Institutional Change Management for Curriculum Decolonization: A Qualitative Analysis of Faculty Perspectives on Research Methodology Reform in Pakistani Universities

Jehan Zeb[1], Safina Zahoor[2], Afifa Shahid[3],

Abstract:

The research examines institutional change management in research methodology reform in Pakistani universities through the decolonization of the curriculum. The study was conducted using semi-structured interviews with seventeen randomly selected faculty members from public and private universities in Lahore to identify organizational problems, leadership needs, and possibilities for revising research curricula to incorporate a wider range of epistemological perspectives beyond Western-dominated paradigms. Employing the abductive thematic analysis, the results identified six important themes, including institutional inertia, faculty capacity gaps, structural barriers, and strategic implementation requirements. The findings imply that effective change management involves transformational leadership, overall faculty development, policy realignment, and phased implementation that balances institutional constraints with innovation. Faculty perspectives also highlight the importance of developing hybrid methodologies, community responsibility models, and gradual, controlled organizational culture change. The study further presents a viable change management model emphasizing coalition building, capacity development, and multilevel organizational change strategies for universities seeking to achieve meaningful curriculum reforms and maintain academic credibility.

Keywords: Institutional change management, curriculum decolonization, research methodology reform, Pakistani universities, organizational transformation, faculty development

Introduction

Higher education change management is one of the most challenging organizational issues faced by modern universities, necessitating strategic models that ecologically transform entrenched curricula, policies, and academic cultures into institutions that are humane, effective, and make stakeholders feel confident (Kezar & Holcombe, 2017). Pakistani universities, in particular, face strong pressure to reform research methodology courses built around colonial-era epistemologies,

[1] Jehan Zeb, Institute of Business Management, Korangi Creek, Karachi. Email: jehanzebmeo@outlook.com

[2] Safina Zahoor, Institute of Social and Cultural Studies, University of the Punjab, Lahore. Email: Safinazahoor@hotmail.com

[3] Afifa Shahid, Institute of Social and Cultural Studies, University of the Punjab, Lahore. Email: afifashahid04.edu@gmail.com

despite growing global interest in epistemological diversity and cultural sensitivity in research training.

The persistence of Western-centered research practices within Pakistan's institutional systems reflects what Santos (2018) call the *cognitive empire*, the domination of Euro-American epistemologies that shape institutional frameworks, metrics, and standards of academic legitimacy, systematically excluding alternative knowledge systems. Courses in research methodology are especially emblematic of this tension: reforming them is not merely a pedagogical exercise but a profound epistemological challenge that disrupts long-standing academic norms.

From an organizational perspective, such reform efforts involve both technical and adaptive challenges (Armenakis & Harris, 2021). Technical challenges concern procedural and structural modifications, whereas adaptive challenges require shifts in values, assumptions, and cultural practices. The decolonization of curriculum represents an adaptive challenge par excellence, demanding re-examination of the very foundations of academic legitimacy, rigor, and the production of knowledge. This process becomes even more complex in postcolonial universities, where faculty often lack exposure to alternative epistemologies, institutional reward systems still valorize Western norms, and accountability mechanisms discourage curricular innovation (Brownell & Tanner, 2019).

2.1 Theoretical Foundations of Change Management in Higher Education

Change management in higher education entails coordinated interventions across structural, cultural, and procedural domains. Unlike corporate organizations, universities are characterized by collegial governance, professional autonomy, and distributed power relationships that resist top-down reforms (Ghasemi & Rowland, 2022; Stensaker & Benner, 2020). Faculty members retain significant control over curriculum design and delivery, which means successful change depends on persuasion, consensus, and voluntary compliance rather than administrative mandates.

Organizational theorists distinguish between transactional changes, those that modify existing processes, and transformational changes, which challenge institutional assumptions and values (Nadler & Tushman, 2019). Decolonizing research methodology is clearly transformational: it redefines what counts as legitimate knowledge and valid research rather than simply altering course content. This redefinition often provokes psychological resistance and professional insecurity, particularly among faculty whose expertise and identity are tied to dominant epistemic traditions.

Fernandez and Rainey (2017) propose eight interdependent stages for effective organizational change: creating urgency, forming guiding coalitions, articulating compelling visions, communicating goals, enabling action, generating short-term wins, consolidating progress, and institutionalizing new practices. Yet, in postcolonial educational systems, this linear model requires contextual adaptation. Change must navigate cultural sensitivities, colonial legacies, competing legitimacy frameworks, and political interests that alternately frame decolonization as cultural reclamation or as a threat to global credibility.

Complex Organizational Change in Curriculum Reform

Curriculum reform, as a distinct form of organizational change, involves systemic alteration of educational programs, pedagogical practices, and the epistemological bases guiding academic decisions (Walczak & Finkelstein, 2021). Effective reform aligns formal curriculum structures with informal cultural practices that shape teaching and learning. However, reforms intersect with multiple institutional dimensions, faculty expertise, student preparedness, infrastructure, accreditation, and stakeholder expectations, creating numerous points of friction (Henderson et al., 2018).

Faculty engagement emerges as the most consistent predictor of successful curriculum reform. Participatory curriculum design fosters ownership and ensures that the reform reflects pedagogical realities (Brownell & Tanner, 2019). Sustainable implementation also requires institutional commitment, adequate resources, and professional development to help faculty negotiate identity shifts accompanying new epistemological frameworks. Resistance to change often stems less from ideology and more from concerns about feasibility, workload, or student readiness. Consequently, participatory and dialogic approaches to curriculum redesign, emphasizing collaboration rather than compliance, are crucial (Morris & Faulk, 2019).

Strategic Change Intervention: Faculty Development

Faculty development is central to curriculum transformation because educators are both the *agents* and *products* of existing epistemic systems (Gess-Newsome et al., 2019). Effective development programs go beyond technical skill-building to include conceptual understanding, critical reflection, and epistemic pluralism. Short-term workshops are insufficient; sustainable transformation depends on multi-layered, long-term engagement through mentoring, communities of practice, and action research (Stains et al., 2018).

For decolonizing research methodology, professional development must address unconscious epistemological biases, expand methodological repertoires, and cultivate culturally responsive pedagogies. It must also recognize and manage identity conflicts faced by faculty trained exclusively in Western research traditions, reframing change as an *additive* rather than a *substitutive* process that values their existing expertise while broadening their epistemic horizons (Morris & Faulk, 2019).

Postcolonial Education Change Management and Strategic Hybridity

Postcolonial universities confront a unique dual imperative: achieving local epistemic relevance while maintaining international academic credibility (Mamdani, 2020). Balancing these demands entails reconciling decolonial aspirations with global accreditation pressures, ranking systems, and professional standards.

Recent scholarship introduces strategic hybridity as a pragmatic approach to navigating this tension (Santos, 2020). It advocates gradual integration of indigenous and Western knowledge systems to maintain institutional legitimacy while fostering epistemological diversity. Transformation, in this view, is a process, not an event, requiring sustained institutional experimentation, dialogue, and reflexivity.

For hybridity to be effective, it must be authentic rather than symbolic. Institutions must avoid tokenistic inclusion that preserves the dominance of Western epistemology under the guise of pluralism. Instead, they should cultivate genuine

dialogue among knowledge traditions, enabling meaningful methodological innovation and the long-term evolution of inclusive, culturally responsive research practices.

Research Purpose

Against this backdrop, the present study investigates how faculty members in Pakistani universities perceive institutional requirements for revising research methodology curricula, what challenges they face in implementing such reforms, and which organizational strategies facilitate or hinder successful epistemological transformation. By examining change management dynamics through the lens of decolonial curriculum reform, the study seeks to fill an important knowledge gap in understanding how postcolonial institutions can reconcile global academic standards with local epistemic justice.

Research Methodology

This qualitative study used an inductive research design based on a critical and decolonial epistemology to examine faculty opinions regarding institutional change management to reformat institutional research methodology. A constructivist paradigm of study was used in the study, which realized that knowledge about organizational change processes comes with social interaction and contextual interpretation, as compared to objectively measured variables.

Sample and Sample Strategy

Seventeen faculty members were purposively and snowball sampled to capture a wide range of perspectives on the challenges of institutional change management and opportunities for curriculum reform in Pakistani universities. The sample included professionals engaged in teaching and designing research methodology courses across disciplines such as sociology, education, policy studies, and gender studies, representing both public and restructured private universities in Lahore. Participants included professors, associate professors, and senior lecturers, each with a minimum of five years' experience in teaching research methodology and direct involvement in curriculum development or reform initiatives. Their dual expertise, as disciplinary educators and as institutional actors navigating organizational change, was considered critical for understanding both the pedagogical and managerial dimensions of curriculum decolonization.

Collection of Data Processes

Each of the participants was interviewed on a four-month-long basis between November 2024 and February 2025 using semi-structured interviews that lasted between 60 and 90 minutes. The interview guide discussed the issues of institutional change, faculty development requirements, reform implementation, the impediments to change in the organization, and suggestions on how to properly manage change. The interviews were all carried out in the language of choice of the participants to promote cultural relevance and reduce the chances of bilingual challenges.

Method of Data Analysis

To determine the significant patterns in the narrative of the participants, thematic analysis based on the six-step framework developed by Braun and Clarke

(2019) was used. The analysis of data was based both on systematic deductive codes, which were used based on theoretical literature on change management, and inductive codes, which were naturally formed based on the answers of the participants.

Ethics and Reliability

The research was thoroughly approached at the level of institutional ethics and was strictly in accordance with the applicable standards of informed consent, protection of confidentiality of the participants, their voluntary involvement, and mutual benefit.

Data Analysis and Interpretation

Inertia and structured resistance to change

Each of the seventeen interviewees cited institutional inertia as the single greatest obstacle to a meaningful process of research methodology change, detailing how organizational policies, procedures, and cultures produce systemic obstruction to curricular change in ways that reinforce established ways of knowing by both solidifying those systems and constructing barriers to new ways of knowing.

Faculty reported that formal institutional processes discourage methodological experimentation by how it is evaluated (according to traditional practices), how it is funded (traditional programs get more than new programs), and how it is rewarded when it comes to promotion (Practice that rewards Western academic norms and punishes innovation). It was expressed like this by one of the professors:

> *We never doubted why it had to be in APA or Chicago style. However, as we attempt to apply local forms of citation or incorporate the voices of the community in different ways, it is encountered by our institutions as a threat to standards, instead of a potential enlargement of these: In a Public University (Professor)*

Institutional inertia is implemented in both official policies and unofficial traditions. Curriculum approval procedures effectively support conventional ideas during request approval, and those ideas that are innovative undergo extra review. The budgetary systems favor existing programs, and hence attaining resources to develop alternative approaches to methods is always challenging.

The policies of the Higher Education Commission (HEC) turned out to be a specific strong limitation, which introduces external pressure to enforce the internal resistance. The presence of accreditation requirements in the nation is incompatible with decolonial intentions because they enforce the required forms and traditional forms of assessment. According to one associate professor:

> *The HEC standards are contrary to our intellectual commitments. They desire us to publish in Western journals, Western theories, and Western formats. Whose decolonization? Our national system is punishing us, as it admittedly was, when we think up our own locally relevant solutions. She works as an associate professor in a private university.*

Faculty also explained the workings of institutional inertia as conveyed by informal means such as norms about departments, peer group pressures, and professional identity imperatives that produce salient pressures to conform, thus

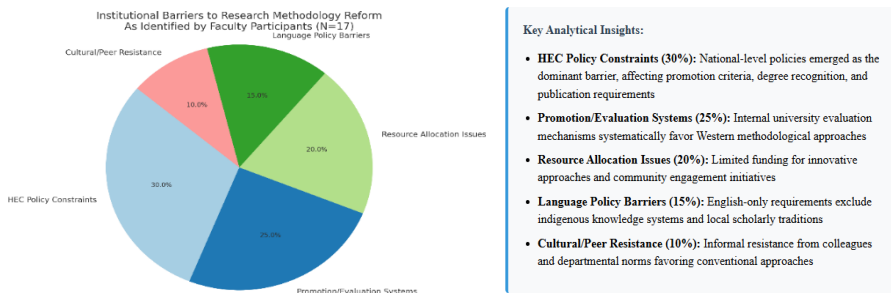making methodological innovations individually and professionally hazardous to individual faculty members.

The systemic character of the institutional resistance to epistemological transformation is displayed through the relative prominence of various categories of barriers in the experiences narrated by participants. The examination of the barrier frequency and impact as provided by respondents shows that the institutional constraints are multi-layered, and the national-level policies and internal evaluation systems become the most prominent barriers on the way to meaningful reform (see Figure 1).

Figure 1

Distribution of institutional barriers to research methodology reform as identified by faculty participants. Analysis based on thematic coding of semi-structured interviews with 17 faculty members from public and private universities in Lahore.

a)   **b)**

4.2 Change Champions Leadership Requirement

Institutional leadership was considered by all participants as an absolute necessity in meaningful research methodology advancements, with consistent requests made to senior administrative backing, departmental leadership engagement, and faculty change agents who can disseminate the curricular change and defy resistance, and create coalitions within established organizational frameworks. Faculty members emphasized that good leadership goes way beyond administrative permission to make curriculum changes. Respondents talked about having been exposed to or witnessing leaders with an acute awareness of both the sense of moral obligation behind decolonial education and the realities on the ground behind decolonial education. I have a great deal of administrative experience, but I think sometimes administrative experience is overrated. As one professor said:

> *We need leaders who understand both the moral imperative and practical challenges of this work. They need to protect faculty who experiment with new approaches, provide resources for development, and create space for gradual change that doesn't sacrifice quality. (Professor, Public University)*

Moreover, the participants reported effective change efforts in which leaders had established what several faculty members referred to as a protective space to

experiment methodologically. Faculty members described the cases when powerful leaders were able to protect innovative colleagues against institutional punishment and, at the same time, developed the cases to support alternative ways by creating well-designed pilot studies and demonstration projects. This protective role, as one respondent put it, was vital because epistemological transformation demands risk-taking by the professionals across long periods.

Furthermore, a few participants emphasized the pivotal role of faculty change agents and recounted how the influence of colleagues could be more effective than that of the administration in generating change in methodology among faculty. The faculty identified champions who demonstrated an effective way of implementing alternative approaches, informally mentored interested colleagues, offered practical insights into implementation methods and sources, and assisted in creating evidence of the pros and academic credibility of alternative epistemological approaches through their experiences in teaching and research.

Comprehensive Faculty Development Requirements

Every participant saw systematic comprehensive faculty development as an absolute requirement of effective research methodology reform, and with references to considerable absenteeism in their professional training in teaching alternate epistemological frameworks, to the necessity of longer-range and multi-faceted capacity broadening programs that capture both the competency and more conceptual levels rather than rote training programs that threatened to cover the surface level but with no depth of rigor.

Faculty members gave an extensive description of their minimal exposure to the indigenous knowledge systems in their graduate training, lack of decolonial theoretical frameworks although they are increasingly recognized as important and lacking validation training in alternative methods to which one could adapt to the real course, and lack of pedagogical preparation in the field of facilitating a culturally responsive environment supporting a variety of epistemological orientations and providing student engagement and academic rigor.

As one participant with extensive international education experience eloquently expressed:

> *Where are the frameworks, the systematic training programs, the peer-reviewed journals that could guide our work? We keep talking about indigenous methods and decolonial approaches, but most of us don't know how to implement them systematically in our courses. We need real capacity building that goes beyond good intentions to provide practical knowledge, methodological competence, and pedagogical strategies that we can use with confidence.* (Associate Professor, Public University)

The faculty development needs that the participants in this study identified involve several interwoven realms that need to be handled in a coordinated manner, rather than separate and individual interventions. In the epistemological development of awareness, the faculty members are assisted in subjecting cultural assumptions inherent in the traditional inquiry method, or to learn to appreciate the legitimacy and complexity of the alternative knowledge systems. Methodological skill building

involves practice-oriented training in discrete alternative research methods such as participatory action research, community-based research methodologies, narrative inquiry practices, and collaborative knowledge construction strategies that respect community knowledge and cultural norms and practices.

Multiple participants noted how prior traditional academic training actively discourages flexibility of knowledge through profoundly instilling Western methodological presumptions, as well as developing professional identity through familiarity with a set of established techniques and explicitly excluding or marginalizing other kinds of knowledge. Such conditioning results in what they termed as methodological monogamy that restricts thought when it comes to thinking of possibilities in research and produces anxiety over a state of competence when dealing with new epistemological grounds.

As one associate professor with extensive community engagement experience reflected:

> *We were trained to think there's only one way to do rigorous research, only one set of validity criteria that matters, only one audience that counts for academic work. Unlearning that conditioning while simultaneously learning new approaches-it's not just professional development, it's personal transformation that challenges fundamental assumptions about our expertise and our professional identity.*
> (Associate Professor, Private University)

Strategic Implementation and Phased Transformation

Faculty members showed a common support in promoting thoughtful, incremental techniques of implementation that systematically develop institutional capacity and manage to deal with stakeholder concerns over protracted periods of time instead of pursuing outright curriculum change, which can give rise to defensive mechanisms, undermine academic standing, or exhaust institutional resources.

The priority given to incremental implementation is the result of the knowledge that epistemological change involves changing deeply held cultural values within institutions, faculty capacity, student demands, and the relationships with communities that cannot be done so through administrative decrees or quick policy adjustments. Participants mentioned the necessity of pilot programs, the voluntary nature, and gradual expansion that enables institutions to experiment with the approaches, collect the evidence, solve problems, and develop the confidence of stakeholders in the decision made.

As one faculty member explained:

> *We don't need full decolonization immediately - that would be overwhelming and counterproductive. We need a balanced model that is locally rooted and academically acceptable. Start small, prove it works, build evidence and confidence, then expand gradually.*
> (Professor, Private University)

Some of the strategic implementation methods are initiating with elective courses that would be of interest to both students and faculty as early adopters, building upon parallel track options in the current program that would provide

alternatives without having to disrupt the established programs, creating interdisciplinary partnerships that can share expertise and pool resources along with sharing risks, and community partnerships as a means to provide real world learning situations and external validation.

The phased intervention assists in tackling faculty anxiety regarding methodological competence by offering possibilities of tiered learning and skill-plane development over time, as opposed to an instant mastery of skills. This works to allow the faculty to stay confident and credible, and create wider epistemological repertoires through assisted experimentation and collaborative experiences in learning.

Structural and Policy Transformation Requirements

The participants listed numerous structural reforms that are required to accommodate transformational processes toward sustainable research methodology reform and the specific obstacles posed by the current institutional policies, evaluation standards, and resource distribution systems as constitutive impediments to epistemological innovation through radical reformation of the organizational structures and governing processes that are reinforcing the epistemological hegemony of the West.

Language policy was also a structural concern that proved to be highly significant, with the participants explaining how institutional English language demand in scholarship can be used in a systematic way to exclude local knowledge systems and cultural orientations that may lose core meaning when compelled to assume English academic forms.

As one professor observed:

> If you do a PhD in Urdu, HEC won't accept it, regardless of quality or community relevance. But some of our most important knowledge exists in local languages that lose fundamental meaning when forced into English formats. This isn't neutral - it's epistemic violence excluding entire knowledge traditions. * (Professor, Public University)

Areas of structural reform must include top-to-bottom revision of the rules of accreditation to consider knowledge diversity as institutional strength, redesign of faculty assessment policies toward valuing outreach and service as well as institutional-level publication rates, cultivation of alternative scholarly communication infrastructures that legitimize research in local languages and community-centered forms of expression, and establishment of a budgetary process to encourage methodological experimentation and community-based collaborations.

Ethics review procedures were another aspect where significant refinement was necessary, with participants narrating how institutional review boards formulated to fit western research paradigms tend to fail when it comes to community-based research mechanisms functioning on other ethical models, as well as cultural practices not the same as those inherited to design biomedical research ethics.

Accountability to the Community and Ethical Conversion

Faculty members stressed that substantial research methodology change is contingent upon fundamental change in the university-community relationships, shifting away from extractive research approaches to genuine partnership and mutual

accountability structures that respect the knowledge held by the communities and are responsive to the needs and priorities determined by the communities.

The way scholarly research is practiced nowadays, to a large extent, continues the colonialism patterns of extraction because academic research authors obtain information by surveying the communities, mostly to publish a paper and achieve a promotion, but with little meaningful contribution to the members of the surveyed communities other than a formal thanks or a closed research report.

As one professor with extensive community engagement experience explained:

> *Too much of our research treats communities as convenient data sources rather than knowledgeable partners who have their own research questions, analytical insights, and priorities for social change. We extract their stories, analyze them through our theoretical frameworks, publish results in journals they can't access, present findings at conferences they can't attend, and advance our academic careers without providing anything meaningful back to the people who made our work possible." (Professor, Public University)*

The ethical demands of transformation research include the establishment of mutual research relationships with mutual benefits, the presence of accessible research results reporting in understandable language and forms of the recipients, the institution of continuous accountability systems whose focus is community-related, and the development of institutional capacity that upholds the sustainability of partnerships even after the project-based relationships.

Some of the participants also pointed out that community accountability is an ethical obligation and a methodological possibility. Citizen science provides deeper research discoveries than conventional methods that would keep the researcher and the participants at a distance. Questions become more meaningful to the lived world, methods become more culturally sensitive, and results are better applied to real-world issues when groups are full partners in the design and implementation of the research.

Discussion of Results

Change Management Models and Epistemological Transformation

When adapting to epistemological transformation within postcolonial educational environments, traditional organizational change management models have to be adapted substantially. The framework developed by Fernandez and Rainey (2017) has value in terms of developing coalitions, yet it is not very helpful in tackling the cultural and identity challenges that are sure to arise when intentions combine historical assumptions about how knowledge is created and who should be seen as legitimate knowledge producers and academics entrenched in institutional cultures and developed across decades.

The institutional inertia established by the participants on a profound level is indicative of the fact that transformational change in an organization is particularly challenging since the organization has deeply ingrained cultural presumptions and structural incentives that contribute to the reinforcement of its current methods systematically (Armenakis & Harris, 2021). In contrast to changes in the way things are done, an epistemological transformation demands a re-examination of the basic

assumptions concerning academic credibility and research excellence that the institutionalized in the systems of evaluation and career structures.

According to faculty opinion, effective change management involves longer time frames, enduring leadership at multiple organizational levels, as well as multifaceted intervention of structural barriers, cultural presumptions, and the rise in capacity of individuals concurrently. The arrival of strategic hybridity marks an advanced organizational adaptation not caught between basic options of Western and indigenous solutions but takes cognizance of situational constraints and the sensitivities of stakeholders.

Faculty Development as a Change Strategic Move

The needs of faculty development are more versatile than the traditional professional development needs, and they include epistemological reorientation and cultural identity transformation. This involves the adoption of multidimensional interventions that tackle both cognitive, affective, and behavioral components, coupled with the recognition that personal and professional risks may be enormous in trying to eschew existing positions in the academic sector (Stains et al., 2018).

The methodological monogamy of engineering participants, as a concept of unified academic training producing epistemological rigidity restricting imagination with regard to the cause of research and producing worry about professional preparedness, seems to be reflected. Promotion criteria in particular, as well as accreditation requirements generally, present an institutional fascination that establishes a conflict of commitments between personal and institutional approaches to change, as well as professional needs of survival within systems that promote Western methodology.

Strategic Implementation and Institutional Legitimacy

The sophistication of strategic implementation approaches is a sign of the highly developed knowledge of organizational dynamics and the necessity to meet the challenges of innovation on one hand, and institutional survival demands on the other. The notion of protective space of the methodological experimentation is crucial information about the change management, where the faculty faces significant professional risks of innovation.

The evidence-building as you go during implementation takes care of a sincere concern about academic rigor, and also establishes value to the interested skeptics through alternative methods. Yet, respondents also pointed out that it is important not to allow requirements to be introduced as obstacles and indicated that the established evaluation requirements are potentially inadequate in capturing the worth of community beneficial or culturally relevant approaches, disregarding non-standard forms of productivity.

Synthesized Change Management Framework for Curriculum Decolonization

The analysis of faculty perspectives across all themes revealed a coherent change management approach that synthesizes participant insights into a practical implementation framework. Unlike existing models that focus primarily on organizational procedures, this framework addresses the unique challenges of epistemological transformation in postcolonial educational contexts.

Table 1

Four-Phase Change Management Framework Synthesized from Faculty Responses for Research Methodology Reform

Implementation Phase	Duration	Key Activities	Leadership Requirements	Success Indicators
Preparation	6-12 months	Stakeholder engagement Resource assessment Policy groundwork	Vision articulation Resource mobilization Risk management	Coalition formation Capacity baseline Institutional support
Pilot Implementation	12-18 months	Faculty development Course redesign Community partnerships	Protective support Evidence building Resistance management	Pilot success rates Student satisfaction Faculty confidence
Scaling	18-36 months	Program expansion Curriculum integration System alignment	Policy modification Quality assurance Sustainability planning	Adoption rates External validation Stakeholder acceptance
Institutionalization	36+ months	Culture transformation Legacy planning Impact assessment	Continuous improvement Innovation capacity Adaptation capability	Cultural embedding Long-term viability Transformation success

This four-phase framework emerged organically from participant narratives and represents a synthesis of their collective wisdom regarding successful curriculum decolonization. The framework emphasizes extended timelines, protective leadership, and multi-level transformation that participants identified as essential for sustainable change. Each phase builds systematically on previous achievements while addressing the complex interplay between individual capacity development, institutional policy reform, and community engagement that characterizes meaningful epistemological transformation.

The framework's emphasis on gradual implementation and evidence-building reflects faculty recognition that sustainable change requires balancing innovation with institutional survival in competitive academic environments that continue to privilege conventional approaches."

Community Action and Ethical Transformation

The growing sense of community responsibility is complemented by a realization that the reform in research methodology demands radical change in the relationship between the university and community, of a collaborative rather than exploitative nature, also adding another dimension of expectations of research. This

goes beyond the field of traditional ethics of research to capture decolonial research relationships that acknowledge the sovereignty of knowledge in the community.

Cultural humility is a term that signifies the shift of the academic expertise models to the collaborative paradigms that admit the academic expertise as limited, yet the community expertise, in its turn, is admitted as valid. The community partnership strategies present an effective profile to the adoption of reciprocity as the project embraces research methodological rigor in formulating the integration of reciprocity as a model in sustained relationships with the clients of their organizations, using authentic participation that upholds research quality instead of undermining its credibility and presentation.

Conclusion

The complexity of meaningful curriculum decolonization in Pakistani universities can be traced on a larger scale, as the in-depth exploration shows both meaningful challenges and chances of systematic change. The study shows that effective epistemological change is complex and calls on the use of sophisticated organizational strategies that must take on issues of structural obstacles, cultural presumptions, and individual capacity building and community relationships in concerted, protracted action plans. Faculty views also pointed out that policy statements are not sufficient to deliver transformation, and this involves the management of broad change, incorporating the profound cultural and structural aspects of educational institutions. The analysis demonstrates that the conventional change management frameworks are significantly adjusted in the context of epistemological transformation in the postcolonial education, strategic hybridity appearing as an acceptable solution that would meet the standards of the postcolonial world without binary solutions of Western and native methodological traditions, but shows professional respectability.

Each of these five elements is paramount in the change management paradigm that has been revealed in this exploration- transformational leadership offering vision and shield within which innovation can occur; more intensive faculty development on epistemological assumptions through progressive learning programs; strategic implementation that is initiated with pilot projects and evidence formation going on; structural transformation to attain alignment between the institutional policies and the visions of change; and veritable community participation that transforms its extractive research relations into reciprocal development partnerships. The study underscores that time-wise aspects of change management must be observed carefully, as sustainable transformation will take more time, and it involves systematic development of infrastructure and keeping continuity and progress on immediate happenings. This time complexity demands multi-track strategies that seek a balance between short-term success and long-term capacity building. Despite the drawbacks, such as geographic area of focus and single-actor point of view, this study offers its necessary basis for the examination of how Pakistani universities can successfully navigate through the curriculum decolonialization without a loss of academic excellence. The insights of faculty provide unusually applicable logic, and their viewpoints can be used to work on larger-scale change within the Global South, aiming at making a more inclusive, culturally responsive, and ethically rooted

teaching of research methodologies that can cater to both academic achievement and social justice goals.

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