stablished in 1962 as the Ghana Library Service and over the years has gained a reputation for its training programmes in the areas of Librarianship, archives and record management, information science and digital humanities in Ghana. Some of the courses run at the school are Indigenous Communication Systems, International Communication, Communication and Public Policy.

	Lecturers		Students	
Faculty	Males	Females	Male	Female
				Regular
School of	4.5		4912	4230
Information and Communication	15	9	Distance Education	
Studies			4897	5149
Institute of Research Fellows		MPhil/MA		
African Studies	30	12	20	12
			P	hD
			42	27
School Law	-	-	-	-
			Regul	ar
Business School	79	16	1463	1407
			Distar	nce/Sandwich Programmes
			769	770

 Table 4. 1. Number of lecturers and students in individual faculties

School of				
Education and	29	13	562	623
Leadership				

I made request for data on numbers of students and lecturers in all the five (5) case study faculties. However, the School of Law was unable to meet my request. This explains the absence of data for the School of Law in Table 4. 1.

# 4.6 Participant sampling and recruitment

In recruiting participants from these faculties, I used non-probability sampling techniques, specifically employing convenience sampling and the snowball recruiting technique. Whereas purposeful sampling requires the researcher to directly select participants for the study based on predefined criteria, with snowballing, participants are recommended to the researcher by familiar researchers (Stratton, 2021).

In recruiting lecturers, I visited their offices to introduce my research and solicited their participation in the study. The same sampling procedure was used for international students, who were approached at the international students hostel and invited to participate in focus groups. International students composed of students from different faculties on different degree levels. Many of the international students were on exchange programmes at the university. Regarding home students, with the aid of faculty administrative heads, I recruited them from different faculties studying at different levels. As a result, focus groups held with home students was composed of students from the same faculty but of different year cohorts.

The significance of purposive and snowballing sampling procedures in my study are that they enabled the recruitment of lecturers and students who were interested in my research topic and willing to participate in the study. As a result, there was low or no attrition in the study, as the students and lecturers who showed interest to

participate in the study made themselves available for the actual interviews and focus groups. My original goal was to recruit 7 lecturers from each faculty for the semi-structured interviews and 8 students from each faculty for focus groups. In all, I conducted thirty (30) individual interviews and seven (7) focus group sessions. **Table 4.2** below captures the number and categories of research participants who were engaged in the data collection. A detailed description of all participants in the study is attached as **Appendix D**.

S/No	Participants	Number
1.	Lecturers	25
2.	Faculty Heads	3
3.	Director of Quality	1
	Assurance Unit	
4.	Assistant Registrar of	1
	International Programmes	
	Office	
5.	Home students	18
6.	International students	9
	Total	57

 Table 4. 2. Number of research participants

# 4.7 Data collection methods

In my case study, I used different data collection strategies to acquire information from both primary and secondary sources. The primary data for my research were sourced from interviews with lecturers, institutional heads and focus groups with students. Other primary sources for my data were documents I reviewed, including university policy documents, reports of studies commissioned by the university, faculty strategic plans, as well as course syllabi/outlines. Secondary sources included books and articles that focus specifically on the case study institution. In the following, I discuss the methods used in collecting information from these sources. I employed these three (3) data collection methods to address three (3) of my research questions as outlined in **Table 4.3**.

S/No	Data collection method	Research questions
1.	Document	How do institution-wide and faculty policy statements at
	analysis	the university reflect dimensions of curriculum
		internationalisation and global citizenship?
2.	Semi-structured	What are the experiences and views of lecturers on the
	interviews	university's curriculum internationalisation efforts within
		a global citizenship discourse?
		What are the challenges to internationalising the
		university's curriculum within a global citizenship
		discourse?

Table 4. 3. Data collection methods and research questions

3.		How do students view and experience curriculum
	Focus group	internationalisation and global citizenship within the
	discussion	university's curriculum?
		What are the challenges to internationalising the
		university's curriculum within a global citizenship
		discourse?

# 4.7.1 Document analysis

As part of the data gathering process, I undertook document analysis of mostly publicly available documents that relate to the curriculum internationalisation and global citizenship enactment efforts of Sunshine university. My use of document analysis was aimed at addressing the research question on the policy dimensions of my research topic. I chose to consider documents as they "can help the researcher uncover meaning, develop understanding and discover insights relevant to the research problem" (Merriam 1988, p.118). Documents can also help with triangulation (Bowen 2009). The document analysis was particularly relevant for my research, which required the use of multiple sources to ensure in-depth investigation of my research topic in a single case. Furthermore, as a result of the many different participants I had to engage with, my use of document analysis was aimed at seeking convergence and corroboration of the data I had gathered using other methods.

I employed a systematic approach in searching, identifying, and collecting relevant documents for the study as are related to curriculum internationalisation and global citizenship at the case study institution. I started the process by defining the

inclusion and exclusion criteria for the search. This allowed me to narrow down the list of potential documents to the final sample (Gross, 2018). To this end, I made the decision to include only documents that speak to the internationalisation activities, as well as global citizenship efforts of Sunshine university. I excluded any information that is not officially released by the case study institution, a publishing house, or any other official authority. This was to guarantee the authenticity of the documents I used for my analysis. In the process, the search strategy was developed to identify different categories of documents: policy documents, study reports, teaching guides, course syllabi and outlines. The sites that I chose and used for my search are Google, Google Scholar, WorldCat, as well as online databases offered by UCL Library. I searched these sites with key words such as *Internationalisation at* [Sunshine university]; Curriculum Internationalisation at [Sunshine university]; Global Citizenship at [Sunshine university], Internationalisation policy at [Sunshine university].

When my initial search yielded documents that were not specifically focused on Sunshine university, I refined my search terms through which process I narrowed the search to find specific documents that relate directly to my research topic. The following documents came out of the search process and met my inclusion and exclusion criteria.

- the strategic plan (2014-2024) of [Sunshine university]
- School of Law workplan
- the vision/mission statements of faculties on official websites
- Strategies for the internationalisation of Sunshine university Report
- Visitation panel report

In the following, I present brief descriptions of each of the key documents I sourced for my study.

## 4.7.1.1 University Strategic Plan (2014-2024)

The strategic plan for Sunshine university is a very important document as far as the strategic direction of the university is concerned. This is relevant in informing both its internal and external stakeholders as to what the university seeks to achieve in its vision and operations. Specifically, the strategic plan outlines the key strategic goals the university aims to achieve within a stipulated period of time. As such, an in-depth investigation of this document is a significant step to understanding the place of curriculum internationalisation and global citizenship in the overall strategy of the university.

# 4.7.1.2 University Internationalisation Report

My research yielded a report of a study of the internationalisation strategies of Sunshine university produced by the International Association of Universities. This report was commissioned by the case study institution and contains recommendations for strengthening the institution's internationalisation strategies. The report examines the various dimensions of the internationalisation activities that the institution is engaged in, including curriculum internationalisation. An examination of this report in my study was therefore significant for identifying the strengths and limitation of the current internationalisation strategy of the institution. The findings in the report provide a baseline around which my study is developed.

# 4.7.1.3 School of Law workplan

One of the documents I reviewed as part of my documentary analysis is the workplan for the School of Law. This document spells out the strategic directions that

are being undertaken by the faculty in terms of internationalisation. It outlines the activities that are being undertaken to strengthen the internationalisation efforts of the faculty. An analysis of this document is relevant in pointing to the faculty level internationalisation strategies taking place within the case study institution.

# 4.7.1.4 Visitation panel report

I also analysed a report produced by an international visitation panel solicited by the case study institution. The international panel was invited on the back of concerns over the deterioration of the university's operations and its teaching and learning functions. My analysis of this report was aimed at investigating if internationalisation constituted one of the areas for which recommendations were offered for improving the teaching and learning functions of the university. The existence of such a recommendation would augment my analysis of the internationalisation strategies of the case study institution.

# 4.7.1.5 Faculty vision and mission statements

The vision and mission statements of all five (5) faculties involved in my study were also analysed. The vision and mission statements were sourced from the official websites of the faculties. Within the framework of my study, the vision and mission statements are considered significant in articulating the extent to which internationalisation is prioritised at the faculty level and incorporated into the teaching and learning.

# 4.7.1.6 Course outlines

I reviewed course outlines for three academic courses as part of my documentary analysis. My aim in doing this was to assess the international elements in the courses offered by faculties. This was part of triangulating data from interviews that

show the use of international textbooks as a significant dimension of the curriculum internationalisation efforts of the case study institution. I therefore reviewed the recommended reading lists in the selected course outlines to assess the authorship of recommended articles and books for students. One of the course outlines reviewed is attached to this thesis as **Appendix E**.

Before undertaking analysis of the selected documents, I had to establish the authenticity of the documents, as this constitutes an important criterion in selecting documents for research (Scott, 1990). To achieve this, I examined them in light of their history, completeness, the original purpose for which they were authored and the context under which the documents were produced (Gross, 2018). I also shared the policy documents with the Assistant Registrar in charge of the International Programmes Office, to confirm if these policy documents and reports were authored by or with the permission of the university. I also determine their relevance to my research questions. To achieve this, I skimmed through each of the documents to establish their relevance and potential relevance for my study.

## 4.7.2 Semi-structured interviews

I conducted semi-structured interviews with a cross-section of the study participants, specifically lecturers, faculty heads and institutional heads (n=30). I considered these respondents as key informants for my research because of their individual roles through which they have personal experiences and knowledge on internationalisation activities at the institution. Interviews were used because they are ideal for collecting open-ended qualitative data, exploring participants' views and beliefs on the research topic and probing into topics that appear sensitive (Adams, 2015; DeJonckheere & Vaughn, 2019). Each face to face interview lasted between

30 and 45 minutes and was conducted in the university offices of participants. I audio-recorded the interviews with participants' permission. I developed an interview guide made of open-ended questions carved out of broad themes on the vision of the institution to be world-class, the impacts of globalisation on academic programming at the institution, the institution's internationalisation strategies, the citizenship dimensions in academic programmes, among other themes (**see** 

Appendix C2 for interview guide). The open-ended nature of the questions allowed for a flexible handling of the question-and-answer process meant the interviewees were not strictly bound to the questions asked but had the liberty to explore the questions from different angles. At the same time, the focused nature of the questions ensured that, the study participants stayed within the themes I wanted to explore. As an illustration, one of the questions I posed to lecturers was "To what extent would you say the courses you teach contain international dimensions?" The open-ended nature of this question allowed for a further probing of the issues related to the question. Depending on the response to the question, in most cases I followed up with the question "Could you give examples of the international dimensions in one of the courses you teach?". This approach made the process iterative allowing for an in-depth exploration of the research topic within a broader scope, ensuring different aspects of topic were uncovered.

At the latter part of my fieldwork, I followed up to request further information on some issues that came up during the interviews. Some faculty heads made references to policy documents that guide internationalisation activities within their faculties. For example, the Dean of the School of Law noted that the faculty is pursuing an internationalisation strategy that is anchored in the faculty's workplan. I therefore followed up to request a copy in order to ascertain the internationalisation

strategies enshrined in that plan. Similar follow ups were made to request course outlines from lecturers in different faculties, one of which is attached as appendix E.

#### 4.7.3 Focus groups

I engaged students in face to face focus groups. Focus groups are a good research instrument for exploring people's beliefs and perceptions on given topics and for discussing sensitive issues (Dilshad & Latif, 2013). I used this method in my data collection because I wanted to draw on students' collective views and experiences and to compare with those articulated by their lecturers and in institutional policy documents. Using this method also allowed for a lot of interaction among students (see Smithson, 2000).

I ran seven (7) focus groups in total: five (5) with home students and two (2) with international students. The reason for the separate group discussions stems from the differences in their experiences and was aimed at ensuring that each group was composed of individuals with similar experiences who could identify with the issues discussed. For example, the discussions by home students were mainly focused on their experiences relative to the curricula and extra-curricular activities at the case study institution. On the part of international students, their discussions were centred around a comparative analysis based on their experiences in their home institutions and their experiences at Sunshine university. Depending on the number of invited participants who turned up, the composition of each group ranged between seven (7) and ten (10) students. I audio-recorded the focus groups with each lasting between forty five (45) minutes and one (1) hour.

I facilitated the focus group sessions with a schedule of open-ended questions developed around broad themes related to students' understanding on globalisation,

their experiences of global citizenship, the international dimensions in their academic programmes, as well as their experiences related to teaching pedagogies and methodologies in their individual academic programmes (see **Appendix C3 for focus group schedule**). As participants discussed questions posed to them, I took notes of the high points of the discussions as well as statements that captured the essence of the research topic, purposely as reminders for my analysis. I also took note of inconsistencies and vague statements in the discussions. Taking note of statements that were not clear allowed me to probe further for better understanding.

Pertaining to the duration of my data collection, in the following table, I outline the timelines within which the data were collected below. The data collection took place in 2019, before the onset of the Covid pandemic. As a result, I was not subject to any restrictions on travel or face to face data collection.

June 2019	July	August	September	October	November	December
Ethics						
review						
	Literature review					
			Faculty interviews			
				Focus group	discussion	
				Interview transcriptions		

Table 4. 4. Timelines for data collection

As illustrated in **Table 4.4** above, my data collection commenced in June 2019 with ethical clearance from both the Institute of Education, UCL's Faculty of Education and Society and Sunshine university. I spent the first two months reviewing and sorting the documentary evidence for the study. During this period, Sunshine university was on a break, and so I could not engage directly with my research participants. In September, the university resumed and so I undertook my interviews with lecturers and institutional heads within the next three months. I simultaneously scheduled the focus groups and started my transcription. In December, I did follow ups on some of my interviews to ask for documentations some participants made references to during the interviews.

#### 4.8 Data analysis

In this section, I discuss the procedures and techniques I employed in analysing my research data. All data including policy documents and the transcripts of interviews and focus groups were thematically analysed. I employed thematic analysis because it constitutes a standard and integral approach to most qualitative data analysis (Tight, 2019). I understand thematic analysis as a process of searching across data sets to identify, analyse, organise, describe and report repeated patterns (Braun & Clarke, 2006; Nowell et al., 2017; Kiger & Varpio, 2020). In the following sections, I describe how the different data sets were thematically analysed.

#### 4.8.1 Documentary data analysis

Document analysis is a process of systematically reviewing, examining, and interpreting documents with the aim of eliciting meaning, gaining understanding, and developing empirical knowledge (Bowen, 2009). Therefore, in undertaking the analysis, my aim was to elicit meanings and interpretations of curriculum

internationalisation and global citizenship ingrained in selected documents. Document analysis can be done using different techniques, including conversation analysis, discourse analysis, semiotics, interpretative analysis, thematic analysis, among other analytic strategies. In analysing the selected documents for my study, I chose to use thematic analysis because I was interested in generating themes from the documents that will be comparable to themes from my interviews and focus groups.

In doing the thematic analysis, I first undertook initial reading and skimming through of all the documents to familiarise myself with their content. This was aimed at gaining first and general insight into the content of the documents and to identify relevant portions that will constitute the data corpus for the analysis. In the next phase, I went through all selected documents to identify specific portions that address my research questions, taking note of the elements of internationalisation and global citizenship in them. I then generated relevant extracts of texts from the documents through a process of coding. These texts extracts were coded with descriptors developed deductively from literature review related to the research questions and topic. The descriptors were then collated into themes. The emerging themes were then compared with themes generated from the semi-structured interviews and focus groups for use in my findings and discussion chapters. **Table 4.5** contains a list of the documents I analysed and the portions of the documents I focused on.

/No Documents Area of focus in analysis	
---	--

1.	University strategic plan	<ul><li>Vision and mission statements</li><li>Internationalisation strategies</li></ul>		
2.	School of Law workplan	<ul> <li>Internationalisation strategies</li> <li>Internationalisation activities</li> </ul>		
3.	University internationalisation report	<ul><li>Findings on internationalisation</li><li>Recommendations</li></ul>		
4.	International visitation panel report	Recommendations for teaching and learning		
5.	Selected Course Outlines	<ul> <li>Modes of teaching and assessing students</li> <li>Reading list and authors</li> </ul>		
6.	Faculty policy statements	Vision/mission statements		

## 4.8.2 Thematic analysis of interviews and focus groups

Under this section, I present the thematic analysis conducted on interviews and focus groups together because the data were generated in the same format, through audio recording and finally translated into transcripts. As such, the same thematic analytic process was applied to both the interview and focus group data.

Drawing from interpretivist orientation in my research, I was more interested in how lecturers and students constructed meanings based on their experiences on curriculum internationalisation and Global Citizenship Education at the case study institution. Therefore, the thematic analysis was aimed at deciphering meanings inherent in the narratives authored by individual participants. The analysis of my interview and focus group data began with a process of transcribing my data from audio into text which is a significant 'phase of data analysis within interpretative qualitative methodology (Bird, 2005, p.227). This offered me the opportunity to begin to familiarise myself with the data. Before transcribing the data, I had formed some initial thoughts based on my involvement and role as the moderator in the interviews and focus groups. After the transcription, I continued with the process of familiarising myself with the data through a process of repeated reading. By reading through the data repeatedly, my aim was on "identifying, organising, and offering insight into patterns of meaning (themes) across a data set" (Braun & Clark, 2012, p.57). This process was to identify the commonalities in the way the topics on global citizenship and curriculum internationalisation were spoken about in the interviews and focus groups. As I read through the transcribed text, I made notes on ideas that came to mind regarding themes that were emerging from the data.

The transcription was followed by thematic analysis at two levels; using a manual coding process and subsequently using NVivo 12 software to finalise the analysis process. Before using the software for my thematic analysis, I first undertook a manual coding process in Microsoft Word with the aim of generating an initial a list of potential codes. The manual coding process was applied to 10 interviews for the purpose of developing my coding framework. In the process of generating themes, it makes practical sense to usually start with a few predefined codes as a guide for the analysis (King, 2014). **Table 4.6** presents an example of the manual coding process, capturing the data and the codes that were generated.

In doing the manual coding, I identified significant portions of my data and labelled them with descriptors that relate to broader themes within my research

framework. By undertaking this process, I was able to focus on specific qualities in the data that were relevant to my research questions. The process of generating codes entails identifying "a feature of the data that appears interesting to the analyst" (Braun & Clarke, 2006, p.88). It also involves identifying "the most basic segment or element of the raw data or information that can be assessed in a meaningful way" (Boyatzis, 1998, p.63). By thoroughly reading through the data, I was able to identify portions that had repeated patterns of meaning in them and had the potential of becoming themes. For the 10 interviews I manually coded, I colour highlighted these portions of the data with repeated patterns. I worked systematically through my data identifying and matching codes with data extracts that bore the desired characteristics. Through this process, I coded as many patterns of meaning as was possible. After generating initial codes for the 10 selected interviews, I moved the analysis to identifying broader themes within them. This process involved identifying broader levels of patterns of meaning within the different codes and sorting them into potential themes. I then collated all the relevant coded data extracts, and organised them into a collection of themes and sub-themes. Themes are usually "identified by bringing together components or fragments of ideas or experiences which often are meaningless when viewed alone" (Nowell et. al., 2017, p.8). By manually coding my 10 interviews, I sought to inductively generate my themes from the data and ensuring they are strongly linked to the data (Nowell et al., 2017).

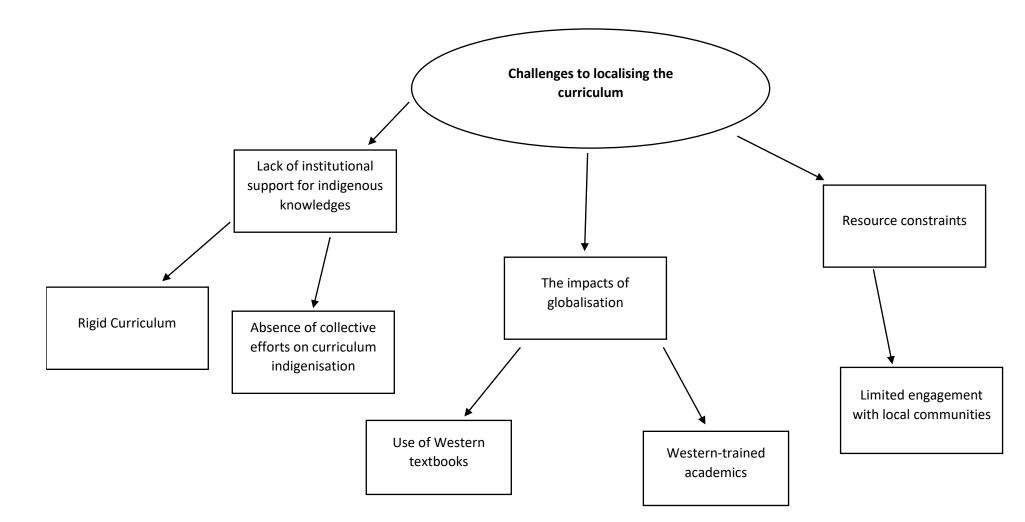
## Table 4. 6. Sample coding process

Codes
Bureaucratic
approval systems
for academic
programmes

accomplished huge things in the industry to be part of your teaching faculty, the university says well, the person	Rigid curriculum
doesn't have a PhDthey can't teach on the programme, but if you go across to these accreditation institutions,	
they require that we have practitioners teach so that they can bring the practice into classroom And that we can	
also take our students there sometimes but the university wants a one size fit allso the template must fit what the	
university wantsshort of that you going to have a lot of problems in there.	
The other one has to do with the cost of education, to provide internationally accepted curriculum. Fees that we can	
charge have to be approved by the Parliament of Ghanaand you are a Ghanaian and undergraduate	
programme [at Sunshine university] now is about 1500 cedis for a yearand the unfortunate thing is that the	Financial constraints
government doesn't give budgetthey pay staffthe rest of it you must use school fees, and therefore it	
constraints your ability to innovateit curtails your ability to innovate because quality is expensiveso that is	
another thingin term of fees, the resources availability. Faculty [staff] I spoke aboutwe need to be able to give	
faculty international exposurepeople must attend conferencesthe university doesn't have the money that gives	
everybody.	

As part of the final processes in my sample coding, I reviewed extracts of the coded data for each theme to ensure a coherent pattern of meaning had been formed. In doing this my aim was to test each theme to see if they correspond with the meaning of my data as a whole. During the process of reviewing the themes, I found that some of the initial themes I had developed were supported by ample data and others less so. I also found that some new relevant themes I did not cover in my initial thematic framework had emerged. These new themes were included in my final list of themes. The rare themes that did not address my research questions were omitted from the final list of themes for my findings chapters. This process led to developing themes and sub-themes that directly relate to my research questions. In Figure 4.1 I give an illustrative mapping of one theme and its sub-themes. The process of manually coding the ten (10) interviews was transitioned into the use of Nvivo 12 for analysing the rest of the interviews. The themes developed from the manual coding process were used in structuring and developing a codebook in a data analysis software, Nvivo 12. In using the software, I identified relevant portions of the interview data that marched with different nodes in the codebook designed for the coding process. Using this inductive and iterative approach, I applied this process to the remainder of my data, thereby aiding the process of generating many more themes and sub-themes.

Figure 4. 1 Mapping of a theme and its sub-themes



#### 4.9 Epistemological paradigm

With links to critical theory tradition within a broader social justice framing, I situate my study's epistemological paradigm in social constructivism. Social constructivism is a theory of knowledge that posits that "the creation of knowledge cannot be separated from the social environment in which it is formed" and as such "incorporates social and cultural factors as essential to the formulation of understanding" (Adams, 2006, pp. 245-246, 249). As a theory of knowledge, social constructivism places emphasis on culture and context in deepening an understanding of what occurs in society, and developing knowledge based on this understanding (Kim, 2010). I therefore employ social constructivism in the study for a number of reasons.

Firstly, the conceptual framework (Critical Global Pedagogy) that I developed in chapter 3 of this thesis gives prominence to context, culture, history. By prioritising these social phenomena, the framework enabled a constructivist approach to interpreting curriculum internationalisation and global citizenship as they apply to the case study institution. Therefore, by situating my study within a knowledge paradigm that is attentive to context, culture, and history, I deployed a methodological approach that foregrounds a contextual approach to curriculum internationalisation and global citizenship, aimed at generating context-specific interpretations of these concepts (Flyvbjerg, 2006). In line with the social constructivist approach, in my analysis of the data, beyond the individual interpretations study participants authored, I also theorise the broader socio-cultural context that have a bearing on the narratives participants authored. With such an approach, my analysis was driven

by the thought that there are multiple interpretations that underlie my research topic, drawing on not only the views of participants but also the research context (King, 2014). As such, I approached my study data from multiple perspectives, using different analytical approaches.

Secondly, my use of a social constructivist paradigm in this research was aimed at highlighting the subjective interpretations study participants made of the studied phenomenon. In doing this, the questions I posed during interviews were aimed at eliciting participants' unique views and experiences as they relate to internationalisation activities and global citizenship at the case study institution. To this extent, I consider the responses study participants shared as socially and culturally constructed and not determined a priori. Their responses emerged out of their subjective understanding of the research topic, mediated through their experiences in the broader institutional, social, and cultural milieu. Creswell (2007) has noted that, within the social constructivist paradigm of research, the subjective views and experiences of participants form the core of the study data. Therefore, in the design of the methodology for this study, my goal was to ensure that the study relied as much as possible on the views of participants. My use of open-ended semistructured interviews and focus group discussions were aimed at creating ample space for participants to construct and articulate their own understanding of the studied phenomenon. These discursive approach facilitated a good deal of interactions, first among participants in focus groups, and then between myself and participants in interviews.

Additionally, subjectivity as a social constructivist principle guided the ethics of my engagement with research participants. This came through in my adherence to the ethical standards for the study. For example, I respected the fundamental

determination of study participants in terms of their readiness and willingness to participate in the study. The views expressed during interviews and focus groups were not coerced or manipulated but were subjectively and freely authored by participants. At a general level, I developed maximum guarantees before, during, and after my engagement with the study participants in the data collection process to secure the basic tenets around privacy, confidentiality, and

anonymity/pseudonymisation, all aimed at encouraging participants to communicate their subjectivities as far as their understanding and experiences relating to the research topic are concerned. In line with the significance social constructivism attaches to subjectivity, I intentionally centred the experiences of participants in the data analysis process. My analysis of the data therefore commenced with the views authored by participants in interviews, rather than beginning with pre-existing theory on the research topic. This makes data analysis within the social constructivist paradigm a suitable approach to generating theory from real-life situations (Kivunja & Kuyini, 2017).

## 4.10 Researcher positionality

Following from the social constructivist paradigm I outline above, in this section, I articulate my positionality in the research and how this impacted the data collection process. Whilst undertaking my data collection at Sunshine university, I often found myself caught up between the feeling of being an 'outsider' and being a member of the university community. For a period of about six (6) months, I had made recuring visits to Sunshine university, and this developed in me a sense of attachment to the university community. At the initial stages, I felt like a student researcher who was there solely to undertake data collection. However, on the other hand, as a Ghanaian, I identified easily with the institution's social and cultural life. My pre-

existing knowledge of the cultural and social milieu of the study site made it easier for me to identify with my research participants and to easily enter into conversation with them. Although I have never studied at Sunshine university, I remember making some visits to the institution to attend programmes organised by an old students' association during my undergraduate studies at a different university. This history with the research site deepened my sense of familiarity during my fieldwork. At the same time however, I was aware that my positionality as a Ghanaian had the potential of causing me to lose sight of new perspectives as far as my research topic was concerned. And so, I made the conscious effort to use my 'insider' positionality as a strength to dig deeper and interrogate the issues with greater depth so as to generate rich data from my interviews.

As part of the access granted me to the research site, I had been given a pass to use some facilities at the institution. I remember visiting a couple of libraries to do some readings whilst on the university campus. In addition to this, whilst undertaking the data collection, there were times I came into contact with old friends, some of whom were lecturers at the institution. There were also instances I held informal conversations with some of my research participants after holding interviews with them. Through these informal conversations I created a rapport with some of the participants, culminating in a feeling of "being at home". Amid these experiences, however, I was acutely aware that the feeling of belonging that I had experienced had the potential of compromising my position as a researcher, particularly in relation to issues of research ethical propriety. As a result, I had to be conscious of my status as a student researcher in the process of doing the data collection. My daily schedules to undertake interviews with my research participants were constant reminders to me of the aims of the research. Additionally, some of the limitations that

I faced whilst undertaking my data collection reminded me of my 'outsider' position. There were instances that, as a result of my status as an 'outsider', I struggled with issues of internet access and finding an office space to undertake my monthly supervision meetings with my research supervisors. And so, in undertaking my data collection, I had to be careful these feelings of a seeming belonginess and familiarity did not compromise the quality of my engagement with my research participants.

#### 4.11 Ensuring rigour in data collection and analysis

One of the eight criteria in Tracy's (2010) eight big tent criteria for good qualitative research is rich rigour. Drawing on this, I ensured that the processes and procedures undertaken in the collection and analysis of my data met the required standards of rigorous qualitative research. I followed the four standards of credibility, dependability, confirmability, and transferability as applied in qualitative research (Lincoln & Guba, 1985).

## 4.11.1 Credibility

I spent a minimum of six (6) months at the case study institution, with follow ups on the interviews I had undertaken. This was to ensure I spent sufficient time engaging with study participants towards gaining a better understanding of my research topic. In enhancing the credibility of the study, for example, I employed different investigative methods in the collection of data with different participants on the same research topic. The use of different data collection methods in the forms of semi-structured interviews, focus groups, and documentary analysis in engaging with the same research topic ensured that the different data collection sources were compared and corroborated. The use of the different methods also ensured multiple perspectives were generated from a variety of sources and this was useful for

developing in-depth insights into the studied phenomenon and its context (Houghton et al., 2013).

As a process of further strengthening the credibility of the data collected, I subjected the interview transcripts to member checking which involved a process of allowing study participants to read the transcriptions of the interviews for the purpose of verifying the accuracy of the recorded interviews. In that regard, none of the participants registered any concerns regarding the accuracy of the interview transcription.

## 4.11.2 Dependability and confirmability

In ascertaining the research standards of dependability and confirmability in a qualitative piece of research, Houghton et al (2013) note that the research practice of reflexivity and the keeping of an audit trail are important. In the research, I kept a record of all the methodological decisions I made during the data collection, which later aided in my interpretation and analysis of the data. The justification I articulate in this chapter on the methodological choices I made draw on this record.

The concurrent approach of transcribing the interviews whilst undertaking the data collection enabled me to feed whatever observations I had made about the interviews during the transcriptions into subsequent interviews, refining the interview questions and process. Transcribing the data whilst in the field also allowed me to quickly share the transcripts with study participants to facilitate a process of member checking. Whilst undertaking the data collection, I took notes on any ideas and prompts that came to mind regarding what participants said in relation to the interview questions. This was to ensure I captured as much detailed information as possible on the research topic. I also spent some time after each day thinking

through the techniques and approaches I adopted for the day's interviews with the aim of noting down any new developments such as emerging concepts from the interviews and also refining my approach to engaging with the research participants. This reflection was undertaken throughout the data collection process, including the data analysis stage.

#### 4.11.3 Transferability

Throughout this thesis, I have endeavoured to provide a detailed description of the case study institution and the broader historical and socio-cultural context within which it operates. This is not only tied to the situated nature of the research topic but also stems from my choice of methodology (that is qualitative case study) which required an in-depth approach to the study. Case study research with its in-depth approach goes hand in hand with thick description (Mills et al., 2010). By underscoring the colonial foundation of the institution as well as the African sociocultural context within which it operates, my aim was to offer a "thick description" of the study context and by that demonstrate the similarities it shares with other universities in Ghana and more widely across Africa. Thick description constitutes a process where a researcher gives vivid description and interpretation of the researched phenomenon within its appropriate context, often ascribing it with some form of internationality and purpose (Ponterotto, 2006). By providing a "thick description" of the institution and it's the broader socio-cultural and historical context, my goal was partly to make it possible for readers to see how the findings of the study apply to other universities operating in similar socio-cultural contexts or bearing similar institutional features. Therefore, the contextual nature of my research topic as well as the in-depth engagement that the case study approach facilitated strengthens the transferability of my research findings.

## 4.12 Conclusion

In this chapter, I have presented the methodological choices I made in my study. I have justified why a qualitative case study was adopted for the research based on its suitability for carrying out in-depth research. By employing different methods in my investigation, I was able engage with my research topic from multiple perspectives, thereby allowing for the corroboration of the findings. The chapter also describes the measures adopted to ensure rigour in the research process with the aim of establishing the credibility, dependability, confirmability and transferability of the findings. Although the case study methodology is usually critiqued for shortfalls in terms of the generalisability of the findings it generates, it is my expectation that the methods I employed in the research will guarantee analytic and theoretical generalisability, which are peculiar to the case study approach to research (Rowley, 2002; Steinberg, 2015; Smith, 2018). In the following chapters, I present the findings that resulted from all the methods I employed in investigating my research topic at the case study institution.

## **Chapter 5: Findings**

#### Interpretations of Internationalisation of the Curriculum

#### 5.0 Introduction

This chapter together with chapters 6 and 7, detail the evidentiary findings for my study based on themes identified in the research data. As such, the evidentiary chapters are based on verbatim accounts by research participants on their views and experiences in curriculum internationalisation and global citizenship at the case study institution. The verbatim accounts draw on interview narratives from institutional heads, lecturers, and students, as well as relevant institutional policy documents. With these findings, I seek to demonstrate how curriculum internationalisation within a global citizenship discourse is understood and enacted at the case study institution. To this extent, I will use the findings to address the following research questions:

- 1. How do institution-wide and faculty policy statements at the university reflect dimensions of curriculum internationalisation for global citizenship?
- 2. What are the experiences and views of lecturers on the university's curriculum internationalisation efforts within global citizenship discourses?
- 3. How do students view and experience curriculum internationalisation and global citizenship at the university?
- 4. What are the challenges to internationalising the university's curriculum within a global citizenship discourse?

For the focus of this chapter, I present the findings on curriculum internationalisation for which three major themes emerge from my data. I begin by

looking at what the policy focus for internationalisation is, and how curriculum internationalisation is prioritised within that policy context. I next explore the question of what the historical and contemporary international curriculum interactions are, and how these have contributed to shaping an internationalised curriculum at the case study institution. This leads to a consideration of the tensions, contestations and compromises that are discernible in the views of participants, as they relate to the international dimensions that feature in the curriculum.

## 5.1 Institutional policy on curriculum internationalisation

I present in this section the findings that address the research question on how institution-wide and faculty policies of the case study institution reflect IoC dimensions. The logic underpinning my enquiry is that a clear institutional policy direction for curriculum internationalisation is instrumental in embedding IoC across the case study institution. To that extent, my aim in the research was to look for evidence of articulations of curriculum internationalisation in the institution's internationalisation policy/strategy. In undertaking this, I reviewed publicly available policy documents in respect of the university's current strategic plan (2014-2024), a report on "Strategies for Internationalisation of [Sunshine university]" produced by the International Association of Universities (IAU), policy statements on the university's official website, as well as interview narratives from institutional and faculty heads. The review undertaken show that there is a weak institutional policy context for internationalising the curriculum at the case study institution. This follows from a predominant institutional policy focus on achieving world-class researchintensive status without specific policy prescriptions for internationalising teaching and learning.

#### 5.1.1 Pursuit of world-class research-intensive status

A review of the institutional policy documents shows that the institution has a declared vision of becoming a "world-class research-intensive university" by the year 2024. In line with this vision, it has set out strategic objectives, two of which are focused on creating world-class mindset in students, lecturers and staff as well as fostering and strengthening international collaborations with international research university partners. From my interviews with relevant institutional heads, there are indications that the university is in the process of developing an internationalisation policy. The university however has an internationalisation strategy in place that guides the implementation of its internationalisation efforts.

A few institutional heads in my interviews made assertions to the effect that, the policy vision of the university in achieving a world-class research-intensive status is pursued through a number of initiatives. These include the operations of an International Programmes Office (IPO), a policy focus on increasing the recruitment of international students and establishing international research centres of excellence across the university. Apambilla, who plays a key role in the operations of the IPO establishes the link between the mandate of the IPO and the university's vision in achieving world-class research-intensive status:

We as a university are looking at becoming a world-class research-intensive university in the near future. And so we have a bit of internationalisation embedded in all that we do towards achieving this aim...As the International Programmes Office, we promote the university's programmes externally both in the sub-region on the continent and world-wide through recruitment, outreach programmes aimed at recruiting international students across the

various levels...We are responsible for the international linkages in terms of agreements and MOUs with other universities. (Apambilla-01)

From the research data, another goal that underpins the internationalisation drive of the university is the interest to develop itself into an international centre of excellence, with the associated aim of attracting international scholars from around the world and operationalising a number of international centres of excellence in research. This is in keeping with the institution's vision to become a researchintensive university, and is geared towards strengthening its research profile. My interview with an institutional head reveal there are a number of international research centres in operation at the university:

And then apart from growing the numbers, making ourselves attractive enough so that we can bring scholars of international repute to come and do their sabbatical... And then making ourselves a centre of excellence that attract international scholars. I know on campus here we have about three or so... these are international centres of excellence that are based here as of now. We think that all of those lead to giving us a more international profile and that also helps us to attract more funding and all of that. (Adugbilla-01)

The two extended quotes from Apambilla and Adugbilla suggest that, the vision to become world-class and research-intensive is the driving force behind the institution's internationalisation agenda. It is also clear from the data that the internationalisation strategy is primarily focused on programmes aimed at enhancing its international profile for the purpose of attracting international scholars and students. Though Apambilla notes that the university has 'a bit of internationalisation embedded in all that we do towards achieving this aim' [of becoming world-class]

research-intensive university], there is no reference in any of the interview narratives or the policy documents I reviewed to teaching and learning as a part of the internationalisation strategy, suggesting a neglect of the curriculum dimension of internationalisation at the policy level. The concluding part of the quote from Adugbilla, "we think that all of those lead to giving us a more international profile and that also helps us to attract more funding" also suggests that one of the key aims underpinning the institutional effort to develop an international profile is transactional and aimed at increasing funding from the recruitment of international students and international partnerships.

#### 5.1.2 International positioning of faculty policy statements

My research also shows that many of the policy statements of the faculties in the study are aligned to the institution's vision of becoming a world-class researchintensive university by 2024. Awinpang, who heads the Business school notes that the school's vision is derived from the institution-wide vision of the university:

So our vision of wanting to become a world-class business school and developing global leaders is within the context of the vision of [Sunshine university] of wanting to be a world-class research-intensive university.

## (Awinpang-01)

Analysis of my data further show that the adaptation of the institutional vision at the faculty level to a certain extent reflects in the research and scholarship that the faculties/departments are engaged in, as well as the kind of graduate attributes they seek to develop in students. As is shown in Table 5.1 below, one key element is an interest in situating their broader academic and research mandates in the

international domain, and accordingly producing graduates with relevant global competences for both local and international employment spaces:

"Developing world-class students who are skilled, versatile, creative and ready to take up positions in local and global" spheres. (Faculty website)

"To become a global leader for scholarship on Africa and her diaspora." (Institute website)

"A centre of excellence in the education and training of professionals and specialists...". (Faculty website)

*"Internationally recognized as the leaders in African legal training and scholarship." (Faculty website)* 

"To become a world-class business school developing global leaders." (Faculty website)

Analysis of the data also reveals that, at the faculty level, the above policy statements, to some degree, impact on the academic programming in some of the faculties involved in the study in terms of content and focus of course offerings. I discuss this in much detail in chapter 6 where I examine the dimensions of global citizenship in academic courses and programmes at the institution.

#### 5.1.3 Lack of policy focus on internationalising the curriculum

The analysis done on institutional and faculty policy statements show that, in the specific area of curriculum internationalisation, not much of the university's strategy on internationalisation has any explicit curriculum dimensions. A review of the university's strategic plan shows that there is only a passing mention of strengthening the teaching and learning experiences of students and teachers to meet the basic standards of internationalisation. The lack of an explicit focus on curriculum internationalisation in the university's overall internationalisation strategy is echoed in an interview with an institutional head, Adugbilla, who indicated that issues of teaching and learning are left to schools and departments to manage. This may be in line with the university's collegiate system that allows an appreciable level of decentralisation, resulting in a level of autonomy for departments and faculties to manage matters on academic programmes. When Adugbilla was asked about policies in place to promote an internationalised teaching and learning, he declared that:

Yes, but that one is at the micro level. It depends on the departments, the units, and the school. For instance, if upon review of their programme, the department finds that they must add a topic, Climate Change Adaptation in Ghana, which was not there five years ago, then it is up to the department to do that. As for curriculum and syllabi and teaching methods and so on, I mean once the person has gone and done their PhD in their teaching area and the university has appointed them, I don't see any specific internationalisation issues there unless I don't understand what you are looking at. (Adugbilla-02)

A logical development of a vision to achieve world-class research-intensive status is consistent with the development of an internationalised curriculum and the promotion of some form of Global Citizenship Education. However, my analysis shows that, in the specific area of internationalisation, there are no linkages between the institutional strategy on internationalisation on the one hand and teaching and learning on the other. In an earlier study commissioned by the university and carried out by the IAU on strategies for the university's internationalisation, the study's report recommends the university to consider internationalising its curriculum as a means to achieving its vision of becoming world-class and research-intensive (IAU, 2015). The report further recommends that, in efforts to internationalise its curriculum, the university should define what the concept of IoC means to it and its constituents. The report highlights the need to focus on promoting active teaching and learning pedagogies among lecturers towards developing desirable global skills in students. This notwithstanding, at the time of my fieldwork, not much appeared to have been achieved in line with the recommendations on IoC as put forward by the International Association of Universities.

An important consideration that guided my analysis of the data for this section is that a strong institutional policy framework for IoC is a prerequisite in foregrounding curriculum internationalisation as part of the internationalisation strategy of the case study institution and for promoting Global Citizenship Education. This is particularly relevant for providing a curriculum internationalisation teaching framework that guide faculty heads and lecturers in designing teaching and learning goals that take cognisance of IoC. Green & Mertova (2011) have noted from a study they conducted on faculty perspectives on curriculum internationalisation that, the lack of institutional policy direction on IoC may mean that the isolated efforts of

lecturers to internationalise teaching and learning can result in a situation where there is a sole and predominant focus on inputs without any attempts to link these inputs to desirable learning outcomes at the programmatic level. In this vein, my research data show that IoC is not strongly anchored in the internationalisation strategy of the case study institution, as curriculum internationalisation is largely left to the individual and disparage efforts of lecturers. Though my research data point to the absence of a structured approach to IoC, in the following section, I turn to a discussion of the historical and contemporary factors that facilitate international interaction in the curriculum of the case study institution, as reported by research participants.

# 5.2 Historical and contemporary international interactions in curriculum

Analysis of my data points to a number of historical and contemporary factors (institutional and individual) that facilitate international curricula interactions and exchanges between the case study institution and universities in other regions of the world. These international dimensions lead to the transfer of knowledge, involving the exchange of academic theories, models and methods and inevitably predispose teaching and learning to an international perspective. My goal in presenting the findings for this section is to demonstrate the extent to which these international interactions contribute to an internationalised curriculum at the institution.

## 5.2.1 Colonial formation of case study institution

Data from the research show that, as an African university with a history of a colonial formation, the case study institution and its academic and research systems have been developed along a Western university model, owing to linkages from

colonialism that extend into contemporary times. Based on these linkages, the university uses curriculum models and knowledge paradigms that originate from western experiences and epistemological traditions, which are sustained in contemporary times through international collaborations and partnerships. With reference to these colonial linkages, Aduku who is a lecturer at the Law faculty, expresses the view that:

When it comes to the school, the Law faculty, not only the Law school, but education throughout the university generally but particularly the Law school as you are focusing on, it has an advantage of having an internationalised curricula right from the onset. Mainly because, you know, because of colonialism, we automatically had the British as our overlords, and based on that, traditionally and historically, we were using their laws. So even before legal education started in Ghana, before the [Sunshine university] came on stream to have a law school, they were applying British laws, to the extent that even the customary laws that were applicable in Ghana had to be looked at from the lenses of the British laws. (Aduku-01)

From Aduku's narrative, the colonial origins of legal education and university education generally have contributed to developing an internationalised curriculum. It is discernible from the narrative that, the respondent's understanding of an internationalised curriculum is based on international interactions, understood to be influences on the curriculum that derive from other national contexts. Specifically, there is an articulation of a British influence on the legal education curriculum of the institution based on colonial linkages.

The contemporary expressions of the colonial influences on the university's curriculum comes through in another interview with Kusaah, the faculty head at the Law faculty. Kusaah is of the view that almost all courses run in the faculty are internationalised because lecturers draw on examples from the laws of many western countries, especially laws of countries in the Commonwealth, which is an association of countries defined by historical colonial ties:

Every course here has an international perspective because we do not only draw on the laws of Ghana, we draw heavily on the developments of the law of the UK, we draw on the developments of the law of the Commonwealth; in South Africa, in Nigeria, in Kenya, in Australia. So if you look at our course content and our course outlines and our cases, we do not only use Ghanaian cases, we use lots and lots of cases from countries abroad mainly in the Commonwealth. (**Kusaah-01**)

As pointed out in the preceding analysis, the historical development of the case study institution as a colonial institution has contributed to modelling its academic systems and norms along the lines of the European university. These academic norms and systems facilitate exchanges and interactions with institutions outside of the national context of the case study institution, as part of its internationalisation endeavours. In the next section, I present the findings on the specific initiatives under which these internationalisation processes are pursued and highlight how these contribute to an internationalised curriculum at the institution.

# 5.2.2 International exchange of academic and research perspectives

It is clear from the data that, beyond the historical colonial influence discussed in the preceding section, there are contemporary initiatives undertaken by individual lecturers and faculties/departments that facilitate international interaction within the curriculum of the case study institution. These initiatives provide the platform for exchange of perspectives in academic and research work. The recurrent themes from the data in regard to these initiatives are international conferences and research collaboration, staff and student exchange programmes and membership to international networks and associations, among others.

## 5.2.2.1 Research collaborations and partnerships

My analysis point to many instances where respondents thought that the engagement of faculties in international research partnerships and collaboration contribute to facilitating international interactions in the institution's curriculum. These are either undertaken as initiatives by individual lecturers, faculties, or the university as a whole. At the time of my fieldwork, statistics on the official website of the university showed that the university has about 135 MOUs on international partnerships and collaborations with universities in other national contexts (University website). Out of the 135 institutional partnerships (which include research partnerships and staff/student exchange arrangements), 114 of these are held with universities outside of Africa, with 21 of these with institutions within the African higher education. In the quote below, Awingat identifies international research collaboration as sometimes leading to the design and implementation of joint research projects by participating institutions and the lecturers involved:

We actually have a College Research office, where they solicit application to support either international travel for conferences to present papers and all that, and also for collaboration, collaborative research. Okay. To give a specific example, in 2014/2015, I made three trips to Australia and we run partnership with the University of Western Australia in designing a short course on Mining Law. So, faculty from the faculty of law from the University of Western Australia and the law faculty of [Sunshine university], we came together to develop a short course that we use to train officers. We ended up doing some collaborative research, you know, so myself and a colleague in the University of Western Australia put together a research paper and published. (Awingat-01)

The data further show that, through these research collaborations, lecturers gain international exposure to wide-ranging perspectives in their fields, which in turn impact on teaching and learning in the curriculum. **Figure 5.1** presents data on the number and types of international collaborations Sunshine university is engaged in. The collaborations are categorised according to the continental locations of the universities with which these collaborations are held. The collaborations range from staff and student exchange to research partnerships. The chart shows that the majority of the international collaborations and partnerships Sunshine university is engaged in are held with universities in Europe and North America, with a few held with universities in Africa and other regions of the world.

### 5.2.2.2 Staff exchange programmes

Analysis of my data shows that staff exchange programmes is an important enabling factor for international interaction to occur in the curriculum of the

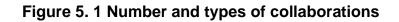
institution. Staff exchange arrangements are held mostly with universities in the Global North and provide the opportunity for lecturers to travel to partner institutions to undertake academic and research engagements. The exchange arrangements also allow scholars from partner institutions to visit and undertake teaching and research that impact the curriculum of the university. During my data collection, I was invited to observe a graduate seminar, facilitated jointly by a lecturer and a Fulbright scholar who was on a staff exchange programme. In a follow up interview with the lecturer, Ayaaba, he noted that the Fulbright scholar was providing additional perspectives that he otherwise would have missed in the course:

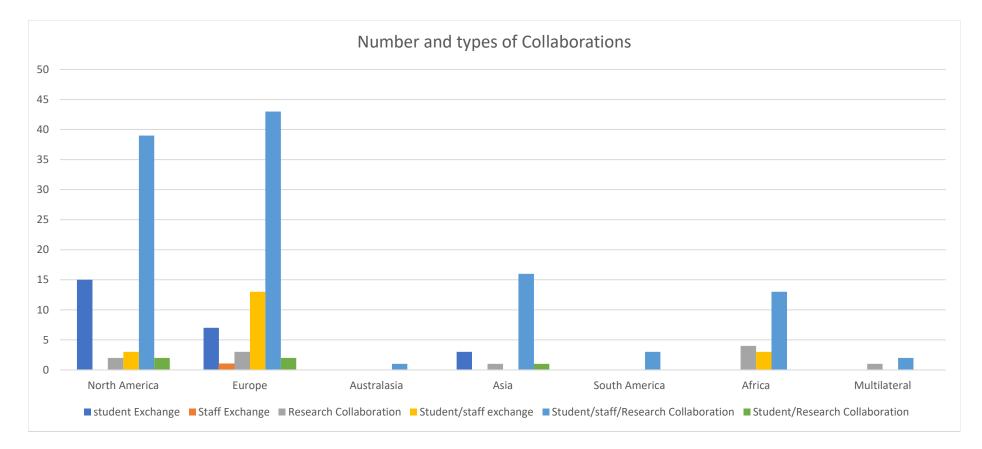
So in our course, 'Slave Trade and Africa', we have our Fulbright Scholar and then she is providing, you can say, the African-American and the Caribbean perspective to fill out the limitations that I have, especially as far as this course is concerned. Because what we know about Africa is limited to Africa and is very much from the African perspective, or from the continent here but she has other different dynamics in the US that she is bringing from the US, that she is bringing in. **(Ayaaba-01)** 

In Ayaaba's narrative, the significance of staff exchange programmes is couched in terms of the added-value visiting scholars bring to teaching and learning at the case study institution. The significance of exchange arrangements also reflects in the personal development they engender in lecturers. Ayamba, from the School of Information and Communication Studies, in highlighting the significance of staff exchange programmes speaks in terms of the international exposure this brings about:

Because ideally as I see it, if there were internationalised or institutionalised international exchange arrangements that allow you periodically to intern somewhere or do a sabbatical elsewhere outside your national confines, preferably within different continental experiences, it will help you to renew yourself and understand how people do the things you are doing differently. (Ayamba-01)

Although staff exchange programmes do not have explicit connections to teaching and learning, studies indicate that they are curriculum-enhancement activities and are external success factors to internationalising the curriculum (Wheeler et. al, 2005; Van de Wende,1997). Staff mobility programmes provide international opportunity for lecturers to engage intellectually and inter-culturally with their peers in other contexts, and impact on teaching and learning in many ways. **Figure 5.1** captures the number of staff exchange programmes that the case study institution is engaged in across different continents in the world.





The data presented in Figure 5.1 show that many of the student and staff exchange programmes as well as research collaborations at the institution are held with universities in North America and Europe. A good number of these programmes are also held with institutions in Asia and parts of Africa, but these are fewer when compared with those based in the Western world. It may well be that partnerships with institutions in Asia will increase over the coming years as Chinese universities, for example, are beginning to intensify their collaborations with African universities. There are also increasing demands for African universities to engage in cross-regional collaborations, and as such more of such collaborations are likely to happen in the near future. However, the key question that remains is the extent to which these collaborations and partnerships will benefit teaching and research on African indigenous knowledge forms.

### 5.2.2.3 International networking and conferences

In my data, institutional and individual engagement in international networks and associations comes up as contributing to international exchanges in the curriculum. As part of the efforts to internationalise, some faculties have registered membership to international professional associations and networks, which demand them to carry out an internationalisation of their curricula. Awinpang at the Business school indicates in that:

The second is that we... as a Business school we have been involved in a number of global networks. So we are involved in the Global Network of Advanced Management, where we look at about 38 and now growing business schools across the world in a single network, and every year in four

sessions you have students from these 38 Business Schools move around.

### (Awinpang-02)

Another lecturer at the Business school, Azumah who is the coordinator of the International Relations office at the school, asserts that, as part of the membership to these international associations, participating schools are required to send students on exchange programmes, a component of which involve teaching and learning. Some of the networking activities also lead to the development of collaborative online courses delivered jointly by participating institutions. Azumah explains the nature of these online courses in the following terms:

And then within the network, we have what we call SNOC which is Small Network Online Course, ok. That can be run from different schools or schools can collaborate. So for instance, there is a course on Urban Resilience that I have developed with a faculty from the Business School of University of British Columbia which we run and students from the 35 schools can subscribe and this are credit awarding courses. (Azumah-01)

The website for the Business school at the time of my fieldwork revealed an advertisement of a collaborative course on MSc Management Information Systems run by the school and the Henley Business School at the University of Reading in the UK. There was also an advertisement on online collaborative courses run by GNAM, as is shown in Figure **5.2**.



## Figure 5. 2 Advertisement Poster on online collaborative courses run by GNAM

A visit to the website of the Global Network of Advanced Management (GNAM) also shows that the collaborative online courses are aimed at, among other things, developing in students' skills on teamwork and intercultural understanding:

Global Network Courses are for-credit courses offered virtually by a member school open to students from throughout the network. The courses connect students from multiple member schools online for lectures and discussions, and collaborative team projects, developing teamwork skills and cross-cultural perspectives (GNAM website).

Furthermore, interviews with some other lecturers indicate that membership of international associations is also undertaken at the individual level by lecturers in discipline-specific associations that enable them engage in many networking activities, including participation in international conferences. International conferences, for example, provide opportunities for engagement in the scholarly conversations in their respective fields, and help them to keep abreast with new developments in their disciplinary domains and keep their disciplinary expertise up to date. In responding to a question on the opportunities that exist for exposure to the international perspectives in her field of teaching and research, Azupoka, who lectures at the Education faculty, answered that:

Through conferences. So we attend, for instance, I am a member of the Comparative International Education Society (CIES). So we attend conferences... So we kind of have societies, educational societies that we belong to. And we also take advantage of the conferences that are also held on campus. For instance, last year African Educational Research Network (AERN), I think the second Biennial conference was held on campus. So that is how as faculty we also get the opportunity to get exposed to what is happening out there because we meet our fellow lecturers and engage them in their research. **(Azupoka-01)** 

As is noted by Azupoka, the case study institution as a large public university is host to several international conferences annually that lecturers take advantage of, as much as lecturers also travel internationally to participate in similar conferences. Overall, through memberships to international networks and lecturers' participation in international conferences, faculty are engaged internationalisation drive that impact on teaching and learning in their respective disciplines.

# 5.2.2.4 Lecturers with international postgraduate training

Another major theme from my data that is reported as a facilitating factor for curriculum internationalisation at the university is the recruitment of lecturers with postgraduate training from other national contexts. This constitutes a recurring theme in my data, and highlights the fact that, because most of the lecturers in the university are trained abroad, they bring into the classroom the disciplinary

perspectives they acquire from other higher education contexts. About 90% of lecturers that teach and undertake research activities at the institution are Ghanaians who received training from universities in the United Kingdom, South Africa, the United States, Canada, and other European countries. **Table 5.1** gives a breakdown of the regional training backgrounds of lecturers across the faculties. The international experience of lecturers are a significant dimension of the university's curriculum internationalisation efforts, and as such lecturers are encouraged to compete for international research projects and to take up short-term teaching appointments in universities outside the country, including engaging in sabbaticals in foreign universities. The head of the Business faculty, for example, asserts that, the recruitment of internationally trained lecturers is one of the strategies the faculty uses in ensuring that the curriculum is internationalised:

The first one is to ensure that our faculty are actually international. Even though mostly we employ Ghanaian scholars here, up to about 80% or more of our faculty are trained abroad...that brings into one business school skill sets of, if you like, the whole world. **(Awinpang-03)** 

The recruitment of international scholars as adjunct professors and visiting scholars is constitutive of the universities efforts to provide students with international teaching experiences. The presence of international scholars as part of teaching faculty has contributed to the diversity of lecturers which in turn enhances the international dimensions of the institution's curriculum. In the narrative below, Azumah in the Business school expounds on why the recruitment of adjunct professors is essential to the faculty and a key challenge to recruiting them:

So for instance, one of the benchmarks within the ACPSC Accreditation process is how international your faculty is. So it means that we have to be finding ways of getting hold of international faculty. We are constrained in terms of recruiting them full time, so we are going to have to make use of a couple of what, international faculty as adjunct. Okay, Last year, we appointed one from Cranfield...As I am talking, we are thinking of appointing somebody at the higher level in Johnson and Johnson in the US, also as an adjunct.

## (Azumah-02)

Azumah cites the recruitment of adjunct scholars as a prerequisite for gaining accreditation status in one of the international associations the Business school has registered membership to. This is part of a broader accreditation requirement that involve the improvement of syllabi content, structure and pedagogy, all of which are linked to the internationalisation of the school's curriculum.

Schools/Institutes	Region	Number of Lecturers
School of Law	Europe	2
	Africa	3
	North America	9
	Asia	0
	South America	0
	Australasia	0
	Europe	9
	Africa	15

Table 5. 1: Regional training backgrounds of lecturers

	North America	9
Institute of African	Asia	0
Studies	South America	0
	Australasia	0
	Europe	42
	Africa	18
	North America	5
Business School	Asia	6
	South America	0
	Australasia	3
	Europe	2
	Africa	11
	North America	6
School of Education	Asia	0
and Leadership	South America	0
	Australasia	1
	Europe	5
	Africa	13
	North America	2
School of	Asia	0
Information and	South America	0
Communication Studies	Australasia	0

The evidence presented in Table 5.1 show that, in terms of total figures, many lecturers at the case study institution received their doctoral training in Europe and North America with comparatively lesser numbers doing so in the developing regions of the world. However, there is noticeable difference when the data is considered faculty by faculty. Many more lecturers at the Institute of African Studies, the School of Education and Leadership Studies as well as the School of Information and Communication Studies had their doctoral training in universities within Africa, with the majority of lecturers at the School of Law and the Business school receiving their training in Western institutions. This data may not be sufficient for making any conclusive claims regarding the correlation between lecturers' training and their approach to research and scholarship. It must however be noted that, even for lecturers who trained in African universities, the doctoral training they received are mostly based on Western knowledge paradigms and theoretical frameworks.

# 5.2.2.5 International literature and theoretical frameworks

Segments of my research data show that, owing to the international curriculum interactions that occur through the mechanisms discussed in preceding sections, to a significant degree, these contribute to a predominant use of Western academic/research methodologies and paradigms. From two examples presented below, lecturers' use of western literature and theoretical frameworks in teaching and learning is one way the curriculum of the case study institution is internationalised. This constitutes a major recurring theme in my data, and comes through as a significant approach by which lecturers introduce international perspectives into their teaching. Lecturers give the indication that the use of international literature affords

students the opportunity to acquaint themselves with the international perspectives in their respective disciplines:

Most of our course materials are foreign-based. For instance, I told you I teach Research Methods, most of the authorities, and even in the course on Educational Leadership, most of the people you will be citing and the references that you will be making...most cases are not even Ghanaianbased and the references that we make are from the UK, Australia and the US. These are the authors that we fall on. We adopt their theoretical and conceptual frameworks, and then see how they are even applicable within the Ghanaian context. (Awintuma-01)

There is the mention of the use of international literature by another lecturer, Awinimi, who sees the use of international textbooks as beneficial in the sense of equipping students with perspectives that enable them to pursue chosen professional careers in any part of the world:

...and that is not something we are proud of, a lot of the content we are teaching with, is coming from other countries than here ...so a lot of the textbooks that we use, for instance, in teaching advertising comes from the US, which means the examples in them are speaking to a foreign sort of global audience...by extension therefore, we using them to teach our students and we would like to think that, it affords them the opportunity to survive wherever they decide to go and practice their trade. (Awinimi-01)

It should be noted that in giving her account of the extent to which international literature and theoretical frameworks are used in the curriculum of the case study institution, Awinimi expresses some sense of dissatisfaction with the

prevailing trend. In her narration, she prefaces what she says with ... and that is not something we are proud of, an indication of some sort of contestation. This contestation was expressed by other lecturers across different faculties and suggest there is a demand for change in the status quo in terms of the dominance of Western epistemological and theoretical framework.

Having looked at the various ways in which the curriculum of the case study institution engages with international elements, in the next section I present findings that point to the local dimensions of the institution's curriculum as part of my conceptualisation of curriculum internationalisation as a locally and internationally engaged process.

# 5.2.3 Community engagement dimensions in university curriculum

Drawing on the study's conceptual framework, curriculum internationalisation is conceptualised as a reform process that, among other processes, facilitates engagement between the curriculum of the institution and multiple knowledge forms, including indigenous knowledges from local communities. As such I sought to gain an understanding of the community engagement dimensions of the institution's curriculum. Based on the data, there is evidence of ongoing engagement between the university curriculum and local communities and the themes that emerge from the interviews and focus groups highlight the extent to which community engagement is part of the institution's curriculum internationalisation practices.

## 5.2.3.1 Community internships

One of the key ways the university curriculum is engage with local community is through community internships for both local and international students. These

internships are short-term occupational engagement within which some department and faculties provide opportunities for students to work with local organisations and institutions whilst undertaking their study. It is evident from the research data that, as part of the arrangements for international students, internship opportunities were given to students who desired to work in communities:

I receive a lot of international students, from Canada, from the US and from other parts of Africa. One of the things we do here, the International Programmes always ensure that we put these students in internships. My Canadian students always had to do six (6) weeks of internship whilst they were here. I also receive students from the US, Grand Valley State University, they pick NGO projects they go to Winneba and do five (5) weeks of community service. So some of them went to the hospitals, those that are health students. Others teach, some are volunteers, they go to the community and do education and all of that. **(Awinpang-04)** 

At the Business school, for example, there is a Mentoring and Students Services Office, specifically dedicated to organising internships for students. For international students in particular, these internships opportunities provide an environment for cultural immersion and experiential learning in the course of their work in local communities.

# 5.2.3.2 Involvement of community actors in curriculum implementation

Evidence from my research data show that, the curriculum of the case study institution engages with local communities by involving local organisations in the design and implementation of some aspects of its curriculum. Awinpang in the

Business school gave the indication that in a course he taught on NGO Management, they invited Non-Governmental Organisations (NGO) to examine and grade student projects towards providing awards for these projects. Another dimension of the same practice of involving local communities within the university curriculum is through the involvement of local resource persons within industry to facilitate student seminars. These seminars provided the platform for the local resource persons to share their industry experience with students and for students to also ask questions that bother on professional practice in their respective disciplines. One of the faculties in the study, for example, had an institutionalised system that brought in people from industry to be part of its teaching faculty for a stipulated period of time:

We have what we call Corporate Executives in Residence...With the Corporate Executives in Residence, what actually happens is that, this a distinguished personality in industry who has an office in the department...so well for a semester or for two semesters...he has an office in the department where he has a schedule to engage with students where students who have some ideas and they would want to bounce it over a practitioner, can have access to him. (Alamisi-01)

### 5.2.3.3 Voluntary community engagement activities

Another level of community engagement for students in particular is reported to happen through students own initiated voluntary engagement with local communities. There are many student voluntary associations and networks on the university campus that organise community outreach programmes to facilitate students' learning and sharing with local communities:

Ever since I came to this university, I realise that every year, there is a legal outreach. Even though it's like not something the lecturer organises. The students in the faculty organise the legal outreach every year during the Law Week. And then I realise that it allows us to go out and then we are able to apply what we have learnt to the practical problems that people face in the communities. (Awinbora-01)

It is evident from the focus groups that, outreach programmes are aimed at creating the platform for students to put to practice some of the knowledge and skills they acquire from the classroom. Awinbora at the Law school, points out that, one of such voluntary student grouping organises Legal Outreach programmes in communities to provide legal aid to local community members. As intimated by Awinbora, students who participate in these legal outreach programme have the opportunity to gain practical understanding of the workings of the Law in the course of their studies as students.

The preceding sections have described portions of my research data that point to the international and community engagement dimensions that transpire in the curriculum of the case study institution. This is aimed at providing an account of what the facilitating factors are, as far as curriculum internationalisation at the cases study institution is concerned. In the next section, I turn to a presentation of the views and experiences of lecturers and institutional heads in respect of how they perceive and experience the curriculum internationalisation processes that transpire at the institution, and what these might mean for interpreting and fashioning out a curriculum internationalisation agenda that is relevant to the history and sociocultural context of the case study institution. These views and experiences are

captured as tensions and contestations that underlie the internationalisation processes.

### 5.3 Tensions and contestations over curriculum internationalisation

In this section I focus on examining respondents' views in respect of the international dimensions that feature in the curriculum of the institution. In this regard, my aim is to map out respondents' interpretations of curriculum internationalisation and identify the contestations and tensions that characterise these interpretations. My analysis of the data shows that, there are contestations around the prevailing model of curriculum internationalisation that is driven by the dominance of western influences in the curriculum. These contestations lead to calls for developing a more inclusive curriculum that takes cognisance of non-western perspectives in the knowledge production and distribution that transpire within the curriculum.

# 5.3.1 Resistance to prevailing model of curriculum internationalisation

At the outset of my interviews, I observed a reluctance on the part of some respondents to engage with a topic that appeared to be calling for the university curriculum to be internationalised. This reluctance seems to have come out of the perception that the university's curriculum is already internationalised, drawing partly from the colonial foundations of the institution, as well as based on the contemporary international dimensions visible across the curriculum, as discussed in the preceding section. In a move to gaining insight into the international dimensions of the curriculum, one of the questions I posed during interviews was the extent to which

the courses lecturers teach have international dimensions, to which Ayamba, a lecturer responds:

Actually, I will flip the question to 'to what extent do the courses I teach contain local perspectives'? This is the reason and I don't say that proudly. If you take theories, many of the communication theories that we teach have become normative, but they originate from European and American experiences and we have universalised them and the challenge now is usually to make them as locally appropriate as possible. **(Ayamba-02)** 

This position is reiterated by another lecturer, Awinimi, who when asked about the challenges to internationalising a course of study, retorted that:

So I have a bigger challenge that is not about situating in a global context...It is bringing a more local take to the classroom context because as I have said, I worry about just how much you know, American theorising we are exposing our students to. (Awinimi-02)

Taken together, the two preceding quotes from Ayamba and Awinimi suggest that there is a predominant use of western knowledge paradigms and theoretical frames in the curriculum of the case study institution. It is also clear from the narratives that, respondents disavow this trend and rather show an interest in promoting the inclusive uptake of non-western knowledge forms in the curriculum. Therefore, in the two narratives, there is a demonstration of some level of resistance towards the current curriculum internationalisation model which is characterised by the predominant use of Western theoretical frames in facilitating teaching and learning. This assessment leads to calls for the inclusion and use of African-centred perspectives in the curriculum of the case study institution.

### 5.3.2 Power asymmetries in curriculum internationalisation

The emergent understanding from my data on what curriculum internationalisation entails, as demonstrated in preceding sections of the chapter, is based on the exchanges and interactions that occur between the case study institution and universities in other national contexts. Portions of my data point to these interactions as characterised by power dynamics that lead to asymmetries in the exchanges that happen, resulting in the dominance of western knowledge paradigms and theoretical frameworks in the curriculum of the institution. In explaining the nature of curriculum internationalisation at the case study institution and the challenges thereof, Kusaah, the head of the Law faculty elucidates on the conditions and power dynamics that characterise the international collaborations and partnerships usually undertaken by institutions in the developing world with those in the Global North:

Because of the global balance of resources and by resources we talking human resources, financial resources, technical resources, IT resources, there is an imbalance of resources against the third world, so there is always a system where we are takers and not makers. So there is a programme and then we have to accede to it and that programme will normally be formulated according to the interest of those who have designed it and those who are funding it...we need to work to ensure that our interests are clearly articulated and that they find home within whatever is being designed, otherwise we will always be on the losing end. **(Kusaah-02)** 

A key dimension in the above narrative by Kusaah relates to the role funding plays as a driver in the power dynamics that define international academic and

research collaborations in higher education. Given that, most internationalisation activities in the context of higher education in developing countries are transactional and motivated by the economic imperative, the impact of these collaborations and partnerships is that universities in these contexts end up adopting, in almost wholesale fashion, the curriculum models from partner universities in the North. For the case study institution, as attested to by research participants, this curriculum mimicry is seen in the predominant use of research methodologies and knowledge paradigms from Western institutions.

#### 5.3.3 Promoting indigenous knowledge forms in curriculum

The contestations over the predominant use of western theoretical and methodological framework lead to calls for mainstreaming indigenous knowledge forms in the curriculum. It is evident from the data that, the respondents who articulate this need show an interest in addressing the epistemological marginalisation of African indigenous knowledge forms in the curriculum of the institution. In line with this, a few of the research participants express misgivings about the homogenising impact of the dominant model of curriculum internationalisation on African higher education, thought to be mutually exclusive to the promotion of African indigenous knowledges. As such, there are calls for local content in the form of African indigenous knowledge forms to be mainstreamed in the curriculum of the institution.

As demonstrated in the narrative from Awinimi below, my analysis of the data suggests that, a key concern for many participants is the imbalance that is seen in the predominant use of Western knowledge paradigms to the neglect of indigenous

knowledge forms. This situation leads to cultural alienation in terms of the character development of students relative to African cultural values:

I think it's a lopsided balance in terms of how much of the imported rather than what we can also export to the global stage. Things we can borrow from our own knowledge systems to explain the concepts that we trying to teach, because there is this thing that is said about a person being a better-bred person when they can find their locus within something and here we are as Ghanaians, Africans, training pseudo American minds, you know, because of the kind of content that we exposing them to... I cannot sit here and expect Americans to write books with Ghanaian examples. It's not going to happen. (Awinimi-03)

Interviews with lecturers reveal there are ongoing efforts, albeit at individual levels and in sporadic forms, aimed at mainstreaming indigenous knowledge forms in the curriculum of the case study institution. Some of my respondents noted that, they adopt approaches to mainstream local content in their courses, including blending African-centred perspectives in the design of teaching objectives, course content, learning outcomes, as well as the teaching methods for lessons delivery. There is the mention of specific courses that utilise African-centred methodologies with the aim of promoting an understanding of African traditional societies and their cultures. Some of these courses were developed to emphasise African-centred ways of doing research including oral histories, oral narratives and participant observation. In line with this African-centeredness, courses such as African perspectives and methodology are strictly African, drawing solely from African perspectives and experiences:

So for us, you know, we would emphasise on this African-centred ways of taking information, and that would be oral histories, other oral narratives, participant observation, you know, and all that ethnographic things that you consider to be able to take the nuances from society...because society is very important. (Anaaba-01)

### 5.3.4 Positioning the local to be global

The contestations around the predominant use of western theoretical frameworks and methodologies in the curriculum lead to articulations of what loC should constitute in the context of African higher education. In this respect, IoC is interpreted to mean the positioning the local to become global, pointing to the need for curriculum innovations that elevate local knowledge paradigms to the level of the global. Within the efforts to globalise local practices, a few of the study participants point out that African-centred curriculum perspectives and practices could be globalised through the process of internationalising the curriculum:

So in a way it is just like bringing to the fore our own technologies of doing things. Our understanding of internationalising curricula is also about the fact that if a curriculum deals with global issues, we want to be representing, because the curricula must first and foremost talk about how it is done locally and then when others are adapting it because there is some good thing in it, then it becomes global... And for us, we globalise the Ghanaian kind of things when we are able to leverage it, so that others will take it. (Anaaba-02)

A few lecturers in my interviews do cite a number of approaches they employ towards globalising local ideas and practices within the institution's curriculum. These approaches include the use of pedagogies that leverage local content such as

the developing local case studies for teaching, as well as using ideas and practices from indigenous knowledge systems to explain universal principles and concepts that are applicable to all contexts. According to these lecturers, the goal for adopting these approaches to internationalising the curriculum was to elevate the local practices and ideas to the level of the global.

### 5.3.5 Appropriation of international best practices

Another interpretation of IoC that is apparent across my data is the adoption of international 'best practices' in teaching and learning. Along this interpretation, teaching activities are benchmarked against international practice towards a standardization of the university curriculum. A significant number of study participants noted that, they adopt some of the 'best practices' in teaching and students learning from around the world, which they cite from international textbooks, learn from colleagues in international conferences as well as through collaborative research they do with colleagues in Western institutions:

And the thinking has been that you are not training a teacher for Ghana, you are training a teacher for the world, so to speak. Therefore, if you look at the courses in the programme, you would realise that they have got traces of things that are done outside this country. In a way, trying to see, trying to actually incorporate best practices all over the world in our teacher training programme, as well as the leadership programme. (Awimbe-01)

At the same time, there are views that point to some limitations in the adoption and application of international best practices in a given local context, acknowledging the possible homogenising impact of international best practices on the local curriculum. As such, Alamisi, who is based at the Business school cautions

that international 'best practices', as much as possible, should always be appropriated when they are being adopted into the Ghanaian and wider African higher education context:

In as much as we talk about best practice... the emphasis is more on 'best fit'. When the best practice is coming into a jurisdiction, it should be fitted within the cultural context, the nuances of the jurisdiction should be well understood to allow for the smooth penetration of that practice we are trying to bring in. (Alamisi-02)

### 5.3.6 Compromises in international interactions in curriculum

Notwithstanding the evidence from my data that point to calls for a 'localisation' of the curriculum, there are some study participants who emphasise the significance of the international dimensions in the curriculum of the case study institution. This category of participants caution against any 'localisation' drive that does not take into account the globalising context in which university graduates increasingly have to compete for employment. It is pointed out that any notion of 'localisation' that is taken too far could rather prove to be idiosyncratic:

If you teach students with the understanding that they are going to function only locally without paying attention to the implication of the global, then you are producing deadbeat products. **(Ayamba-03)** 

Another lecturer, Anaaba, also highlights the realities of globalisation and the interdependent nature of international relations across the globe by noting that:

In as much as we are interacting with other cultures, the world is getting globalised, we cannot have an isolated way of doing things. So first and foremost if there is a Ghanaian way of doing somethings, for example, if we design some way of water harvesting or some way of …first and foremost it is contextualised to serve Ghanaians, but it doesn't mean it ends here because others can borrow from them, and as much as we also take from other places. (Anaaba-03)

The interview narratives from Ayamba and Anaaba highlight two significant considerations around which the need for an internationalised curriculum is articulated. These are the interdependence that characterises relations between nations around the world as well as the global context in which university graduates have to compete for employment.

# 5.4 Models of curriculum internationalisation at the case study institution

A cursory examination of the analysis undertaken in the preceding sections as they relate to the curriculum internationalisation efforts of the institution shows two broad approaches by which the curriculum of the institution is locally and internationally interactive. On the one hand are curriculum internationalisation practices that can be associated with the colonial formation of the institution and contemporary processes international interactions based on partnerships and collaborations with institutions in the Global North. The specific forms in which this approach to curriculum internationalisation takes include the use of Western literature and research paradigms, research collaborations with Western institutions, staff and student exchange programmes with Western institutions and the predominant training of academics/researchers in universities in the West. Based on the conceptual framework of the study, I label these internationalisation practices broadly as a colonial model to curriculum internationalisation owing to the academic dependency it facilitates between African institutions and institutions in the Global North as well as the inherent colonial dimensions it harbours (see Chapter 3).

On the other hand, there are curriculum internationalisation practices at the case study institution that are centred on facilitating exchanges between the university curriculum and local community resources. The curriculum internationalisation practices that constitute this approach to internationalisation at institution are the use of local case studies in teaching, involving local communities in the delivery of the university curriculum, engaging students in community internship programmes as well as the appropriation of international case studies to fit the local context. Though some of these practices do not fall under the strict definition and understanding of internationalisation, in my study I conceptualise them as part of the internationalisation activities of the institution. Drawing on the study's conceptual framework of a Critical Global Pedagogy, curriculum internationalisation is conceived of in terms of redressing the colonial and hegemonic influences in the curriculum of the institution. Therefore, interaction between the curriculum of the institution and local community resources is relevant for offsetting the Westerncentric focus of the institution's curriculum. As such, I describe the second approach to curriculum internationalisation as a decolonial model. Figure 5 captures a summary of the various elements of curriculum internationalisation under each of the two models described.

### Figure 5. 3 Models of curriculum internationalisation at Sunshine university

Curriculum internationalisation activities driven by global coloniality Predominant use of foreign (Western) textbooks

- Western-trained academics and researchers
- Research and academic collaborations
- International networks and associations
- Staff and student exchange programmes

Decolonial approaches to curriculum internationalisation

- Production of local case studies and textbooks
- Local community involvement in implementing curriculum
- · Community internships for students
- Student voluntary engagement with local communities

### 5.5 Conclusion

The presentation and discussion undertaken in this chapter highlight portions of my research findings that demonstrate the extent to which the curriculum of the case study institution is internationally engaged and locally situated. The chapter also addresses the discourses within which these international and local engagements are understood. The findings point to calls for more indigenous knowledge forms to be introduced into the curriculum. Despite the tensions and contestations, there is consensus among research participants on the significance of curriculum internationalisation in preparing students for globalising societies and professions. This acknowledgement links up with the imperative to develop students into both global graduates and responsible global citizens. In Chapter six (6) that follows, I present the portions of my research data that demonstrate how global citizenship themes manifest across academic courses and programmes. My aim is to show the dimensions of global citizenship themes in the curriculum of the institution.

### **Chapter 6: Findings**

#### Evidence of conceptions of global citizenship

### 6.0 Introduction

In this chapter, I present the findings on global citizenship in respect of how the concept is understood and experienced by lecturers and students as well as how it is enacted in academic courses and programmes. In doing this, I highlight lecturers' and students' interpretations of the construct (global citizenship). In the second part of the chapter, I focus on pedagogies lecturers employ in facilitating teaching and learning towards developing global citizenship competencies in students. Within a framework of the Critical Global Pedagogy I developed in chapter 3, I examine these pedagogies in terms of their potentialities in addressing classroom diversity and inclusivity, enabling students-centeredness and interactions during teaching, and centring local community perspective in the curriculum.

Analysis of my research data show that the global citizenship dimensions identified in the curriculum of the institution are largely incidental and not purposely planned. This, in part, emanates from the lack of an institutional curriculum internationalisation policy that specifies that teaching and learning should be undertaken within the framework that relates to Global Citizenship Education. At a broader level, the lack of focus on global citizenship in the curriculum also stems from the novelty of the concept as an emerging educational construct in the Ghanaian and wider African context. This notwithstanding, the dimensions of global citizenship that emerge from the data provide meaningful articulations of how the concept is understood, interpreted, and appropriated in teaching and learning across the institution.

### 6.1 Teaching within a global citizenship framework

Part of the findings presented in the preceding chapter shows that the case study institution has a vision to achieve world-class research-intensive status within a stipulated period of time, with a strategic goal to creating a world-class mindset in students and staff (see section 5.1 in chapter 5). Based on this vision, my study aimed to investigate the skills set the university aims to develop in students within the context of its vision to achieve a world-class status. Drawing from the international discourse on world-class universities, this would inevitably entail a global dimension and involve providing students with some form of Global Citizenship Education (depending on how the concept is understood and adapted), leading to the development of skills and values related to global citizenship. In this respect, my research enquiry sought to ascertain the extent to which teaching and learning at the case study institution aim to provide students with competencies that fall within a global skills framework, as outlined in Chapter 3. Awinimi, a lecturer at the School of Information and Communication Studies, in responding to this enquiry asserted that:

Am not sure about us actively doing that, beyond the content we are delivering...not that I have observed any consciousness in saying, 'people, we are preparing you for whatever and so these are the skills you will need to be able to survive'...Occasionally in passing, when you are having a certain classroom discussion, then you see that your students are coming to the issue, maybe, with a slightly narrower viewpoint than you would wish, you take the opportunity to prompt them that such a narrow view may not necessarily put you in a good step if you have to work elsewhere or something. (Awinimi-04)

Awinimi in her narrative notes that teaching within a global citizenship perspective is not actively pursued at the case study institution. This seems to be at odds with the institutional goal of creating world-class mindset in students and staff. It also implies there is either a lack of awareness on the institutional vision or lack of investment, on the part of some lecturers, to translate the vision into teaching and learning goals. As shown in chapter 5, besides the institution-wide vision, many faculties and departments I engaged with also frame their mandates within a global narrative, with some aspiring to develop world-class students and global leaders. This notwithstanding, the document analysis and interviews conducted show that, the international aspirations set out in policy statements are not strongly foregrounded in teaching and learning. However, lecturers in some faculties do report on elements in their academic programmes that bear dimensions of global citizenship, as is shown in the sections that follow. This maybe an indication that efforts to internationalise the curriculum within a global citizenship discourse are incidental and ad hoc, and disparately undertaken as individual initiatives by some lecturers. A possible explanation for this is that the institution-wide vision of achieving world-class research-intensive status has not been translated into teaching and learning guidelines for curriculum internationalisation, owing to the lack of a coherent curriculum internationalisation policy that requires lecturers to situate teaching and learning within a Global Citizenship Education framework.

Awinimi also alludes to the potential benefits a global perspective in classroom discussions could engender in terms of student exposure to perspectives that prepare them to work outside the national confines of the case study institution. This is important in respect of enabling both home and international students work in international employment spaces, and very much is in line with the vision of the

institution in achieving world-class status. It is however also clear from the narrative that, such efforts at providing a global dimension to teaching and learning at the classroom level are usually random, and not delivered as part of the planned curriculum. This points to the incidental manner in which themes on global citizenship are discussed in courses at the case study institution. Be that as it may, in the sections that follow, I illustrate with examples from my research data, the global citizenship dimensions that manifest in academic courses and the various ways in which these occur.

### 6.2 Global citizenship themes in academic courses and programmes

Evidence from my research data suggest that, though there are no purposively planned topics aimed at teaching global citizenship, there are dimensions of the construct embedded in the courses delivered by some faculties. The specific themes from the research data in this regard are norms in disciplines that relate to global citizenship, the interdependence between nations around the world, fostering responsible citizenship in students, sustainability as an area of focus in academic programmes, globalisation as a skilling factor. The data also reveal the skills and values that lecturers deem significant for students within the narrative of global citizenship.

### 6.2.1 Disciplinary norms related to global citizenship

A section of the study participants asserts that, the inherent character of some disciplines embodies global citizenship themes such as ethics, equality, and citizenship, among other themes, and the teaching of such disciplines require classroom discussions to focus on such dimensions. For example, Ayamba in the School of Information and Communication Studies, note that the teaching of the

professional and ethical standards associated with the discipline in his field tend to be internationally defined, and create the opportunity for discussing issues that fall within the domain of global citizenship, since topics such as ethics, equity and equality are internationally situated, and consequently constitute key themes in global citizenship discourses:

I think the bottom line is always a certain understanding that because you are teaching communication as a professional discipline, there is a certain interest in underlying what you are teaching with the necessary professional codes and ethical injunctions. So when you teach the ethics and the law of the profession and the practice, it necessarily and inevitably foresees or expects, that however you are operating or whatever you are doing as a practice, it should be driven by a certain sense of ethical propriety. And those ethical prerequisites tend also to be globally subscribed. **(Ayamba-04)** 

Along the same lines, Aduku in the Law faculty, indicate that themes on citizenship, rights, and responsibilities, which constitute universal concepts across contexts, are an integral part of curriculum the faculty delivers, and students who take courses in the faculty have the benefit of imbibing these dimensions of the courses as well:

We are training people to become lawyers, and of course lawyering involves one of the professions where you have to be mindful of the laws of the land...so it inculcates citizenship straight away. **(Aduku-02)** 

It is important to point out that because global citizenship themes are more relatable in some disciplines than in others, the concept (global citizenship) may be elusive in other disciplinary areas that lack a direct connection to discussion on these

themes. For example, disciplines in the Sciences do not have a direct connection to discussions around citizenship and human rights, and as such do not directly present opportunities for discussion on global citizenship themes. This implies that courses that do not have inherent global dimensions do not implicitly teach global citizenship, and as such some level of intentionality is required by lecturers to situate such courses within a Global Citizenship Education framework. This underscores the need for institution-wide efforts backed by policy to embed global citizenship as a pedagogical goal in the curriculum of the institution.

#### 6.2.2 Interdependencies between countries

There are examples from my research data that point to global citizenship dimensions in courses that emphasise the inter-relationship and interdependencies between countries and the shared 'destiny' that characterise relations between nations. This interpretation of global citizenship are taught within the curriculum for students to appreciate the need for cooperation among nations to tackle some of the global challenges plaguing the world. As an example, in the view of Anaaba at the Institute of African Studies, the commonalities that characterise relations between countries call for curricula approaches that teach and encourage students to address local problems through a global prism:

You see, so in that way, the world is also going towards an era where we have more commonalities than divisions. So in the same way we are also dealing with curricula that actually specify that, yes, these problems maybe unique in some areas, but if our aim is to eradicate these problems, we need to see them in multitudes or we need not only the local solutions, we must start with the local solution but we need an international or a global way of

dealing with them... So in a way, because we all as humanity have a shared destiny, our methodologies and curricula also would stress that it has to be looked at in general. (Anaaba-04)

The pedagogies lecturers employ in teaching students about the interconnectedness and interdependences among nations of the world are based on comparative approaches to teaching topics that address how certain issues play out in different context around the world. This approach also emphasise the commonalities that characterise different regions of the world. Anaaba notes that, in the pedagogies he employs in teaching, he highlight the efforts of international bodies such as the United Nations in galvanising international effort to solve global problems such as global poverty, climate change, and environmental degradation.

### 6.2.3 Sustainability

My research data reveal sustainability as constituting a global citizenship dimension that is taught in the curriculum of the case study institution. Some lecturers made references to academic programmes within which topics on sustainability feature. This was particularly the case in the Business school where sustainability is integrated in many academic courses and programmes. In the this respect, the dean of the Business school notes that:

...for example, we have a course on MSC Climate Change and Sustainable Development which tries to look at the extent to which business behaviour and the desire for profit destroy the world for the rest of the people...We also have issues in health, where we look at business behaviour and how that affects health. We have programmes in organisational health and safety to

make sure that in the end there is a certain cover for individuals whilst businesses seek to make profit. (Awinpang-07)

There was a recurring acknowledgement by Awinpang in his interview that the sustainability dimensions in the academic programming of the Business school are aimed at offsetting the 'destructive' impact of the pursuit of profit by businesses. To that extent, some of the academic courses cited as focused on teaching various forms of sustainability include, Climate Change and Sustainability, Insurance, Organisational Health and Safety as well Administrative Law. It is worth noting that, the sustainability dimensions in the Business programmes cited are positioned within critical discourses of global citizenship to address the negative impacts of business and environmental practices that align with the neoliberal interpretations of global citizenship.

### 6.2.4 Responsible citizenship

Evidence from my data analysis also show that, the inculcation of a sense of citizenship in students constitute a key dimension of global citizenship that lecturers teach. This is particularly so at the Business school. Citizenship was said to be one of the core values that underpin the academic programmes and the operations of the Business school. This caused me to inquire further on the understanding of citizenship that the school is working with. The dean of the school, Awinpang, explained that:

So for us what citizenship means is that, every student that goes out of here must recognise themselves as a citizen of the world and as a citizen of the world you have rights but also that you have responsibilities...that your responsibility as a global citizen means that you will act responsibly and

ensure that your actions do not affect our environment and our society both in the future and now. (Awinpang-05)

There is also a reference to diversity management as an essential component of some of the academic courses the faculty delivered, aimed at developing the skills in students for addressing issues of diversity at the work place. Alamisi in the Business school explains that as part of the global leadership skills the school seeks to equip students with, diversity management is essential because organisations, especially in international employment spaces, are increasingly characterised by gender and racial diversity:

We are developing global leaders who are able to understand people from various perspective...to the extent that they understand people in terms of their diversity. So issues of diversity management are key in our teaching here...we look at diversity in terms of gender, in terms of race, in terms of colour etc., all these things are what is spurning in our organisations.

### (Alamisi-03)

Again, the global citizenship dimensions that Awinpang and Alamisi, for example, talk about are linked to the broader academic programming of the faculty, with specific academic programmes and courses designed to foster specific skills and competencies that relate to these global citizenship. In line with this interpretation, references were made to a number of academic courses that are geared towards developing in students a sense of citizenship at both national and global levels. Examples of these courses were named as Governance and Leadership, Corporate Social Responsibility, Public Sector Management, Public Administration, Ethics, Insurance: In fact, our undergraduate programme, one of the core courses they undertake is Introduction to Public Administration where we try to give them a sense of the role of the state in keeping the rest of society in check, including issues of regulation, issues of compliance, issues of enforcement and the fact that when there are negative externalities from business activities, the state is able to hold everybody accountable to ensure that we don't continue to destroy. (Awinpang-06)

Based on the academic courses cited, the interpretations of sustainability and citizenship that seems to underpin the academic programming of the Business school is one that is driven by the concept of Corporate Social Responsibility (CSR), a common approach to promoting ethical behaviour among business corporations around the world. Though the adoption of CSR policies is mostly ethically driven, many corporations have been found to increasingly adopt these policies because of the positive impact they have on their investments and profits, as customers and investors have been found to more likely take negative actions on irresponsible companies (Carroll & Brown, 2018). CSR policies therefore tend to also be driven by the profit imperative. In that light, an important question worth asking is whether the kind of responsible and ethical behaviours promoted under the concept of CSR sits within neoliberal interpretations of global citizenship or the critical conceptions of the concept, as such behaviours are not grounded in altruistic social justice goals.

### 6.2.5 Globalisation as a skilling factor

From my interviews with lecturers and faculty heads, globalisation was cited as a major determining factor in developing academic programmes and courses that foster certain graduate attributes in students. Academic courses such as

"International Education" and "International Communication" were said to be developed and taught within a framework of the impacts of globalisation on professions in the respective fields of Education and Communication. Participants also highlighted the interconnections and interdependencies in economies around the world as resulting from the processes of globalisation, and as such the need to equip students with skills set for the global economy:

There is now a global fluid mobility of persons and skill sets across the globe and as a Business School we cannot pretend to be living on an Island, so whatever students we train here in Ghana will either be moving across the world to sell their skill sets or will be forced to compete with others who are moving into the Ghanaian employment space. So whatever it is, you will need to have top-notch skill sets that will allow Ghanaian students to compete with others from the Global North. (Awinpang-08)

As is illustrated in the above interview narrative by Awinpang, the values and skills set the faculty seeks to equip students with are mostly aimed at developing them (students) into graduates with requisite professional skills. There is a particular interest in focusing academic programming on developing students' competencies for employability locally and globally owing to the impact of globalisation. The impact of globalisation is also seen in terms of the competition that graduates increasingly have to face across borders in searching for employment. Based on this, the analysis of the data point to globalisation as a key determining factor in the kind of skills set faculties seek to equip students with.

In the following section, I undertake an analysis of the specific skills set and values that faculties seek to develop in graduates that relate to global citizenship.

#### 6.2.6 21<sup>st</sup> Century Skills

A key focus for my research enquiry was to look for evidence of the skills set and values that lecturers deem useful and seek to develop in students through their approaches to internationalising teaching and learning. Analysis of the data shows that the teaching in academic courses across different faculties are usually aimed at developing a range of skills and values in students, some of which fall within global citizenship attributes. Whilst some lecturers mentioned skills sets that are generic in nature, others positioned them within their specific disciplinary domains. In this regard, a lecturer notes that:

There is what we call 21st Century transferrable skills...where we expect that, at least no matter the course that you are doing, you should able to have good communicative skills, problem solving skills, analytical skills and all that. (Awintuma-02)

In the preceding interview narrative, Awintuma, a lecturer at the School of Education and Leadership describes the skills set as '21st Century transferrable skills', a descriptor that speaks to the relevance of these skills socially and professionally. Other participants used the term 'transversal skills' in describing the same set of skills as a way of pointing out the relevance of these skills across different facets of life and across different contexts. Bourn (2018) has used the term 'global skills' to describe these generic soft skills, and noted that the context of globalisation within which these generic skills have to be nurtured and used by students make 'global skills' a more fitting descriptor. As would be shown in the following sub-sections, some of the specific skills and values that came out of the

narratives of participants include global leadership skills, critical thinking and analytic skills and intercultural awareness and understanding.

# 6.2.6.1 Global leadership skills

One of the faculties I engaged with has a stated vision of "becoming a worldclass Business school developing global leaders" (faculty website). According to the dean of the faculty, this vision is driven by a need to address the leadership challenges facing most organisations and governance systems in Africa and across the world. As such, many of the skills set and values that the school seeks to equip students with are largely focused on leadership and management:

For us we are looking out for students that come out and are oriented to issues of leadership because across the world leadership is one of the major challenges, especially within the African continent. Leadership issues are key...so for us its about leadership. We have talked about issues of ethics already, globally businesses are collapsing and folding up because of ethical breaches and corporate scandals. So the issue of ethics is a major one.

# (Awinpang-09)

Within the context of the vision of developing global leaders, the Business school is running academic programmes and courses that aim to develop leadership and management skills in students. As an example, it was made known that, the design of a course such as MSc in Clinical Leadership and Management was informed by research that revealed a shortage of leadership skills in Ghana's health sector:

One of the programmes we recently introduced is a course on Clinical Leadership and Management because our research showed that... in all

Ghana Health Services and Global Health Reports, issues of leadership in the health sector is key. So we recently put together a programme, an MSc Programme on Clinical Leadership and Management and its been one of the hottest programmes that we have. (Awinpang-10)

# 6.2.6.2 Critical thinking and analytical skills

Related to students' competences, the data from my enquiry show evidence of calls by lecturers for developing in students the skill of critical enquiry. The mention of critical thinking skills was widespread among lecturers, when they were asked about the skills set they seek to develop in students for a globalising world. According to one lecturer, critical thinking is considered instrumental in ensuring that students develop the capacity to reflect on the relationship between the local and the global and how that impinges on their lived experiences at the local level:

One obviously has to hope that by the time students leave this place, they would have developed sufficient critical awareness skills...You want them to be able to challenge the status quo, sometimes to even play the devil's advocate...so that if they are able to do this; they would not just be reflecting on their local experiences and seeking local solutions, they would be looking at the implications of global realities on the solutions that they are locally contending with, because as I have said you cannot live in a cocoon.

#### (Ayamba-05)

Abilla, a lecturer at the Business school also cites critical thinking as an essential skill he expects students to develop but situates the skill within the disciplinary competencies that students are expected to develop for their

professional practice. In doing this, critical thinking is positioned as foundational for other skills such as creativity and innovativeness:

The most important thing that I expect my students to have is critical thinking and creativity because if you have, no matter what you have learnt, if you cannot be creative about it, you can't innovate. If you can't innovate you can't actually win the market. In fact, if you look at the typical definition of marketing, it actually speaks of innovation... And so once you have gone through a marketing education, innovation is something that I will expect that you would have. And you can't innovate without critical thinking either.

# (Abilla-01)

A notable characteristic in the accounts authored by Ayamba and Abilla is the importance they attach to critical thinking as a skill in both social and professional circles. The accounts distinguish between critical thinking as a skill for civic and social life on the one hand, and critical thinking as an employability skill on the other. In this respect, Ayamba cites critical thinking as instrumental in enabling students undertake civic roles in questioning the status quo and reflecting on the relationship between the local and the global. Abilla on the other hand situates the relevance of critical thinking in the development of employability skills in students in terms of their ability to innovate. It is worth noting that, based on the disciplinary backgrounds of the two lecturers (Ayamba in the Humanities and Social Sciences, and Abilla in the Business field) there is a distinction to be made in the importance each of these disciplinary fields attaches to critical thinking as a pedagogical outcome of teaching. Whereas in the Social Sciences, the relevance of critical thinking is in empowering students to be critical and active citizens, critical thinking in the Business fields is deemed useful for enabling innovation in students.

#### 6.2.6.3 Intercultural awareness and understanding

The views from lecturers and faculty heads in the Social Sciences and Humanities, in particular, highlighted issues of students' intercultural awareness and understanding. From this perspective, teaching and learning efforts are aimed at fostering intercultural awareness among students and inculcating in them intercultural sensitivities that build their capacities to fit into different cultural contexts. Competence in intercultural awareness, for example, was cited as an important attribute that students needed to cultivate in order to be able to navigate the challenges of cultural diversity, according to a lecturer at the School of Communication and Information Studies:

The issues of intercultural citizenship and relationship are factors that enable them [students] to be aware of differences and to be able to exercise sufficient empathy when they are relating to someone from a different context and culture... because in a global community, that everybody is not going to be like them; that experiences and realities are going to be based upon cultural contexts and experiences, but that they can always exercise sufficient empathy so as to understand and overcome those differences, so that they can be a useful and functional citizen within the global community. **(Ayamba-06)** 

The case study institution has an appreciable mixture of international and home students, coupled with the diverse ethnic constitution of the home student population. As such, competencies such as inter-ethnic and inter-cultural awareness are relevant attributes that students need to cultivate to ensure culturally appropriate interaction amongst the diverse student population.

Analysis of the findings on the global citizenship dimensions in academic programmes reveal some disciplinary differences. These differences reflect across two major disciplinary divide; the business disciplinary field on the one hand and the Social Sciences and Humanities on the other. Table 6.1 below captures the differences in global citizenship topics across the disciplines.

# Table 6. 1 Disciplinary differences in lecturers' conceptions of globalcitizenship

Disciplinary Field	Global Citizenship Dimension
	A focus on global leadership skills
	Emphasis on responsible citizenship
	Critical thinking for innovation and creativity
Business	
	Promoting sustainability through academic
	programmes
	Emphasis on skills for national and international
	employment spaces
	Emphasis on intercultural awareness and
	understanding

# critical thinking for questioning the status quo Humanities and Social Sciences Inclusive curriculum for non-western knowledge forms

Analysis of globalisation and its impacts

# 6.3 Students' experiences on global citizenship

Part of the evidence from my research, mainly from focus groups with students, show participants' interest in focusing the debate and discussion on global citizenship on Africa, its developmental challenges, the contribution students could potentially make in advancing Africa's development and how the university curriculum could foster the needed skills for such endeavours. Students' understanding of global citizenship were mainly articulated along the lines of their experiences in terms of assuming global citizenship status from a positionality in an African context relative to the domain of the global. Understandings of global citizenship were also centred around the uneven impacts of globalisation on African countries and how global citizenship discourses in the curriculum could address such issues.

# 6.3.1 Experiences on global citizenship

My analysis of the research data show that students' views on global citizenship vary depending on their familiarity with the concept. Many of the student

participants did not demonstrate a prior understanding of global citizenship as an educational construct, but upon elaboration of the concept along the lines of globalisation, citizenship and sustainable development, they were able to locate the concept within their prior learning and personal experiences. The key themes that emerged from students' discussions are; students' international professional aspirations, intercultural awareness and understanding, limitations in being global citizens, impacts of globalisation on African countries, and the fostering of a sense of African citizenship in students.

# 6.3.1.1 International professional aspirations

In articulating their views on global citizenship, students tended to situate their professional and career aspirations within the international employment space. In doing these, they linked their professional aspirations to the acquisition of certain global skills to enable them work in the international job markets. The acquisition of relevant global skills for employability is also linked to having sufficient understanding of other national professional jurisdictions, other than those of one's own country:

So I think as an aspiring global lawyer, you are not just supposed to be concern about just your history and the way of life of your people but you should think globally and embrace ideas from other cultures and other jurisdictions. (Alahari-01)

Some of the competencies students show an interest in acquiring through the university curriculum and extra-curricular activities relate to a knowledge and awareness of the international employment space. In connection to this, there is a demand, particularly from home students, for the case study institution and faculties

to institute more exchange programmes towards enhancing the international and intercultural experience opportunities available to them (students). In the following quote, a student in a focus group located the benefits of participating in these exchange programmes within a narrative of her professional aspirations in the international arena:

I think the faculty should start with introducing, should start with giving us the opportunity to engage in exchange programmes. I think most of us are really like interested and if there was the opportunity for me to go to, let's say, Harvard university, may be for a year and have an exchange, I think it will be fun and it will help me to appreciate the way their law is being taught and how their system works. So that if I want to be a global lawyer, I already have an experience of what it will be like. (Alahari-02)

Notice how Alahari's interest to participate in international exchange programmes is linked to her desire to understand how legal systems work in other national contexts and the instrumentality of this in becoming a 'global lawyer'. There are many study abroad and student exchange programmes around the world that provide students with opportunities to gain the global professional experience that Alahari talks about. Such programmes, often situated within international education discourses, are positioned as pathways for developing students into global professionals and global citizens (Dolby, 2004; Kashino and Takahashi, 2019). It is important to note that this approach to fostering global citizenship in students is positioned within the neoliberal understanding of the concept. There is however little evidence that suggest study abroad programmes and International Service Learning are sufficient to develop critical global citizenship in students (Larsen, 2014).

## 6.3.1.2 Interest in intercultural exchange

Linked to their international professional aspirations, students displayed a particular interest in acquiring intercultural understanding and awareness, as conceptualised in global citizenship discourses. Some expressed an interest in being able to interact with people of diverse cultural backgrounds in their future professional lives. This was seen as an inevitable part of working in the international employment space where one is most likely to deal with foreign nationals and which situation competencies in cross-cultural communication and understanding would be needed.

The interest in acquiring intercultural awareness and understanding reflected in students calls for a culturally-diverse constitution of the international student population at the case study institution. The current composition of international students at the institution derives mainly from African students with a minority of the student population from Europe, the Americas and other parts of the globe. Based on this, some students made calls for the university, through its international student recruitment strategies, to diversify the base of the international student population. These calls were constructed within the understanding of the benefits of intercultural exchanges that a culturally diverse student population would make possible. Abanga, a student, in the focus group noted that:

Okay, I think the university's effort in recruiting foreign students into the university is also a step in the right direction because it gives us an opportunity to interact with students from other jurisdictions. But for me also, I have looked at the foreign students and the majority of them are fellow Africans, primarily Nigerians. So at least there should be a good mix of foreign

students in the university and that will also give us the opportunity to interact with students from other jurisdictions across the globe. (Abanga-01)

Despite the many measures the institution's IPO has put in place to attract international students, the case study institution noticeably has very low numbers of international students, particularly those from Europe and North America. Available data indicate that the international student population at the time of the fieldwork stood at 1.17% of the total student population. And yet, the majority of the international student population are citizens from neighbouring African countries, with far fewer coming from other parts of the world. Additionally, international students from regions such as Europe and North America are mostly on study abroad and exchange programmes and are not enrolled in the regular academic programmes at the institution. Put in a global perspective, this trend points to the high levels of disparities in the diffusion of international students across universities in the Global North and South.

# 6.3.1.3 Social and economic determinants of global citizenship

During focus groups, in engaging with the concept of global citizenship, some students raised questions around the criteria by which people identify themselves as global citizens. Based on their lay interpretations of the concept, these students thought that having citizenship to multiple countries and being able to travel around the world were significant determinants of global citizenship, without which one could hardly identify the self as a global citizen. Also being knowledgeable about other national contexts was considered key to being a global citizen. In putting across this view, one international student for example noted that:

I don't feel like a global citizen because I don't know much about everywhere else, and coming to Ghana, there was so much that was different that I had to learn... So you just got that knowledge gap and not really understanding much about different places doesn't make me feel like a global citizen...but you know part of being a citizen is having the knowledge, you don't even know what it's about, so it's difficult to feel that way **(Abugri-01)** 

Several students who took part in the focus groups were of the view that the feeling and experience of being a global citizen was embedded in one's social, economic and cultural capital, and as such not many of the world's destitute, in the developing regions in particular, could identify with the global identity that global citizenship entails. In line with this perspective, some students further noted that, on issues that affected the whole world in forms such as international conflict and climate change, they felt they had the responsibility to contribute to addressing these issues, especially at the local level where they could identify themselves as active citizens and where their actions could result in some visible positive change. Therefore, on the question of whether they considered themselves as global citizens, a student noted she could identify herself as a citizen of the world in terms of having the responsibility to contribute to addressing global challenges, but at a social level, she felt her actions were limited to the local:

Your experience is completely embedded into like your economic and social capital, no matter the place you are. Yea, I would say that on the question of responsibility, I will definitely feel something global but then it's also very interesting because it reminds me of how the solutions are extremely contextualised and localised in a specific time and space, and your own

position in this time-space impacts all other things. So I will tell you, on the level of responsibility, yes global; on the social level, not global. (Nasara-01)

The above narrative reflects very well on the dictum in global citizenship discourse that "think globally and act locally". It also goes to highlight how situated global citizenship actions are supposed to be, whilst showing the relevance of galvanising global cooperation to address the challenges that plaque localities across the globe.

Furthermore, the above interpretations on global citizenship appear to be uneducated and were based on a face-value understanding of the concept based on the meanings of 'global' and 'citizenship'. This is because, before commencing discussions in the focus groups, many students indicated the concept was unfamiliar to them. However, in the intellectual discourses of global citizenship, similar critiques have been levelled against global citizenship as being elitist and harbouring the risk of deepening already existing social inequalities in society as well as the divide between the rich and the poor, and more broadly the gap between the Global North and South (Goren & Yemini, 2017; Risberg, 2021; Yemini & Furstenburg, 2018). The critique of the elitist dimensions of global citizenship sits well within the critical approaches to global citizenship and suggest students are keen on seeing the elitist dimensions of global citizenship addressed to make it more inclusive of the marginalised and dispossessed.

# 6.3.1.4 Globalisation and its impact on Africa

Students' views on global citizenship from focus groups are also framed around the impacts of globalisation on developing countries, particularly Africa, and the need for a redress of the contemporary and historical injustice committed through processes of globalisation, and the architecture of the international systems. Along

these views, students emphasised the need for the pedagogies that lecturers employ in lessons, especially on topics that relate to globalisation, to discuss how globalisation impacts on Africa and other developing regions of the world. This observation was made by a student who noted that:

...the funny thing is, I can relate to you, I have a class... and the professor who is talking about globalisation...and to my utter dismay, he was talking about globalisation...and the class was specifically focused on Africa, and he was talking about globalisation, he wasn't kind of, he didn't pinpoint the relevance [of globalisation] to Africa, and how globalisation, its effects and how it is played out in African context **(Abugri-02)** 

In their discussions, students also stressed the need for topics that relate to globalisation in the institution's curriculum to aim at correcting misrepresentations and the false perceptions that some African students hold about countries in the Global North; perceptions that fuel their cravings to immigrate to these destinations. They also emphasised the need for lecturers to present a realistic view of conditions in the developed world and point out how developed countries benefit from the processes of globalisation that impact negatively on African countries. In the following extended quote, speaking as an international student, Tampuri observed that:

They [home students] have a skewed view of the Western world or even European countries; the kind of understanding of what America might be like or what Europe might be like, based on whatever; television or the few people they come into contact with. Or even in my American politics class, I sometimes, get upset because I feel like, they paint America to be like this

perfect government... there has to be some sense of like realness...like this is what America is like and this is what America has done to all of these other countries. This is the power that it had over Africa or the globalisation part of

*it.* (Tampuri-01)

Tampuri's explication above captures many of the issues that critical approaches to global citizenship seek to address in terms of addressing global historical amnesia and misrepresentation on how contemporary society came to be and highlighting the role of countries in the Global North in impoverishing those in the South. This also includes making clear the continuities of these historical forms of subjugation in the current global order through global capitalism.

# 6.3.1.5 Articulations on African citizenship

With a focus on African development issues, views on global citizenship from some students were articulated along the lines of teaching issues that affect the African continent and developing narratives of African citizenship along the lines of regional unity, civic responsibility, rights, shared humanity and the common destiny of African peoples. By this, some students suggested that pedagogies that lecturers use in their lessons should focus on wider African development issues and aim to conscientise students on African development challenges. This should include emphasising the common histories and cultures that African societies share. These efforts at building an African sense of identity could constitute the groundwork to engage with the wider notion of global citizenship. These views on African citizenship were expressed by both home and international students, as illustrated in the narratives below:

I think that, especially as an African university, [the university] has the responsibility to sensitise, and in particular to internationalise its education, especially in the African context, and not just Ghana, but Africa as a whole, and then we can move outside of that. As Africans, we may know our country well, but we don't know the next country, we don't know the whole continent. And so there is that lack of, I would say, African citizenship. **(Abugri-03)** 

So I will say that, the case, the issue of South Africans beating up Nigerians and trying to expel them from their country. My reaction towards it was that.... I felt, personally I felt it was wrong. And then it could have been something, it could have spread from one country to another, because the basis was that their country is being taken over by foreigners. So how would it be if another country, like Ghana or any other country also says that their country is being taken over by other people. How would it be? (Awinpoka-01)

In the preceding interview narratives, whilst Abugri's concerns were focused on the use of the university curriculum to teach about Africa to foster a sense of African citizenship in students, Awinpoka expressed worry about the negative impacts of xenophobia on relations between African nations. The two narratives together show how important students consider the centring of Africa in teaching is, and for that matter points to the need for the curriculum of the institution to focus on developing a sense of African citizenship in students. This is suggestive for efforts in fostering global citizenship in students to begin with the cultivation of African citizenship in students to begin with the cultivation of African citizenship in students to begin with the cultivation of African citizenship in students to begin with the cultivation of African citizenship in students in line with the proverbial saying that "charity begins at home". Developing students' sense of African citizenship could then lay a strong foundation for students to engage with the world as global citizens.

# 6.3.1.6 Constituting global citizenship in social media spaces

Some interpretations students made of global citizenship were focused on advocacy and campaign on development issues that affect poorer countries in particular, and the wider world at large. These understandings were articulated in terms of how Ghanaians at the local level, through social media, were contributing to putting a spot light on issues that affect some part of the world. In this respect, in a focus group, a student explained that:

Considering how we as Ghanaians can contribute to issues pertaining to the world, take for instance the issue with Sudan. I don't know if you can remember the situation where the media itself was quiet about their long suffering. So the first 30 tweets about that were actually from Ghanaians. And the hashtag also came, "pray for Sudan", and so forth and so on. Through such things, we can contribute to the voice of the world. These are some of the ways we consider ourselves as not just Ghanaians but as citizens of the world. And to that extent, I think we are also part of global citizens. (Azubilla-

01)

Another student, Azure, in a focus group noted that the use of social media was more prevalent among students, and as such was a more effective way through which students can create awareness on issues affecting the world:

I consider myself a global citizen because most likely students don't like to read news in the papers concerning other parts of the country or the world. So they like to read it from either twitter or Instagram. When you twit something, then it goes viral, then it creates that kind of awareness using social media.

So that is the best way I feel I am able to reach other people easily for them to understand issues that pertain to other parts of the country or the world.

# (Azure-01)

There is an important view coming out the thoughts shared by students in regards to their use of social media to create awareness on topical global issues. This view is that the youth are more likely to rely on social media as their source of information on global happenings and developments than they are likely to do so through traditional media. It also means that the youth are more likely to engage in social media activism as part of processes of global citizenship than older generations did or thought about . This positions social media as a new tool within popular culture that educators can leverage to engage and train young people towards empowering them to become active global citizens.

Reviewing the narratives authored by students in terms of what global citizenship entails and could potentially mean, there is a discernible difference in the views articulated by home students and international students. The differences lie in the peculiar experiences of each group of students as related to the concept. The differences also reveal the understanding of each group pertaining to how globalisation impact societies. Table 6.2 below captures these differences.

# Table 6. 2 Emphases in views of home and international students on globalcitizenship

Student Category Areas of emphases on global citizenship

	Positioning career aspirations in international
	context
Home students	
	Call for opportunities for intercultural exchange with
	student from other context
	Enact global citizenship through social media
	activism
	Need to address xenophobia in some African
	nations
	Analysis of globalisation and its impact on Africa
International	Addressing misrepresentations about Africa in
students	international development discourses
	Social and economic determinants of global
	citizenship
	- · · · · · · · · · · · · · · · · · · ·
	Conceptions of African citizenship

Effectively internationalising a curriculum for global citizenship formation, to a significant degree, is dependent on the pedagogical strategies lecturers employ in facilitating teaching and learning. Pedagogical strategies consciously deployed within an IoC framework hold the potential to developing in students' skills and values on

intercultural awareness and understanding. In the next section, I turn to a discussion of the IoC dimensions embedded in the pedagogical approaches that lectures use at the case study institution.

# 6.4 Pedagogical approaches to internationalising the curriculum

A key focus of my research enquiry is on assessing the pedagogical approaches lecturers employ in facilitating students' learning within a curriculum internationalisation framework. This enquiry was aimed at gaining an insight into the pedagogies lecturers employ in internationalising teaching and learning within a global citizenship discourse. The underlying rationale in mapping out these pedagogical approaches is in identifying their potential in enabling intercultural dialogue among students towards developing skills and values that centre on intercultural understanding and awareness. The enquiry also sought to identify elements of the teaching pedagogies that align with the critical pedagogical dimensions of the study. The themes that emerged from the data, as reported by research participants, are the use of inclusive teaching approaches, student-centred teaching approaches and pedagogies for promoting indigenous knowledges within the curriculum.

#### 6.4.1 Inclusive teaching approaches

Under this theme, lecturers report on the use inclusive teaching practices towards internationalising lessons and providing students with intercultural and international teaching experiences. The use of these inclusive approaches in teaching are particularly relevant in the context of the presence of international students in the classroom. Inclusive teaching strategies are undertaken at different levels, including the delivery of lessons and assessment of students. In teaching,

some of the practices lecturers reported using include, the use of English Language as a medium of instruction and the use of cases and examples from different parts of the world in teaching principles and concepts. In regard to teaching, Awinpang, the faculty head for the Business faculty explained that:

In terms of the teaching, I think that we haven't done so much except draw faculty attention to the fact that you may have international students in your class, so be mindful of your use of examples, be mindful of the language you use and all of that. But as I indicated, I teach in Manchester, I go to Manchester every November/October to go and teach, and I go to the US and I teach. My teaching style in [Sunshine university] is the same teaching style that I use there. In other words, the style that I use to ensure that I am talking to students across the world, is the same approach that I use here.

# (Awinpang-11)

In the area of assessment, the faculty head report of a practice of formulating questions in country-neutral terms to address the needs of all students:

One other thing that we have done is to look at our examination and the way we set them... We have made the conscious effort in the past years to make our questions country-neutral, except when we intend that the question is particularly on a peculiar issue. So instead of saying for example that do this analysis within a particular existence in Ghana, we would often say, of a country of your choice or of your own country. (Awinpang-12)

However, in some other interviews and focus group discussions, it was noted that some lecturers used teaching approaches that were not culturally sensitive and did not consider the presence of international students in their classrooms. An

institutional head who works mostly with international students at the university indicated there had been reports from international students to the effect that:

...some lecturers are not aware of the presence of international students in class and sometimes they tend to give examples on things they are teaching on in vernacular. Some use examples which are alien to international students. (Apambilla-02)

In a focus group discussion with international students, a participant raised concerns about the difficulty in sometimes getting along with classroom discussions when 'cultural jokes' were made by lecturers during lessons:

Hmmm, but I would say the accent, I don't know if that is part, but sometimes it takes a lot of brain power for me to understand what was going on, or like it's hard for me to understand an inside joke or like a cultural joke, and then everyone is laughing and am just like, hmmm, that was a good one **(Tampuri-02)** 

The two preceding narrative raise the important question of whose culture and language should reflect in classroom learning processes. On what basis are some examples provided in classroom discussion considered 'alien' and under whose standards? Should the status of the English language as the lingua franca in African university classrooms preclude the introduction of African cultural and linguistic elements into classroom discussions? Differences in language abilities inevitably presents challenges for teaching in diverse classrooms and for facilitating intercultural engagement. Irrespective of the context within which teaching and intercultural interaction are facilitated, there would always be differences in cultural and language proficiency, with some students ahead of others. As such it might be

worth considering the degree of language competency that is required for students to effectively participate in a multicultural classrooms. Language certainly plays a significant role in facilitating intercultural engagement. This can be seen in the fact that multilingualism is increasingly been positioned hand in hand with interculturalism (MacDonald, 2020; Murray & Giralt, 2019). It is in light of this that multilingualism is increasingly been considered important competency for global citizenship formation.

# 6.4.2 Student-centred teaching strategies

A key theme that emerges from the research data in regard to teaching approaches is lecturers' use of student-centred teaching strategies. Though the traditional approach to the delivery of lessons in higher education is historically known to be the lecture method (Behr, 1988), some of the lecturers interviewed indicated a move away from the lecture method to the adoption of more interactive and student-centred approaches. In this respect, one of the lecturers in the School of Education and Leadership, Aguriba notes that:

We have over the years tried as much as possible to be using student-centred approaches and one way we have tried to do that is to use the enquiry method and problem-solving approach. But then our teaching in the department has always been underpinned by the constructivist theory of learning, whereby we think that the students should be given the opportunity to construct his/her own knowledge, with the guidance of a knowledgeable adult, which is the teacher. **(Aguriba-01)** 

The choice of teaching method appeared to be dependent on individual lecturers and their preferred approach to delivering lessons. This also depends on the teaching

goals that lecturers have in mind and the personal philosophy that guides their teaching. In that regard, a lecturer noted that:

If you come to my classroom, it's generally very discursive, its very engaging. I don't tend to do the lecture student type of teaching. I go to the classroom believing that the student can do. And so I put a lot of responsibility on them and they should come to the classroom having done part of the work and we come and share knowledge. (Awinimi-05)

There was evidence however from students focus groups discussions that not all lecturers use student-centred approaches in the delivery of lessons, as it depends on the disciplinary area and the level of study. For the undergraduate courses, students mentioned the use of the lecture method as predominant. This could possibly be linked to the large class sizes that characterise undergraduate programmes at the institution. Alahari, a student in the Business school, assert in a focus group that:

Okay, for the School of Law, we just have the traditional mode of lecturing, where the lecturer will come to class, deliver the lecture for the day, if you have any questions you may ask. And the only time students really take charge of what happens is during tutorials. **(Alahari-03)** 

An international student who spoke from a comparative perspective based on experiences from the US also highlighted the fact that, local Ghanaian students generally, per his observation, did not have the habit of speaking and participating in classroom discussions:

The major differences in the classroom is the kind of participation of students in the classroom. So it's very evident that nobody wishes to speak or contribute, and that makes it difficult, especially as an international student

who doesn't understand the culture of the classroom...it makes it, you know, you don't really know what is going on some of the times, especially if you want to add value and learn about how Ghanaian students think and what they think about in the classroom, but it isn't possible to get that view in the classroom where nobody wishes to participate (Abugri-04)

Departments that run graduate courses were noted for the use of seminar-based sessions in their engagement with students, which were more student-centred. Many graduate classes with small class sizes are run as seminars, and are mostly student-directed. A lecturer in one of the faculties for the study, which run mostly graduate programmes noted that:

Our mode of instruction is not lecture. You know, the typical conventional lecture type. With the graduate programmes, we run seminars, we call them seminars, even with the way we sit, the sitting arrangement, the presentations students make. Students are allowed to critique and we carefully select materials that would show, you know, varied perspectives and so we are not necessarily giving them practical skills, per se, we are giving them intellectual capabilities to do this kind of analysis and reflections. (Atalata-01)

Mbawini, a lecturer at the Law school also pointed out that lecturers blend different teaching methods towards achieving different teaching goals. In line with this, he explained that lecturers usually use the lecture method to deliver the introductory part of courses and the more discursive approaches are used to facilitate classroom discussions and get students to participate in the lessons. Group work, according to the lecturer, are often aimed at developing certain leadership competencies in students:

Sometimes we also adopt the banking mode which is the lecture mode. Now we use the lecture mode especially in the first year when the students are new, when they are yet to understand the course ...we want to use the lecture mode, first to set out the principles, but as you go along and as they get better armed in the appreciation of legal principles, then you bring in other methods of teaching... a lot of group work for students take place, when essentially you want the students to take leadership. (Mbawini-01)

From my analysis, a number of sub-themes emerge from the data that show the specific student-centred teaching approaches that lecturers employ in engaging students in course delivery. These are reported to be teaching strategies that put students at the centre of the teaching and learning processes. These strategies are the flipped classroom approach, students' group work and tutorials.

The relevance of student-centred teaching and learning processes lies in their potential to facilitate group dialogue and team-based learning that promote intercultural communication and exchanges, as conceptualised in curriculum internationalisation and global citizenship discourses. The lecturers who participated in my interviews noted they employ student-centred strategies in their teaching to achieve various learning goals. The perspective-sharing learning objective for engaging students in group-based learning comes to the fore in the narrative by Azupoka, a lecturer at the School of Education and Leadership:

So I group students in my classroom a lot. For instance, in my Gender and Curriculum class, I have an international student in the class. Alright, so sometimes I ask the student to share her perspective when it comes to Gender and Curriculum, the American perspective... I don't let students work

single-handedly. I try to group them so if you are in a group, then you got to share what you also have from your country. So the American student for instance, she is always working with the Ghanaian students in the groups, small groups. (Azupoka-02)

Although engaging students in group work is positioned as significant for facilitating intercultural exchanges and interaction among students, the low number of international students at the case study institution poses limitation to the type and extent of intercultural interaction that happen among students. As shown in the example in the narrative authored by Azupoka, there was only one international student in her class and the pressure of engaging interculturally and sharing other-culture perspective was unduly high on this one student. At the same time, It is important to note that, despite the low number of international students at the case study institution, other forms of intercultural engagement and interaction transpire drawing on Ghana's internal ethnic diversity. This makes group work as an approach to fostering intercultural competence still relevant in contexts such as Ghana's higher education system where the numbers of international students are low.

# 6.4.3 Pedagogies for promoting indigenous knowledges

It is evident from my research data that, a number of lecturers emphasised using pedagogies that mainstream African indigenous knowledges in the university curriculum. To this extent, an important 'localisation' consideration lecturers highlight is the significance they attach to contextual factors in engaging with international issues in their course content and teaching approaches. In pursuing this, lecturers noted that they contextualised teaching approaches and course content and used locally appropriate teaching resources to aid their teaching. These lecturers also

gave the indication that, in teaching topics that had international dimensions, they tried as much as possible to appropriate the theories and concepts that originate from scholarship and research in Western higher education systems. As a way of balancing the inherently international character of the content drawn from international textbooks, some lecturers noted they used examples from the local context within which teaching and learning were being undertaken:

...because what you should do, and that is what we do, is to discuss the principles and then attempt to transition between these principles and the practice, in which you invite students to think through how these are practically applicable to our local experiences and cultures, and we do that all the time and to that extent I do not think it is unduly a problem. (Ayamba-07)

Anaaba, one of the lecturers interviewed at the Institute of African Studies emphasised the importance of the use of traditional methodologies in undertaking teaching and research. He noted that, though the use of traditional methodologies is not widespread at the case study institution, the usefulness of such methodologies lie in their contextualisation effects, that allow for the appreciation of the cultures of indigenous communities:

At the graduate level, I teach courses on Research Methodology, you know, basically emphasising, most often the African-centred ways of looking at things, because you know, especially at the university level and for many of us, we tend to ignore some very critical traditional methodologies that will let us understand societies and their cultures. **(Anaaba-05)** 

It is important to note that the actions being taken to integrate indigenous perspectives into the curriculum, as described above, are limited to a few lecturers.

Additionally, these efforts appear to be confined to a few faculties, with the Institute of African Studies being at the centre of these indigenisation efforts. This raises the question of the extent to which indigenous knowledges and methodologies are integral to developing a holistic curriculum at the institution. It also points to the need for an institution-wide effort to mainstream indigenous knowledge forms in teaching and learning across the institution.

# 6.5 Conclusion

The findings presented in this chapter sought to address two objectives; the first is reporting on the global citizenship dimensions in the curriculum of the case study institution as experienced by lecturers and students. The second aimed to outline the pedagogical approaches lecturers employ in engaging students towards internationalising the curriculum and developing global citizenship competencies in students. The findings show that there are global citizenship dimensions are not purposely planned, they represent an opportunity for lecturers to engage students on themes that relate to global citizenship. Furthermore, some of the teaching methods that lecturers employ in engaging students fall within critical pedagogies that are conducive for developing global citizenship values and skills in students. In the next chapter, I continue with the presentation of the findings of the study with a focus on the challenges involved in curriculum internationalisation at the case study institution within a global citizenship discourse.

# **Chapter 7: Findings**

#### Challenges to internationalising the curriculum

# 7.0 Introduction

This chapter forms part of the evidentiary findings of my study. In the chapter, I outline and discuss the challenges that militate against the efforts of Sunshine university to internationalise its curriculum within the dominant interpretations of global citizenship that are discussed in chapters 5 and 6 of this thesis. In line with the conceptual framework of this study, curriculum internationalisation is conceived of as a reform process and an inclusive approach that promotes indigenous knowledge forms in the curriculum. Within this framework, the findings demonstrate that difficulty in undertaking locally situated interpretations of global capitalism on the institution as well as rigidity associated with curricula development processes that makes it difficult to incorporate local and indigenous knowledge forms into teaching and learning processes. There are also challenges that arise from low acceptance of indigenous knowledge forms among actors and accreditation agencies within higher education in the country, as well as challenges that pertain to western influences in the enactment of the institution's curriculum.

Beyond the challenges that directly impact on the institution's ability to pursue a locally driven curriculum internationalisation agenda, there are broader issues that act as constraints on smooth institutional functioning and detracts from the ability of the institution to create an enabling environment for individual academics to pursue these locally driven curricula initiatives. These set of challenges border on the inadequacy of funding, an overloaded curriculum, bureaucratic processes involved in

approving new academic programmes as well as disconnection of the international dimensions in the institution's curriculum from local professional practice and requirements. Together, the findings in this chapter are presented to highlight the macro as well as contextual factors that might hinder a curriculum internationalisation drive that is based on global imperatives, but also one that derives from the socio-cultural and historical specificities of the case study institution.

# 7.1 Challenges to introducing indigenous knowledges into curriculum

In the following sections, in line with the views expressed by research participants, I outline the challenges that constrain the efforts of lecturers to introduce indigenous knowledge forms into the curriculum of the case study institution. These are discussed against the backdrop of my conceptualisation of curriculum internationalisation as a counter-hegemonic process that requires offsetting the colonial and hegemonic influences in the curriculum of HEIs, particularly in the African context where the impacts of historical colonialism and current processes of globalisation continue to hold sway. Within this context, the discussion of the indigenisation challenges is aimed at articulating the issues that need to be addressed in the curriculum of the case study institution to harness an internationalisation agenda that is centred on the historical and socio-cultural conditions of African societies.

# 7.1.1 Overwhelming globalisation drive

The case study institution operates as part of a global higher education system driven by processes of globalisation. As a result, much of its internationalisation efforts are usually a response to the impacts of the globalisation of higher education systems and practices around the world. Within this framework

of higher education globalisation, coupled with its colonial foundations, the case study institution is driven to align its operational and administrative systems, academic/research norms, and practices to prevailing global and international trends. An important question to ask in this regard is what constitutes the global and the international. From the perspective of historical evolution, global trends in higher education are usually based on and dominated by HEIs in the Global North. And so the adoption of global best practices in higher education almost invariably means the mimicking of trends in higher education systems in the Global North. Put another way, what is usually considered global and international trends in higher education emanates from the systems of higher education in the Global North. Therefore, the mimicking of higher education trends in the Global North reduces the capacity of institutions in the Global South to undertake local innovations within their curricula to make them contextually relevant. In this light, the influences of the globalisation of higher education drive on its curriculum to succeed.

As demonstrated in the interview narrative below, one area where global hegemony continues to influence the academic norms and practices of the case study institution is the use of English Language as a medium of instruction. Though there are many indigenous languages in the national context of the case study institution, any of which could be developed into the national lingua franca and hence the medium of instruction for education, English continues to serve this purpose. The indispensability of English as the lingua franca does not only emanate from the country's colonial history through which English was adopted but also derives from hegemonic status English has assumed in contemporary times as an international language of communication. In articulating some of the challenges that indigenising

the curriculum of the institution would entail, Anaaba, a lecturer at the Institute of African Studies alludes to the colonial origins of the use of English language as constituting part of current international academic practices and norms that lecturers have to adhere to and contend with:

Well, there are challenges. The first is that, invariably, we are overwhelmed by the globalisation drive, and you and I know that because for example, English is the official language of Ghana precisely because of colonialism, our past, isn't it?... you and I know that there are many things that we would want to publish in international journals, but our English has to be good... And if you and I were writing about something, even if I were expressing some unique point in Ghana, I am forced to draw some examples from Peru, to draw examples from Russia, from US, from Pacific to Australia to justify it being published in this international journal. (Anaaba-06)

It is worth noting how Anaaba's explication of the challenge in navigating the use of English Language in international academic practice draws on the connection between colonial history and current internationalisation practices. He demonstrates the linkage between the historical development of the university and contemporary use of English language as constitutive of the international publication norms in the academy. This speaks to how current international academic practices and norms are bound up in a global colonial history.

Associated to the impacts of global hegemony on the curriculum of the institution is the phenomenon of external influences through research collaborations and other forms of partnerships with institutions and organisations in other national contexts, especially in the West. These influences are mostly orchestrated through

funding mechanisms for research and teaching programmes that researchers at the institution often sign onto. As demonstrated in earlier findings **(see sections 5.2.2.1 and 5.2.2.2)**, the case study institution is engaged in a significant number of international collaborations, most of which serve as conduits for external actors to influence the institution's curriculum content. The evidence shows that these external influences leave little space for local innovations to be undertaken towards promoting indigenous knowledge forms in the curriculum. Though the Office of Research, Innovation and Development (ORID) at the case study institution's IGF to support local research Fund portfolio that is generated from the institution's IGF to support local research projects. This constitutes an 'insignificant' source of funding for researchers at the institution to undertake research. The following narrative from Anaaba at the Institute of African Studies illustrates the extent to which influences from external funding constitute part of the curriculum making process at the institution:

The thing is that our education curriculum, including the university is influenced by the pedagogic thought or whatever from the West, and am sure you also know, even as we sit now in [Sunshine university], a lot of our research is still donor-driven. We do research only when we have collaborations with others in the West. And if you using people's money to do research...when I know that there is a reason why that research is done. (Anaaba-07)

The research funding dynamics at Sunshine university is reflective of the broader challenges facing the country's national research system which lacks a clear funding pathway and dedicated funds for research in public universities. This is evident in the absence of a centrally institutionalised funding body for research. The

main funding mechanism for research in public universities is executed through Research and Book Allowance scheme which pays an allowance to individual academics as part of their monthly income, meant to serve as an incentive for them to undertake research (Fosci et al, 2019). The low priority accorded research funding in Ghana also reflects in the low government spending on research and development, with available evidence showing the country's Gross Domestic expenditure on Research and Development (GERD) to be 0.4% of its GDP, a percentage figure that is less than the 1% target set by the African Union (AU) in 2015 for its 10-year implementation plan (Fosci et al, 2019). The lack of sufficient funding support for research in public universities means that these universities mostly rely on international funding bodies, whose research priorities are often differ from local research agenda. This inevitably has an impact on the kind of research that goes on in universities, and invariably impacts on the curriculum that they deliver, and potentially act as a drawback on any curriculum indigenisation agenda.

## 7.1.2 Low uptake of indigenous knowledges

From the perspective of some of the lecturers I interviewed, one of the hurdles to pursuing an indigenisation agenda in the curriculum of the institution is related to the low appreciation of indigenous knowledge forms among actors within the university system, particularly among some lecturers and researchers who design and deliver the university curriculum. This also extends to external stakeholders who play a role in higher education curriculum development including institutions mandated to give accreditation to academic programmes designed by universities. The challenge within these institutions lie in their lack of understanding and failure to recognise indigenous knowledges as valid knowledge forms that need to be taught within the university curriculum. This partly emanates from the many years of neglect

that indigenous knowledge forms have faced, resulting in a lack of initiatives to systematise these knowledge forms for use in educational curricula. Their unsystematised nature has meant that they are mostly rendered incompatible within university curricula that are built on Western sciences and epistemological paradigms. The overall impact of this is a cycle of continuous neglect that keeps indigenous knowledges in the margins of the mainstream university curricula.

Closely related to the preceding is the issue of the inability of some lecturers and university actors to appreciate indigenous knowledges as part of their own lifeworld and cultural traditions that need to be propagated through the university curriculum. This may well be explained as an outcome of the cultural alienation that emanates from African educational systems that over the years have been built on colonial foundations and are driven by hegemonic global forces in contemporary times. Two research participants in my study enunciated on the challenge of low acceptance of indigenous knowledges among lecturers and curriculum designers in the following terms:

I think that we take knowledge forms and not just knowledge forms but then the essence of imbibing a certain kind of African-centeredness in how we teach and develop curriculum and all of that for granted, because we feel we are Africans and we don't see any value in anything African and so, people don't appreciate. I think that many people generally have a very low appreciation of mainstreaming or bringing in African, you know, the uniqueness, you know, of Africa and all that it entails into the pedagogy. (Atalata-02)

The major challenge, in fact, I will box all the challenges into one, the issue of acceptance. That is the major challenge. Now acceptance even from the publishing point of view. To what extent would somebody accept what you have got from the street and term it knowledgeable enough to be accepted and published. Another acceptance issue has to do with those that are in charge of curriculum development: If they don't appreciate or understand what you are doing, there is the tendency for them to say that, 'we will not include this'. (Ayaaba-02)

One possible avenue through which the teaching of indigenous knowledge forms could be advanced is through an institution-wide teaching and learning policy that makes it mandatory for lecturers and researchers to mainstream indigenous knowledges in their teaching and research practices. However, my interviews revealed that there is no policy incentive at the institution for indigenous knowledges to be mainstreamed in the curriculum, and the teaching of these knowledge forms depends largely on the priority placed on them by individual lecturers and departments based on individual discretion. The lack of a policy framework to incentivise the teaching of indigenous knowledges means there is no collective effort to promote these forms of knowledges, leading to their continues marginalisation in the institution's curriculum.

To demonstrate the relevance of Indigenous knowledge forms in the institution's curriculum for the purpose of global citizenship formation, I refer to some of the views students shared regarding the need for fostering African citizenship in the youth. As noted in the findings chapter (see Chapter 6 section 6.3.1.5), students expressed concerns on the incidence of xenophobia and conflict between and within some African nations. A juxtaposition of the incidence of these social evils against

African indigenous cultural values, such as Ubuntu, brings up certain contradictions in African indigenous conceptions on how society should be organised as opposed to the prevalence of conflict in some African nations. A possible explanation for this contradictions lie in the colonial and modernisation experiences of African societies and the impact of these on African cultural and social formation, leading to a loss or watering down of the indigenous cultural values that were once characteristic of African societies. To address this, it is imperative to recentre African indigenous knowledge forms in education systems as part of the enculturation and socialisation processes for the youth, in particular. Relating this to the incidence of xenophobia and conflict in certain regions of Africa, there is a specific relevance that can be drawn from the African indigenous philosophy of Ubuntu (discussed in Chapter 2), around which the values and ethos of cooperation, empathy, support, communitarianism, among others) can be fostered to forestall social evils. The significance of this approach is that the values that Ubuntu inspires go beyond singular communities and nations to having wider relevance for the global human community, and as such have direct relevance for the formation of global citizenship in students.

# 7.1.3 Lack of local case studies and textbooks

From the research interviews, a notable characteristic element in the curriculum of Sunshine university is the predominant reliance on Western case studies and textbooks. This phenomenon is attributed to the unavailability of local teaching materials that could serve the same academic purpose as international case studies. This directly impacts on the extent to which local perspectives and paradigms are introduced into the curriculum of the institution. The development of local teaching materials is crucial to any effort to indigenise the curriculum and the

availability of local case studies will constitute a significant boost to the indigenisation drive in the institution's curriculum. Local case studies, if successfully developed, will serve as important teaching resources through which African professional experiences and practices within given disciplinary fields can be harnessed for use not only in local academic and research circles, but also conveyed to the international stage to be used by international scholars and researchers. From the accounts of some of my research participants, the lack of local case studies mostly constrains their ability to give practical and locally situated examples to explain general theoretical principles and concepts to their students. This concern is illustrated in the narratives below:

The challenge that you have is most of the cases that we even tend to use now tend to be international...because as you would agree with me, there are not many local cases. It is in recent times that faculty members are in the business of also developing some local cases for use as well. We should think that our cases should also go out there for them to also look international. But then not so many cases have been developed from our jurisdiction and that is a challenge. (Alamisi-04)

Part of the reason why it may be much of a concern is our culture of granting interviews and granting data for case study purposes in Ghana are not as progressive as they may be in the US or in the UK. So that when you read the text, you will find case study examples that are useful to explain the principles that underpin those experiences, and yet you are unable to find similar models in your own context beyond citing them as living examples. (Ayamba-08)

Part of the challenge associated to the lack of local case studies and textbooks in the curriculum of the institution relates to a general trend of low scholarly and research output in terms of publications in African higher education systems, which could be described as 'poor', if compared to global trends. Taking Ghana's research productivity as an example, a national research needs assessment commissioned by the UK Department for International Development (DFID) shows that in 2018, researchers in Ghana produced a total of 3,017 publications which is equivalent to 104 publications per million people. The assessment further shows that the average quality of scientific publications in Ghana is low, if measured by citation impact and compared to other sub-Saharan African countries. In this regard, Ghana is ranked 87<sup>th</sup> out of 239 in respect of research productivity and citation impact (Fosci et al, 2019).

There are many factors within the African higher education context that constrain the ability of scholars to undertake research and publish as much as is required to generate knowledge for the design of Africa-focused teaching materials. These factors pertain to economic, technological, environmental and socio-political challenges (Ondari-Okemwa, 2007). In the economic sphere for instance, many African scholars work in universities that lack the financial endowment to be able to acquire and maintain up-to-standard academic and research facilities such as good internet connectivity and well-resourced libraries and laboratories, which are required for productive research and publication cultures. Also, as discussed in a previous section in this chapter, local funding for scholars to undertake research is almost non-existent, a situation that usually compels scholars to scout for research funding from international bodies, which mostly carry their own research agendas. These challenges, among many others, limit the ability of scholars in African universities to

contribute knowledge from their local research and scholarly activities (in the form of local case studies, textbooks and indigenous theories) to the global knowledge production architecture.

# 7.1.4 Rigid curriculum

In the research, I also found that one of the hurdles to undertaking an indigenisation drive in the curriculum of the case study institution relates to the rigid nature of the curriculum the institution operates. From this perspective, some of the standards and norms guiding teaching and learning in the curriculum are not amenable to the existing forms of indigenous knowledges. Indigenous knowledges by their very constitution are locally-based, orally transmitted, fragmented in distribution and are drawn from a practical engagement with the environment (Eten, 2015b), as a result of which they do not fit neatly into scientific Western-based knowledge forms. Given that the curriculum of the case study institution, like many other modern-day African universities, is based on the Western university curriculum model, it becomes difficult to teach indigenous knowledges through this curriculum model, if the standards and norms of Western scientific knowledge are to be strictly adhered to. This results from a perceived incompatibility between indigenous knowledges and the curriculum framework that is in operation at the case study institution. In articulating the dynamic of this challenge, Mmabun, a lecturer and research fellow at the Institute of African Studies notes that:

I think some of the syllabus are quite rigid and it doesn't give a lot of flexibility...the fact that we are required to teach the course in a certain way limits the use of, or the introduction of, or the interpretation of indigenous knowledges in the classroom. (*Mmabun-01*)

It should be noted that indigenous knowledge forms and Western scientific knowledge are not necessarily incompatible, as there are studies that point to some convergence in the two knowledge paradigms (see Bohensky & Maru, 2011; Zidny et al., 2020). What is needed for indigenous knowledges to be amenable to a Western university curriculum model is some form of integration of indigenous knowledges and Western-based knowledge to be undertaken. For this to happen, there has to be recognition of the need for such integration to be effected and an institution-wide commitment to undertake this. Through this process, the collective effort required from all stakeholders at the institution can be garnered to generate the necessary reforms in the curriculum norms and standards to accommodate the teaching of indigenous knowledges.

# 7.1.5 Resource constraints

As is applicable in many internationalisation forms, as discussed in an earlier section of this chapter, resource constraints constitute a major challenge to efforts to indigenise the curriculum at the case study institution. This does not only pertain to the resource capacity of the institution to initiate projects and programmes to introduce and strengthen the presence of indigenous knowledges in the curriculum, but also the capacity to resist the influences of capitalist-driven engagements within it, which usually are antithetical to indigenisation efforts. As demonstrated in the findings, the local community engagement dimensions of the institution's curriculum are very limited, when compared to the international engagements that transpire within it **(see section 5.3 in chapter 5).** This obviously relates to the funding prospects and incentives associated with international partnerships and collaborations, as opposed to local community engagement that usually requires resources to be expended. The following narratives from some lecturers at Sunshine

university demonstrate how the limited availability of funding impacts on the curriculum indigenisation effort at the institution:

And the last one I just want to say is the fact that, the sad thing is that government subventions is reducing...am sure you are aware, we are competing among ourselves in the university, now doing all kinds of courses just to be able to attract students; to break even, if you call it that way... there are others [schools and departments] because it is driven by the financial thing, it is driven by research that is oriented towards the West or international which eventually becomes the West, you know it becomes very difficult.

# (Anaaba-08)

And also we do not have the resources in terms of funding all the students...transporting about 200 students to the field...and then going to demonstrate it to them practically...or for them to see what is happening in the field. The fact that we do not have the resources to include fieldwork in some of the courses. (Mmabun-02)

In the extended quote from Anaaba, he explains how the availability or otherwise of funding impacts on the academic programming of the institution and determines the level to which there is an indigenisation focus in the institution's curriculum. As a public university, the institution relies partly on funding from the government, a funding stream that has been reducing in recent years. The impact of the funding gaps in government's financing is that the university has implored its constituent entities to be innovative in attracting funding for the institution. This is leading to a commercialisation of academic and research engagements at the institution, with less focus on engagements that lack funding prospects, a trend that

is not favourably disposed towards indigenous knowledges. In the other perspective, the narrative from Mmabun explicates how the practical-oriented nature of the teaching of indigenous knowledges is resource-intensive and requires sufficient funding to facilitate engagement with local and community resources. Given the low priority that indigenous knowledge forms are accorded within the existing curriculum at the institution, the resource-intensive requirements of the teaching of this knowledge forms serves as an additional disincentive for research and teaching to be undertaken on them.

#### 7.2 Institutional challenges to curriculum internationalisation

In the sections that follow, I present the findings on the challenges that are reported to work against curriculum internationalisation that involve introducing international and intercultural dimensions into the curriculum of the case study institution.

#### 7.2.1 Top-down approach to curriculum development

As a large public university, the case study institution operates on a collegiate system that requires decision-making on academic matters to be devolved to its constituent colleges. This presupposes that issues related to teaching and learning and curriculum development generally are left within the purview of colleges to manage. However, data from my enquiry show that, in somewhat of a contradictory turn, one of the challenges faculties and departments face in introducing innovations to make their programmes internationally appealing is the institution's one-size-fit-all approach to curriculum development. By this, the institution has strict guidelines around which new academic programmes could be introduced and implemented by departments and faculties. This top-down approach to curriculum development

suggests that the case study institution may be operating a universal curriculum model that happens to stifle innovation at the departmental and faculty levels. As an example of a stated scenario where the university's requirements for curriculum design impeded innovation within a programme of study, Awinpang, the head of the Business school notes that:

The second challenge is that the university wants a one-size-fit-all approach to developing curriculum, and so for example we in the Business School, you will want to have big industry players, big professionals who have accomplished huge things in the industry to be part of your teaching faculty, the university says, well, the person doesn't have a PhD...they can't teach on the programme. (Awinpang-13)

The challenge of a bureaucratic and top-down approach to developing curriculum at the case study institution is reflective of the broader approval system for academic programmes in Ghana's tertiary education sector. The process for introducing new academic programmes comprise several procedures that require both internal and external validation. In the Business school, it was reported that the system of approval requires prospective programmes to go through several stages of approval. The initial stage demands passing these programmes from the departments where they are initiated to the school level for examination. From the Business school, the programme then goes to the Academic Board of College of Humanities under whose jurisdiction the Business school falls. From the college level, the programme moves to the Academic Quality Assurance Unit (AQAU) of the university for further assessment. The approval system also involves the Board of Graduate Studies (for graduate programmes) and the Academic Board of the

university, both of which are required to assess new programmes before they are forwarded to national-level institutions for further examination.

The national-level institutions mandated to oversee the accreditation of new academic programmes in tertiary education institutions are formerly the National Council for Tertiary Education (NCTE) and the National Accreditation Board (NAB), which have now been merged into the Ghana Tertiary Education Commission (GTEC). It was reported that each stage of the approval system as outlined, is an iterative process that usually generates many comments from the different reviewers, which are usually supposed to be addressed and incorporated into the development of the programmes in question. This makes the process for developing new programmes at the institution bureaucratic and cumbersome, a situation that serves as a disincentive and does not empower departments/faculties to innovate within their curricula to meet evolving international trends.

# 7.2.2 Inadequate funding

A widely cited challenge that most participants in my research alluded to as hindrance to the institution's curriculum internationalisation efforts is limited funding. This is construed of in terms of the funding available to the university for activities related to its internationalisation drive, which impacts on the capacity of departments and faculties to undertake innovations within their curricula to make their programmes meet international standards. The challenge of inadequate funding in turn limits the funding opportunities available to lecturers to enable them gain exposure in respect of the international trends in their disciplinary areas of specialisation through participation in international conferences, membership to international association and networks, as well as having access to scholarly works

in international circles within their research domains. The constraint around funding in respect of giving lecturers international exposure as part of the curriculum internationalisation effort of the institution is evident in the following narratives authored by some participants in the study:

We need to be able to give faculty international exposure. People must attend conferences...the university doesn't have the money that gives everybody... so the resources to be able to take faculty elsewhere...ensure that faculty are able to get experiences from elsewhere is another big challenge. (Awinpang-14)

Yes, I think basically if you ask anybody they will tell you its resources actually. It's resources, funding and stuff like that. People want the opportunity to be exposed to curriculum outside this country. And also people want to attend conferences where they will learn; to be able to learn best practices. That is a major challenge...and people in most cases cannot fund themselves, as it were. **(Awimbe-02)** 

The challenge of inadequate funding facing the case study institution can be situated within the broader funding mechanism for public universities as part of the tertiary education sector in Ghana. Historically before the 1990s, public universities in Ghana were fully funded by government. However, this funding arrangement changed at the turn of the 1990s when the government introduced a cost-sharing mechanism for funding public universities (Kwasi-Agyemang et al., 2021). This was not only due to the mounting funding pressure government was facing from its sole financing of public universities, but was part of a policy prescription by the International Monetary Fund (IMF) as part of the Structural Adjustment Programme

that the government of Ghana (GOG) had signed onto (Abedi, 2018). By the costsharing funding arrangement, students/parents were expected to share in the cost of university education through the payment of fees. This arrangement required the GOG to fund 70% of the budget of public universities to take care of costs related to staff emolument, capital expenditure and some operational costs. The universities in turn were expected to fund the remaining 30% of their budgets through funds raised from educational services (Academic facility user fees, tuition fees, residential facility user fees, and other fees related to academic administration), entrepreneurial and research services, as well as donations received from private organisations and individuals. The internally-generated funds (IGF) are mostly used to cover operational costs and costs related to infrastructural development in these public universities.

As a result of the continued funding difficulties the education sector faced in the country, in the year 2000, the Ghana Education Trust Fund (GETFund) was established to provide funding for capital expenditure to support the development of education at all levels, including higher education. This fund has been used to support infrastructural development in public universities over the years. Despite the 70/30 cost-sharing agreement reached by government and the public universities, and the support the universities receive from the GETFund, available evidence show that the subvention from government to the universities over the years has been dwindling with major funding gaps ranging between 39. 7% to 41% between the years 2011 and 2015 (2011-39.7%; 2012-79%; 2013-49.2%; 2014-46.6%; 2015-41.0%) (Newman & Duwiejua, 2015). Whilst government subvention to public universities is decreasing, there is an expansion in the enrolment figures in these universities, resulting in infrastructural deficit and a sharp increase in

operational costs. This situation affects the capacity of public universities to provide the quality education that is required of them. In the case of Sunshine university, the funding challenge affects its ability to provide university education that is at par with international trends. One of the faculty heads interviewed in this research notes that:

The other one has to do with the cost of education to provide internationally accepted curriculum. Fees that we can charge have to be approved by the Parliament of Ghana...The university's undergraduate programme now is about GH¢1500 for a year... and the unfortunate thing is that the government doesn't give us budget, they pay staff. The rest of it you must use school fees, and therefore it constraints your ability to innovate, it curtails your ability to innovate because quality is expensive. So that is another thing in term of fees, the resource availability. (Awinpang-15)

The constraints the case study institution faces in funding is also associated to the regulatory policy environment for student fees in Ghana's tertiary education sector. Though public universities are expected to generate funds through the fees they charge students, there is a cap on the amount they can charge, determined annually by the legislative body of the GOG which is mostly driven by political expediency. The fees public universities charge home students are subsidised from government's funding and often captured as academic facility user fees. Based on this arrangement, home students who constitute the bulk of the student population in the mainstream of the public university system do not pay tuition fees. Tuition fees are only paid by international students and home students who are admitted as feepaying outside of the regular admission requirements. The existing regulatory framework for student academic user fees therefore limits the ability of public

universities to raise needed funds to finance their operations and to undertake important developmental projects.

#### 7.2.3 Issues of curriculum overload

It is evident from the interviews with lecturers and faculty heads that, efforts to internationalise teaching and learning at the case study institution are hampered by the workload lecturers are faced with. This is related to high number of students that lecturers have to teach and assess in their classrooms, drawing on the high studentteacher ratio (STR) at the institution. Over the years, the case study institution has experienced a sharp increase in its student population without a corresponding increase in the number of faculty and expansion in academic facilities and infrastructure. In the year 2000, the student population of the institution stood at 10,000 and exploded to 28, 000 by the year 2006 (Visitation panel report). In 2020, there was a further explosion in the student population to 53, 643. (see Table 7.2 for student enrolment and academic staff strength). The explosion in student numbers has brought a lot of pressure to bear on lecturers in their instructional engagement with students as well as on existing academic facilities, a situation that makes it difficult for lecturers to practise quality teaching and learning towards aligning the curriculum of the institution to international trends. The burden of curriculum overload that results from high student numbers is articulated in the following narratives by some research participants:

The other is about the workload...quality means that people must have the time to work...the university numbers are too much...the numbers of students are too many...the university is unable to recruit staff because government says don't recruit... we are unable to recruit but the numbers are

increasing...it makes it very difficult for you to be competitive. It makes it difficult for you to be able to even design your instructional time to be very effective to make sure that students get the best out of the faculty...So the pressure on faculty, the pressure on the system is just too much and that is a constraint on being able to innovate to begin to do things like what others do. (Awinpang-16)

So it's quite a mix. You don't get enough time, I have been working on this advertising textbook project, for God knows how long. We are saddled with a lot of workload, so it doesn't give opportunity to pay attention to some of those things as well. (Awinimi-06)

Based on the current student enrolment figures and the academic staff strength at the case study institution, its STR stands at a non-disaggregated figure of 43:1, a ratio that is on a higher side if compared to the national norm as prescribed by the tertiary education regulatory body. The NCTE (now the Ghana Tertiary Education Commission), a regulatory body for Ghana's tertiary education sector has instituted specific STR norms for various disciplinary areas in public universities, as captured in Table 7.1. However, in most cases, student to teacher ratio at the institution far exceed the figures prescribed by the regulatory body. Some research participants in the study indicate that, in some disciplinary areas, class sizes ranged between 200 and 300 students, a situation that does not allow for effective teaching and assessment practices to be undertaken.

# Table 7. 1 STR norms in public universities in Ghana

S/N	Subject Category	STR
S/N	Subject Category	STR

1.	Social Sciences and	27:1
	Humanities	
2.	Business Administration	27:1
3.	Science	18:1
4.	Applied Science,	
	Technology and Health	18:1
	Science	
5.	Engineering	18:1
6.	Pharmacy	15:1
7.	Medicine	12:1

# Source: NCTE, 2012

In its current strategic plan (2014-2024) the case study institution acknowledges the high STR as a challenge to effective teaching and learning at the institution and as such has declared a resolve to address this challenge. The institution has stated as one of the pillars for its strategic plan a determination to "Expand significantly the number of faculty members to ensure a decent teacher: student ratio in conformity with national norms and standards" (citation not provided for confidentiality).

However, in the past few years, the high STR at the case study institution has been worsened by the institution's inability to freely recruit new academic staff. This has been the result of a freeze on public sector employment as part of an IMF prescribed austerity measures implemented by some developing countries, including the GOG (ActionAid, 2021). Within this austerity regime, public universities are only able to undertake staff recruitment with financial clearance and approval from the government. The inability to undertake requisite recruitment has meant that the strength of academic staff has not kept pace with the sharp increases in student enrolment over the years, and thereby compromised the quality of instructional engagement in classrooms. The workload on lecturers resulting from the large class sizes invariably means that they do not get the time and opportunity to innovate in their teaching to meet international trends.

S/N	Category	Male	Female	Total
1.	Total Student Enrolment	27543 (51.3%)	26100 (48.7%)	53643
2.	Student Enrolment by	Ghanaian	International	Total
	Nationality			
		53015	628 (1.17%)	53643
		(98.83%)		
3.	Number of Teaching and	Male	Female	Total
0.				
	Research Staff	882 (70.7%)	366 (29.3%)	1248

 Table 7. 2 Student enrolment and teaching/research staff strength

# Source: University website, 2020

# 7.2.4 Low number of international academics and researchers

One of the ways the case study institution seeks to strengthen its international profile is through the recruitment of international academics and researchers. Accordingly, some of the institutional heads interviewed in my research articulate the

efforts being undertaken by the case study institution to attract scholars of

international repute to undertake teaching and research towards developing the institution into an international centre of excellence. However, this only remains an aspiration as evidence from the interviews show that there is very limited presence of international faculty at the case study institution. A cursory look at the composition of the faculty at the institution shows that over 90% of them are Ghanaian scholars who have undertaken their postgraduate training mostly in other national contexts around the world. The limited number of international faculty at the institution is therefore said to detract from its internationalisation efforts:

One area we haven't been able to do well is to get a good mix of international faculty, because typically we want to see other nationalities employed here. We haven't been able to do that a lot, but based on that what we have done is to ensure that our faculty are people who have received education from good places where these other persons would have been trained so we don't have skills deficiencies in our faculty. (Awinpang-17)

So for instance one of the benchmarks within the AACSB Accreditation process is how international your faculty is. So it means that we have to be finding ways of getting hold of international faculty. We are constrained in terms of recruiting them full time, so we are going to have to make use of a couple of what, international faculty as adjunct. **(Azumah-03)** 

As intimated in the narrative of Azumah, the recruitment of international faculty is an accreditation requirement of the Association to Advance Collegiate Schools of Business (AACSB), an international association of Business schools to which the Business school at the case study institution holds membership. Though participation in international networking activities provides opportunities for faculties

at the case study institution to attract international scholars and serves as a driver for internationalising its academic staff base, my research enquiry shows that the international faculty at the institution constitute a small minority, most of whom are not full-time academics and researchers. For the most part, the international faculty who contribute to teaching and research at the case study institution are usually recruited as adjunct professors on short term basis to engage with students and local faculty within stipulated time periods. Others are recruited as visiting scholars who spend their sabbatical/leave periods teaching and researching at the case study institution.

My enquiry also revealed that many of the international faculty who visit the case study institution do so under collaborative programmes the institution runs with universities in different parts of the world. According to the dean of the Business school, there are many staff mobility programmes at the institution that do not only enable some staff to serve as visiting scholars in universities around the world, but also allow scholars from other universities to teach and undertake research at the case study institution. At the time of my interviews, for example, I encountered a visiting scholar at the Institute of African Studies who was introduced as an American Fulbright Scholar. Also, under a Carnegie Diaspora Linkage programme, there was a professor from a US university teaching at the Business school. Another on-going collaborative programme at the case study institution is the Sussex-Ghana Strategic Fund programme which seeks to foster research and teaching collaboration between staff at the University of Sussex in the UK and the case study institution, with the working aim of building staff capacity in both universities. Through these programmes, international scholars visit the institution to do teaching and research and this augments the low number of international scholars at the institution.

# 7.2.5 Disconnection in internationalised curriculum from local professional context

The dominant appeal of curriculum internationalisation and global citizenship rest on the notion that international and intercultural perspectives are key to any higher education curriculum that seeks to cultivate global skills in students. This requires the delivery of a curriculum that draws on knowledge traditions, case examples and best practices from other national and cultural contexts for the purpose of promoting intercultural learning. In line with this perspective, the purpose of curriculum internationalisation is to introduce scholarly work and bodies of knowledges that originate from other national and cultural experiences for the formation of a holistic university curriculum, towards ensuring a balanced cultural representation in what is taught and learnt at the university. For example, in the context of Western universities, the need for such balanced cultural representation in the epistemologies that underpin university curricula has led to recent calls for the introduction of non-western knowledge traditions into the curricula of these institutions, an agenda that is reflected in student demands for the curricula of Western universities to be decolonised.

However, for most African universities as exemplified by the case study institution, the 'westernised' nature of their curricula (as discussed in Sections 5.2.1 and 5.22 in Chapter 5), means that their teaching and learning are already skewed in Western epistemological traditions and knowledge paradigms, evidenced in the predominant use of Western textbooks which draw on case studies that are based on Western experiences. By this assessment, the curriculum of the case study institution is by default internationalised to the extent that it draws mainly on cases and examples from other national and cultural contexts.

My interviews with research participants reveal that the form of curriculum internationalisation going on at the institution, in some respects, impacts negatively on teaching and learning. The predominant use of international textbooks with 'foreign' examples and case studies means that home students are not able to identify with what is taught them from these textbooks. In order to master the content from these 'foreign' textbooks, students engage in rote-learning and end up not developing a contextual appreciation of what they are taught. Whilst not dismissing the relevance of international case studies in the curriculum of the institution, the concern relates to the neglect of local case studies in teaching and learning processes.

The long term impact of this is an educational process that alienates students from the educational context and the cultural milieu within which teaching and learning are undertaken. This fallout from the perceived internationalised curriculum at the case study institution brings into question the levels of internationalisation that might be deemed acceptable and appropriate for a curriculum to promote intercultural learning whilst remaining rooted in the local context of the educational process. Whilst some research participants reported they are able to navigate the difficulty in the use of foreign textbooks (see Section 6.4.3 in Chapter 6), others found it as a disincentive in further introducing international perspectives into their teaching and learning. The following narratives from two lecturers capture the concerns raised in this respect:

That is a big challenge because you see you will mostly get literature written by outsiders. It's kind of hard as you said to get the local perspective and you realise that you teach and students cannot actually identify with what you are

teaching. It looks a bit far away, distanced from them, so that is a bit of a challenge. (Azupoka-03)

You see we are training school leaders. Mostly basic school headteachers, circuit supervisors and other leaders are our prime focus. And you try to introduce some international aspect to what we have locally. Now they go out there and what they experience is entirely different from what we are teaching them. So most of the time our students... would tell us that, oh this is theory, what you are teaching us is theory. Because what they have on the ground is entirely different from what we are teaching them from books. (Awintuma-03)

An associated long term impact of the predominant use of international textbooks and epistemological paradigms as a dimension of curriculum internationalisation is the disconnect it creates between what is taught in university curricula on the one hand and professional practice in occupational circles on the other. Predominantly employing international cases and examples for teaching means that the curriculum of the institution does not rely as much on local cases and scenarios, and as such overlooks the practical implications of given topics in local professional circles. As is pointed out in Awintuma's narrative above, his efforts to expose students (mostly mature students with professional experience) to the international dimensions of topics from textbooks often provoke the rebuttal that the cases from international textbooks only constitute theory, and do not reflect in their everyday professional practice in the Ghanaian context. Per this account, a key drawback in using international textbooks for teaching is that, they do not capture the local dynamics that underpin much of the professional practice in the Ghanaian context. As such, the prevailing model of curriculum internationalisation at the case study institution with its reliance on Western epistemological traditions and

theoretical frameworks creates a disjuncture between what is taught in the university curriculum and professional practice in the local context.

#### 7.3 Conclusion

As part of the evidentiary findings of the study, this chapter has outlined the challenges that internationalising the curriculum at Sunshine university entails. The discussion of these challenges are undertaken within a broader conceptualisation of curriculum internationalisation as constituting both international and intercultural dimensions on the one hand, and local and community driven processes on the other. The findings show that the character of the case study institution is by default oriented towards a Western university model owing to elements of historical colonialism and contemporary processes of Western global hegemony. These historical and contemporary elements together have predisposed the institution's curriculum in an international orientation, much to the exclusion of local and indigenous knowledge forms. As such, the challenges to introducing more local perspectives into the curriculum are accounted for in terms of the influences of globalisation and its associated impact. There are also shortfalls in capacity to meet the evolving demands of internationalisation. These are related mostly to human and financial constraints that make it difficult for the institution to keep pace with evolving internationalisation trends. Invariably and predictably, some elements in the evolving international trends to which the institution aspires to, act as constraints on attempts at localisation within the curriculum and do not allow for sufficient locally-driven processes to be engaged with. This situation calls for intentionality in negotiating and balancing the imperatives of the global with the demands of local.

#### **Chapter 8: Discussions**

#### Negotiating the local and the global

# 8.0 Introduction

In the previous chapters (5, 6 & 7), I presented the findings for my research based on the prevalent conceptions of curriculum internationalisation, global citizenship, as well as the challenges involved in undertaking curriculum internationalisation that is rooted in the socio-cultural specificities of the case study institution. One key interpretation that is discernible from the findings is an imperative around negotiating a balance between on the one hand a curriculum that is relevant for nurturing globally competent graduates (socially and professionally) and on the other hand ensuring that such a curriculum is rooted in the historical, social, cultural, and political context of the case study institution toward promoting local relevance.

Within this frame of understanding, in this chapter, I do an in-depth discussion of the findings of the study with a focus on posing some questions and reflections around the contestation and tensions that characterise the institution's curriculum internationalisation practices, as well as the understandings on global citizenship that emerge from the study. In doing this, I examine the contradictions in the curriculum within the historical development of the institution as an African university, as well as its current narrative on becoming a world-class research-intensive university. I also discuss the ways in which global citizenship is understood and enacted in the curriculum of the case study institution within the framework of a contextualisation and appropriation of global citizenship. This mode of analyses is situated within broader international discourses on curriculum internationalisation and global citizenship and aimed at enabling a negotiation of the tensions between the local and

the global dimensions of these concepts. It is anticipated that such an analytical approach to curriculum internationalisation and Global Citizenship Education will forge context-relevant interpretations of these concepts within the milieu of the case study institution and more widely across Ghana and Africa.

The chapter is presented in two broad sections. The first summarises the key findings of the study as a way of setting the tone for discussions in the chapter. In the second section, I undertake a discussion of the findings in various sub-sections in line with the different themes that emerged from the study. I begin with a consideration of the tensions inherent in the vision of the case study institution to become a world-class institution as an African university. The tensions stem from the apparent contradictions that characterise the pursuit of world-class status by an institution that is shaped by the material conditions of a developing African country. This is followed by a discussion of a related theme on the pursuit of international standards by Sunshine university and addresses the question of whether as an African university, the case study institution should be aiming for international standards or seeking local relevance. In the sub-sections that follow, I discuss themes on the internationalisation practices at the case study institution, addressing the issue of whether these internationalisation practices constitute knowledge exchange or knowledge transfer. I also address the question of the possibility of African citizenship within the broader efforts to develop global citizenship in students as conceptualised in international discourses.

# 8.1 Summary of findings

The findings presented in this thesis are aimed at addressing the following research questions:

- 1. How do institution-wide and faculty policy statements at the university reflect dimensions of curriculum internationalisation for global citizenship?
- 2. What are the experiences and views of lecturers on the university's curriculum internationalisation efforts within global citizenship discourses?
- 3. How do students view and experience curriculum internationalisation and global citizenship at the university?
- 4. What are the challenges to internationalising the university's curriculum within a global citizenship discourse?

In the following summaries, I aim to present highlights of the findings from chapters 5, 6 and 7 of the thesis. Beginning with the policy question, the vision and mission statements that an institution adopt give direction to its internationalisation strategy and further inform teaching and learning. However, my findings show that, though Sunshine university has a vision to become world-class and research-intensive and an internationalisation strategy, these have not been translated into curriculum goals to internationalise teaching and learning. As such, there are no teaching and learning goals in the institution's curriculum that directly connect to global citizenship topics.

The lack of focus on global citizenship in the institution's internationalisation strategy notwithstanding, its curriculum is internationally engaged based on historical and contemporary factors. The most foundational among these factors is the colonial formation of the institution, as a result of which its academic system, as well as the knowledge paradigms and theoretical frameworks used for teaching and research are drawn from Western higher education systems. The historic adoption of academic and research norms and practices from Western higher education systems have persisted and consolidated in contemporary times through current

internationalisation activities at the institution. The institution's current internationalisation activities centre on student and staff exchange programmes, research and academic collaborations, lecturers' participation in international conferences and faculty membership to international associations. Furthermore, a significant number of lecturers at the institution received their postgraduate research training from Western universities, a phenomenon that has contributed to their approach to teaching and research taken on Western orientation and dimensions. Together, these internationalisation elements have a direct impact on the institution's curriculum and facilitate a dependence on knowledge paradigms and theoretical frameworks that originate from Western higher education systems. This is for example, evident in the fact that many of the teaching and learning materials that lecturers and students use, including textbooks are sourced externally, mostly from the West.

Based on my conceptualisation of curriculum internationalisation as a reform process that aims to strengthen the presence of indigenous knowledges and local perspectives in curricula processes, I sought to understand the level to which the curricula processes at the institution draws on indigenous knowledge forms and is engaged with local communities. My findings show there are different ways in which the curriculum of the institution engages with local communities and indigenous knowledge forms. These include the involvement of resource persons from local communities to contribute to teaching , setting up community internship programmes for students to work in local communities and voluntary outreach activities organised by student bodies to engage with local communities. Additionally, some lecturers from the Institute of African Studies reported using indigenous knowledge forms in their teaching, whilst a few lecturers in the business school mentioned developing

local case studies to support their teaching. It is however worth noting that, comparatively, the local innovations in the institution's curriculum are minimal and limited to a few faculties (mainly in the Institute of African Studies and Business School), with mainstream teaching and learning impacted mostly by international engagements and their associated dynamics.

As a result of the Western-oriented nature of the curriculum of many faculties in the institution, some lecturers contested the prevailing trends in academic and research dependency on Western academic institutions, the low priority accorded indigenous knowledge forms and the lack of institutional engagement with local communities. Out of these concerns, interviewees mostly from the Institute of African Studies called for the mainstreaming of local perspectives and indigenous knowledge forms in internationalisation discourses and practices across all disciplinary domains. They also emphasised the need to redefine curriculum internationalisation in a way that takes cognisance of and projects indigenous knowledge forms.

In my study, internationalisation of the curriculum and global citizenship are discussed as two interlocking concepts, based on which curriculum internationalisation is conceptualised as a pedagogical approach to fostering global citizenship and developing global skills in students. By this conceptualisation, the goals for internationalising the curriculum are intimately linked to global citizenship formation. As such, as part of assessing the international dimensions in the institution's curriculum, I also investigated the extent to which global citizenship themes reflect in the curriculum. It is clear from the findings that there are no institutionally defined curriculum goals that directly address global citizenship themes.

This notwithstanding, there are dimensions of global citizenship in academic programmes run by some faculties. The programmes run by the Business School, for example, reflect themes on responsible citizenship, ethical leadership and management, sustainability, and environmental protection. Programmes in the School of Information and Communication Studies also reflect themes on intercultural awareness and understanding. Within these themes, specific skills and values were named as central to the training of students, including global leadership skills, intercultural awareness and understanding, and critical thinking skills. The extent to which teaching and learning in a faculty reflect these global citizenship themes and skills depends on the proximity of a given discipline to topics on citizenship, globalisation, leadership, equality and diversity, among other related topics.

Moreso, the global citizenship themes in the curriculum of the institution differ from faculty to faculty, with academic programmes in the Business disciplinary field reflecting liberal and neoliberal approaches to global citizenship, whilst programmes in the Arts and Humanities disciplinary field align more with the critical approaches to global citizenship. Additionally, some distinction can be made between descriptive and prescriptive elements in the global citizenship themes in the curriculum. Whilst the descriptive elements speak to the global citizenship themes in existing academic programmes, the prescriptive dimensions are based on participants' expectation on what global citizenship in the institution's curriculum should address. In that regard, the descriptive elements in the curriculum of the institution fit within neoliberal interpretations that mostly aim to prepare students to work in international employment spaces. The prescriptive elements on the other hand relate more to the critical interpretations of global citizenship and aim to prepare students to be critical

agents of international development. These critical interpretations mostly came from students who were keen on seeing more topics that critically address globalisation and its impacts on African societies.

In order to understand the pedagogical approaches lecturers use in internationalising teaching and learning towards developing in students the values associated with global citizenship, my enguiry looked into the kind of teaching strategies lecturers use in their lessons. The findings show there is some institutional requirement for lecturers to use culturally appropriate teaching strategies to meet the needs of both home and international students. This pedagogical requirement is based on the presence of an appreciable number of international students at the institution, most of whom are nationals from neighbouring African countries, whilst a few are from Europe and North America. Beside international students, the home student population is characterised by a high level of local ethnic diversity. This makes the use of inclusive teaching strategies significant not only for meeting the academic needs of all students, but also for developing in them skills for crosscultural interactions. Some of the inclusive and student-centred teaching strategies that lecturers reported using are group work, the flipped classroom approach, and seminar-style lessons that put students at the centre of the teaching and learning process. The seminar style approach was reported to be prevalent at the Institute of African Studies. This is because the institute mainly offers graduate programmes which are mostly seminar-based. The lecture method was said to be used mostly at the undergraduate level, as reported at the School of Law, as an approach to introduce theoretical concepts and principles to students.

Put together, the four research questions for my study translate into an overarching question that focuses on the extent to which curriculum

internationalisation is employed to teach global citizenship and the challenges involved in doing so. In exploring the latter, my enquiry further assessed the challenges involved in internationalising the institution's curriculum within a conceptual framework that prioritises indigenous knowledges and engagement with local communities. And so my interviews with lecturers also explored questions on the challenges that hinder the mainstreaming of indigenous knowledges in the institution's curriculum. This included an exploration of the broader institutional challenges that impact on the institution's current internationalisation efforts.

The findings show that the hegemonic elements in globalisation, expressed in the institution's international partnerships, constrain the ability of some faculties to mainstream indigenous knowledges in their teaching, learning and research. There is also the challenge of the lack of recognition and low acceptance of indigenous knowledge forms as valid knowledge. This lack of acceptance is prevalent not only among some internal stakeholders within the institution but also among government agencies responsible for the accreditation of academic programmes. Given that the knowledge paradigms and theoretical frameworks used at the case study institution are mostly adopted from Western higher education systems, the use and integration of indigenous knowledge forms in these academic systems remain a challenge because of a perceived incompatibility between indigenous knowledge forms and standards of Western scientific knowledge. Closely associated with the preceding is the lack of local case studies and textbooks from which indigenous knowledge forms can be used for teaching and learning. The inability of lecturers to develop local case studies and textbooks is also linked to an overloaded curricula which constraints their ability to produce needed local teaching and learning materials.

At the faculty level, there is a challenge of a rigid curriculum which does not allow much local innovations to be undertaken by lecturers at the department level, evidenced with examples from the Business School and the Institute of African Studies. This phenomenon is tied to the rigorous accreditation processes that it takes to develop an academic programme as well as limits placed on the extent to which departments can innovate locally. Another institution-wide challenge that impact on the ability of the institution to innovate both locally and internationally is financial constraints. This makes it difficult for the institution to provide opportunities for lecturers to engage internationally through, for example, participation in international conferences. The lack of funding also makes it difficult for lecturers to undertake activities that facilitate student engagement with local communities. An example was given at the Institute of African Studies, where there is challenge of funding field trips for students to gain first-hand experience and knowledge through interactions with local communities. As an institution with an internationalisation strategy that seeks to, among other things, increase the number of international scholars and students, there is a particular concern over the lack of international scholars employed as full time staff to undertake teaching and research. Almost all the international scholars who were referenced by faculty deans were recruited on a short-term basis as visiting scholars.

#### 8.2 Discussion of findings

In the sections that follow, I discuss the research findings as presented in the previous chapters to address my research questions. I begin with a discussion of the tensions in the institution's vision to become a world-class as an African university. This is followed by a discussion of the ambivalence inherent in the institution's pursuit of international standards against the need for achieving local relevance. The

next section is devoted to considering the question of whether the prevalent modes of curriculum internationalisation at the case study institution constitutes knowledge exchange or knowledge transfer based on the power dynamics that play out in these internationalisation practices. I then turn to a discussion of the global citizenship dimensions in the curriculum of the institution in respect of the dominant interpretations of the concept (global citizenship) in the curriculum, the spaces that exist within the curriculum for cultivating global citizenship in students as well as the possible conceptualisation of African citizenship within a broader discourse on global citizenship. The final section addresses the critical pedagogical dimensions in the curriculum of the institution.

# 8.2.1 Tensions in the vision to become a world-class university

The discussion undertaken in this section addresses the research question on the institutional policy dimensions of the curriculum internationalisation efforts of the case study institution. This directly relates to the vision of the case study institution to become world-class and research-intensive. This is looked at within a broader context on the role of the institution as an African university both locally and globally. From the findings, the efforts dedicated to pursuing the vision to become world-class and research-intensive are seen, for example, in the operationalisation of International Centres of Excellence that aim to undertake world-class research and to attract scholars of international repute. Based on its vision to become world-class and research-intensive as well as its objective to create world-class mindset in its constituents, one plausible inference that can be made is that curriculum internationalisation and global citizenship formation are integral to the university's internationalisation agenda. This is in line with the notion that in a globalising world,

the goal for curriculum internationalisation is usually aimed at developing global citizens (Perry et al, 2013; Stein, 2017).

Though there exists an implicit correlation between the institution's vision to become world-class and a corresponding effort to internationalise its curriculum, the findings show that, in the institution's policy statements, curriculum internationalisation for global citizenship formation is not explicitly addressed. Furthermore, there is no institutional policy narrative on the graduate attributes the institution seeks to develop in students as part of its objective of creating a worldclass mindset in students. The absence of this institutional policy narrative notwithstanding, interviews with college heads and lecturers suggest that research, teaching and learning activities are geared towards internationalising the curriculum and fostering global citizenship in students. These are however usually undertaken as individual initiatives by lecturers and not part of a wider institutional culture driven by policy. To understand the context within which the case study institution aspires to become 'world-class' and the incentives that exist for it to internationalise its curriculum, an important question worth exploring is how the institution envisions its role in both national and global development discourses.

From my empirical findings, research participants made references to historical factors that have contributed to shaping the university's current internationalisation practices. As such, analysis of the question as to how the case study institution envisions it role in national and global developments discourses should be situated within a broader narrative of the historical role it has played as an African institution. de Wit (2002) has noted that, to comprehend current internationalisation practices in any higher education system, it is important to understand earlier iterations of that system. The case study institution is among

universities in African higher education system that have historically been labelled as 'developmental' universities (Teferra, 2017). The description of these African universities as 'developmental' has its origins in the period following the independence of many African countries, when there were efforts to forge an African university with a mission to spearhead the development of African nations (Cloete et al., 2018; Sawyerr, 2004). By this description, African universities were expected to undertake their mission on teaching, knowledge production, research, community engagement to reflect the national development priorities, aims and aspirations of their individual nations as part of wider African higher education efforts (Zeelen, 2012). These post-colonial African universities also served as sites of African intellectualism focused on issues of nationalism, democracy and engaging in bodies of knowledge about the postcolonial world, Pan-Africanism and the power asymmetries that characterise the world system (Kamola, 2013).

As one of Ghana's first and large public universities, the case study institution occupies the position as the country's flagship university, and as such has historically played a significant role in contributing to the socio-political and economic development of the country. Flagship universities, by their nature are required to play multiple roles often involving social, cultural, political, and economic dimensions (Luescher-Mamashela et al., 2015). In this regard, the case study institution has played a leading role in producing needed human capital to meet the skills requirement for the country's development. A study undertaken by Cloete et al. (2011) on how the institution perceives its role in Ghana's development agenda reveal that the dominant institutional narrative on the mandate of the case study institution is mostly framed around its contribution to the country's socio-economic and political development.

Furthermore, the institution has been instrumental in the political socialisation of a section of the Ghanaian populace, particularly in the formation of the political elite. In this respect, another study conducted by Jones et al. (2014) clearly delineates the contribution of the case study institution in fostering developmental leadership among the political elite in Ghana. The study outlines the role of Sunshine university in facilitating the formation of relevant social and political networks around which the country's development agenda has been pursued since the postindependence era. As an important social outcome of higher education in Ghana, the case study institution has played a leading role in developing the human capital needs of the country.

However, amidst the rapid pace of globalisation and the resultant increasing human mobility and intercultural contacts, it is instructive to ask how the university perceives its role in contributing to shaping global civic values and the construction of new and emerging narratives on citizenship and belonging among its constituents, particularly among students (Luescher-Mamashela et al, 2015). This is imperative even for the national context of the case study institution and the wider African context, where there is rise of xenophobia among sections of the people, where the expansiveness of global capitalism is being felt, where new forms of cultural hybridisation are emerging and where the tentacles of global politics are reaching (Rhoads & Szelenyi, 2011).

The potential role of the case study institution in promoting global citizenship and global professionalism should be analysed around its vision to become 'worldclass' and research-intensive. The vision to become 'world-class and researchintensive' presupposes that the case study institution seeks to position its teaching, research, and related functions in the global higher education landscape (Khoo,

2011). This involves an implicit shift from being a 'developmental' university to a 'research' university (Cloete et al, 2018), and as such it is important to understand how the case study institution is navigating its historical role as a 'developmental' university with the new focus on becoming world-class and research-intensive. At a broader level, this question could be posed in terms of how African universities are navigating their teaching, research, and community engagement roles at the local and global levels. Within the focus of my research, this is articulated in terms of the extent to which global citizenship formation forms part of the mission of the case study institution and the extent to which curriculum internationalisation is deployed towards achieving this.

Many lecturers in my research acknowledged the need for the curriculum of the institution to be globally relevant for developing globally competent graduates. At the same time, however, some lecturers and faculty heads, particularly in the Institute of African Studies and the School of Information and Communication Studies, expressed concerns over the homogenising impacts of the dominant approaches to internationalisation that constrain their ability to undertake local innovation within the curriculum. On the part of students, particularly those in the School of Law and the Business School, they were able to situate their learning experiences as well as professional aspirations in the global context. Some students in Institute of African studies also demonstrated a depth of understanding of the uneven impacts of globalisation on African nations. Overall, many participants in the study deplored the extent to which the curriculum of the institution was internationalised, tied to its predominant reflection of on Western academic norms and practices which mimic Western higher education systems, rather than one that is based on multicultural international dimensions. This is particularly so for the

Business School, the School of Information and Communication Studies, the School of Education and Leadership and the School of Law, from which lecturers reported predominantly using Western textbooks for their teaching. The Institute of African Studies is an exception to this because of the African-centred focus in its research and teaching, though there is engagement with Western theoretical frameworks.

Whilst the vision of the case study institution to become 'world-class' and 'research-intensive is not problematic in itself, there are articulations in my findings that suggest that this needs to be pursued within the material conditions of the university as an African university with a focus on research and knowledge production that address African localities and histories. Kamola (2011) has suggested that such a process should involve providing a university education with an orientation towards solving Africa's problems. In pursuing its vision to become world-class, it might be important to ask whether the world-class status should be the standard against which the institution should aspire as an African university, given that the definition of world-class is predominantly conceived within the 'Elite Western' university that harbours significant differences with cultural traditions of higher education in non-western contexts (Salmi, 2009). Along this understanding, there is the possibility that Ghana's higher education system will benefit more from the case study institution if it develops itself into a locally grounded yet globally engaged flagship university that does not necessarily measure its viability by global comparisons.

Part of my findings further suggest it is possible for the institution to develop itself into a globally engaged university that gives priority and delivers a locally relevant curriculum. The call for the case study institution to first develop itself into an African university does not entail an opposition of "the local to the global", but rather

is a call "to understand the global from the vantage point of the local" (Mamdani, 2011, pp.7-8). Kamola (2014, p.604) suggests that "rather than fetishizing 'the global university', the focus of African universities should be on articulating what is distinctive about the African university through its curriculum and operations. Ajayi et al (1996, pp.1-3) express a similar viewpoint when they note that, "debates about what constitutes the African university" should be focused on addressing the question of how to "adapt the university to African culture, so it can provide African development, not Westernization". This view highlights the possibility of developing an African model of a global university that provides important understanding and insights into higher education in terms of the contradictions, tensions and asymmetries that characterise global higher education and the workings of the world at large (Kamola, 2014).

## 8.2.2 Pursuing international standards or achieving local relevance

This section discusses the findings of the study in respect of the research question on the views and experiences of lecturers on curriculum internationalisation. It partly also addresses the vision of the case study institution to become world-class. I begin the section by restating (for the purpose of emphasis) an observation made by Julius Nyerere, the first president of Tanzania. This statement captures the dilemma that African universities face today in a globalising world. Nyerere (1996, pp.218-219) observed that:

There are two possible dangers facing a university in a developing nation: the danger of blindly adoring mythical "international standards" which may cast a

shadow on national development objectives, and the danger of forcing our university to look inwards and isolate itself from the world.

The above statement is as true in the African context today in the 21<sup>st</sup> Century as it was when Julius Nyerere authored it in the 20<sup>th</sup> Century. From my research findings, the prevalent conception of curriculum internationalisation among lecturers is related to the adoption of international best practice in teaching and learning. To that extent, I locate many of the practices that lecturers described as curriculum internationalisation within the process of adopting international best practice. This is seen, for example, in assertions made some research participants in the Business school that the adoption of Western theoretical frameworks and methodologies are partly constitutive of their internationalisation practice. International 'best practices' have been described as those practices "which work in one or more contexts to produce desired outcomes with high degree of quality, efficiency, effectiveness, and within defined time and with limited resources" (Niyozof & Tarc, 2014, p.3). However, in regard to the universal appeal of western knowledge forms, global 'best practices' have also been characterised as local and socially constructed and are mostly the product of particular localities which have been elevated to the level of universal standard (Steiner-Khamsi, 2013).

In line with the preceding, Kamola (2011) has argued that the race to adopt international standards is an embrace of the rhetoric of neoliberalism and the goal to become world-class is a 'corporate branding' used as marketing strategy mostly by large universities in the United States and Europe. The vision of the case study institution to become world-class is therefore a mimicking of this Western trend and implies a focus on producing graduates to feed the global economy. By charting this neoliberal pathway, the case study institution may be consolidating itself into a

neoliberal institution that is driven by a higher education marketization agenda whose interest is in integrating the country into the global knowledge economy. This marketization agenda may be at the expense of the important role the institution could play as a socially responsible university that focuses its teaching and research on advancing global economic and social redistribution as well as developing competent and critical global professionals and citizens. Before seeking to adopt global best practices and to measure its viability by international standards, it is important for the institution to scrutinise the authenticity of the application of the socalled global best practices to the Ghanaian context. What are considered international best practices are usually socially constructed and stem from local context in the Global North which over time have assumed the potency of the universal through Western hegemony (Niyozov & Tarc, 2014). Steiner-Khamsi (2013) corroborates this understanding of local dimensions of international best practices by observing that the elevation and legitimation of Western local solution as global 'best practice'.

It is important to point out that the pursuit of curriculum standardisation to conform to international norms and practices may lead to erosion of the peculiarities that characterise teaching and learning within local settings. The tension between ensuring that the curriculum is globally engaged and the need to promote local relevance raises an important question. This pertains to the kind of curriculum internationalisation that is appropriate for an African university that seeks to achieve a world-class status but needs to do so with a curriculum that is situated within the historical and the socio-cultural specificities of the African context. This question is suggestive of the need for institutional balancing in the aspiration to become world-

class with an openness towards localisation and a certain criticality in the adoption of international standards in efforts to become world-class.

## 8.2.3 Curriculum internationalisation as international knowledge exchange

The discussions in this section partly address the research question on the views and experiences of lecturers and institutional heads on what curriculum internationalisation entails. The empirical findings from my analysis show that curriculum internationalisation at the case study institution is mainly expressed and understood as international engagement with institutions in the Global North and other regions of the world. These engagements take the forms of research collaborations, lecturers' involvement in international networks and participation in conferences, as well as engaging in student and staff exchange programmes. Though not directly related to the curriculum, these international dimensions act as curriculum enhancement activities. The findings further point to activities that have a direct bearing on the curriculum of the institution and to that extent are a means for introducing international perspectives into the curriculum. Notable among these are the use of Western textbooks in teaching and learning and the reliance on research paradigms and theoretical frames that originate from Western epistemological traditions.

In talking about the international dimensions in the curriculum of the case study institution, some of my research participants pointed out power asymmetries that characterise the international engagements the institution has with universities in the West. These power asymmetries are also seen in the dominance of the use of western knowledge paradigms and theoretical frames in the curriculum of the

institution. For example, from the interviews, research participants particularly from the Business School, the School of Information and Communication Studies report that there is a concentration of Western literature in courses they teach. As a result, in teaching these courses, they usually contend with how to make this literature relevant to the local context. One way some lecturers reported negotiating the Western epistemic dominance in their teaching is through designing local case studies and using non-Western literature, which constitutes an additive approach. However, this additive approach to addressing Western epistemic dominance in the curriculum is marginal and has been described as a thin inclusion approach to addressing the low uptake of indigenous knowledges in university curricula (Stein, 2017). The limitation with this approach is that it is situated within a Western global imaginary as it does not lead to any structural shifts in the curricula that is being delivered.

In talking about the challenges that the teaching of Indigenous Knowledges entails, some participants from the Institute of African Studies and the School of Information and Communication Studies, for example, pointed out that the persistent use of Western theoretical frames and methodologies over time has normalised these theories as universal and normative. This phenomenon is not peculiar to the case study institution or the Ghanaian higher education, but reflects a general asymmetry between Western knowledge and forms of knowledge in the South. In the discourses of knowledge production, much has been written about the dominant appeal of western knowledge as universal knowledge (Mignolo, 2000; Shiva, 1993; Stein, 2017). However, scholars such as Shiva (1993) and Mignolo (2000) have noted that, it is the local forms of western knowledge that have been elevated to become universal. Along this thinking, it has been noted that:

The Western systems of knowledge have generally been viewed as universal. However, the dominant system is also a local system with its social basis in a particular culture, class and gender...It is merely the globalised version of a very local and parochial tradition (Shiva, 1993, p.9).

This goes to highlight the local situatedness of knowledge norms and practices that have assumed global currency and affirms the possibility of 'marginal' knowledge forms taking on a global stature, if well positioned. As a way of contesting the prevailing model of curriculum internationalisation at the case study institution where the 'Western' is perceived as the 'international', a few of the research participants noted that there are on-going efforts to position local perspectives within the curriculum towards enabling them to become global. One however wonders if African forms of knowing are in the position of assuming a global status, taking into consideration the historical and power dynamics that underlie such processes (de Sousa Santos, 2014; Stein, 2017). Mignolo (2000) has argued that not all local histories are in the position to assume global visibility, and that even though local histories are everywhere, it is only some local histories which have been able to implement global designs.

Put another way, the question of whether African scholars can define what constitutes internationalisation is primarily a question of whether the subaltern can speak, and whether if they speak, they will be heard (Spivak, 2013). Relating this to the discourse on globalisation and internationalisation, a pertinent question worth posing is whether scholars in the African academy can advance their understandings and interpretations of what constitutes the 'global'. In addressing this, Kamola (2013) has argued that the ability of scholars to determine what constitute the 'global' and 'international' is based on highly asymmetrical relations between scholars in the

Global North and South as part of the prevailing political economy of knowledge production. He notes that there are inequalities that "create the material conditions under which some scholars are better positioned to assert what does (and does not) count as 'global'" (Kamola 2013, p.42). He demonstrates this dynamic in the specific field of higher education by noting that:

While American research universities have become particularly productive sites for producing knowledge about globalisation, many African postcolonial universities face considerable material austerity and marginalisation, thereby making it difficult for scholars to compete within an increasingly marketized field of knowledge production. (Kamola 2013, p. 42)

In my interviews with institutional heads and lecturers, one area in which concerns over power asymmetries was raised is in the institution's research collaborations and partnerships. Participants alluded to minimal or no control over the processes of research collaborations, lack of involvement in methodological choices and publication outputs, often leading to a sense of powerlessness. These research collaborative activities which have a direct bearing on the curriculum, to a significant degree constitute a knowledge production mechanism in the university's curriculum. As such the lack of agency on the part of these lecturers to meaningfully contribute to these collaborative activities means that they miss the opportunity to learn and innovate from these processes for their own teaching practices.

Though international research collaborations and partnerships are often invoked as a source of and a process for empowering scholars in the Global South, the entrenched power asymmetries in them generate and reproduce epistemological hegemonies. Koehn & Obamba (2014) have asserted that the structural inequalities

that mark research collaborations and partnerships have their roots in historical economic and political hegemonies of Northern countries that contribute to promoting top-down global governance of education, rather than one based on the inclusion of the voices of Southern partners. There is a clear recognition from my research participants that the source of the imbalances in the international engagements the institution pursues are related to funding, in particular. This is affirmed by Koehn & Obamba (2014, p.75) who note that, "Disparate material and conditions fundamentally alter the scope and character of scientific collaborations among scholars and organizations located in different global regions".

The preceding analysis leads to the question of whether the prevailing model of curriculum internationalisation at the case study institution constitutes the exchange of knowledge or transfer of knowledge. From the analysis undertaken on the responses of study participants, these international engagements lead to knowledge transfer, rather than exchange of knowledge, owing to the power dynamics that play out in the engagements between the institution and its collaborators in Northern universities.

In addressing the power dynamics that more generally characterise partnerships and collaboration between institutions in the North and South, Stein (2017) has proposed a set of questions for unravelling the Western global imaginary agendas that undergird internationalisation activities. These include questions on what is considered international; who benefits from the dominant definitions and understandings of the international; and whose values and norms these definitions are constructed on. Critiques of the model of curriculum internationalisation that is based on the privileging and dominance of western knowledge paradigms are grounded in concerns that, if uninterrupted, this may lead to the reproduction of

colonial and hegemonic forms of international educational engagement that are alienating and repressive of other ways of knowing (Stein et al, 2016).

To advance a curriculum internationalisation agenda that is built on mutual benefit, there is the need for the construction of an alternative model of curriculum internationalisation that privileges the equal representation and uptake of all knowledge forms. This process could benefit from de Sousa Santos (2014) conceptualisation of 'ecologies of knowledges' that places value on different knowledge forms within the curriculum based on the contextual value they engender. This will entail developing a notion of curriculum internationalisation that promotes learning and sharing of experiences between the North and South. For this to be possible, existing curriculum internationalisation practices that promote monocultures in the production and distribution of knowledge at the expense of inclusive curriculum practices must be interrupted. This inevitably, demands that western assumptions that foreclose the existence of non-western indigenous knowledge forms be interrogated. This further requires multi-directional understanding and practice of curriculum internationalisation that do not position countries in the Global South simply as passive recipients of Euro-American forms of knowing, but as coconstructors in a "two-way mutually constitutive dynamics of local-global flows of knowledge, power and capital..." (Luke & Luke, 2000, p.276).

The dominance of western knowledge forms in the curriculum of the case study institution has its foundation in the institution's colonial history, which continue to embody its current internationalisation practices. A few lecturers and institutional heads at the Institute of African Studies and the School of Law alluded to the colonial foundations of the disciplinary canons in use at the case study institutions. The contemporary expressions of the coloniality in internationalisation is seen in the

training of doctoral researchers which predominantly involves a one-directional flow of graduate students from the Global South to the North (Stein & da Silva, 2020). At the institution, this trend is reflected in the fact that most lecturers receive their postgraduate training from institutions in the Global North. From my research findings, about 70 percent of lecturers in the faculties that participated in the study received their postgraduate training from the West, a trend that can be situated within the coloniality of higher education in the African context.

Connected to the preceding, It has been observed that, in the early days of the establishment of universities in Africa, there was a neglect of graduate education based on the notion that, "if graduate education was needed, students could travel to the colonial motherland" (Hayward & Ncayiyana, 2015, p.16). This has historically coalesced into a contemporary trend where aspiring researchers travel to the Global North to receive graduate training. The cumulative impact of this trend is that the continued training of lecturers in institutions in the Global North over the years has contributed to the immersion of researchers in the epistemological traditions of Western higher education.

One of the practical challenges that hinders the ability of local epistemologies to gain global visibility, especially within the African academy, is related to the amount of scholarly work and theory development that are undertaken by scholars in African universities. On that account, the predominant uptake of Western knowledge forms and theoretical frames should also be viewed as a matter of capacity and infrastructural availability. A few of my study participants made references to low research output and lack of capacity to develop theory and case studies as underlying the dominance of Western theories in the curriculum of the case study institution. There are studies that point to low capacities in research output within

African universities, seen for example in low outputs in research publications (Chiemeke, 2009; Tijssen, 2015). The equitable participation in disciplinary discourses at the international level is strongly dependent on the capacity of researchers in African universities to undertake research and theory-building that stand the test of rigorous academic standards. However, the poor quality of research infrastructure in African higher education means that African researchers are unable to cope with international trends, and mostly depend on external partnerships and collaborations to do research. This contributes to their inability to develop local case studies, textbooks and research methodologies that reflect African experiences. This inevitably leads to the continuous reliance on western research methodologies and literature in African universities.

## 8.2.4 Interpretations of global citizenship

Three main interpretations of global citizenship emerged from the findings of this research. The first relates to neoliberal interpretations of global citizenship that stem from the market-oriented outlook of some degree courses and programmes at the institution, specifically in the Business School. The second interpretation is gleaned from students views, mostly at the School of Law, who expressed an interest in acquiring values and competencies related to interculturalism and multiculturalism to advance their international professional aspirations. The third is a more critical interpretation, partly authored by students and lecturers at the Institute of African Studies as well as lecturers at the School of Information and Communication Studies.

My findings show that, in a broad sense, the concept of global citizenship is not formally taught and assessed within degree programmes at the case study

institution and as such is not captured as an intended learning outcome in teaching and learning. However, there are dimensions of global citizenship themes in some academic programmes, depending on the proximity of a degree programme to topics such as citizenship, human rights, globalisation, sustainability, climate change, governance, and accountability, among other related topics. These global citizenship -related topics that feature in degree programmes and courses are incidental, and their discussions within teaching and learning implicitly address values and skills on global citizenship. A review of these themes show that they draw on neoliberal interpretation of global citizenship that mainly focus on the preparations of students to participate as citizens and professionals both in national and international employment spaces (Shultz, 2007; Chapman et al., 2018; Hammond & Keating, 2018; Choi & Kim, 2020). As such many of the skills and values that both lecturers and students cite as relevant within the framework of their degree programmes, as well as the skills and values students are being equipped with were focused on intercultural awareness and understanding, collaborative skills, communication skills, information literacy, among other skills and values that fall within the broad notion of 21<sup>st</sup> Century Skills (Andreotti, 2006; Bellanca, 2010; Griffin & Care, 2014; Geisinger, 2016; van Laar et al., 2020). Though the skills set that fall within this neoliberal interpretation of global citizenship are relevant for students in African university contexts, they are particularly prominent in higher education in Global North contexts, where understandings of global citizenship take on more cosmopolitan outlook and have a strong focus on intercultural and multicultural engagements (Torres, 2015; Peck & Pashby, 2018; Torres & Tarozzi, 2020).

Within the framework of the Critical Global Pedagogy that I outline in chapter 3 of this thesis, the missing elements in the preceding interpretation of global

citizenship, as reflected in degree programmes at Sunshine university, relate to the absence of a focus on global social justice and criticality over the global inequality and exploitation that underlie global coloniality. However, some of these critical dimensions in global citizenship discourses came up strongly in focus groups particularly among international students. Though some students confined their interest in global citizenship along the lines of their future career aspirations, others were more critical of global capitalism and the negative impacts globalisation unleashes on countries in the Global South and African nations in particular. Considering the peculiar developmental challenges African nations face in the economic, social, cultural, and political spheres, a more critical orientation in the teaching of global citizenship within African university curricula will serve the purpose of empowering students to become active global citizens both within the national confines of African countries, but more widely in global development processes. A critically oriented approach to Global Citizenship Education in African universities is one that centres decoloniality and indigeneity in the understanding of global citizenship, addressing issues of global inequality, exploitation, and marginality that African nations face (Dei, 2014; Abdi, 2015; Swanson, 2015; Higgs, 2018; McLennan et al., 2022).

The three interpretations of global citizenship that emerge from this study, as discussed in the preceding, also show that there is a disparity between, on the one hand, the dimensions of global citizenship that reflect in the institution's curriculum, and on the other hand, the global citizenship topics students want to see in the institution's curriculum. In other words, whereas the existent dimensions of global citizenship in the institution's curriculum are descriptive of the current state of play, the views and experiences articulated by students are more prescriptive, pointing to

interpretations they would want to see featured in the institution's curriculum. This aspired interpretations articulated by students show that there is the need for some level of criticality in how the case study institution, and for that matter, African universities engage with the concept of global citizenship.

### 8.2.5 Spaces for cultivating global citizenship in students

In the discussions under this section, I address the research questions on the views and experiences of both lecturers and students on the topic of global citizenship. Despite the incidental way dimensions of global citizenship feature in the curriculum of the institution, there are pedagogical opportunities that could be harnessed for a more intentional implementation of the concept (global citizenship) within the curriculum. These opportunities fall within the planned, unplanned, and hidden curriculum and involve particular pedagogical approaches that relate to the critical pedagogical basis of the study and involve practices that could be pursued towards fostering global citizenship in students.

Community engagement was discussed by both lecturers and students as providing an important opening for teaching and learning about global citizenship, and for introducing indigenous/local perspectives into the internationalisation efforts of the university. This constitutes an important dimension of the third mission of the university and can be located within debates about the social role of universities. The findings show that as part of the planned curriculum, lecturers engage students to undertake volunteering and internship assignment in local communities. Specific examples were citied at the Institute of African Studies, the School of Law and the Business school. Some aspects of these community engagements do not constitute a part of the taught curriculum and depend on the initiative of students to form and

join groups that are involved in community engagement activities. At another level, some lecturers through departmental initiatives are able to engage community stakeholders as well as individuals from industry to be involved in the design and implementation of courses as part of the institution's planned curriculum.

Though community engagement has received little attention from universities, as a pedagogical tool, it has very much to offer. At the individual student level, community engagement provides the environment for students to engage in experiential, reflective and active learning (O'Connor et al., 2011; Gyamera & Debrah, 2021). At the institutional level as the third mission of the university, it affords the opportunity to leverage community engagement as a tool for enhancing the university's social responsibility to society. For the internationalisation efforts of any institution to have a local impact, community engagement as a third mission activity can encourage thinking globally and locally about social and intercultural engagement. Linked to Critical Pedagogy, community engagement holds the potential to enrich students' learning experience around giving students a sense of identity and history based on exposure to the knowledges of communities, cultures and traditions (Giroux, 2020).

The significance of community engagement to the students' experiences notwithstanding, the findings show that the practice of involving students in community engagement initiatives is not widespread across the case study institution. This means there is no institution-wide commitment to providing students with the opportunity to engage with indigenous and local communities, and efforts in doing this are confined to a few faculties. Community engagement as part of the service mission of higher education is often disconnected from the internationalisation agenda of universities to the extent that third mission strategies,

if even considered at all, are usually locally focused and not linked to the broader internationalisation agenda (Jones et al., 2021). There is also the challenge of over emphasis of neoliberal and competitive agendas in universities' third mission strategies, usually to the neglect of the social and public dimensions. Though community engagement is acknowledged as an important way universities can harness their linkages with communities both locally and globally and promote some notion of global social responsibility, it remains an unexplored area across universities globally (Jones et al., 2021).

Another significant pedagogical space at the case study institution that can be harnessed for cultivating global citizenship is students' use of social media. Though not part of the taught curriculum, students at their individual level are able to use social media as part of the unplanned curriculum to enhance their learning experience at the institution. In focus groups, students mentioned the use of social media as a key medium through which they are able to participate in discussions on pertinent global issues. Through social media tools such as Twitter and Facebook, they are able to add their voice to issues affecting not only Ghana but other distant nations in the world.

Social media is known to enable users to generate and share content, interact in real time with other users and build online communities and network (Pathak-Shelat, 2018). The use of social media is altering the understanding of what civic engagement and citizenship practices are across the world. New forms of civic engagement and citizenship practices are thus emerging in tandem with the affordances of social media. Outside the educational arena, citizens have and are deploying Information Communication Technologies to mobilise and organise causes that challenge or support governments. In the context of education, including

citizenship education, technology is impacting on how key discourses within these fields are understood and enacted (Rapoport, 2020). For example, in developing students' global competence, digital spaces can be employed to enable them understand the world they live in and to engage with the world via online platforms in responsible ways (Swart, 2020). Giroux (2020) has observed that a pedagogy that is critical must be responsive to the popular pedagogical needs of students and should be able to leverage existing and current media to aid students' learning. In that regard, Giroux (2020, p.71) notes that:

Critical education demands that teachers and students must also learn how to read critically the new technological and visual cultures that exercise a powerful pedagogical influence over their lives as well as their conception of what it means to be a social subject engaged in acts of responsible citizenship.

The relevance of a pedagogy that addresses the vicissitudes of popular culture is judged by how it enables citizenship practices to respond to and addresses the new realities of society (Pathak-Shelat, 2018). This draws from the fact that social media and other forms of technology-driven media have become common and are used by significant numbers of students in higher education. In the domain of pedagogy, social media and other interactive technologies are generating new forms of teaching and learning around which students in particular are exercising greater control over how they learn (Swarts, 2020).

In Ghana and other developing world contexts, the use of social media could prove to be a 'double-edged sword'. On the one hand, social media can and has made it easier for non-mobile students (students who cannot travel outside their

home country) to participate in online discussions on pertinent global issues. At the same time, there is the issue of digital inequalities, wherein not all students can afford the devices and internet that make the use of social media possible, leading to questions of unequal media participation. There is also the challenge of the lack of media and information literacy that stifles the proper and optimum use of social media for civic engagement purposes (Pathak-Shelat, 2018). This is particularly pertinent in contemporary society which is characterised by information overload and issues of 'fake news' are rife across the globe. Therefore, in the study interviews, whilst students were particularly keen on the use of social media to enable their access to and participation in global discussions, lecturers on their part emphasised the importance of equipping students with information literacy to enable them harness the potentialities and positive elements in the wealth of information that social media generates.

## 8.2.6 African citizenship within a global citizenship discourse

At the core of global citizenship discourses is a tension between national identity formation and a global identity. One of the challenges of theorising and implementing global citizenship is how to balance the demands of globalisation with the demands of the local and the regional (Enslin & Horsthemke, 2004). Some theorists have cautioned that promoting a global form of citizenship may undermine allegiance to the nation-state and hamper national citizenship (Gaudelli, 2009; Rapoport, 2009; Yemini, 2018). Others however have also asserted the possibility of instrumentalising global citizenship to strengthen national citizenship (Eten, 2015a; Torres, 2015). Undertaking the discussion on citizenship within the African context therefore inevitably leads to questions on the national and regional dimensions of citizenship. In this study, some of my research participants (mostly international

students) pointed to the possibility and necessity of fostering African sense of citizenship in students as a nested approach to developing global citizenship. In this regard, a question that comes up is how an African rendition of citizenship can be promoted within a larger notion of global citizenship. This question can be addressed within a framework of the pursuit of African unity by African states under the banner of the political, economic, and cultural project of Pan-Africanism. The rationales that underpin Pan-Africanism can be viewed as a sub-field of global citizenship with allegiances transposed to the regional level, but with a particular focus on African culture and identity. Therefore, I envision Pan-Africanism as offering the language with which global citizenship can be engaged with at the regional level. The students who spoke about African citizenship, voiced the need for the institution to deliver curricular provision that teach topics that promote the African identity, through which process the commonalities that characterise the relations between African nations are highlighted.

The interest in African articulations of citizenship was expressed against the backdrop that divisiveness and xenophobia were becoming rife among certain groups within the African sub region. This was authored mostly by domestic students with lived experiences in Ghana and parts of Africa but also with an awareness of the conflict and xenophobia that engulf certain regions of Africa. In promoting social cohesion through the curriculum, university teaching in particular hold the potential to develop particular notions of African identity and citizenship, and as such must be critically engaged with to forestall the practice of 'othering' that is becoming endemic in some parts of Africa. To this extent, universities are well placed to educate their students towards challenging and transforming mindsets associated with parochialism and populism and in the construction of expansive forms of citizenship

(Rhoads & Szelenyi, 2011). Given the diversity that characterise African cultures and their education system, it is not my intention to propose a conception of African citizenship that gloss over these differences, but to highlight the commonalities around which such a citizenship can be pursued.

This brings to the fore the African social philosophy of Ubuntu around which unity among African states could be pursued and strengthened. Ubuntu as an ethic of African humanism provides a framework both for understanding African communitarianism in its traditional sense and for delineating the aspirational dimensions of what African societies stand for and aspires to. Articulating an African communitarian ethos of Ubuntu provides a foundation for developing an African indigenous narrative with which the African can engage with the global towards developing an African rendition of global citizenship. Global citizenship is related to the local to the extent that it draws its contextual meaning from the particular locality it is constituted from, and from which it receives its idiosyncrasies. In this sense, the global in global citizenship is constituted partly by the local, which in the African context, as I propose, can be furnished by the social philosophy of Ubuntu.

Ubuntu also constitutes an indigenous way of knowing and being and is an integral expression of African indigenous philosophy and culture. As an African cultural expression, Ubuntu is constitutive of African indigenous knowledge forms. One of the key findings coming out of this research is that African indigenous knowledge forms occupy marginalised position not only in the curriculum of the institution and African educational curricula generally, but also in global higher education. This stems from the marginalising impact that historical colonialism and contemporary global epistemological power dynamics in global higher education has had on African indigenous knowledges, thereby ascribing such knowledge forms a

subjugated status. Indigenous knowledge forms the world over, due their subjugated status, offer a narrative for the critique of the dominance of Western knowledge forms in knowledge production processes. The dominance of Western conceptions of global citizenship is a function of the dominance of Western knowledge forms in global higher education. Therefore, Ubuntu as an African indigenous cultural expression does not only provide a counter-narrative for the critique of the hegemony of Western conceptions of internationalisation and global citizenship, but also provides an alternate conceptualisation of how humanity can flourish. The values that Ubuntu inspires provides an interpretation of higher education internationalisation that is centred on cooperation, mutualism, and collectivism rather than one driven by competition, exploitation and profiteering as evidenced in the market-oriented agendas in internationalisation. Beyond serving as an alternate narrative on how the world could be organise. Ubuntu can complement the values inherent in Western humanism (including other cultural values) in a mode of knowledge and cultural hybridisation for a conception of global citizenship that resonates across different cultures around the world.

# 8.2.7 Critical pedagogical dimensions in institution's curriculum

Related to the pedagogical process for developing students' agency and critical capabilities are teaching practices that are at the core of Critical Pedagogy. Though Critical Pedagogy as a pedagogical approach is not defined by a set of teaching practices and approaches, there are certain teaching practices that are amenable to its principles and tenets. These teaching practices involve processes that put students at the centre of the teaching and learning experience. As a pedagogical approach to engaging students, Critical Pedagogy facilitates an

understanding of teaching that engages students' prior knowledge and experiences and incorporates elements of social justice into classroom processes (Katz, 2014). A classroom process that is built on Critical Pedagogy fosters "democratic classroom relations that encourage dialogue, deliberation and the power of students to raise questions" (Giroux, 2020, p.93). One of the central tenets that Critical Pedagogy is based on is teachers' use of the problem-posing method to teaching as opposed to the banking approach. The problem-posing approach comes with the benefits of student empowerment, enabling student-directed learning and ensuring experiential learning (Wamba, 2010).

In interviews with lecturers, the question was posed as to the teaching approaches they (lecturers) employed towards developing the intercultural capabilities of students. An enquiry was also made around the methods lecturers employed in teaching towards making their classrooms inclusive and participatory, particularly in light of the presence of international students in their classrooms. In response to these questions, lecturers reported using student-centred teaching approaches, including engaging students in group work, role play and student-led tutorials as well as using the flipped classroom approach to teaching and learning. These methods were reported to be aimed at promoting team-based learning, fostering student initiative and encouraging group dialogue, all aimed at enabling intercultural dialogue among students and developing their leadership capabilities (This came up strongly in the School of Education and Leadership and the School of Law). Lecturers also reported using of inclusive teaching strategies purposely for addressing the needs of international students. In this case, the teaching approaches employed focus on the seamless use of English language as a medium of instruction

as well as drawing on international cases and examples in the delivery of lessons and for assessment purposes.

Though many lecturers reported using these student-centred approaches to teaching, some lecturers and students indicated the use of the lecture method as predominant. In this respect, it was noted that the choice of a teaching method depended on the level of study, with the lecture method been predominantly used at the undergraduate level (School of Law), whilst student-directed teaching approaches such as seminar-based teaching were deployed at the graduate level (Institute of African Studies and School of Information and Communication Studies). Though some aspects of the teaching practices lecturers reported using in their classrooms align with principles of Critical Pedagogy, the lecture method and the associated phenomenon of teacher-as-single-authority are antithetical to the practice of the concept (Critical Pedagogy).

Whilst some lecturers attributed the dominant use the lecture method at the undergraduate level to the large numbers of students in their classrooms, there are socio-cultural and historical issues that underlie and contribute to the use of this method. The use of the lecture method as reported by lecturers in the study is no exception but happens to be a pervasive practice in classrooms in African universities. As a general trend, teacher-centred pedagogies are endemic in classrooms in the context of Africa, a situation that is linked to wider socio-cultural economic and historical factors (Perumal, 2008; Tabulawa, 1997, 2013). In affirming this trend, Kiramba & Harris (2019, p.457) have observed that:

Classroom discourse studies in African classrooms have often shown prevalence of teacher –centred discourse patterns, which have been said to

contribute to silencing and/or exclusion of students' sociocultural experiences and to underachievement; hence, exclusion from epistemic access.

Underlying the prevalence of teacher-centred pedagogies in African classrooms are issues of socio-cultural and historical forces that have evolved over time to become institutionalised in the pedagogical approaches in these education systems (Tabulawa, 1997, 2013). Tabulawa, for example, explains that, historically the introduction of education by European missionaries to African colonies contributed to the formation of a bureaucratic-authoritarian schooling model that produced a didactic authoritarian classroom pedagogy. This model of education which was driven by the colonial objective of producing a workforce that would occupy subordinate positions was aimed at producing subordinate subjects, and as such engendered authoritarian pedagogical approaches in schools.

Closely related to the predominance of the lecture method in African classrooms is the issue of teacher authority. Though in traditional educational practice across the globe, the teacher occupies a preeminent position in relation to the student, this situation is exacerbated in African classrooms by socio-cultural dynamics (Tabulawa, 1997, 2013). As such, the African classroom is characterised by teacher-student power relation that is driven by extreme respect for authority, a situation that does not encourage teacher-student interaction to allow for students' active participation in the classroom (Akyeampong et al., 2006). As a result, the teacher in the African classroom occupies a high position of authority that result in a power dynamic that disproportionately affects students and the quality of their educational experience. In articulating the extent of the authority that teachers wield in African classrooms, Akyeampong et al., (2006, p.155) note that: "Discourse analysis of classroom teaching and learning in sub-Saharan Africa generally shows

the African teacher as an authoritarian classroom figurehead who expects students to listen and memorize correct answers or procedures rather than construct knowledge themselves"

The teacher-student dynamic constitutes an important dimension of the teaching and learning process, and the nature of this relationship has a direct bearing on the quality of the education that students undergo as well as the work of teachers (Pace & Hemmings, 2007). To put it another way, the manner in which a teacher deploys classroom authority is consequential for classroom interactions, students' performance and the teacher's output (Pace and Hemmings, 2006). This notwithstanding, the curricula and pedagogy in many African schools suggest student-teacher relations are based on subordination, rather than built on a pedagogical relation that sees the two parties (the teacher and the student) as coagents in an exercise of knowledge production. It is however worth noting that, the call for teachers to abdicate authoritarian classroom pedagogies is not the same as asking them to renounce their classroom authority. For teacher authority is constitutive of the very act of teaching and serves as a pedagogical intervention, to the extent that teachers must take leadership of classroom processes, make decisions, and take positions (Giroux, 2020). The role of the teacher should be one of directing the teaching and learning process and creating the appropriate conditions to elicit the critical and analytic consciousness of students (Penumal, 2008). On the role of the teacher in facilitating a classroom that thrives on the principles of Critical Pedagogy, Giroux (2020, p.93) has observed that:

Authority, in this perspective, is not simply on the side of oppression, but is used to intervene and shape the space of teaching and learning to provide

students with a range of possibilities for challenging a society's commonsense assumptions and for analysing the interface between their own everyday lives and those broader social formations that bear down on them.

Giroux further makes a distinction between classroom authority that is deployed towards developing the critical agency of students and authority that seeks to instil conformity. By this differentiation, the authority that teachers wield in African classrooms and the impact this has on the teaching styles they adopt do not conform to the principles of Critical Pedagogy, but align more with the banking approach to education as espoused by Freire (1970), according to which the teacher acts as the sole author of knowledge in the teaching and learning process. In this approach to teaching (banking approach), the teacher is authority and the student is subservient to this authority; the teacher chooses the lesson content and approach to teaching and the student must acquiesce (Aliakbari & Faraji, 2011). Critical Pedagogy as a mode of pedagogy however challenges classroom teacher-student relations that are based on domination, oppression and subordination. According to Giroux (2018, p.265) Critical Pedagogy calls for an education that aims at "teaching students to take risks, challenge those with power, honor critical traditions and be reflective about how authority is used in the classroom". A key strength of Critical Pedagogy then is based on its student-empowerment dynamic, a dimension that holds the potential of correcting the authoritarian elements in pedagogies employed in African classrooms.

However, the association of didactic and authoritarian pedagogies in African classrooms to socio-cultural and historical elements in African societies makes the possibility of the adoption of Critical Pedagogy in schools in these contexts a somewhat complicated issue. Though learner-centred pedagogy (as a dimension of

Critical Pedagogy) has been described as a pervasive educational idea in Africa, the institutionalisation and implementation of this pedagogical approach in schools in this context has been found to be challenging due to the socio-cultural factors (Tabulawa, 2013). As such, calls for the adoption of Critical Pedagogy as a pedagogical approach in African classrooms have to be pursued having in mind the socio-historical dynamics peculiar to these contexts.

As a social justice issue, language use came up in the course of the study in respect of the use of English language as a medium of instruction at the case study institution. There were reports of cases that involved some lecturers using local languages in class discussions, a situation that does not augur well with the presence of international students in classrooms (see Section 6.4.1 in Chapter 6). In light of the institutional policy on the use of English as the language for learning and teaching, this constitutes an affront to the language policy of the institution. The university's language policy places English at the centre of the delivery and assessment of its academic programmes. For example, in a bid to use the English language to facilitate its international atudents from mostly neighbouring francophone African countries before admitting them into its main degree programmes. Based on this, it should be said that the English language plays a vital role in the internationalisation drive of the institution.

However, a critical consideration of the incidence of the use of local languages by some lecturers in classrooms and the overall English language policy of the institution brings to fore issues of language policy dynamics and the politics of English language use as the language of teaching and learning in postcolonial

African universities. The broader issues that underlie the language debate border on colonialism and globalisation.

The predominant use of English as a teaching and learning language in most African universities derives from the colonial histories of African countries. English was inherited as a colonial language by colonised African countries who upon political independence kept the language of their colonisers as their official language, resulting in the institutionalisation of English as a language of teaching and learning in their education systems.

In the world of globalisation, English has the status of an international language and is considered "the language of imperialism, consumerism, marketing, Hollywood, multinationals, war and oppression as well as of opportunity, science, social movements, peace processes, human rights and intercultural exchange" (Guilherme, 2007, P.74). Drawing on its international status, many nations and universities organise their internationalisation agendas around it and based on this, English has become the language for international and intercultural communication (Le Ha, 2013). Accordingly, the global ubiquity of the use of English language forms an important dimension of higher education internationalisation and as such the dominant paradigms in the internationalisation of higher education are constituted around the hegemony of the English language.

The overall impact of the dominance of the English language in African higher education systems is seen in negative attitudes towards the use of indigenous languages as languages of teaching and learning, leading to the marginalisation of these languages in most African education systems. These attitudes stem from the perception that African languages do not have equal status and the same market

value as English, a phenomenon that has "conditioned the minds of [African] students to believe that their success in a globalised and capitalist world depends solely on the mastery of English language". (Mayaba et al., 2018, p. 2)

Furthermore, in global higher education, the hegemony of the English language contributes to reproduction of inequalities and power asymmetries between institutions in the Global North and those in the South. In line with this, it has been observed that the internationalisation of higher education is predominantly constitutive of the transfer of English-language products and services from the English-speaking West (Le Ha, 2013). According to Le Ha (2013, p. 164):

The internationalisation of higher education through the medium of English is largely shaped by the hegemony of Western theoretical knowledge and the dominant role of English through Western universities' rules of commercialisation and the world-class ranking practices, thereby reproducing academic dependency and Western superiority.

Le Ha further notes that the overall impact of this trend are internationalisation policies and practices that entrench English only pedagogies which in effect create a situation of epistemological dependency on the West. The issue of epistemological dependency is particularly rampant in African universities given that their academic systems, administrative set ups and epistemological paradigms largely take the forms of those in Western higher education systems. Consequently, the curricula of most African universities and the associated production and dissemination of knowledge that transpire within them take on Western forms. This is corroborated in my study by lecturers who note that in their curriculum internationalisation practices,

they predominantly use Western epistemological paradigms and theoretical frameworks in their research and teaching (see section 5.2.2 in chapter 5).

At the core of Critical Pedagogy is the imperative around the promotion and inclusion of marginal knowledges and their associated forms in teaching and learning as well as in broader educational processes (Giroux, 2020). Relating it to the language debate, this principle of Critical Pedagogy is well disposed toward the development of African indigenous languages as mainstream academic and research languages and promotes their inclusion in the curriculum of African universities. Within this paradigm, there is the possibility of African universities implementing multilingual language policies for their teaching and research and using their curricula to address the marginality of African knowledges. This can be pursued through a decolonisation agenda that promotes the inclusion of African knowledges towards the transformation of the curricula in these universities.

A related key principle of Critical Pedagogy around which the development of African indigenous languages can be harnessed as research and teaching languages is the recognition that teaching and learning in classrooms should be based on the experiences of students. This principle stems from the problem-posing requirements of Critical Pedagogy which demand that teachers engage with the individual and communal resources that students bring into the classroom, an approach that is conducive to developing the agentic and critical capabilities of students. This comes with the educational benefit of enabling students to learn from their individual and communal experiences that derive from their home cultures. Related to this, it has been shown that the sole use of English-medium instruction in African classrooms has a negative impact on students' participation in knowledge

production owing to anxieties related to the use of English as an unfamiliar language (Kiramba & Harris, 2019). As Kiramba & Harris (2019, p.458) have observed:

To date, research in educational linguistics across the globe continues to demonstrate the importance of home languages in connecting classroom content to the familiar linguistic and cultural world of the student, making a case for inclusion of home languages in the classroom to make content more accessible to students.

Accordingly, within the paradigm of Critical Pedagogy, African indigenous languages need to be engaged with as both individual and communal resource that students bring into their educational experience towards developing their agentic and critical capabilities.

The possibility of African universities implementing multilingual language policy and the consequent development of the multilingual capabilities of their students also sits well within a broader discourse of global citizenship. Multilingualism is increasingly being recognised as a skill requirement for global citizenship and is essential for developing the linguistic competence and intercultural communication skills for a global world (Fang, 2019). Intercultural awareness and understanding is a key skill area that students and lecturers spoke about in my research. This was particularly so in the Business school, where students expressed interest to work in international spaces. Students, for example, cited intercultural awareness and understanding as critical and important in their training and in equipping them to work in multicultural context. As a key dimension of intercultural awareness and understanding, multilingualism is needed for students to communicate effectively in multicultural context and show understanding and

appreciation of other cultures. Multilingualism should therefore be constitutive of the narrative of graduate attributes that is required of students within the larger discourse of global citizenship (Mayaba et al., 2018).

## 8.3 Conclusion

In this chapter, I have discussed the study findings in light of the locally situated interpretations of curriculum internationalisation and Global Citizenship Education that emerge in chapters 5, 6, and 7. My approach to discussing the chapter has been to situate the findings within available scholarship on the purpose, historical development, and contemporary trends in higher education in Ghana and Africa more generally. The discussions highlight some areas of convergence and divergence between the trends in African and global higher education. It is further shown that a meaningful adoption of curriculum internationalisation and Global Citizenship Education in the Ghanaian and wider African higher education context, to a significant extent, will depend on the extent to which these concepts are appropriated within the socio-cultural and historical conditions of African societies. Discussion in the chapter lays the foundation for making proposals for locally situated interpretations of curriculum internationalisation and Global Citizenship Education. In the next chapter, I do some reflection over the research process, highlight the key findings of the study, and make recommendation for the policy, theory and practice around internationalising the curriculum for global citizenship formation in the context of the case study institution and more broadly across higher education in Ghana and Africa.

## Chapter 9

#### **Conclusions and recommendations**

## 9.0 Introduction

In this concluding chapter, I begin with a reflection on the research process situated within a broader discussion of how my positionality as a researcher influenced the study design, including the methodological and analytical choices I made during the research. I demonstrate that these choices translated into strengths but also in certain respects acted as limitations on the study and impacted on the outcome of the research. Put differently, I outline these strengths and limitations with the view of demonstrating the extent to which they facilitated and hindered the research process. I continue with a review and synthesis of the key findings presented in chapters 6, 7 and 8. I discuss and situate these findings within previous research on internationalisation and Global Citizenship Education in the context of higher education in Ghana, Africa and globally. In doing this, I draw some broad conclusions around which I proffer recommendations in respect of theory, policy, and practice on the topics on curriculum internationalisation and Global Citizenship Education function, but for the broader higher education context in Ghana.

## 9.1 Restatement of findings

The following section summarises the key findings of the study in relation to the four (4) research questions the study set out to address.

Firstly, the findings show that the broader policy positioning of the case study institution to become world-class and research-intensive provides a strong basis and rationale for the institution to internationalise its curriculum and develop global

citizenship in students. The findings further show that individual faculties have carved their mission and vision statements to reflect the broader institutional vision with an interest to develop 'world-class' attributes in students. However, there has been no intentional action to translate this vision into teaching and learning guidelines for classroom practice, as a result of which, the institution lacks locallydefined curriculum goals that relate to global citizenship. This situation has created some disconnect between the institution's vision to become world-class and the teaching and learning it delivers at the classroom level.

This notwithstanding, the prevailing view among participants in the research is that the curriculum of the institution is internationalised based on a number of factors. The first is the colonial foundation of the institution, based on which the academic systems, knowledge paradigms and theoretical frameworks used for teaching and research at the institution derive mostly from Western higher education experiences. Participants also cited ongoing internationalisation activities that give the institution's curriculum an international orientation. These include academic and research collaborations, student and staff exchange programmes, use of foreign textbooks, the training of lecturers in foreign universities as well as lecturers' involvement in international academic conferences and having membership in international professional associations. These internationalisation activities are said to be conduits through which international perspectives are introduced into the teaching and learning that lecturers and students engage in at the institution. As part of the internationalisation activities at the institution, some participants also discussed aspects of the institution's curriculum that facilitate students' engagement and interaction with local communities and industry. These local dimensions in the institution's curriculum provide avenues for students to engage with local

communities through internship programmes, allow community and industry resource persons to make inputs into the institution's curriculum as well as enable students apply what they learn in classrooms to local community settings. These community engagement dimensions make it possible for, international students in particular, to experience the local and indigenous cultures of the communities within which the institution is situated. However, my assessment of the local dimensions in the institution's curriculum show that they are limited to a few faculties and as such are not widespread across the university and backed by clear institution-wide policy and strategy.

Drawing on the Critical Global Pedagogical framework that I used for the study, my investigation also focused on the pedagogies that lecturers employ towards developing in students skills and values that relate to global citizenship. The findings show there is some ongoing efforts at the institution to encourage lecturers to use inclusive and culturally appropriate forms of teaching that meet the academic needs of both home and international students in classrooms. However, there was also the indication that the presence of international students in classrooms has in some instances eluded some lecturers who during classroom discussions use language and examples that are 'unfamiliar' to international students. However, to a very large extent however, many lecturers reported on student-centred teaching strategies that aim to make their classroom more inclusive towards developing certain competencies in students. These teaching strategies and approaches include among others, grouping students to undertake given academic tasks as well as employing the flipped classroom approach to teaching. Though many of the strategies lecturers reported using fall broadly within the pedagogical principles of

Critical Pedagogy, these strategies are often not linked to global citizenship learning outcomes.

Furthermore, regarding the global citizenship dimensions in the institution's curriculum, many lecturers pointed out that there are global citizenship themes in the institution's curriculum that are discernible in academic programmes run by some faculties. These global citizenship themes include global leadership, sustainability, responsible citizenship, and human rights. These themes which are more visible in academic programmes in the Business school in particular are usually aimed at nurturing certain skills and values in students. Some of the skills and values lecturers cited are, among others, global leadership skills, innovative thinking, intercultural awareness and understanding, and critical thinking skills.

On the part of students, their understanding of global citizenship were based on their experiences at the case study institution, but also based on their observation of developments in Africa and across the world. Some students attributed significance to global citizenship in terms of it providing an appropriate narrative for equipping them (students) with skills and values to work in international contexts. These students who sought to become 'global' professionals showed a particular interest in gaining an understanding of how certain professions operate in international contexts as well as a desire to acquire the skill of intercultural awareness to enable them work in multicultural teams. On the other hand, there were students who offered interpretations of global citizenship that are critical of globalisation and its impact on African societies. This category of students were concerned about the incidence of conflicts and xenophobia in parts of Africa, but also the high levels of poverty and inequality that plaque certain parts of the continent.

The two distinct understanding of global citizenship shared by students can be

located within neoliberal and critical interpretations of the concept as discussed in Chapter 2 of this thesis. To a significant degree, the neoliberal interpretations that students authored align more with teaching goals in some academic programmes at the institution where, for example, some faculties seek to develop global leadership and world-class attributes in students. On the other hand, the critical interpretations students made of global citizenship are more aspirational and indicative of their views pertaining to an approach to global citizenship that addresses the impacts of globalisation on African societies.

In addressing the fourth research question for the study in terms of the challenges that militate against internationalising the curriculum for global citizenship development, participants shared specific challenges that border on promoting both local and international circulations within the institution's curriculum. As discussed before, a key finding show that the curriculum of the institution is more internationally engaged than it is grounded in the local realities within which the institution operates. As such, participants in the research shared challenges that make the integration of indigenous knowledge forms into the institution's curriculum difficult. These include the impacts of globalisation on the institution's curriculum, the lack of a local research agenda that prioritises research and teaching on indigenous knowledges, a rigid curriculum that makes it difficult to incorporate and teach indigenous knowledge forms, lack of textbooks that contain local case studies that draw on indigenous knowledges. Beyond the challenges to introducing local perspectives into the institution's curriculum, there are broader institutional challenges that impact on the overall operations of the institution, making it difficult to facilitate international engagement within the institution's curriculum. These broader challenges pertain to lack of funding to undertake curriculum innovations that meet international

benchmark in higher education, bureaucracies involved in developing new academic programmes, and difficulties around recruiting and maintaining international scholars. Taken together, the findings show the challenges involved in internationalising the institution's curriculum are locally situated but driven mainly by global forces.

Based on the findings, a key conclusion from the study is that internationalising the curriculum for global citizenship formation at the case study institution is incidental and ad hoc. This means there is no intentionality in the way teaching and learning at the institution are internationalised. Much of what is considered international stems from the colonial foundations of the institution and its incidental responses to the impacts of the globalisation of higher education in contemporary times. The lack of intentionality in internationalising the institution's curriculum is evidenced in the absence of institutionally-defined teaching and learning goals that relate to interculturality and other global skills related to global citizenship. Such teaching goals would constitute core rationale for the institution to deliberately pursue an internationalisation agenda that is centred on defined and appropriated global citizenship goals.

Connected to above finding, one recommendation coming out of this study is that the case study institution should not limit its internationalisation to institutional elements and processes that spawned out of its colonial links to Western institutions. This is because internationalisation constitutes a dynamic process that is continuously evolving and needs to be kept at pace with contemporary trends. An associated recommendation is that, the historical experiences of African higher education and the resultant lessons that spring from that history needs to be incorporated into the institution's contemporary broader international engagement as

well as its specific curriculum internationalisation efforts. A contemporary approach to internationalising the curriculum should be fashioned in a way that redresses some of the colonial elements in the institution's curriculum that alienate students from the institution's broader socio-cultural context. A recognition of the need to redress this alienation is reflected in the decolonial interpretations of curriculum internationalisation and Global Citizenship Education that came out of interviews. This is articulated in participants' calls for knowledge production and for the curriculum generally to be decolonised.

#### 9.2 Reflections on the research process and outcome

I commenced this doctoral research bearing some preconceptions on my research goals, the research context and the potential participants I needed to engage with to address my research questions. These preconceptions influenced my choice of a case study institution, the formulation of my research questions, the methods I employed for my data gathering and the conceptual and analytical lenses I adopted in analysing and interpreting the research data, as well as the discursive framework within which the findings have been presented. Put differently, the overall approach I adopted in undertaking this research was influenced by my autobiographical history. These have led to a few limitations in the research, but also strengthened the research process. In the following sections, I reflect on how these happened. In discussing the limitations, I articulate them as indicators for future research on global citizenship and internationalisation in higher education in Ghana, and more widely across Africa.

### 9.2.1 Researching in a university context

The decision to undertake my research in a university context was influenced by an interest to understand how curriculum internationalisation and Global Citizenship Education are promoted within Ghana's higher education. This allowed me to systematically build on previous research I have conducted in my Masters studies on Global Citizenship Education at the secondary level in Ghana. Additionally, my personal motivation lay in the interest to pursue a teaching and research career in Ghana's higher education sector. Although I considered the decision as carrying these prospects and benefits, I was at the same time anxious about some factors peculiar to a university context that might militate against the data gathering process in terms of my engagements with research participants. I was initially sceptical of how the researcher-participant power dynamics will play out during data collection based on my positionality as a doctoral student who sought to interview institutional heads and senior researchers in a university context, and the extent to which that was going to impact on the quality of the data. A related source of anxiety had to do with the power differentials between myself and mostly undergraduate student participants in my study and how this was going to impact on group interviews with them.

Despite these anxieties about the potential fallouts from researcher-participant power dynamics, I was pleasantly surprised by the willingness displayed by lecturers to participate in my study, some of whom went further to point me in the direction of many other lecturers and departments who/that are a good fit for my research topic. Many of these lecturers showed empathy and demonstrated an appreciation of the challenges involved in a PhD research process, and this translated into support in the form of guidance and advice. Students on their part showed a keen interest in my

research topic and participated willingly and enthusiastically in focus groups, based on the assurances of confidentiality I offered them but also the rapport that I established with them. These various elements in my engagement with research participants aided in the elicitation of honest and insightful views during the interviews, as can be discerned in many of the interview narratives I present in my data chapters.

Selecting a university as my research site also meant that I had the complement of engaging with participants who are familiar with data collection as a research exercise, for which reason there was high level of cooperation from research participants in terms of availability for interviews, easy understanding of the ethical protocols for the study, and positive responses to follow-ups on interviews and my requests for additional data. There was also the complement of having access to and recruiting participants from an intellectual community who demonstrated an appreciation of the conceptual debates that underpin my research topic, as most participants in the study demonstrated a good appreciation of the debates on citizenship, globalisation, and internationalisation. This was helpful in facilitating discussions during interviews and made the interviews and focus groups very interactive and informative. Therefore, the decision to investigate my research topic in the higher education context provided opportunities that strengthened the research process, although these were not anticipated at the conception stage of the study.

On the flip side, there are a few limitations inherent in my research that stem from focusing the study on a university community. The first is the study's sole focus on the apparent constituents of the case study institution (institutional heads, lecturers and students). Focusing my study on these actors delimited my research to

the internal workings of the university. As a result, the perspectives of external actors who play a key role in determining the quality of the curriculum of public universities have not been captured in the study. Ghana's National Accreditation Board (NAB) and the National Council for Tertiary Education (NCTE) which have now being merged into the Ghana Tertiary Education Commission (GTEC) play a key role in the accreditation of academic programmes in the tertiary education system in Ghana. An investigation of the level to which this national institution prioritises a global dimension in the assessment of academic programmes in universities would have provided some useful insights into how existing national policies create space for internationalisation and Global Citizenship Education to be incorporated into curriculum design in public universities. Additionally, this investigative dimension would have shed some light on Ghana's policy positioning within the international discourse on Global Citizenship Education.

Another potential extension of my research, outside of the internal workings of the university, would have been to examine the university-industry interface towards understanding the extent to which the employment sector in Ghana prioritises global skills as part of the graduate attributes industry values and looks out for in university graduates. This could entail assessing the level to which universities are engaging with actors within industry to understand the global skills university graduates need to be equipped with. This dimension of the research does not fall within my study design, and as such cannot strictly be considered a limitation of this study. It however points to related research that could be explored to understand and showcase the prospects of curriculum internationalisation and Global Citizenship Education for enhancing the employability of university graduates in national, regional, and international employment spaces. The relevance of this dimension to

the research is, for example, highlighted in the responses of some lecturers, who underscore the need for the curriculum of the institution to take account of the impact of globalisation on professions and societies, and to train students to be able to meet the demands and challenges of globalisation.

#### 9.2.2 Selecting the case study institution

The rationale for adopting a qualitative case study approach to this research was to enable an in-depth exploration of global citizenship as an emerging construct in higher education in Ghana and Africa more broadly. As such, in developing the research design, I settled on one university as the research site for exploratory purposes. My selection of Sunshine university as the case study institution was based on its vision to become a world-class and research-intensive institution, as well as its high internationalisation profile evidenced in the relatively large number of research and academic partnerships and collaborations it has across the globe. The assumption that informed my decision to investigate Sunshine university is that a high internationalisation profile makes a good case for researching how curriculum internationalisation and Global Citizenship Education are deployed as part of the institution's internationalisation strategy.

This assumption however precluded other viable public universities which potentially could have been good fit for my research. Considering the debates on indigenisation and decolonisation that emerge from this study, the University for Development Studies (UDS) which is based in Northern Ghana, for example, could equally have been a good fit for the study. This university operates on a unique higher education model that prioritises community development and engagement, and adopts an approach to teaching, research and community outreach that requires

students to spend a third trimester of every academic year engaging and researching local communities. This community development centred approach is called the Third Trimester Field Practical Programme (TTFPP).

Based on the decolonisation and indigenisation debates that emerge from the study relative to discussions on internationalisation and Global Citizenship Education, investigating the approach the University for Development Studies adopts in its internationalisation strategy within its strong focus on community engagement and development would potentially yield important insights into how local community development, indigenous knowledge systems are connected to internationalisation and global citizenship debates. This is an area for future research that would potentially contribute to the emerging understanding of the applicability and relevance of curriculum internationalisation and Global Citizenship Education in higher education in Ghana and the role of the university in facilitating community development and promoting civic engagement.

### 9.2.3 The disciplinary coverage of the study

My choice of disciplines for this study covered African Studies, Law, Information and Communication Studies, Education and Business. My decision to investigate my research topic within these disciplines was influenced by my preconceived notions around the suitability of the research topic within these disciplinary fields. At an individual level, my educational trajectory in the Humanities and Social Sciences and currently undertaking scholarly and research work that broadly sits within these disciplinary domains unconsciously translated into an interest to see how curriculum internationalisation and Global Citizenship Education play out in these disciplines in the context of the case study institution. My choices in

faculty and department selection were also influenced by my presupposition that research addressing topics on citizenship, sustainability, and social justice, as inherent in Global Citizenship Education discourses, are better suited to the Humanities and Social Sciences. Consequently, as is evident in my design, my research was limited to and focused on the views and experiences of lecturers and students in the Humanities, Social Sciences and Business disciplinary fields.

This however does not mean the findings of the study do not hold relevance for disciplinary areas that were not captured in the study. The theoretical and practical considerations that underpin discussions on curriculum internationalisation and Global Citizenship Education apply to and cut across different disciplinary domains, and the global skills that underlie this educational paradigm is significant for the civic and professional development of all university graduates, irrespective of the disciplinary domain. At the same time however, I recognise that in terms of research, there would have been some added value to the study if my investigation extended to finding out how curriculum internationalisation and Global Citizenship Education play out in academic disciplines such as the Physical Sciences or Life Sciences that do not have obvious connections to debates on citizenship, particularly in the African context where scholarly work on global citizenship is still emerging. In Global North contexts, for example, some work has been done around incorporating the development of global skills within Engineering Education in higher education in the UK (Bourn & Neal, 2008; Blum & Bourn, 2013; Bourn, 2018), and the development of Engineers as global citizens in the US higher education context (Grandin & Hirleman, 2009; Songer & Breitkreuz, 2014). An investigation of curriculum internationalisation and Global Citizenship Education in Science and

Engineering programmes, and more widely across STEM programmes in higher education in Ghana is therefore a potential area for future research.

In line with their mandates, public universities in Ghana were established to specialise in specific disciplinary and professional fields, though over time, these universities have diversified and extended beyond their core disciplinary specialisations. Some of the specific specialisation fields for key public universities in Ghana include Science and Technology, Teacher Education, Development Studies, Mines and Technology, among others. Haven undertaken an exploratory study focusing on one university in this doctoral work, future research would more likely benefit from a study design that targets more than one university and produce comparative insights on the different interpretations and approaches to internationalisation these universities employ and how these relate to promoting Global Citizenship Education across these universities.

### 9.3 Implications and recommendations

Under this section, I delineate the implications of my findings for policy formulation, theory, and practice in respect of curriculum internationalisation and Global Citizenship Education not only at the level of the case study institution but broadly across higher education in Ghana. Based on these implications, I proceed to outline specific recommendations in terms of actions and interventions that can be taken to address some of the key issues that emerge from the findings.

### 9.3.1 Redefining internationalisation

The findings of my research have implications for how the broad concept of internationalisation is theorised. The context of the study and the conceptual framework used for the research have culminated in interpretations of curriculum

internationalisation and global citizenship that lie outside the mainstream understanding of these concepts. This is evident in the aspirational interpretations that participants made of global citizenship and curriculum internationalisation, posing epistemological challenge to the dominant and prevailing interpretations of these concepts. The limitations in the dominant understanding of curriculum internationalisation that these subaltern interpretations highlight raise significant questions that theorists in these fields need to consider.

The dominant and common understanding of both internationalisation and curriculum internationalisation are based on the definitions authored by Leask (2009) and Knight (2008). Whilst Knight (2008, p.21) defines internationalisation as "the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of higher education at the institutional and national levels", Leask (2009, p. 209) defines curriculum internationalisation as "the incorporation of international, intercultural, and/or global dimensions into the content of the curriculum as well as the learning outcomes, assessment tasks, teaching methods, and support services of a program of study". Although these two definitions seems to be all-embracing and neutral, they do not address issues around the power dynamics that underlie internationalisation practices in higher education systems around the world. As this research has shown, the bulk of the international partnerships and collaborations that go on at the case study institution are asymmetrical, characterised by unidirectional flow of Western theoretical frames and knowledge paradigms into the institution, thereby stifling research and teaching on indigenous knowledge forms.

To put this differently, the dominant forms of internationalisation that occur in African universities result in knowledge transfer, rather than knowledge exchange,

which belies the notion of 'inter-cultural' and 'inter-national' exchange and engagement. Terms such as 'intercultural' 'international' and 'global' as employed in the definitions given by Knight and Leask suggest that, the processes of internationalisation involve promoting diverse cultural and intellectual perspectives in a curricula processes. However, it is clear from this research that, even for a university based in Africa like the case study institution, teaching and learning are dominated by Western knowledge paradigms and the marginalisation of indigenous knowledge forms, due to the politics of global knowledge production that gives international visibility to dominant knowledge forms to the exclusion of othered ways of knowing. The outcome of this is an internationalisation process that leads to the diffusion of Western cultures and values, and defeats the interculturality and multiculturality that are at the centre of global citizenship.

Based on the shortfalls identified in the dominant modes of internationalisation as outlined above, there is the need for discourses on internationalisation to accounts for the power dynamics that drive current internationalisation processes and centre social justice goals in these processes. This should possibly lead to a redefinition of internationalisation and curriculum internationalisation as put forward by Knight (2008) and Leask (2009) respectively. Such redefinition might need to explicitly state that the incorporation of 'intercultural', 'international' and/or 'global' dimensions into higher education processes should be guided by principles and values of social justice.

### 9.3.2 Institutional policy (and a national framework) for internationalisation

One of the key findings that comes out of this study is that the case study institution lacks policy drivers for directing and shaping practice on curriculum internationalisation and Global Citizenship Education. The findings also suggest the institution's current approaches to curriculum internationalisation and Global Citizenship Education are patchy and isolated, and not grounded in the institution's holistic internationalisation strategy. This reflects in the fact that existing efforts to internationalise teaching and learning are driven by individual initiatives and dependent on the level of congruence that exist between academic programmes and topics related to internationalisation, globalisation, and citizenship. As such, courses that do not have apparent connections to these topics are hardly situated within an international and Global Citizenship Education framework.

A related conclusion is that though there are various dimensions of internationalisation going on at the case study institution, which potentially impact on the curriculum, there are no deliberate efforts to connect these dimensions to teaching and learning and link them to learning outcomes on global skills. These limitations in the institution's curriculum internationalisation efforts underscore the need for institutional policy stipulations to direct and guide practice at the university. Studies have shown that the existence of institutional policy guidelines is instrumental for embedding curriculum internationalisation norms in the curricula of universities (Green & Mertova, 2011; Hénard et al., 2012). As such, situating the institution's curriculum internationalisation goals within appropriate policy standards and guidelines will potentially yield benefits in equipping and encouraging lecturers

to be more deliberate and targeted in linking their teaching to learning outcomes on global skills.

In addition, though the case study institution has a vision of becoming worldclass and research-intensive university as captured in its internationalisation strategy, as of the time of my fieldwork, it did not have a functional internationalisation policy. The absence of an internationalisation policy could well mean that the internationalisation strategies pursued by the institution are not grounded in any defined set of principles that reflect the institution's values and priorities. The absence of a policy framework is also suggestive of the lack of a shared understanding and commitment on how the institution could engage in internationalisation, Global Citizenship Education, and the formation of global citizenship. To strongly embed an internationalisation and global citizenship culture in the institution's operations, it is significant for the institution to devise an internationalisation policy that reflects its locally defined principles, values and priorities on internationalisation and Global Citizenship Education. This broader policy could then be translated into specific teaching standards and guidelines that set out teaching and learning practices on curriculum internationalisation and Global Citizenship Education that can guide lecturers in their teaching practice within their individual disciplines.

My study did not fully extend into the work of the Ghana Tertiary Education Commission (GTEC), a regulatory body for Ghana's tertiary education sector. However, interviews with some participants revealed that GTEC plays an important role in determining curriculum standards and the accreditation of programmes run by universities across the country. My research on the website of GTEC did not yield any information on guidelines and standards that pertain to the promotion of

international or global dimensions in academics programmes run by universities. Based on the growing recognition of the impacts that globalisation is having on professions and societies around the world, the inclusion of an assessment criterion on the global dimensions in academic programmes would be relevant. In this respect, in its programme accreditation role, and GTEC could expand the criteria for assessing academic programmes run by universities to include an assessment of how locally situated and internationally engaged these programmes are. Connected to this, my research revealed that Ghana lacks an internationalisation policy for its higher education sector. As such, in order to address the lack of standards and guidelines for internationalisation in higher education in Ghana, the development of a national policy framework on internationalisation could be significant in articulating the extent to which the government prioritises a globalised approach to higher education delivery in Ghana. This could in turn inform the formulation of specific guidelines and standards on internationalising teaching and learning and constitute a significant motivating force for universities to situate their curricula within the framework of curriculum internationalisation and Global Citizenship Education, depending on how these institutions appropriate these global educational approaches.

## 9.3.3 Local interpretations of curriculum internationalisation and global citizenship

Following from the preceding, the findings also show there exist diverse understandings and interpretations of curriculum internationalisation and global citizenship at the case study institution. For example, whereas prevailing practices on curriculum internationalisation are linked to different forms of partnerships the institution is engaged in, there are aspirational interpretations of curriculum

internationalisation that call for the strengthening of indigenous knowledge forms and local engagement within the curriculum. In a similar vein, whereas themes on global citizenship in academic courses and programmes predominantly reflect neoliberal interpretations, students' interpretations of the concept are prescriptive, and very much critical of globalisation and its impact on African societies. Across these diverse interpretations, there are some tensions between current practice on curriculum internationalisation and Global Citizenship Education on the one hand, and prescriptive interpretations of these concepts on the other. What this suggests is that curriculum practices and processes at the case study institution do not fully reflect the aspirations of lecturers and students as far as interpretations of curriculum internationalisation and Global Citizenship Education are concerned. This potentially impacts on the degree to which lecturers and students are able to engage with the curriculum of the institution towards the development of global skills.

Following my earlier recommendation for the case study institution to develop an institution-wide policy, teaching standards and guidelines to facilitate curriculum internationalisation and global citizenship formation, it would be constructive for the institution to set out its own parameters as to what curriculum internationalisation and Global Citizenship Education means for its context, purpose, and function. There are many factors that the institution might consider in deciding on the parameters by which it seeks to interpret these educational approaches. An important consideration, in this regard, would be the light in which the institution perceives its mission and function, all situated within its broader role in the socio-economic development of Ghana, as well as its contributions to the global knowledge economy. As stated in previous chapters of this thesis, the case study institution in its history has played the role of Ghana's flagship university and overtime extended

its academic and research reach from the national level to regional and international coverage. This is reflected in its current vision to become world-class and research-intensive.

Based on this, the institution's adaptation of curriculum internationalisation and Global Citizenship Education may well straddle between its role in contributing to developing the human resource base for Ghana's socio-economic and cultural development and contributions to the global knowledge economy. To put this differently, the institution's appropriation of curriculum internationalisation and global citizenship must acknowledge its role in Ghana's development agenda whilst at the same time recognising the imperatives of globalisation within which it needs to operate to deliver the former. Given that, its current international engagements are predominantly held with institutions outside of Africa, a reorientation of its internationalisation focus to place emphasis on partnerships and collaborations with many more African universities could be beneficial in terms of strengthening Africancentredness in the way teaching and research are conducted. This approach sits firmly in the findings of this study that show there is an interest among lecturers to see African indigenous knowledge forms strengthened in the curriculum of the institution as an African university. This approach further aligns with suggestions put forward by some African higher education scholars that, African universities need to focus their internationalisation efforts on pursuing local and regional development within the African sub-region (Andoh & Salmi, 2019; Mamdani, 2011; Kamola, 2014).

Additionally, as highlighted in chapter 6 of this thesis, the extent to which a faculty engages in curriculum internationalisation and Global Citizenship Education, to a significant degree, depends on the congruence between its disciplinary domain and topics on internationalisation, globalisation, and citizenship. As such, some

disciplinary subjects are thought to be more amenable to Global Citizenship Education than others. This is not to suggest an internationalised approach to teaching and learning is not applicable to some disciplinary subjects but implies that different faculties and their associated disciplines will require different approaches and levels of emphasis to internationalise their teaching and learning for fostering global citizenship competencies in students. Based on these dynamics, the parameters within which the case study institution defines curriculum internationalisation and Global Citizenship Education should allow space for facultylevel adaptations to suit specific disciplinary norms and practices towards enabling local ownership of efforts by individual faculties to internationalise their curricula.

## 9.3.4 African-centred theorisation on internationalisation and global citizenship

In developing and shaping the theoretical perspective of my study, I engaged with diverse literature and studies on curriculum internationalisation and global citizenship from different parts of the world. Most of these scholarship on global citizenship, for example, are focused on educational systems in the Global North, and mostly undertaken by scholars based in these contexts. A literature-mapping exercise on Global Citizenship Education in a study conducted by Parmenter (2011), for example showed that the USA, UK, Australia, and Canada account for about 85% of the institutional affiliations of authors of the literature on Global Citizenship Education. This goes to demonstrate that scholarship on global citizenship largely have their origins in Global North contexts. Even though there exist scholarship and studies on the application of these concepts in some Global South contexts, comparatively, these are scanty. The situation is even worse when considering the availability of such studies and scholarship on global citizenship in African

educational systems. What this stark imbalance in the authorship and scholarship on Global Citizenship Education means is that the dominant academic discourse on global citizenship derive from the epistemological paradigms and experiences in the Global North, and to that extent, institutions in this context set the agenda on what Global Citizenship Education means, revealing lack of representation for perspectives from the Global South. This situation further sheds light on the gaps and limitations in the existing conceptualisation of Global Citizenship Education, as well as highlights the politics of knowledge production that play out in this field.

As shown in my findings chapters, prevailing forms of curriculum internationalisation and global citizenship at Sunshine university are based on neoliberal models and understandings that have their origins in higher education systems in the Global North. Though the findings also show contextual interpretations of curriculum internationalisation and global citizenship, these were mostly aspirational and do not reflect the current practice on the ground. The aspirational interpretations called for curriculum internationalisation and global citizenship to be adapted to the socio-cultural, political, and historical conditions of African societies. This process of adaptation requires the application of African epistemological and ontological worldviews to appropriate internationalisation and global citizenship for African societies.

There are ongoing exemplary scholarly efforts, mostly located within the South African higher education context, where the debates on global citizenship and cosmopolitanism, for example, are situated within the Southern African ontological concept of Ubuntu. This essentially draws on parallels between African communitarian values on the one hand and the global solidarity and cooperation global citizenship calls for. More nuanced analysis of the relationship and

compatibility between Ubuntu and global citizenship are still possible, as I articulate in the last section of this chapter. There are many other dimensions of African ontology, epistemology, and ethics, for example, that could well be applied to discussions on globalism and internationalism, as they relate and impact on African education systems and societies generally. This calls for African scholars to extend their research and scholarship on the theoretical and practical applicability of curriculum internationalisation and Global Citizenship Education in African higher education, paying attention to their relevance within the locality, traditions, and history of African societies, whilst at the same time situating them within the imperatives of globalisation.

Furthermore, as my findings suggest, the dominant understanding and practices around curriculum internationalisation and global citizenship formation at Sunshine university are driven by global coloniality that stretch far back into the colonial history of higher education in Africa. The impact of the different levels of coloniality on the institution have contributed to a disorientation of its curriculum from its local and cultural context. It is important to underscore the conceptual relevance of curriculum internationalisation and Global Citizenship Education at Sunshine university and across Ghana's higher education based on the exigencies of globalisation. It is equally important to stress the need for contextual interpretations of these globally oriented educational approaches to ensure they find home within the Ghanaian and wider African context. This calls for decolonial approaches to engaging in curriculum internationalisation and Global Citizenship Education in the African context.

As demonstrated in my findings, current curriculum internationalisation practices at the institution are rooted in asymmetrical international partnerships and

engagements that usually lead to the transfer of Western knowledge forms and theoretical frameworks into the curriculum of the institution. Over time, these have culminated in the dominance of Western knowledge forms in the institution's curriculum at the expense of local and indigenous knowledge forms. A decolonial approach to curriculum internationalisation is therefore required to recentre local and indigenous knowledge forms curriculum practices to enable dialogue between the different knowledge forms towards fostering interculturality as a key rationale for curriculum internationalisation and global citizenship formation. A decolonial approach to global citizenship formation at the case study institution must also recognise that, citizenship experiences vary across different geographical contexts, depending on culture and history, and this should define the approach and area of emphasis in the practice of Global Citizenship Education.

National citizenship in Ghana and more widely across many African nations is marked by deprivation, low levels of political participation and civic engagement, human rights abuses, high levels of inequality, conflict, among other forms of dispossession. As such to make Global Citizenship Education relevant in these contexts and to develop associated competencies in students, interpretations and appropriations of the concept must be directed at addressing these contextual development challenges. A social justice and critically oriented interpretation of Global Citizenship Education will therefore serve the useful purpose of fostering critical global civic competencies in students, as a way of empowering them to be able to contribute to addressing these issues in their local contexts, but to also contribute to global discussions and efforts on such topics. As such, the appropriation of global citizenship through the framework of Ubuntu, for example, will need to move beyond a sole focus on African communitarian values on

benevolence, solidarity, and cooperation to social justice themes such as equality, equity, and distributive justice.

In the specific context of the case study institution, my study has shown that, there is an interest around creating a world-class mindset in the constituents of the institution, in line with its vision to become world-class and research-intensive. This invariably constitutes an effort to create and strengthen an internationalisation culture at the case study institution. Curriculum internationalisation and Global Citizenship Education as educational approaches, no doubt, have a key role to play as conduits for creating a world-class mindset in students. Therefore, in order to undertake these educational processes as part of deepening the internationalisation culture at the case study institution, it is crucial for academics and researchers to take up the responsibility of researching the application of curriculum internationalisation and global citizenship within the institution, and by extension in Ghana's higher education system and broadly across African higher education. Teaching and researching on the concepts of curriculum internationalisation and Global Citizenship Education, as they apply to the national context of the case study institution, in themselves constitute practical ways of embedding an internationalisation culture across the case study institution, especially at the level of student engagement and the teaching practice of lecturers.

### 9.4 Contributions to knowledge

In this section, I discuss the contributions my study makes to knowledge and understanding of internationalisation and Global Citizenship Education in higher education in Ghana with implications for the international discourse on these concepts as they pertain to global higher education. In doing this, I first wish to

acknowledge the extendable dimensions in my research, in the sense that, the claims of contribution to knowledge I make build on the works of earlier scholars and researchers both within and outside Africa. As such, the validity of the claims of contributions to knowledge I make are based on my extension of the debates and research on internationalisation and global citizenship undertaken by researchers across the globe. To that extent, the distinctiveness of the contribution that my study makes is based on the specificities of the socio-cultural, political, and historical condition of the study context from which the findings speak, relative to Global North contexts where most research and debates on internationalisation and Global Citizenship Education have been undertaken. The distinctiveness of the contributions my research makes to knowledge also draws from the position from which I engage with the research process as well as the personal idiosyncrasies I brought to bear in synthesising and interpreting the various debates on internationalisation and Global Citizenship Education. These two factors contributed to my contextual interpretation of the international debates on internationalisation and Global Citizenship Education and applying them to the context of the case study institution.

The contributions my research makes to knowledge are mainly in the domains of extending the limits of findings from previous research on internationalisation in Ghana, making a case for contextual interpretations of curriculum internationalisation and Global Citizenship Education and positioning these within broader debates on decolonisation. Additionally, my theoretical approach to the study leads to the development of a framework that draws from both critical and neoliberal traditions in the understanding of the purpose of education.

In a general sense therefore, my contribution to scholarship is in advancing an interpretation of internationalisation and global citizenship that derives from the socio-cultural and historical specificities of African societies (with symbolic application to wider Global South contexts) to critique and challenge neoliberal understandings of these concepts. By foregrounding the African philosophy of Ubuntu in the international discourse on internationalisation and global citizenship in this thesis, I have demonstrated that the African indigenous cultural values of communitarianism, collectivism, cooperation, support, empathy, as embedded in Ubuntu, provides a counter-narrative and a more ethical approach to internationalisation in place of the exploitative, subordinating and neo-colonial elements in the neoliberal approaches to internationalisation in global higher education. My research also points to the need for institutional policy intervention to embed a locally defined internationalisation and global citizenship in teaching and learning across the institution. This links the contribution my research makes to institutional policy circles both at the institutional level and for higher education policy making at the national level in Ghana.

The specific contributions my research makes are captured in the following sub-sections.

# 9.4.1 Proposal for reconceptualising curriculum internationalisation

In specific terms, one key contribution my research makes to knowledge is in delineating distinctive interpretations of internationalisation and Global Citizenship Education that connect to the socio-cultural and historical specificities of the national

context of the case study institution. These interpretations depart from dominant conceptions of internationalisation and Global Citizenship Education in higher education in mostly Global North contexts. Dominant understanding of internationalisation in its various forms in higher education often involves international engagements between institutions located in different national contexts, leading to exchange of academic and research practices that foster collaboration, partnership and interculturality. However, a key conclusion from this study is that the international partnerships and collaborations that the case study institution pursues with institutions in mostly the Global North are defined by asymmetrical power relations, coupled with the colonial foundation of the institution. The power asymmetries that reflect in the institution's partnerships often result in the transfer of Western academic norms and cultures into the institution, rather than mutual exchange of intellectual traditions and cultures. This has contributed to positioning local and indigenous knowledge forms in the margins of the institution's curriculum. The negative impact this generates in the curriculum is in the decontextualization of teaching and learning, where a significant part of curriculum content does not relate to the local lived experiences and realities in the context within which the institution operates. As a result, research participants called for the centring of local knowledge forms in the curriculum of the institution and for researchers and academics to globalise these local knowledge forms through their teaching and research.

Based on this dynamic, there is an emergent interpretation of internationalisation from the study that calls for the prioritising of indigenous forms of knowledge in the curriculum internationalisation norms and practices of the institution. This interpretation of internationalisation called for researchers to project and globalise local and indigenous knowledge forms across various disciplines

through teaching, research, and publications. In order to highlight the import of the contextual interpretation of curriculum internationalisation that I am advancing in this thesis, I juxtapose this interpretation against the dominant understanding and practices on curriculum internationalisation that are common in higher education in the Global North.

Drawing from my literature review in Chapter 2 of this thesis, the dominant understanding of curriculum internationalisation is centred on Leask's definition of curriculum internationalisation as "the incorporation of international, intercultural, and/or global dimensions into the content of the curriculum as well as the learning outcomes, assessment tasks, teaching methods, and support services of a program of study" (Leask, 2009, p. 209). Curriculum internationalisation practices in many European universities, for example, align with this definition and typically require the introduction of 'other' cultural and national (intercultural and international) perspectives to reduce Eurocentrism in their curricula and promote culturally inclusive teaching and learning practices. However, in the context of the case study institution, the interpretation of curriculum internationalisation that emerges from my study is that, in the Ghanaian and wider African context, curriculum internationalisation should focus on strengthening local and indigenous knowledge forms, since the curricula of universities in this context are highly extraverted and dominated by Euro-American knowledge paradigms.

Put differently, whereas curriculum internationalisation in the context of a European university will require a diversification of its disciplinary canon to achieve outward epistemic inclusion, internationalising the curriculum at the case study institution and for that matter in African university curricula require a diversification that aims for in-ward epistemic inclusion. The key difference between the two

approaches is that whilst the former requires European universities to open spaces within their curricula to include 'other' knowledge forms, the latter involves African universities opening spaces to include their own local and indigenous knowledge forms. The basis for this emergent interpretation of curriculum internationalisation is situated within the need for African universities to ground their curricula in their local context to strengthen the connection of teaching and learning to the socio-cultural realities and lived experiences of African societies.

This emergent interpretation also brings to fore contextual differences in the aims for which, on the one hand universities in the Global North engage in curriculum internationalisation, and on the other hand, the aims for which universities in the Ghanaian and wider African context should engage in the approach to curriculum internationalisation that I propose. The academic rationale for undertaking curriculum internationalisation in universities in the Global North are often situated within the need to develop university curricula that reflect the diverse cultural backgrounds of students to make these curricula accessible to the diverse student population with potential benefits around addressing differences in academic attainment between students from different cultural backgrounds. In same contexts, the social and professional rationale for curriculum internationalisation is usually to prepare students to be able to work and live in multicultural contexts. Though these rationales for curriculum internationalisation are significant and applicable in the context of universities in Ghana and widely across Africa, the demographics of student populations in African universities reflect a different cultural dynamic which calls for a different focus in curriculum internationalisation efforts in these universities.

Using the case study institution as an example, its relatively low international student population (see Table 7.2 in Chapter 7) are mainly made of students from other African countries, with few coming from other parts of the world. As such the cultural diversity that manifest in the university is mainly that of African cultural diversity as well as the internal ethnic diversity that is characteristic of the Ghanaian population. Therefore, if one of the educational benefits for universities to undertake curriculum internationalisation is to make teaching and learning reflect the diverse cultural backgrounds of students, then there is a strong case for the in-ward epistemic inclusion that I propose as an approach to curriculum internationalisation in Ghanaian universities.

For the purposes of illustration, I refer to an example of a good practice at the case study institution. Historically, the study of languages at the university has mainly been centred on European languages such as English, French, and Spanish, as well as a few major African indigenous languages such as Asante Twi and Kiswahili. However, during my fieldwork I discovered that there is some emerging scholarly and research work going on, albeit in small scales, at the Institute of African Studies on indigenous languages such as Kusaal and Kasem, spoken by minority ethnic groups in the Upper East region of Ghana. This constitutes a practical example of the in-ward epistemic inclusion in curriculum internationalisation that I advance in this thesis. This approach to curriculum internationalisation allows dominant and marginal knowledge forms to co-exist side by side or in integrated forms in the university curriculum, commensurate with the cultural diversity that reflect in the constituents of the university (see Chilisa, 2017). This proposed approach does not aim to invalidate knowledge forms from other cultural traditions, but to position African indigenous knowledge forms in ways that allow meaningful

dialogue and integration with other knowledge forms. Such epistemic diversity in university curricula is key for facilitating the interculturality that global citizenship promotes.

## 9.4.2 Extending the conceptual links between Ubuntu and global citizenship

In the area of Global Citizenship Education, like in many other conceptual fields and their associated debates, there exist different interpretations of what these concepts might mean depending on context and the educational and research agendas at play. Mainstream conceptions of global citizenship reflect Western liberal values and experiences and revolve around Western interpretations of human rights, equality, justice, among other social virtues, and aim to promote international understanding and interculturality that align with neoliberal agendas. In educational spaces, this conception of global citizenship usually aims to foster self-development among students to enable them to live and work in globalising societies. This understanding of global citizenship is, for example, visible in the works of UNESCO, a global organisation driving international debates and practice on Global Citizenship Education in educational systems across the world.

However, in challenging the western-centric and top-down elements in this conception of global citizenship, alternative conceptualisations that can be characterised as critical and bottom-up have been put forward. These bottom-up interpretations seek to address issues of exploitation, marginality and dispossession affecting historically marginalised groups and communities across the world. Measured against these two different conceptions of global citizenship, my findings suggest the existing dimensions of global citizenship in the curriculum of the case

study institution (academic courses and programmes) predominantly align with the neoliberal conception, reflected in themes such as interculturality, global leadership and professionalism. These global citizenship elements are often geared towards the development of skills such as collaborative skills, creativity, communication skills. However, there is a shift from this neoliberal perspective to a critical and bottom-up perspective, when the views of students are considered. In focus groups, students articulate the need for global citizenship discourses to address questions of marginality and dispossession and engage in critical analysis of global power structures that underlie these conditions. Put differently, whereas the curriculum of the case study institution reflects neoliberal interpretations of global citizenship, students' views and experiences fell within critical interpretations of the concept, around which they made calls for topics such as the exploitative dimensions of global capitalism that negatively impact African nations to be brought centre stage in the curriculum of the institution.

What the critical perspectives articulated by students suggest is that there is a demand for academic courses and programmes at Sunshine university to not only aim at equipping students with skills and competencies for intercultural interactions, global leadership, and professionalism, but to also teach topics on global social justice, especially on issues that negatively impact the socio-economic and cultural development in Africa. Invariably, the call for global citizenship themes in the university curriculum to address global social justice in relation to Africa is a call for global citizenship to be contextualised to address the specific needs of African nations in a globalising world. The need for contextualisation then raises the important question of how global citizenship can be adapted to an African worldview to address African problems.

Many scholars have discussed Ubuntu philosophy as a framework within which global citizenship can be adapted to the African context (Swanson, 2015; Eze, 2017; Pieniazek, 2020; Lauwerier, 2020). As such, the theoretical engagement between global citizenship and Ubuntu are not new. As shown in Chapter 2 of this thesis, I have drawn on these existing discussions in efforts to demonstrate the contextual affinity global citizenship might have in African societies. However, based on the critical interpretations of global citizenship that emerge from this study, I propose that the application of Ubuntu philosophy to global citizenship discourses should move beyond its traditional focus on community building to centre social justice goals. This will provide an African-centred discourse on the need to tackle the unjust global structures and systems that contribute to the developmental challenges African nations face. Another way of stating this is that, the application of Ubuntu in global citizenship discourses in the African context should go beyond narratives of global communitarianism and benevolence to addressing issues of global social justice.

As demonstrated in the findings of this thesis, students in particular called for the curriculum of the case study institution to be attentive to topics that address globalisation and its impact on African countries, which invariably is a call for global social justice. In Ghana and across the African sub region, the experience of citizenship is embedded within conditions of deprivation linked to poverty, marginality, inequality, human rights violations, among other social vices. The adoption of a social justice approach to developing global citizenship in students therefore holds the potential of first addressing inequality, marginality and exploitation that occur within African nations, but more broadly can serve to strengthen the capacity of African youth to engage with global development issues,

and finding the voice to challenge the unjust global systems and structures that impact negatively on African societies.

The subaltern interpretations of curriculum internationalisation and global citizenship that I articulate in this thesis may not be new to research and scholarship in these fields. However, for Ghana's specific context, these interpretations serve as evidence that there is an emerging interest among lecturers and students for teaching and learning in universities to be situated in the socio-cultural, economic, and political realities of Ghanaian societies and for decolonial transformations to be undertaken on the curricula universities implement. As pointed out in earlier sections of this chapter, discussions on decolonisation in Ghana's higher education system appeared to have waned after the immediate period following Ghana's political independence and this waning interest has continued into the present era. This differs from trends in higher education in some Global North contexts and the South African context for example, where calls for higher education to be decolonised have re-emerged and gained currency.

The findings of my study throw light on the need to decolonise the norms and practices surrounding internationalisation at the case study institution, as well as the need to adopt a decolonial approach to conceptualising global citizenship. This is crucial for adapting these educational approaches to the socio-cultural and historical conditions peculiar to the Ghanaian and wider African context. Based on the similarities in the academic systems and the models of curricula that public universities run in Ghana, the interpretations of internationalisation and global citizenship that emerge from the case study institution may be reflective of broader understandings and interests across Ghana' public university system. Furthermore, the relevance of these interpretations may well extend into the higher education

systems in other African countries, given that most African universities share in similar colonial histories and are potentially impacted in similar ways by forces of neoliberal globalisation in contemporary higher education.

### 9.4.3 A theoretical balancing

In the area of theory, a potential contribution my research makes to the conceptual understanding of Global Citizenship Education stems from the theoretical approach I adopt in the study to shed light on prevailing norms and practices on internationalisation and global citizenship at the case study institution. My theoretical approach proposes a framework that can guide the conceptualisation of Global Citizenship Education in higher education, particularly in postcolonial contexts, where the impacts of historical colonialism and global coloniality are visible. Moreso, the theoretical approach I adopt acknowledges that the imperatives of globalisation require that students' global skills be developed, but this needs to be pursued in pedagogical approaches that are decolonial. Many studies and their associated discussions on internationalisation and global citizenship usually assume a binary position employing either a neoliberal paradigm or a critical theory perspective, depending on the theoretical orientation of the researcher, the context of the research or the political agendas behind such research. For example, mainstream conceptions and explications of internationalisation and global citizenship largely undertaken in Global North contexts are known to align with the principles and values of neoliberalism whilst critical and counterhegemonic interpretations of these concepts are mostly undertaken by Southern scholars and aim to advance global social justice.

In this thesis, what I sought to achieve in developing a theoretical framework for my research is to shift focus from the "theoretical extremes" and draw on dimensions of Western conceptions of internationalisation and global citizenships that have relevance for Global South contexts based on the imperatives of globalisation, but to also situate these neoliberal conceptions within postcolonial and decolonial critiques. This approach informed the development of the framework of Critical Global Pedagogy, deriving from principles of Postcolonial Theory, Critical Pedagogy, and a Pedagogy for Global Social Justice (see Chapter 3). A synthesis of the principles that underpin these three theoretical perspectives converge into a framework that allows for norms and practices on internationalisation and Global Citizenship Education to be assessed under a global decolonising lens. This framework does not only interpret globalisation and its imperatives as a demand for universities to equip students with appropriate global skills, but also employs decolonial theory to offset the colonising and homogenising tendencies that are often associated with global citizenship. Therefore, the theoretical contribution my research makes is in proposing a framework that can be used for undertaking a contextual interpretation of curriculum internationalisation and Global Citizenship Education for the study context.

## 9.5 Autobiographical reflection

In this final section, I undertake a brief reflection on how my own thinking and perspectives on the research topic evolved from the conception stage of the research, through my field work to the writing up of this thesis, and how all these have potentially impacted on my intellectual development as a budding researcher.

The first thing to note is that I commenced this doctoral research work with the aim of investigating how global citizenship formation play out at the case study institution. My estimation of the potential relevance of Global Citizenship Education as an educational paradigm in Ghana's higher education system is based on the recognition that globalisation has become ubiquitous, and like most regions of the world, it is impacting on many aspects of life in Ghana. This necessitates pedagogical paradigms that can prepare students to live and work in such a globalising world. Connected to this, the political rationale for undertaking the research was to investigate how teaching and learning within a Global Citizenship Education framework at case study institution is conducive for fostering global civic competencies in students. Based on my initial engagement with the literature on Global Citizenship Education, I discovered the pedagogical principles that underpin the concept hold the potential to strengthen the civic and political capabilities of Ghanaian youth.

Drawing on this assessment, the original topic of my research was solely focused on global citizenship. However, one important question I grappled with in developing the proposal for my PhD upgrade was the appropriateness of my research topic in an educational context where global citizenship is less known as an educational construct. The specific question I had to deal with was, how do I investigate global citizenship in an institution that has not made any open claims about adopting this approach to education in its curriculum. This question drove me into researching for an appropriate entry point around which I could investigate global citizenship in the curriculum of the institution. Eventually, my research yielded relevant institutional discourses that position the institution's operations and curriculum within a broad framework of Global Citizenship Education.

Foremostly, I drew on the institution's vision to become world-class and research-intensive, around which it articulates goals in its strategic plan that relate to internationalising teaching and learning and developing a world-class mindset in students. Drawing on the connections between internationalising teaching and global citizenship formation, I settled on Internationalisation of the Curriculum as providing an appropriate entry point around which I could investigate global citizenship. This subsequently led to a revision of my study design to capture both curriculum internationalisation and global citizenship as the two conceptual foci for the study, with the aim of investigating the former as a corollary of the latter. Along this conceptualisation, in my engagement with research participants, curriculum internationalisation was discussed as the pedagogical approach to cultivating global citizenship in students. Focusing the study on both global citizenship and curriculum internationalisation allowed me to not only address the question of how internationalised the curriculum of the institution is, but to also investigate how this addresses specific skills and values that lie within global citizenship.

Furthermore, as is shown in the data chapters, investigating the international dimensions in the institution's curriculum gravitated into discussions of its broader internationalisation strategies and a delineation of how these strategies impact on teaching and learning. The study therefore evolved in three stages; from a sole focus on global citizenship to incorporating curriculum internationalisation and subsequently addressing the broader internationalisation strategies of the institution. This has been instructive not only in respect of honing my theoretical appreciation of the debates on global citizenship and curriculum internationalisation as two interrelated concepts, but also in terms of developing a broader perspective on the

workings of a university set-up, and how broader institutional policies and systems impinge on teaching and learning at the classroom level.

At the theoretical level, in developing the conceptual framework of my study, Critical Pedagogy was selected as a theoretical perspective because it constructs education as a mechanism for raising critical consciousness and developing political and civic competencies in students. The pedagogical goals of Critical Pedagogy also align well with the skills and values often associated with global citizenship. The Pedagogy for Global Social Justice also contributed to developing my theoretical perspective based on its suitability as a framework for articulating the skills and values for students in a globalising world. Additionally, the definition of global skills within this framework does not only focus on global professionalism, but also skills and values needed for global social and civic activism. Both of these dimensions are significant in the broader debates on global citizenship. In idealistic terms, the Pedagogy for Global Social Justice develops a holistic conception of the skills students need not only in their professional lives but also in their social and civic lives.

Beyond the two aforementioned theoretical perspectives, in reviewing relevant literature for my research and in my post-fieldwork reflections, it quickly became clear to me that there are broader and deeper historical and socio-cultural issues underlying the curriculum of the case study institution. As such, I needed a theoretical perspective in my conceptual framework to account for these historical and socio-cultural dimensions. There were two specific incidences after my field trip that averted my mind to the significance of these broader historical and socio-cultural issues that I refer to.

There were instances during my interviews where my participants rephrased the interview questions I posed, and these drew my attention to some dimensions of my research I had not originally considered. For example, given the focus of my research on curriculum internationalisation and global citizenship, one of the opening questions during my interviews was "to what extent would you say the courses you teach contain international dimensions?". To which, one of my interviewees responded, "Actually, I will flip the question to 'to what extent do the courses I teach contain local perspectives". After rephrasing the question, the participant went on to address this question, and at the same time answering my original question.

In another instance, upon my return from fieldwork in Ghana and having a conversation with a fellow African student during an event at the International Students House (ISH) in London, this colleague asked me what my PhD research topic was about, to which I vaguely replied, "internationalisation in higher education in Ghana". The immediate response from Zanno (a pseudonym ) was "why not localisation of higher education". This fellow moved away to attend to some other calls at the event, so I did not get to probe into the perspective that informed her response. My educated guess is that Zanno judged the focus of my research based on its face value, and (mis)interpreted the caption of my research on internationalisation as implying my research was focused on introducing more international perspectives into higher education in Ghana, rather than local and indigenous perspectives.

The initial impression I gathered from these encounters was that internationalisation is not as much a challenge in the curriculum of the institution (and African universities generally) as localisation/indigenisation is. As such, these instances were indicators of the burning issues at play at the institution as far as

internationalisation of the curriculum is concerned. This drew my attention to the need to move beyond merely considering the overt aspects of my research topic to exploring the latent dimensions as well. Though at this point of my research, I had already started to think about the need to developing a local perspective to my research, this was only at the level of ideation, and these encounters grounded my search for a local perspective within postcolonial and decolonial theories and the need to incorporate these theories into the theoretical framing of the study. By incorporating postcolonial and decolonial thinking in the conceptual framework of my study, I have been able to focus the analysis, discussions, and interpretations of my research data to address broader issues that pertain to the colonial foundations of higher education in Africa, and the different ways in which neoliberal globalisation in higher education are impacting on the operations of African universities in contemporary times. The recognition of the relevance of postcolonial and decolonial critique, which came at the latter stages in the conceptualisation of my research, has been useful in locating the study in the historical and socio-cultural conditions of the national context of the case study institution.

Furthermore, as noted in earlier discussions in this section, my primary objective in undertaking this research was to understand how Global Citizenship Education in an African university curriculum can contribute to fostering global civic competencies in university graduates for increased political participation and civic engagement. However, the adoption of postcolonial and decolonial perspectives in my research meant that I had to investigate and discuss socio-cultural and historical underpinning of the curriculum of the institution. Though these historical and sociocultural factors appear to be far-fetched from the original focus of this study, they have been constructive in terms of revealing the historical dimensions of curricula

norms and practices at the institution. What this reveals is that, underlying the strengths or weaknesses in African higher education curricula are historical determinants embedded in the colonial histories of these universities, as well as contemporary internationalisation practices that are driven by global coloniality.

Invariably, this also suggests that to be able to develop a curriculum that can contribute to harnessing the civic and political capabilities of graduates, foundational and structural issues that shape the curricula of universities and their operations must first be addressed. This implies that fostering global citizenship in university graduates through curricula processes is not a straight-forward process, but a complex endeavour that require different levels of intervention within the institutional set-up. In other words, for African universities to be able to foster appropriate forms of global citizenship in students, their curricula must first be decolonised. The very act of decolonising curricula itself is constitutive of developing critical global citizenship in students. The colonial elements in African university curricula have a de-contextualising impact on teaching and learning, and as a result makes it difficult for students to usually relate with what is taught in the classroom. As such ridding the curricula of these colonial elements will lead to educational experiences that are centred on the lived experiences and realities of students and their communities. This will empower students to be able to articulate their identities as Africans, but also finding their voice to contribute to international debates and addressing global challenges. As one of the research participants I interviewed put it, "a person is a better-bred person if they can find their locus in whatever their doing". Therefore, decolonising African university curricula will contribute to teaching and learning that empower students to find their cultural locus on the international stage but also their readiness and capacities to engage in global political and civic processes. This will

enable them contribute their Africanity to global discussions and engagements, and thereby enrich the diversity and difference at the centre of global citizenship discourses.

In carrying out my study, I entertained some level of apprehension that even though my research topic is centred on internationalisation and global citizenship, my discussions were beginning to centre on indigenisation and decolonisation, which appear antithetical to internationalisation. However, I found the voice to discuss and highlight these dimensions of my research when I had clear indications from my research supervisors that the discussions on decolonisation and indigenisation were the most interesting and novel bits in my study, and it was natural to take my discussions in those directions and make these dimensions the 'selling points' of my study.

Therefore, commencing this study with questions on internationalisation and global citizenship and concluding with recommendations centred on indigenisation and decolonisation has been instructive for me as an aspiring researcher. I have developed an appreciation of research as a dynamic and unpredictable process, giving me a practical exposure to the dictum that, "The search of truth takes you where the evidence leads you, even if, at first, you don't want to go there" (Ehrman, 2011, p.9). It is also clear from this doctoral work that, not only does qualitative research inevitably entail applying one's perspectives and 'biases' in the research process (whether consciously or unconsciously), but it also guarantees an evolution of these perspectives if only one is willing to engage with existing research and the evidence that come out of the research process in a disinterested way. This in my estimation is what makes research an authentic endeavour. As I reflect over the research process in this final section of my thesis, it is instructive that, though I

started the research on very expansive topics on internationalisation and global citizenship, the data from the research as well as the analysis and discussions undertaken have yielded interpretations of these concepts that are linked to the broader historical and socio-cultural conditions within which the case study institution operates.

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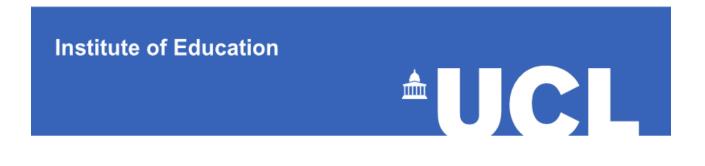
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## Appendices

# Appendix A: Ethics Approval Letter

ECH 145/18-19		
Ref. No.:	27 <sup>th</sup> June, 1	2019
Mr. Simon Eten		
Institute of Education University College Londo London	on	
Depr Mr. Etup		
Dear Mr. Eten,		
	IS AND CHALLENGES FOR PROMOTING GLOBAL CITIZENSHIP N IN HIGHER EDUCATION IN GHANA: THE CASE OF THE	IR
	t the above reference study has been presented to the Ethics n expedited review and the following actions taken subject to ion provided below:	
Expiry Date:	27/06/20	
Expiry Date: On Agenda for:	27/06/20 Initial submission	
On Agenda for:	Initial submission 13/05/19	or Hu
On Agenda for: Date of Submission:	Initial submission 13/05/19	or ML
On Agenda for: Date of Submission: ECH Action:	Initial submission 13/05/19 Approved Annually	N 2020
On Agenda for: Date of Submission: ECH Action: Reporting:	Initial submission 13/05/19 Approved Annually	or ML
On Agenda for: Date of Submission: ECH Action: Reporting: Please accept my congra	Initial submission 13/05/19 Approved Annually	or M

## Appendix B : Participant Consent Form



## **CONSENT FORM**

# Please complete this form after you have read the Information Sheet and/or listened to an explanation about the research.

**Title of Study:** Options and challenges for promoting global citizenship through the Internationalisation of the Curriculum in higher education in Ghana

## **Department: Curriculum Pedagogy and Assessment**

Name and Contact Details of Student: Simon Eten, simon.eten.17@ucl.ac.uk

Name and Contact Details of Research Supervisor: Professor Douglas Bourn, d.bourn@ucl.ac.uk

Name and Contact Details of the UCL Data Protection Officer: Lee Shailer, dataprotection@ucl.ac.uk

## This study has been approved by the UCL Research Ethics Committee

Thank you for considering taking part in this research. The person organising the research must explain the project to you before you agree to take part. If you have any questions arising from the Information Sheet or explanation already given to you, please ask the researcher before you decide whether to join in. You will be given a copy of this Consent Form to keep and refer to at any time.

I confirm that I understand that by ticking/initialling each box below I am consenting to this element of the study. I understand that it will be assumed that unticked/initialled boxes means that I DO NOT consent to that part of the study. I understand that by not giving consent for any one element that I may be deemed ineligible for the study.

		Tick
		Box
1.	*I confirm that I have read and understood the Information Sheet for the	
	above study. I have had an opportunity to consider the information and	
	what will be expected of me. I have also had the opportunity to ask	
	questions which have been answered to my satisfaction.	
	As such I would like to take part in (please tick one or more of the	
	following)	
	- a group discussion	

	- an individual interview	
	- Observation	
2.	*I understand that I will be able to withdraw my data up to [insert date if	
۷.		
	stated on the Information Sheet] OR [insert text clearly defining time limit	
	e.g. 4 weeks after interview]	
3.	*I consent to participate in the study. I understand that my personal	
	information as outlined below, will be used for the purposes explained to	
	me.	
	- Position/role at the university	
	- Views and experiences related to the research topic	
	- Area of research and teaching specialisation	
	- Courses you teach	
	- Number of years (experience) in teaching	
	Lunderstand that according to date protection legislation (nublic tools' will	
	I understand that according to data protection legislation, 'public task' will	
	be the lawful basis for processing.	
4.		
	Use of the information for this project only	
	*I understand that all personal information will remain confidential and	
	that all efforts will be made to ensure I cannot be identified (unless you	
	state otherwise, because of the research design or except as required by	
	<i>law).</i> There will be limits to confidentiality under the following conditions:	

 I understand that assurances on confidentiality will be strictly adhered to unless evidence of wrongdoing or potential harm is uncovered. In such cases I may be obliged to contact relevant statutory bodies/agencies.

- I understand that confidentiality will be respected subject to legal constraints and professional guidelines
- I understand that confidentiality will be respected unless there are compelling and legitimate reasons for this to be breached. If this was the case, we would inform you of any decision that might limit your confidentiality.

I understand that the data gathered from me in this study will be stored anonymously and securely. It will not be possible to identify me in thesis discussions, publications or conference presentations. However, it may be necessary to name your role or affiliation in connection to the comments you make. In either case, please tick as appropriate below.

- (a) I give permission for my comments to be connected to my role/affiliation with a mention of the title of my position.
- (b) I give permission for my comments to be connected to my role/affiliation with no mention of the title of my position.

5.	*I understand that my information may be subject to review by	
	responsible individuals from the University (supervisors) for supervision	
	purposes.	
6.	*I understand that my participation is voluntary and that I am free to	
	withdraw at any time without giving a reason, [without the care I receive	
	or my legal rights being affected].	
	I understand that if I decide to withdraw, any personal data I have	
	provided up to that point will be deleted unless I agree otherwise.	
7.	I understand the potential risks of participating and the support that will be	
	available to me should I become distressed during the course of the	
	research.	
8.	I understand the direct/indirect benefits of participating as outlined in the	
	information sheet.	
9.	I understand that the data will not be made available to any commercial	
9.		
	organisations but is solely the responsibility of the researcher(s)	
	undertaking this study.	
10.	I understand that I will not benefit financially from this study or from any	
	possible outcome it may result in in the future.	
11.	I agree that my pseudonymised research data may be used for future	
	research. [No one will be able to identify you when this data is shared.]	
12.	I understand that the information I have submitted will be discussed in	
	thesis, published in journals or presented at conferences.	
13.	I consent to my interview/discussions being audio recorded and	
	understand that the recordings will be destroyed within a maximum of five	
	years after the data has been collected and transcribed.	

<b>NB:</b> If you do not wish your participation recorded you can still take pain in the study but only need to notify the researcher.						
14.	I hereby confirm that I understand the inclusion criteria as detailed in the Information Sheet and explained to me by the researcher.					
15.	I hereby confirm that:					
	(a) I understand the exclusion criteria as detailed in the Information Sheet and explained to me by the researcher; and					
	(b) I do not fall under the exclusion criteria.					
16.	I am aware of who I should contact if I wish to lodge a complaint, as outlined in information sheet.					
17.	I voluntarily agree to take part in this study.					
18.	Use of information for this project and beyond					
	I would be happy for the data I provide to be saved securely in a password-protected device for a maximum period of five years.					
	I understand that the research supervisors and other authenticated researchers will have access to my pseudonymised data.					
L						

If you would like your contact details to be retained so that you can be contacted in the future by UCL researchers who would like to invite you to participate in follow up studies to this project, or in future studies of a similar nature, please tick the appropriate box below.

Yes, I would be happy to be contacted in this way	
No, I would not like to be contacted	1

Name of participant Date Signature

Name of witness Date Signature

(If applicable)

Researcher Date Signature

## **Appendix C : Interview Schedules**

#### Appendix C1: Interview Schedule-Business School Dean

## Introduction

This interview is part of a doctoral study that is investigating the curriculum internationalisation efforts of Sunshine university within the international discourse of higher education internationalisation and global citizenship.

As the dean overseeing the operations of the school and the development of academic programmes, this interview is aimed at soliciting your views on the international dimensions in the school's curriculum, and how this contributes to developing global citizenship in students. The interview will take as a starting point the university's vision of becoming a world-class university and creating a world-class mindset among students and staff.

With your permission, I will like to audio-record the session. The recording will later be transcribed and the information used as data for my doctoral thesis and potentially used in future publications.

Your personal information will be anonymised and will never be shared in the thesis or publications.

Are there any questions or clarifications that you would like to seek?

## **Interview Questions**

Section A- School's vision

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 The school has a vision of becoming a world-class business school that develops global leaders. This vision draws from the broader institutional vision of the university to become a world class research-intensive.

What are the defining elements of a 'world-class Business School' as conceived by the school?

- 2. Inferring from the vision statement of the school, the main objective that drives the school vision to becoming a world class business school is to develop global leaders?
- a) What is the school's definition of a global leader?
- b) What specific skills and values does the school seek to foster in students within the framework of developing them into global leaders?

## **Section B-Global Citizenship in students**

- One of the core values that guides the Business school in its operations is citizenship.
- a) Could you please throw some light on the school's conception of citizenship in light of its operations and academic programming?
- b) How is this conception of **citizenship** linked to the international discourse on a university's role in developing global citizens?
- 4. Traditionally, Business Schools are known to have their mandates fixed on equipping students with 'business skills'. To this extent, some accuse

Business schools equipping students with skills and values that serve neoliberal agendas to the neglect of social/civic skills that promote sense of social/civic responsibility in students.

Where would you locate the Business school's role and programming within this debate?

## Section c- Teaching and Learning

- 5. What curriculum innovations (teaching, learning, assessment and support services for academic programmes) exist to internationalise the school's programme offerings?
- 6. To what extent does the school ensure that lecturers employ culturallyresponsive teaching approaches that engage students from diverse cultural/national backgrounds?

## Section D- Community engagement

- There is an understanding of IoC that promotes engagement with local communities through which students (home and international) can be exposed to community-based (indigenous) knowledges.
  - (a) Are there any such initiatives in the school that tap into local communities to enrich the school's academic programming?
  - (b) What are the challenges to incorporating local perspectives in the school's curriculum?

## Section E- Challenges to internationalisation

- (c) From the school's experience and your own experience as a professor, what would you say are the key challenges to internationalising a programme of study?
- (d) Any comments or questions on related topics that have not been covered?

Thank you for your participation.

#### **Appendix C2: Interview Schedule: Lecturers**

#### Introduction

This interview is part of a doctoral study aimed at investigating the curriculum internationalisation efforts of Sunshine university within a broader discourse on higher education internationalisation and global citizenship.

As a lecturer at the forefront of implementing the university's curriculum and teaching individual courses to students, this interview is aimed at soliciting your views and experiences on how internationalisation is enacted across the university curriculum, with a specific focus on the courses you teach and how you innovate in the pedagogies and the content of your course to introduce international perspectives into your lessons.

In my study, I conceptualise curriculum internationalisation as a curriculum reform process focused on promoting the inclusion of and engagement with multiple cultural perspectives and knowledge forms in the university's curriculum. As such, my questions will also focus on the local/indigenous perspectives in the courses you teach.

With your permission, I will like to audio-record the session. The recording will later be transcribed and the information used as data for my doctoral thesis and for future publications.

Your personal information will be anonymised and will never be shared in the thesis or publications.

Are there any questions or clarifications that you would like to seek?

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## **Interview Questions**

## Section A- Vision of the university and global citizenship

- The university has a vision of becoming a world-class and research-intensive and a strategic objective to create a world class mindset among its constituents, specifically students and lecturers.
  - a) What is your interpretation of 'world-class' university and 'world-class' mindset?
  - b) How is the understanding of 'world-class' university linked to the university's internationalisation efforts?
  - c) How is the university's vision of developing world class mindset related to developing students into global graduates/citizens/workers?
- 2. In your own understanding, what is global citizenship?

## Section B- Teaching and learning in academic programmes

- 3. How important is a global perspective to the courses you teach?
- 4. How are teaching and learning objectives of the discipline related to international and intercultural perspectives?

- 5. How do you illustrate this global perspective in lessons in the courses you teach?
- 6. What teaching and learning strategies do you employ to acquaint students with the global perspective of the discipline?
- 7. What pedagogical approaches do you employ to engage students from diverse cultural backgrounds?
- 8. To what extent do assessment exercises require students to identify international/intercultural perspectives relevant to their disciplines or the professional practice of their disciplines?

## **Section C- Skills and Values**

- 9. What are some of the soft/generic skills you envisage your students would develop through the teaching strategies you employ during lessons?
- 10. How are these skills and values relevant to the international professional requirements of the discipline you teach?

## **Section D-Challenges**

- 11. What are the challenges to incorporating an international perspective to the course you teach?
- 12. How do local (indigenous) perspectives feature in the course you teach?

13. What are the challenges to incorporating local/indigenous perspectives in the

courses you teach?

Thank you for your participation.

#### Appendix C3: Focus group guide for students

#### Introduction

This focus group session is part of a doctoral study investigating the curriculum internationalisation efforts of Sunshine university within a broader discourse of global citizenship. Internationalisation of the Curriculum is a form of internationalisation in higher education, and focuses on teaching and learning innovations that incorporate international and intercultural perspectives into an institution's curriculum. The purpose of such curriculum innovations is usually to develop in students the set of skills this study labels as global skills. The concept of global skills encompasses a wide range of skills and values that relate to intercultural awareness, collaborative working skills, perspective taking, problem solving skills and understanding on global systems and structures, among others.

As students of the Sunshine university pursuing specific courses of study, the discussion is aimed at exploring your views and experiences on the international dimensions in the courses you take, your understanding and orientation towards global citizenship and your on-campus experiences in regards to the international dimensions at the university.

#### **Focus Group Questions**

#### Section A: Students' orientations towards global citizenship

- How significant is an international/intercultural perspective in your discipline of study relating to your future professional plans?
- 2. What avenues do you explore to acquaint yourself with the international perspective of your discipline?

- 3. What other avenues do you explore to broaden your understanding and respect for different cultures and other countries?
- 4. Do you see yourselves as global citizens?
- (a) If yes, In what ways do you see yourself as a global citizen?
- (b) If no, why not?

## Section B : Curriculum, teaching and learning

- 5. Do the subject content of the courses in your programme of study focus more on international, national or local (community) perspectives?
- 6. How are these international, national or local perspectives illustrated in the course content?
- 7. In what ways is your programme of study preparing you for the international workforce/profession related to your discipline of study?
- 8. What are some of the classroom strategies your lecturers employ to introduce international/intercultural perspective into the content of specific courses?
- 9. In what ways do you contribute to the course content and to classroom discussions?
- 10. What are some of the soft/generic skills you think the teaching strategies your lecturers employ will help you develop?

- 11.a) What other skills would you wish to develop from your programme of study?
  - b) In what ways do you think these skills are relevant for your future professional plans?
  - c) In what ways do you think these skills are relevant for your social and civic lives as Ghanaians
- 12. What are some of the activities in courses of your programme that you think develop your international and intercultural skills and values?

## Section C : On-Campus internationalisation experiences

- 13. What opportunities exist on the campus of Sunshine university for socialisation with students of international and other cultural backgrounds?
- 14. To what extent does the environment at Sunshine university campus enable you to enhance your international and intercultural experience
- 15. In what ways do the courses in your programme of study promote engagement with local communities and introduce local perspectives into course lessons and discussions?

Thank you for your participation.

Lecturers/Institutional Heads								
S/No	Name	Gender	Highest Level of Qualification	School/Institute/Unit	Academic Title	Position/Role	Country of Origin	
1.	Awinpang	Male	Doctorate	Business School	Professor	Dean of Business School	Ghana	
2.	Atule	Male	Doctorate	Business School	Associate Professor	Teaching and Research	Ghana	
3.		Male	Doctorate	Business School		Coordinator of Business School	Ghana	

	Azumah				Associate	international Relations	
					Professor	office; Teaching and	
						Research	
	Bonaba				Associate		
4.		Male	Doctorate	Business School	Professor	Teaching and	Ghana
						Research	
5.	Abilla	Male	Doctorate	Business School	Senior	Teaching and	Ghana
					Lecturer	Research	
	Kusanaba					Head of Department;	
6.		Male	Doctorate	Business School	Senior	Teaching and	Ghana
					Lecturer	Research	
					Associate	Head of Department;	
7.	Alamisi	Male	Doctorate	Business School	Professor	Teaching and	Ghana
						Research	

8.	Adugbilla	Male	Doctorate	Academic Quality Assurance Unit (AQAU)	Professor	Director, AQAU	Ghana
					Associate		
9.	Kusaah	Male	Doctorate	School of Law	Professor	Dean of School of Law	Ghana
10.	Mbawini	Male	Doctorate	School of Law	Senior Lecturer	Teaching and Research	Ghana
11.	Aduku	Male	Doctorate	School of Law	Senior Lecturer	Teaching and Research	Ghana
12.	Awingat	Male	Doctorate	School of Law	Senior Lecturer	Teaching and Research	Ghana
	Mbalemna			Institute of African	Associate		
13.		Male	Doctorate	Studies	Professor		Ghana

						Teaching and	
						Research	
				Institute of African	Senior		
14.	Mmabun	Female	Doctorate	Studies	Research	Teaching and	Ghana
					Fellow	Research	
				Institute of African	Senior		
15.	Atalata	Female	Doctorate	Studies	Research	Teaching and	Ghana
					Fellow	Research	
				Institute of African	Senior	Head of Research Unit;	
16.	Anaaba	Male	Doctorate	Studies	Research	Teaching and	Ghana
					Fellow	Research	
				Institute of African	Senior		
17.	Ayaaba	Male	Doctorate	Studies	Research	Teaching and	Ghana
					Fellow	Research	

				School of Information			
18.	Ayamba	Male	Doctorate	and Communication	Senior	Teaching and	Ghana
				Studies	Lecturer	Research	
				School of Information			
19.	Awinimi	Female	Doctorate	and Communication	Senior	Teaching and	Ghana
				Studies	Lecturer	Research	
20.	Alem			School of Information			
		Female	Doctorate	and Communication	Lecturer	Teaching and	Ghana
				Studies		Research	
21.	Asimpu'a	Female	MPhil	School of Information			
				and Communication	Assistant	Teaching and	Ghana
				Studies	Lecturer	Research	
22.							
	Abugur	Male	Doctorate	School of Education	Lecturer	Teaching and	Ghana
				and Leadership		Research	
23.							

	Awimbe	Male	Doctorate	School of Education	Professor	Dean of the School of	Ghana
				and Leadership		Education and	
						Leadership	
24.							
	Awintuma	Male	Doctorate	School of Education	Lecturer	Teaching and	Ghana
				and Leadership		Research	
25.							
	Azupoka	Female	Doctorate	School of Education	Lecturer	Teaching and	Ghana
				and Leadership		Research	
26.	Aguriba	Male	Doctorate	School of Education	Senior	Head of Department;	Ghana
				and Leadership	Lecturer	Teaching and	
						Research	
27.				International	Assistant		
	Apambilla	Male	MPA	Programmes Office	Registrar	Administration of IPO	Ghana
				(IPO)			

	Students									
S/N	Name	Gender	Level of study	School/Institute	Student status	Country of Origin				
1.	Awinbora	Female	Undergraduate	School of Law	Home student	Ghana				
2.	Alahari	Female	Undergraduate	School of Law	Home student	Ghana				
3.	Abanga	Male	Undergraduate	School of Law	Home student	Ghana				
4.	Atini	Female	Undergraduate	School of Law	Home student	Ghana				
5.	Asibi	Female	Undergraduate	School of Law	Home student	Ghana				
6.	Asaman	Male	Undergraduate	School of Law	Home student	Ghana				

7.	Azak	Male	Undergraduate	School of Law	Home student	Ghana
8.	Awinpoka	Female	Undergraduate	School of Business	Home student	Ghana
9.	Azubilla	Male	Undergraduate	School of Business	Home student	Ghana
10.	Azure	Female	Undergraduate	School of Business	Home student	Ghana
11.	Amaanbil	Female	Undergraduate	School of Business	Home student	Ghana
12.	Asaawin	Male	Undergraduate	School of Business	Home student	Ghana
13.	Atiig	Male	Undergraduate	School of Business	Home student	Ghana
14.	Adoluba	Male	Undergraduate	School of Business	Home student	Ghana

15.	Azemisi	Female	Postgraduate	School of Information and Communication Studies	Home student	Ghana
16.	Anembo	Male	Postgraduate	School of Information and Communication Studies	Home student	Ghana
17.	Agoswin	Male	Postgraduate	School of Information and Communication Studies	Home student	Ghana
18.	Akon	Male	Postgraduate	School of Information and Communication Studies	International Student	Nigeria
19.	Abass	Male	Postgraduate	School of Information and Communication Studies	Home student	Ghana

20.	Alaal	Female	Postgraduate	School of Information and Communication Studies	Home student	Ghana
21.	Abusang	Female	Postgraduate	School of Information and Communication Studies	Home student	Ghana
22.	Asimiing	Female	Postgraduate	Institute of African Studies	Home student	Ghana
23.	Amaalbo	Male	Postgraduate	Institute of African Studies	Home student	Ghana
24.	Azemisi	Female	Postgraduate	Institute of African Studies	Home student	Ghana
25.	Anyandiba	Female	Postgraduate	Institute of African Studies	Home student	Ghana
26.	Abugri	Male	Postgraduate	School of Business	International Student	United States

27.	Nasara	Female	Postgraduate	Institute of African	International Student	France
				Studies		
28.	Tampuri	Female	Undergraduate	Institute of African	International student	United States
				Studies		
29.	Ayandau	Male	Postgraduate	Political Science	International student	Germany
30.	Winna'ab	Female	Postgraduate	School of Biological Sciences	International student	United States
31.	Akuk	Male	Postgraduate	Institute of African Studies	International student	United States
32.	Ayuma	Female	Postgraduate	Institute of African Studies	International student	United States

# Appendix E : Course outline showing reading list



School of Information & Communication Studies

# **DEPARTMENT OF COMMUNICATION STUDIES**

M. A. IN COMMUNICATION

**STUDIES First Semester** 

2019/2020

COMS 621: COMMUNICATION AND PUBLIC OPINION

Lecture Hours: Tuesday, 08:30am - 10:30am

Office Hours:			
Telephone: E-mail:	Mobile	Office	

Wednesday 09:30am - 12:30pm; or by appointment

## **COURSE DESCRIPTION**

"This course is designed to establish the theoretical and methodological underpinnings of public opinion as a form of communication. It discusses the nature, formation, and ramifications of public opinion polling and reporting on the political process. Also examined are the methodology of polling and the principles and protocols in precision journalism. Forms of indigenous public opinion are also identified, discussed and analysed."

#### PURPOSE

We are surrounded by media messages that bombard us with ideas, values, and information every day, yet most of the time we give little consideration to how new and traditional media influence us. This course is designed to: provide an overview of the concept of "public opinion"; establish the theoretical underpinnings of public opinion as a form of communication; and explore the crucial relationships between communication and public opinion. Thus, besides examining the concept from various theoretical perspectives, it is expected that students would have familiarised themselves with the basic protocols for measuring public opinion and the ramifications of public opinion reporting on the political process. An important normative goal will be to explore ways to allow media messages to contribute to a healthy civic life rather than detract from it.

Topics we will examine include the concept of public opinion; the theories that explore the sociological, psychological, and cultural dynamics of a highly mediated world; the methods used to measure public opinion; and whether – as media and message creators and consumers – we can trust these methods. In sum, we want to leave this course with a deep understanding of the link between communication and opinions so that we can participate in the public arena in a thoughtful way,

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and, if we go on to become working members of the media or polling industry, produce and present our products in an informed manner.

### LECTURE PROTOCOLS

The course adopts a lecture-seminar format. This approach presumes the active, informed, engagement of all in producing a constructivist learning environment and experience. Therefore, class attendance is mandatory. If for any reason you are unable to attend class, please make sure that you have obtained the necessary permissions.

During lectures, mobile phones must be switched off or turned to vibration mode. If you must take a call, please step outside without unduly disrupting the class. Laptops and similar devices may be used for note-taking only; not for surfing the net or for email or other purposes during class.

Do your readings before class; ask questions or seek clarifications; take assignments and class participation seriously. You are sure to enjoy the course by adopting these three simple guidelines.

### ACADEMIC INTEGRITY

Academic honesty is not just a matter of ethics; it is the foundation of scholarship. Plagiarism, cheating, or fabrication of any form is a breach of the University's canons of academic integrity. If you use facts or ideas obtained from others in an assignment, you must properly acknowledge your intellectual debt by providing the appropriate in-text and bibliographic attributions. Any student found to have engaged in plagiarism or other forms of academic dishonesty will suffer the penalties set forth by the University. Please consult the *Regulations Governing Graduate Study* on this and related policies.

## **COURSE EVALUATION**

Two group research projects, to be presented in seminar-style, student-led discussions, are scheduled for regular lecture time on <u>Tuesday</u>, <u>February 16</u>, and on <u>Tuesday</u>, <u>March 16</u>. In addition, an individual research assignment is due by noon on <u>Tuesday</u>, <u>April 06</u>.

The final grade will be based on attendance and participation, assignments, and a final exam. The weighting will be as follows:

	Percentage	Points
Assignment I: Problem definition and Research plan	10%	50
Assignment II: Data Collection and Data analysis	20%	100
Assignment III: individual assignment	10%	50
Final Exam	60%	300
Total	100%	500

**Note**: Individual and group assignments are compulsory and must be presented exactly on the dates indicated. Extensions will not be considered. Exceptions will only be on proven medical or other emergency grounds. All presentations (written or oral) are graded on clarity of expression and organisation of thought; as well as on grammar, spelling and punctuation.

Please type and double-space all written work using 12-point serif type.

### TEXTS

### **Required Readings:**

Carroll J. Glynn, Susan Herbst, Mark Lindeman, Garrett J. O'Keefe & Robert Y. Shapiro (2016). *Public opinion* (3<sup>rd</sup> Ed.). Boulder, CO: Westview Press

Berinsky, A. J. (ed.) (2016). *New directions in public opinion* (2<sup>nd</sup> ed.). New York: Routledge

- Erikson, R. S. & Tedin, K. L. (2001). *American public opinion: Its origins, content, and impact.* New York: Longman
- Glasser, T. L & Salmon, C. T. (eds.) (1995). *Public opinion and the communication* of consent. New York: The Guilford Press
- Manza, J. Cook, F. L. & Page, B. I. (2002). Navigating Public Opinion: Polls, Policy, and the Future of American Democracy. New York, NY: Oxford University Press.

#### **Recommended Readings:**

Ansu-Kyeremeh, K. (1999). The challenges of surveying public opinion in an emerging democracy. *International Journal of Public Opinion Research*, *11*(1), 59-74.

Asher, H. (2016). Polling and the public: What every citizen should know. Cq Press

- Donsbach, W. & Traugott, M.W. (Eds) (2008). The Sage Handbook of Public Opinion Research. Sage Publications
- Donsbach, W. (2001). Who's afraid of election polls?: Normative and empirical arguments for the freedom of pre-election surveys. Amsterdam: ESOMAR.
- Lewis, J (2001). Constructing public opinion: How political elites do what they like and why we seem to go along with it. New York: Columbia University Press

Lippmann, W. (1922, [1997]). *Public opinion.* New York: Simon & Schuster. Also available online at:

http://xroads.virginia.edu/~Hyper2/CDFinal/Lippman/contents.html

De Vreese, C. H., & Semetko, H. A. (2002). Public perception of polls and support for restrictions on the publication of polls: Denmark's 2000 Euro referendum. *International Journal of Public Opinion Research*, *14*(4), 367-390.

Graber, D. A. (2000). *Media power in politics*. Washington, D.C.: CQ Press.

- Baran, S. J. & Davis, D. K. (2012). *Mass communications theory: Foundations, ferment and future* (6<sup>th</sup> ed.). Boston, MA: Wadsworth
- Cappella, J. N. & Jamieson, K. H. (1997). *Spiral of cynicism: The press and the public good.* New York: Oxford University Press.
- Herman, E. S. & Chomsky, N. (2002). *Manufacturing Consent: The Political Economy of the Mass Medi*a (2nd Ed). New York: Pantheon Books.

Kennamer, D. J. (ed.). (1994). *Public opinion, the press, and public policy*. Westport, CT: Praeger.

McQuail, D. (2000). Mass communication theory. London: Sage

Weimann, G. (2000). *Communicating unreality: Modern media and the reconstruction of reality*. Thousand Oaks: Sage Publications Perse, E. M. (2001). Media effects and society. New Jersey: Lawrence Erlbaum

Griffin, E. (2000). *A first look at communication theory* (4th Ed.). Boston, MA: McGraw-Hill.

# WEEK-BY-WEEK OUTLINE

Week 1		Donsbach & Traugott, ch 1, 8, 9, 10,
(Jan 19)		11
	Introduction: Understanding public	Lippmann, xi-xvi & 3-20; Berinsky,
	opinion – meanings & importance;	ch. 1;
	examples, manifestations,	Glasser & Salmon, ch. 1; Jeffres, pp.
	ascertainment of public opinion	118-
		124; Glynn, et al., ch. 1; Donsbach &
		Traugott, ch. 1 [gt]
		<u>II</u>
Week 2	Agents of (political) socialization: How	Erikson & Tedin, ch. 5; Lippmann:
(Jan 26)	public opinion is formed – factors	"The nature of news" (214-225),
		"News, truth,
	influencing/shaping public opinion	and a conclusion" (226-230); Glynn
		et al., pp. 22–23; Page, <i>et al</i> article
		[dmo]
	1	<u>II</u>

Week 3	Theoretical approaches to	Erikson & Tedin, pp. 51–57, 64–71;
(Feb 02)	understanding public opinion:	Glynn, et al., ch. 4, 6; Donsbach &
	democratic theory; groupthink/spiral	Traugott, ch. 1, 16 [dmo]
	of silence	
	·	
Week 4	Processes and procedures of	Glynn, et al., ch. 3; Erikson & Tedin,
(Feb 09)	studying public opinion: surveys;	ch. 2;
	focus groups; content analysis	Glasser & Salmon, ch. 3; Berinsky,
		ch. 2;
		Donsbach & Traugott, ch. 20, 31, 32
		[gt]
Week 5		
	Group presentation I	
(Feb 16)		
Week 6	Measuring public opinion: sampling;	Donsbach & Traugott, ch. 27, 33, 34,
(Feb 23)	instrument development; validity and	37 [gt]
	reliability	
		<u>т     п                               </u>
Week 7	Persuasion and public opinion: public	Baran & Davis, pp. 60-71; Donsbach
(Mar 02)	opinion and propaganda; propaganda	&

	influences on, and effects of, news,	Donsbach & Traugott, ch. 3, 18;
	entertainment, PR & advertising	Glynn, et al., ch. 11; Herman &
		Chomsky ch. 1; [dmo]
	1	<u>   </u>
Week 8	Public opinion and democracy:	Donsbach & Traugott, ch. 21, 47,
(Mar 09)	Attitudinal and behavioural	Glasser
	consequences of polls on political	& Salmon, ch. 6; Berinsky, ch. 12;
	engagement, campaigns and voting	Dahlgaard, et al (2016); Lang, K., &
	decisions	Lang,
		G. E. (1984); Schmitt-Beck (1996);
		Berelson, Gaudet & Lazarsfeld, ch. 1
		[gt]
		μμ
Week 9		
(Mar 16)	Group presentation II	
	1	
Week 10		Donsbach (2001); Smith (2004); De
(Mar 23)	Regulation of opinion polls	Vreese & Semetko (2002 [gt]
		r <u>ı</u>
Week 11		Donsbach & Traugott, ch. 44;
(Mar 30)	Making news and reporting public opinion	Glasser & Salmon, ch. 14; Anderson
		(2000) [gt, dmo]
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Week 12	Term paper due
(Apr 06)	Revision: Semester review

### **PUBLIC OPINION TERM PROJECT**

On Monday, September 09, the President of Ghana addressed the Ghana Bar Association (GBA) annual Conference at which he stated the following:

It is not my job to clear or convict any person accused of wrongdoing, or of engaging in acts of corruption. My job is to act on allegations of corruption by referring the issue or issues to the proper investigative agencies for the relevant enquiry and necessary action. That is exactly what has been done since I assumed the mantle of leadership on January 7, 2017.

### Task/project details:

Design an opinion study to find out public response to the President's disclaimer. Two key assumptions should inform your study design: (i) people's pre-existing biases (or political socialisations) affect their reception and response/reaction to statements by political/public figures; (ii) variable political views are held by different population groups (or samples) – based on differences in media habits associated with differences in their demographic characteristics.

You will present your study in two class meetings as follows:

#### 1. Presentation I; Tuesday, September 24

Problem definition and research plan:

- Introduction/Statement of the problem;

 Review of related studies, including theoretical/conceptual framework and lessons learned; – Objectives;

- Target audience, sampling method, and proposed data collection approach.

## 2. Presentation II; Tuesday, October 22 Data collection

and data analysis:

- Overview of study design;
- Presentation of findings;
- Discussion; relative to

literature/theory - Conclusion.