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Chapter 7 – Decolonising Business Schools

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ABSTRACT:

The authors have collaborated for an extended period at a Business School based in the United Kingdom (UK). They led an institution-wide project aimed at supporting various schools within their university in decolonising their curricula, including their own Business School. This presented a unique opportunity to expand their scholarly discussion on the mechanisms available to Business Schools in the decolonisation process. These deliberations culminated in the development of the *Knowledge Generation Wheel for Decolonisation (the framework)*, a framework specifically tailored to Business Schools. This chapter synthesises the key insights from their discussions and the framework, adopting a conversational tone to explore the opportunities and challenges inherent in decolonising Business Schools. It is important to note that this work is not intended as formal academic research; as such, it may not adhere to the conventional referencing standards expected in certain academic writing contexts.

We believe it would be reductive to theorise the extent to which Business Schools have or have not embraced decolonisation. Instead, we explore what decolonisation might entail for educators within higher education institutions that deliver business-related programmes. We contend that Business Schools and their educators are at varying stages of responding to the imperative to decolonise. We also argue that to achieve and/or sustain epistemic justice, Business Schools must engage in an ongoing process of critically re-evaluating and reconstituting their systems and mechanisms for engaging with, creating, and legitimising power, knowledge, and ways of being. Central to this argument is the belief that decolonising the curriculum necessitates tangible evidence of decoloniality in action.

31 In this line of thinking, we align with the perspective that decolonising should not be
32 conflated with the pursuit of inclusivity objectives as part of diversity initiatives in most
33 Business Schools. This distinction is critical, as it highlights the limitations of diversity
34 initiatives that operate within existing structures without challenging the underlying colonial
35 frameworks that perpetuate inequities. Decolonising, by contrast, demands a more profound
36 reimagining of knowledge systems, power dynamics, and institutional practices to address
37 and redress the enduring legacies of colonialism.

38 KEYWORDS:

- 39 1. Business Schools
- 40 2. Decolonise
- 41 3. Representation
- 42 4. Power
- 43 5. Higher Education

44

45 **What is a Business School?**

46 Colonialism is not merely a historical event, but can be seen as the enduring imposition
47 of particular hegemonies on local social structures, which continues to shape contemporary
48 business education. This influence subtly operates through various mechanisms, often unseen
49 and unquestioned, profoundly impacting what is taught, how it is taught, and ultimately, the
50 kind of business leaders that are produced. To truly decolonise, we must invert conventional
51 notions of the role and purpose of business and business education, a shift often sidelined by a
52 multitude of external pressures, leaving graduates with a limited and skewed understanding of
53 the world. Decolonial praxis is a *de facto* requirement as articulated by Mignolo and Walsh
54 (2018, p.194), in ways that “disobeys, and delinks from [the colonial matrix of power],
55 constructing paths and praxis toward an otherwise of thinking, sensing, believing, doing, and
56 living”.

57 Current attempts to address this challenge often focus on the diversification of student
58 and faculty bodies, the internationalisation of curricula, and superficial redesigns of learning
59 spaces (Enslin & Hedge, 2023; Jandrić & Loretto, 2021; Jammulamadaka et al., 2021). While
60 these efforts are important, they often fail to address the deeper, more insidious layers of
61 coloniality embedded within the very fabric of business school pedagogy. This includes
62 managerial processes that dehumanise individuals by reducing them to mere functions,
63 instilling feelings of inferiority, suppressing dissenting viewpoints, and perpetuating subtle

64 discrimination. It is here, in the realm of praxis and behavioural change, that we often fall
65 short.

66 In this line of thinking, we align with the perspective that decolonising should not be
67 conflated with the pursuit of inclusivity objectives as part of diversity initiatives in most
68 Business Schools. The latter often emerge within, and some argue, seek to “sustain the status
69 quo of racial, economic, and epistemological injustices at the university” (Hundle, 2019, p.
70 290). This distinction is critical, as it highlights the limitations of diversity initiatives that
71 operate within existing structures without challenging the underlying colonial frameworks
72 that perpetuate inequities. Decolonising, by contrast, demands a more radical reimagining of
73 knowledge systems, power dynamics, and institutional practices to address and redress the
74 enduring legacies of colonialism.

75 Understanding this requires engaging with philosophical concepts that underpin
76 modern business education. For instance, Michel Foucault's (2020) discourse on power offers
77 a crucial lens through which to examine how power operates not just through overt control
78 but through the very construction of knowledge and the shaping of subjectivities. Conversely,
79 the pervasive influence of Ayn Rand's philosophy of hyper-individualism also plays a
80 significant role in shaping modern business school pedagogy. Her ideas, emphasising radical
81 self-interest, the primacy of the individual, and a limited role for collective action, often
82 underpin the curriculum's focus on competition, profit maximisation, and economic growth as
83 the ultimate goals of business (Dent & Parnell, 2015).

84 These philosophical underpinnings contribute to the creation of hierarchies of
85 knowledge, positioning Western perspectives as the centre and non-Western worldviews as
86 the periphery, often rendering the latter invisible. This results in the suppression and denial of
87 knowledge from women, minorities, and indigenous peoples, perpetuating the myth of a
88 homogenous and universally applicable Western knowledge structure. For example,
89 placements (which are regarded as crucial elements of Business student development) are
90 often framed within this dominant discourse, focusing on individual career advancement
91 within established corporate structures rather than opportunities for critical engagement with
92 diverse contexts and the challenging of existing power dynamics.

93 The forms of communication, including the language used within business schools,
94 also reflect these underlying power structures. Nationalistic rhetoric, overenthusiastic flag-
95 waving, and language focused on superiority can subtly reinforce colonial legacies, despite

96 business not inherently being a nationalist endeavour for a capitalist nation. For example,
97 Accounting as a profession and subject has gone through the process of adopting a
98 harmonised set of international financial reporting standards (IFRS) formulated by a global
99 standard setter, backed by International Capital Markets and national regulators. In the HE
100 environment, academics and students unquestionably accept the IFRS as the norm and non-
101 compliance with these principles is not an option. The worldview and assumptions of the
102 standard setters and resulting concepts and techniques render them inappropriate for the
103 needs of some institutions and users (Ball, 2006; Norris et al., 2022). Students are often
104 encouraged to passively 'bank' information, inhibiting them from moving beyond dominant
105 forms of thinking and engaging in critical reflection.

106 However, HE and, in the context of this chapter, business schools also hold the
107 potential to be spaces for the dispossessed, displaced, and disillusioned, where they can forge
108 new futures and gain a sense of agency (Motta & Allen 2022). They can be places for
109 conversations that extend beyond the monologue of creating 'good employees', celebrating
110 the overcoming of adversity and fostering attunement to the complexities of the wider world.
111 Within this context lies the opportunity for self-mastery to flourish and for societal structures
112 that limit the opportunity to be challenged.

113 Developing practices that encourage students to share their own stories and
114 knowledge is crucial, fostering an intercultural approach where self-awareness and
115 communication skills take precedence over mere cultural knowledge. Student and staff
116 partnerships, promoting the co-creation of knowledge through trust, ethical considerations,
117 and the valuing of diverse experiences (Memon & Jivraj, 2020), are essential in creating
118 spaces where individuals feel their experiences are not merely consumed or exploited.

119 The *Knowledge Generation Wheel for Decolonisation* (hereafter referred to as "the
120 framework") is presented below. This framework does not claim to provide an exhaustive or
121 prescriptive checklist of factors that Business Schools must systematically address to
122 decolonise their curricula. Rather, it distils several salient issues emerging from the unique
123 contextual dynamics between Business Schools and their stakeholders concerning
124 decolonisation efforts. The ensuing discussion employs a dialogic approach (Gil-Salom &
125 Soler-Monreal, 2014), fostering an exchange between authors and readers while focusing on
126 issues central to Business School decolonisation. To reflect the evolving, non-static nature of
127 decolonisation processes, we have included prompting questions that, while informed by the

128 framework's structure, extend beyond its immediate parameters to stimulate critical
129 engagement.

130 -----

131 *FIG 1 HERE*

132 -----

133

134

135 *1. How is knowledge generated and validated? Focus on critical reading and*
136 *challenging dogma.*

137 As discussed in other chapters of this book, to prepare students for the complexities of
138 the world, we must move beyond a narrow focus on knowledge acquisition. We suggest that
139 our goal should be to cultivate students who possess the skills of expert "plumbers"—
140 individuals who can identify problems and select the appropriate tools to address them.
141 Moreover, we should strive to nurture researchers who not only develop solutions for existing
142 problems but also explore uncharted territory, addressing emerging challenges. By
143 empowering students to become active agents in knowledge creation and problem-solving,
144 we equip them with the tools to effect positive change in society.

145 In Business disciplines, a predominant focus on the passive absorption of information,
146 sometimes referred to as "banking," can perpetuate oppressive educational content and
147 practices. Sometimes, there is the expectation that knowing what to do is enough, given the
148 practical nature of the knowledge required in "doing business". This process confines
149 students to predetermined modes of thinking, inhibiting their capacity to critically engage and
150 transcend dominant ideologies. This uncritical acceptance of information can be seen as a
151 politically charged act in itself—an acquiescence to the status quo and an avoidance of
152 engaging with the political dimensions inherent in the subject matter. This separation
153 reinforces a disconnect between political will, power dynamics, and the formation and
154 imposition of laws on citizens.

155 Intellectual activism, critical thinking, and evidence-based reasoning help us to probe
156 deeper into the effects of power structures rooted in difference. By moving beyond superficial
157 classifications, we can uncover the intricate mechanisms that perpetuate inequality and
158 advocate for transformative change within the business sphere and in society. To expand

159 upon these ideas, we can draw insights from the research conducted by America and Le
160 Grange (2019). By focusing on rational enquiry as a part of their threefold principle, we can
161 consider how the past shapes the future through cultural, institutional, and process-related
162 lenses. Through examining the forces that shape the business landscape, we gain valuable
163 insights into the origins of biases and barriers that persist. Armed with this knowledge, we
164 can challenge and dismantle these obstacles, fostering an environment conducive to progress.

165 Additionally, contextualisation emerges as a powerful tool in understanding the
166 dynamics of success and failure across different social strata. By analysing the contextual
167 factors underlying diverse outcomes, we gain a comprehensive understanding of the social,
168 economic, and political forces at play. This comprehensive understanding empowers us to
169 identify and address systemic disparities, forging pathways toward equitable opportunities
170 and outcomes.

171 Evidence-based thinking aligns with the call to model contextualised thinking within
172 the business realm. By acknowledging the impact of different perspectives and embracing
173 critical theories, we equip future business leaders with the ability to navigate ethical
174 quandaries, challenge conventional paradigms, and leverage knowledge effectively within a
175 variety of contexts. This approach fosters intellectual agility, enabling individuals to apply
176 appropriate critiques and generate innovative solutions that transcend traditional boundaries.

177 By embracing intellectual activism, we can navigate the complexities of power
178 dynamics, foster inclusivity, and promote ethical decision-making. We can also strive to
179 create a business environment that values evidence-based thinking, critical inquiry, and the
180 pursuit of positive societal outcomes.

181

182 2. *How can we spread ideas throughout the community? We can do this by creating*
183 *spaces that encourage intellectualism over hyper-individualism.*

184 The curriculum is not a passive entity; rather, it both shapes and is shaped by society.
185 Recognising this interplay, we can approach the concept of entrepreneurial thinking as a
186 catalyst for change, opposition, and traversing boundaries. By infusing our research,
187 particularly in terms of sampling strategies, with these principles, we can contribute to
188 enriching and improving people's lives (Wood, 2022).

189 As highlighted by Allen and Motta (2022), HE institutions offer opportunities for
190 forging new futures and reclaiming a sense of agency. They provide a platform for
191 conversations that go beyond the narrow focus on producing obedient employees, allowing us
192 to celebrate resilience in the face of adversity and cultivate a receptiveness to the diverse and
193 untamed aspects of the world at large. Within the realm of business education (the focus of
194 this chapter), self-mastery can thrive, and societal structures that hinder equal opportunities
195 can be overcome.

196 Colonialism thrives on the pillars of "othering," class division, bureaucratic processes,
197 and the exertion of power over others. These dynamics, which are inherent to societies, are
198 precisely what makes colonialism such a potent force. However, when these mechanisms
199 become hyper-structuralised, they perpetuate inequitable outcomes, benefiting only a
200 privileged few at the expense of the majority. It is essential to critically examine our roles in
201 either reinforcing or redressing this imbalance. Do we contribute to the perpetuation of such
202 dynamics, or are we actively working towards achieving a more equitable balance? What
203 does that balance look like?

204 In the pursuit of decolonising the curriculum, it is imperative to view students as
205 active participants and co-producers of knowledge. Are they involved in the development of
206 assignments? Do they engage in research activities? Do our modules extend beyond a
207 didactic approach? By involving students in these processes, we ensure that their voices are
208 heard and their perspectives shape the educational experience. Furthermore, we must nurture
209 an environment that encourages questioning, where students are not deprived of their right to
210 ask critical questions and engage in reflexivity.

211 Globalisation, often intertwined with notions of empire and colonial rule, presents
212 inherent challenges for Business subjects. Historically, has been associated with the conquest
213 and domination of the world, rather than a principle of fostering inclusivity and embracing
214 diverse perspectives. It is crucial to explore how business practices affect the lives of
215 individuals within local communities. By encouraging students to engage with and
216 understand the dynamics of their local surroundings, we foster a deeper appreciation for the
217 natural interconnectedness of business and society.

218 Promoting meaningful interactions among students is essential. We need to foster
219 practices that encourage dialogue, enabling students to engage with one another, share their

220 unique stories, and exchange knowledge. This collaborative approach not only enhances the
221 learning experience but also cultivates a rich and diverse learning environment.

222 Our research endeavours should focus on generating understanding within the
223 university community, rather than solely seeking external recognition. By shifting the
224 emphasis from pushing ourselves outwards to bringing insights and knowledge into the
225 university, we foster an environment of shared understanding and engagement. Through the
226 implementation of these principles, we can actively shape a curriculum that reflects our
227 commitment to inclusivity, empowerment, and fostering a deep understanding of the
228 interconnectedness between academia, business, and society.

229

230 3. *What pivotal partnerships and relationships are integral to the decolonising journey?*
231 *Consider the partnerships and relationships you form and enable others to form.*

232 A crucial aspect of decolonising the curriculum is the establishment of meaningful
233 partnerships between students and staff, where knowledge creation becomes a collaborative
234 endeavour. As emphasised by Memon and Jivraj (2020), these partnerships should prioritise
235 trust, silence, and ethics to ensure a respectful and empowering teaching and learning
236 experience.

237 Creating a space in which students and staff feel that their experiences are valued and
238 not commodified is essential. Institutions should avoid using students and their diverse
239 backgrounds solely for marketing purposes, which can reduce their experiences to mere
240 tokens of diversity. Likewise, trauma-informed storytelling about student experiences should
241 be approached with sensitivity, ensuring that students' narratives are not exploited or
242 sensationalised. Instead, a genuine commitment to ethical storytelling and representation
243 should be upheld, allowing individuals to share their experiences on their own terms.

244 Furthermore, the processes within educational institutions should be designed to
245 promote flexibility and enable students and staff to navigate them without the burden of
246 multiple complex handbooks. Simplifying administrative processes and providing clear
247 guidelines and support can enhance accessibility and empower individuals to focus on the co-
248 creation of knowledge.

249 Gatekeepers (by which we mean leadership roles, administrative and support roles)
250 within educational institutions play a significant role in shaping the learning environment. It

251 is important to critically evaluate their role—are they facilitators of agency or enforcers of
252 command and control? Gatekeepers should act as allies and supporters, encouraging students
253 and staff to actively participate in the co-creation of knowledge, rather than imposing
254 restrictive boundaries. Trust is key in this dynamic, as it empowers individuals to share their
255 perspectives, engage in dialogue, and contribute meaningfully to the learning community.

256 Finally, the ultimate goal is to create an educational space in which knowledge is not
257 simply reproduced but actively generated and expanded upon. Encouraging critical thinking,
258 inquiry, and interdisciplinary collaboration fosters an environment where knowledge creation
259 thrives. By shifting the focus from passive consumption of information to active engagement
260 and co-creation, educational institutions can empower students and staff to become active
261 contributors to knowledge and agents of change.

262 It is important to acknowledge that addressing these questions and embarking on the
263 path of decolonising the curriculum is not without challenges. These uncomfortable questions
264 require institutions and individuals to critically reflect on existing practices, confront power
265 dynamics, and embrace the complexities of the journey. However, by engaging in this
266 process, educational institutions can strive towards creating inclusive and empowering spaces
267 that respect the voices, experiences, and agency of all participants.

268

269 *4. Challenges in the line management process – what are ‘you’ doing about*
270 *decolonisation? Are the behavioural qualities measurable? How are the*
271 *conversations started?*

272 When we ask the question of what success entails in terms of decolonisation, we
273 encounter a complex and multifaceted landscape. The experiences of those involved in the
274 process, such as those with responsibility for subjects or courses, often reveal a sense of
275 being overwhelmed. Yet, acknowledging and grappling with this overwhelming nature is an
276 integral part of addressing the issue at hand. It is evident that the relentless focus on
277 bureaucratic processes, paperwork, email correspondence, policy enforcement, and an array
278 of technocratic absurdities imposed on institutions hinders the very progress we seek in
279 decolonising. In this context, it becomes imperative to reflect on how we can truly foster
280 decolonisation given such challenges.

281 A fundamental signifier of progress is the facilitation of constructive dialogues. When
282 conversations surrounding decolonisation are nurtured and encouraged, creating a space for
283 diverse perspectives to be shared and respected, we can see a significant shift towards our
284 goals. Constructive dialogue becomes a catalyst for transformative change, enabling
285 individuals to challenge existing structures and norms and collectively envision alternative
286 pathways.

287 Yet, it is vital to move beyond mere words and rhetoric. True progress lies in the
288 realm of action, in implementation rather than mere discussion. Are managers, lecturers and
289 other professionals in the Business School actively translating decolonial ideals into tangible
290 practices within their respective domains? It is all too common to encounter empty platitudes
291 and lofty statements without corresponding steps to bring about meaningful change.
292 Therefore, the measure of success lies not in words alone, but in the tangible transformation
293 that takes place within institutions.

294 While there may be no specific Key Performance Indicators (KPI), smart objectives,
295 metrics, or measures that definitively capture the journey of decolonisation, there are subtle
296 signs that indicate progress is being made. These signs emerge from the collective efforts and
297 commitment of individuals engaged in the process. It is an exploration into the undiscovered
298 country, where the destination remains elusive, but the journey is marked by incremental
299 steps forward.

300 The pursuit of decolonisation requires a shift from a bureaucracy-driven approach to
301 one that fosters constructive dialogue and meaningful action. Success is not measured solely
302 by quantifiable metrics, but rather by the transformative impact on the institution, lecturers,
303 professional services staff and students. By actively engaging in facilitated conversations and
304 translating intentions into tangible changes, all stakeholders can navigate the complexities of
305 decolonisation in transformative behaviours.

306

307 5. *What forms of representation matter in the decolonising journey? Do not acquiesce*
308 *to the empty vessel.*

309 Education and its practice within Business Schools cannot persist in promoting
310 universalist ideologies and practices that result in silencing, erasing, othering, and
311 subjugation. The right to representation must extend beyond knowledge production systems

312 to encompass diverse forms of being. Monoculturalism and hegemonic tendencies that
313 privilege specific political systems, economic systems, social institutions, genders,
314 ethnicities, races, and abilities are fundamentally incompatible with the principles of a truly
315 meritocratic education. To illustrate this, we will consider a few examples of what
316 representation through the lens of decoloniality entails.

317 Business Schools exhibit a notably higher representation of ethnic minorities among
318 staff compared to other higher education institutions. Specifically, Chartered ABS (2025)
319 indicates that one in four employees in UK Business Schools identify as being from an ethnic
320 minority background. However, like all other higher education institutions, worrying
321 inequalities exist in these institutions, including gender imbalance in favour of men and a
322 widening gender gap at senior levels. The higher minority representation in Business Schools
323 sharply disappears as academics progress in their academic career. In UK Business Schools,
324 only 2% of professors identify as Black, 2% as mixed-race, and 16% identify as Asian (Sliwa
325 et. al, 2022). Across societies, intersectionality across age, ethnicity, race, socio-economic
326 background, gender, sexuality, and other demographics is already evident and is expected to
327 grow further, driven by broader societal changes and evolving demographics (Lutz, 2011).
328 Diversity presents both opportunities and challenges for Business Schools. On one hand, it
329 could enrich the learning environment as we embrace a multiplicity of perspectives,
330 experiences, and ideas. Some institutions are experiencing the benefits of board inclusion
331 (Wolbring & Nguyen, 2023). On the other hand, a deliberate and thoughtful approach is
332 required to ensure that diversity is not merely superficial but is meaningfully integrated into
333 the curriculum, pedagogy, and institutional culture.

334

335 To fully harness the potential of this diversity, Business Schools must move beyond
336 tokenistic inclusivity and actively work towards creating an equitable and inclusive
337 environment that values and empowers all individuals, regardless of their background. This
338 requires a commitment to decolonising practices, challenging systemic biases, and fostering a
339 culture of respect and belonging for everyone. Such an approach has significant implications
340 for how staff and students within Business Schools are recruited, promoted (or progressed),
341 and rewarded. It calls for the implementation of fair and transparent processes that recognise
342 and address structural inequities, ensuring that opportunities for advancement and recognition
343 are accessible to all. By embedding these principles into their operational and cultural
344 frameworks, Business Schools can better align their practices with the values of equity,

345 inclusion, and social justice, ultimately contributing to a more just and representative
346 academic and professional community.

347 This commitment to decoloniality and inclusivity will also contribute to removing
348 attainment gaps in the performance of students and staff from minoritised groups. The
349 intentional pursuit of representation will turn Business Schools into models of pluralistic
350 societies where systemic barriers cannot exist. Instead, they become environments where
351 everyone can thrive, diversity is not only celebrated but also leveraged to drive excellence
352 and innovation. This holistic approach will not only benefit individuals but also strengthen
353 the institution, fostering a culture of true meritocracy and equitable opportunity.

354 Decoloniality through representation also extends to the objects of study within
355 Business Schools. It is imperative that Business Schools produce knowledge not only about
356 but also *with* and *for* non-typical institutions and businesses. It is no secret that, for various
357 reasons, the concepts, theories, case studies, illustrations, projects, and other artefacts and
358 products of learning in Business Schools predominantly emanate from and are tailored to the
359 needs of multinational corporations (MNC). However, entities in the informal sector, public
360 sector organisations, not-for-profits, and small-to-medium-sized enterprises (SME) should
361 not be marginalised in the curriculum. Even in the Global North, these often-overlooked
362 entity forms are not in the minority and play significant roles in creating value and sustaining
363 societies.

364 MNC's, with their substantial economic clout—sometimes exceeding the wealth of
365 entire nations—often wield the power to extract resources and wealth from disempowered
366 national and indigenous territories across the world. This dynamic perpetuates global
367 inequalities and reinforces colonial structures of power and exploitation. By centring the
368 curriculum on MNC's, Business Schools risk perpetuating these imbalances and neglecting
369 the diverse forms of economic and social organisations that exist globally.

370

371 To embrace decoloniality, Business Schools must broaden their focus to include and
372 elevate the study of marginalised entity-forms. This shift would not only provide a more
373 holistic understanding of global and local economies but also challenge the dominance of
374 MNC-centric narratives in business education. By incorporating the experiences, challenges,
375 and innovations of informal sector actors, public sector entities, not-for-profits, and SME's,

376 Business Schools can contribute to a more inclusive and equitable knowledge ecosystem.
377 This approach aligns with the principles of decoloniality, which seek to dismantle hierarchies
378 of power and knowledge while amplifying marginalised voices and perspectives. Such a
379 reorientation would also better prepare students to engage with the diverse realities of the
380 global economy, equipping them to address complex societal challenges and contribute to
381 sustainable and inclusive development.

382

383 6. How can academic recognition and reward systems be decolonised? There must be
384 discussions leading to the establishment of metrics for a diverse range of both input
385 and output factors, extending beyond conventional Western-centric measures

386 Decolonising the Business School will only be successful if institutional reward
387 systems are reimagined and repurposed to recognise and incentivise new sets of desirable
388 behaviours (inputs) and outcomes. Throughout this chapter, we have explored general
389 examples of such behaviours, which are essential to advancing decoloniality within the
390 academic environment. It is imperative that leadership establishes a culture of accountability,
391 fostering an environment that encourages both staff and students to actively participate as
392 agents of decolonial change within the Business School. Performance measurement
393 frameworks must evolve beyond a narrow focus on traditional metrics such as publication in
394 Western-centric 'high impact' journals to encompass a broader range of contributions and
395 impacts. This entails ensuring resource allocation and reward structures are strategically
396 directed towards initiatives prioritising the production of indigenous, minoritised, and non-
397 mainstream knowledge outputs and artefacts. Recognition schemes (e.g. awards) could be
398 used to incentivise staff and students accordingly.

399 Another critical dimension of reward systems that necessitates decolonisation is the
400 approach to student assessment. The types of assessments, the tasks assigned, and the grading
401 and scoring criteria must be re-evaluated to ensure they are not rooted in colonial
402 frameworks. Assessors must move beyond expecting students to demonstrate knowledge and
403 skills that are tailored exclusively to dominant cultural contexts. Additionally, it is essential
404 to ensure that high-quality outcomes and academic excellence are not contingent upon the
405 ability to express ideas solely in an idealised dominant language, such as English, or through
406 narrowly defined cultural forms, such as academic essays and presentations. There is scope to
407 address the needs of students with disabilities and linguistic challenges, and of international

408 backgrounds in assessment design. Co-creation of assessments with students, offering choice
409 and alternative tasks, programmatic and use of technology present customisable and viable
410 solutions (Tai et. al, 2021; Lambert et al., 2022). Such a shift is vital to creating inclusive and
411 equitable assessments that value diverse ways of knowing, communicating, and
412 demonstrating competence.

413

414

Conclusion

415

416 We should encourage students to cultivate an awareness of their own capabilities, the
417 sources of agency and the power dynamics they are likely to encounter in their professional
418 lives. This empowerment will enable them to navigate these structures effectively and
419 responsibly. Furthermore, by engaging in dialogue with businesses and organisations of all
420 types and sizes, we can steer the discourse towards a more inclusive and ethical approach to
421 corporate operations, not constrained within the limits of particular worldviews and
422 epistemologies.

423

424 A vital component of this process is fostering a culture of constructive criticism
425 towards existing systems, always within an expansive framework of corporate social
426 responsibility. This framework of social corporate responsibility needs to be pluralistic and
427 not driven by a parochial focus on the interests of dominant groups. By doing so, we can
428 ensure that any critique is not only well-informed but also oriented towards sustainable
429 business practices, encouraging organisations to adopt practices that are not only profitable
430 but also socially and environmentally responsible for all. This will be achieved by
431 recognising the parity of oft-ignored interests and searching for reparatory, equitable and
432 inclusive solutions in recruitment, teaching, partnering, learning, researching, and assessment
433 activities.

434

435 In this way, we create a holistic educational environment that prepares students not
436 just for their immediate careers but also empowers them to be agents of positive change
437 within the broader economic and social systems. This approach not only benefits the students
438 but also contributes to a more equitable and just society.

439

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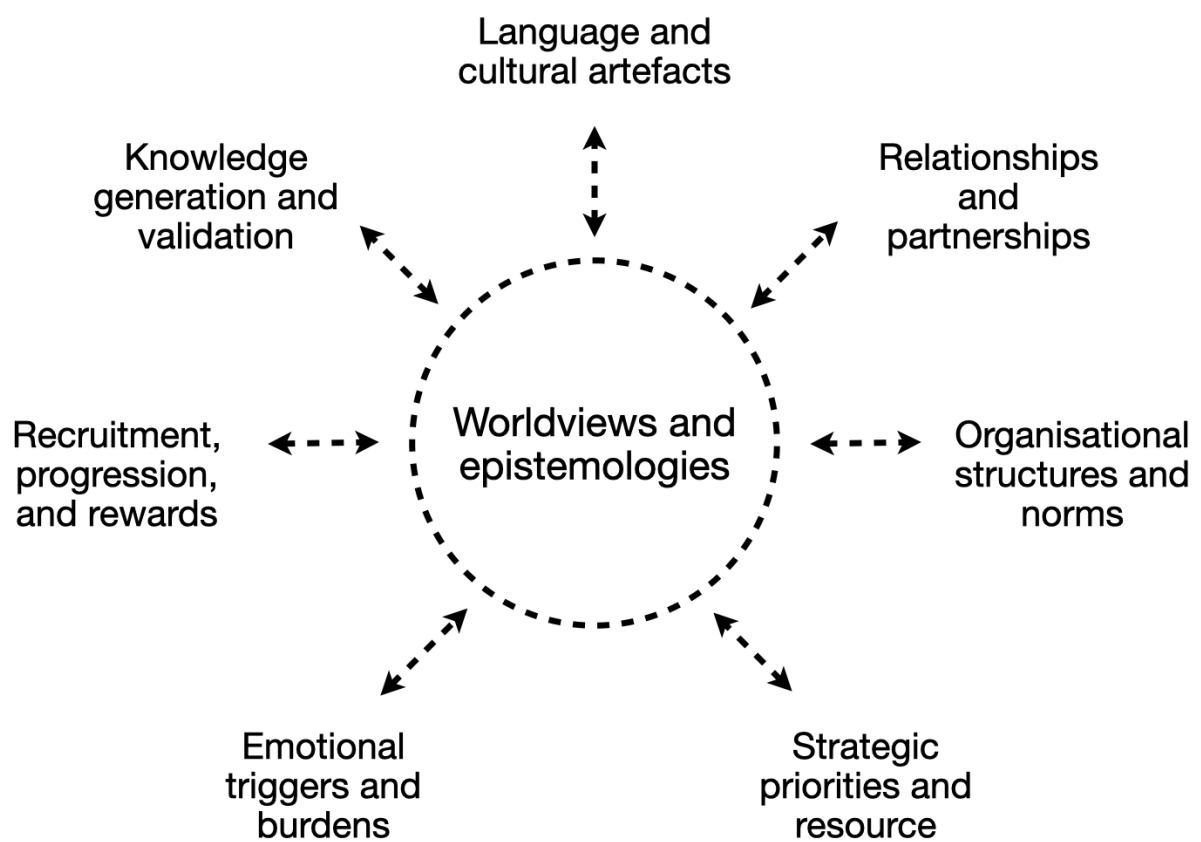
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546 Figure 1.



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