

## Decolonizing Digital Learning in Ghana: Artificial Intelligence, Local Knowledge, and Educational Futures

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### Abstract

*The rapid expansion of digital learning and artificial intelligence (AI) has significantly transformed educational systems worldwide, including in Ghana. However, the integration of digital technologies into education also raises critical concerns regarding epistemological inequality, technological dependency, and the marginalization of indigenous knowledge systems. This study aims to critically examine digital learning in Ghana through a decolonial perspective by exploring the relationship between artificial intelligence, local knowledge, and future educational transformation. The study employed a qualitative conceptual approach based on critical literature review and decolonial theoretical analysis. Data sources consisted of scholarly articles, academic books, policy reports, and international publications related to digital learning, AI in education, indigenous knowledge systems, and postcolonial educational transformation. The findings reveal that contemporary digital learning systems frequently reproduce colonial epistemologies through linguistic dominance, curriculum standardization, algorithmic bias, and dependency on externally developed technological infrastructures. Indigenous languages and local knowledge systems remain underrepresented within mainstream educational technologies, limiting epistemic inclusivity and cultural relevance. Nevertheless, the study also identifies the transformative potential of culturally responsive AI, multilingual digital learning environments, and indigenous knowledge integration in constructing more equitable educational futures. The study concludes that decolonizing digital learning in Ghana requires the reconstruction of educational technologies grounded in epistemic justice, cultural dignity, local participation, and technological sovereignty. This article contributes to contemporary discussions on decolonial education, ethical AI, and digital transformation within the Global South by positioning digital learning as both a technological and epistemological arena of struggle.*

**Keywords** | Digital Learning, Artificial Intelligence, Decolonization, Indigenous Knowledge, Epistemic Justice, Educational Technology.

### INTRODUCTION

Digital learning has become one of the most influential transformations in contemporary global education. The emergence of artificial intelligence (AI), cloud-based educational systems, adaptive learning platforms, and virtual learning environments has reshaped how knowledge is accessed, distributed, and reproduced across societies. Educational institutions worldwide increasingly integrate digital technologies into pedagogical processes to enhance educational accessibility, institutional efficiency, and global competitiveness. Following the COVID-19 pandemic, digital learning accelerated dramatically in both developed and developing countries, including Ghana, where educational systems were compelled to adopt online instructional models in response to school closures and social restrictions (UNESCO, 2021). Consequently, digital transformation has become central to educational policy discussions, particularly within the



Global South, where technological innovation is frequently associated with modernization and national development.

In Ghana, digital learning has gained significant attention as part of broader efforts to improve educational quality and expand access to learning opportunities. Government institutions, universities, and international organizations have promoted educational technology as a mechanism for reducing educational inequality and strengthening participation in the global knowledge economy. The increasing availability of mobile technologies, internet connectivity, and online learning platforms has created new opportunities for students and educators across various educational levels. Nevertheless, the expansion of digital learning also introduces critical concerns regarding cultural representation, epistemological inequality, and technological dependency. While digital technologies are often presented as neutral instruments of educational progress, scholars argue that they may simultaneously reproduce global power asymmetries rooted in colonial histories and Western epistemological dominance (Williamson, 2017).

The concept of decolonization has therefore become increasingly relevant in contemporary educational discourse. Decolonization in education refers not only to political independence from colonial rule but also to the dismantling of epistemological hierarchies that privilege Western systems of knowledge over indigenous intellectual traditions. Quijano (2007) described this phenomenon as the “coloniality of power,” in which colonial structures persist through knowledge systems, institutional arrangements, language dominance, and cultural representation even after formal colonialism has ended. Within educational contexts, coloniality often manifests through curriculum design, pedagogical standards, and language policies that marginalize local epistemologies while universalizing Western perspectives as the primary source of legitimate knowledge.

In many African countries, colonial educational systems systematically displaced indigenous knowledge traditions and imposed European educational frameworks. Ghana’s educational system reflects this historical legacy. British colonial administration institutionalized English as the dominant language of instruction and positioned Western educational philosophies as superior to indigenous modes of learning. Although post-independence educational reforms sought to strengthen national identity and local participation, colonial educational structures continue to shape curriculum organization, language hierarchy, and knowledge production. As a result, many educational institutions remain epistemologically dependent upon foreign intellectual frameworks and technological systems.

The rapid integration of digital learning technologies into Ghanaian education raises important questions regarding whether digital transformation genuinely promotes educational liberation or instead reinforces new forms of digital colonialism. Digital learning platforms, artificial intelligence systems, and educational software are predominantly developed within technologically advanced countries of the Global North. Consequently, these technologies frequently embed Western cultural assumptions, linguistic norms, and pedagogical values within their design structures. Mohamed et al. (2020) argued that AI technologies often reproduce colonial patterns of exclusion because they are trained using



datasets heavily dominated by Western social realities and linguistic frameworks. This condition creates significant challenges for African educational systems attempting to integrate digital technologies while preserving cultural identity and epistemological autonomy.

Artificial intelligence has become particularly influential within modern educational environments. AI-driven educational systems are increasingly utilized for automated assessment, adaptive learning, predictive analytics, personalized tutoring, and content generation. Supporters argue that AI can enhance learning efficiency, improve educational accessibility, and support individualized instruction. UNESCO (2021) emphasized that AI possesses substantial potential to reduce educational barriers and expand opportunities for marginalized communities when implemented ethically and inclusively. In Ghana, educational institutions are beginning to explore the integration of AI-based technologies to improve digital learning practices and institutional management.

However, the integration of AI into education also introduces significant ethical and epistemological concerns. Most AI systems are designed according to computational models that prioritize efficiency, standardization, and scalability rather than cultural contextualization and epistemic diversity. Consequently, AI technologies may unintentionally marginalize indigenous knowledge systems, local languages, and culturally specific educational practices. Nyaaba et al. (2024) argued that generative AI systems risk functioning as instruments of digital neocolonialism because they reinforce dependence upon technological infrastructures controlled by external actors. Within educational contexts, this dependency may limit local participation in technological design and reduce the visibility of African epistemologies within digital learning environments.

Language represents one of the clearest examples of epistemological inequality within digital learning systems. Language is not merely a communication tool but also a carrier of culture, historical memory, identity, and worldview. Ngūgĩ wa Thiong'o (1986) argued that colonial domination operates through language because the suppression of indigenous languages simultaneously suppresses indigenous consciousness and cultural identity. In Ghana, indigenous languages such as Akan, Ewe, Ga, Dagbani, and Dagaare remain central to social life and community interaction. Nevertheless, digital educational platforms overwhelmingly prioritize English-language interfaces and content. This imbalance creates educational barriers for learners whose cognitive experiences are rooted in indigenous linguistic traditions.

Existing studies indicate that indigenous language education in Ghana continues to encounter technological limitations, including insufficient digital learning resources, weak software compatibility, and limited AI language representation (Mensah, 2025). Such conditions demonstrate how digital learning systems may unintentionally reinforce epistemic exclusion by privileging globally dominant languages over local linguistic identities. Students educated primarily through foreign linguistic structures may experience cognitive disconnection between formal education and local cultural realities. Therefore, the decolonization of digital learning requires greater linguistic inclusivity and technological investment in indigenous language representation.



Beyond language, digital learning also intersects with broader issues of epistemic justice. Epistemic justice refers to the fair recognition and inclusion of diverse knowledge systems within educational and institutional structures. Historically, colonial educational systems positioned African indigenous knowledge as primitive, irrational, or inferior compared to Western scientific rationality. Santos (2014) described this process as “epistemicide,” referring to the systematic destruction or marginalization of alternative epistemologies through colonial domination. In contemporary digital learning environments, epistemicide may continue through curriculum standardization, algorithmic invisibility, and technological systems that prioritize commercially scalable knowledge forms while neglecting oral traditions, communal learning practices, and indigenous ecological wisdom.

In Ghanaian communities, knowledge transmission often occurs through storytelling, apprenticeship, communal dialogue, ritual practice, and intergenerational learning processes. These educational traditions embody sophisticated epistemological frameworks that emphasize collective responsibility, moral development, ecological balance, and social interconnectedness. However, such knowledge systems remain underrepresented within mainstream digital educational architectures. Most online learning platforms prioritize individualistic, text-centered, and standardized forms of instruction derived primarily from Western educational traditions.

Despite these challenges, digital learning should not be interpreted solely as a mechanism of domination. Educational technologies also possess emancipatory possibilities when designed through culturally responsive and participatory approaches. Emerging discussions concerning decolonial AI emphasize the importance of developing technological systems that recognize cultural plurality, local agency, and epistemological diversity rather than universalizing Western assumptions (Mohamed et al., 2020). In Ghana, recent efforts to localize educational technology through multilingual applications and context-sensitive digital learning initiatives demonstrate the possibility of constructing educational technologies that are more culturally grounded and socially inclusive.

The relationship between globalization and educational dependency further complicates digital transformation in Ghana. Global educational technology markets are increasingly dominated by multinational corporations that control digital infrastructures, data ecosystems, and AI architectures. This concentration of technological power raises concerns regarding technological sovereignty, data ownership, and educational autonomy. Zuboff (2019) argued that digital capitalism increasingly relies upon data extraction and surveillance mechanisms that commodify human experience for commercial purposes. Within educational contexts, students and institutions may become dependent upon proprietary technological systems controlled by external actors whose priorities may not align with local educational needs.

Digital inequality also remains a significant challenge within Ghanaian education. Although internet access and mobile technology usage have expanded considerably, substantial disparities persist between urban and rural communities. Many schools continue to experience unreliable electricity, weak internet connectivity, inadequate digital infrastructure, and limited technological resources. Consequently, the expansion of digital



learning may inadvertently deepen educational inequality when technological adoption occurs unevenly across socio-economic groups. Access to technology alone therefore cannot guarantee educational justice without broader structural transformation.

Teacher preparedness represents another critical dimension of digital educational transformation. Many educators in Ghana were trained within conventional pedagogical systems and may lack sufficient preparation for critically engaging with AI-driven educational environments. Existing teacher training programs often prioritize technical competence while overlooking critical digital pedagogy, AI ethics, and culturally responsive instructional design. Decolonized digital learning requires educators who can critically interrogate technological systems, identify embedded cultural biases, and adapt digital tools to local educational realities.

African philosophical traditions offer important intellectual resources for reimagining the future of digital learning. Philosophies such as Ubuntu emphasize interconnectedness, communal identity, empathy, and collective responsibility rather than radical individualism. These perspectives challenge highly individualized and efficiency-oriented educational models commonly embedded within Western technological systems. Integrating African philosophical principles into digital pedagogy and AI development may contribute toward more human-centered educational systems that balance technological innovation with ethical relationality and cultural dignity.

Existing scholarship on digital learning in Africa predominantly focuses on technological adoption, online learning effectiveness, digital literacy development, and institutional readiness. Comparatively fewer studies critically examine digital learning through decolonial frameworks that address epistemological power relations, indigenous knowledge exclusion, and algorithmic inequality. Similarly, research concerning AI in education frequently emphasizes governance, technical efficiency, or ethical regulation without sufficiently exploring the colonial dimensions of technological systems within postcolonial societies. Consequently, the intersection between artificial intelligence, indigenous knowledge systems, and decolonized digital learning remains significantly underexplored within Ghanaian educational research.

This article seeks to address this scholarly gap by critically examining how digital learning in Ghana can be reimagined through decolonial perspectives that center indigenous knowledge, epistemic justice, and culturally responsive artificial intelligence. The article argues that educational transformation requires more than technological modernization; it requires the reconstruction of educational systems capable of recognizing diverse epistemologies, strengthening local participation, and resisting forms of digital dependency that reproduce colonial inequalities.

The novelty of this article lies in three major contributions. First, the study integrates decolonial theory with contemporary discussions concerning artificial intelligence in education within the specific context of Ghana. While previous studies often discuss educational technology adoption or AI ethics separately, this article synthesizes both discussions through the lens of epistemological decolonization. Second, the study conceptualizes digital learning as a site of epistemic contestation rather than merely



technological innovation, thereby expanding critical discourse concerning educational futures in the Global South. Third, the article proposes a culturally grounded framework for future digital learning systems that emphasizes indigenous knowledge integration, multilingual inclusivity, ethical AI governance, and local technological sovereignty. Through these contributions, the study aims to contribute to broader global discussions concerning educational justice, digital colonialism, and the future of decolonized learning in Africa.

## METHOD

This study employed a qualitative conceptual research design grounded in critical literature review and decolonial theoretical analysis. The research was designed to critically examine the relationship between digital learning, artificial intelligence (AI), indigenous knowledge systems, and educational futures within the context of Ghana. Unlike empirical studies that rely on quantitative measurements or statistical analysis, this study focused on conceptual interpretation, theoretical synthesis, and critical reflection regarding the epistemological dimensions of digital learning in postcolonial educational environments.

A conceptual qualitative approach was selected because the primary objective of the study was to explore how digital learning technologies may reproduce or challenge colonial structures of knowledge, culture, and power. Conceptual research allows researchers to analyze ideas, theories, and intellectual debates systematically while generating critical interpretations of contemporary educational phenomena (Freire, 1970). This approach was considered appropriate because the study sought to investigate educational transformation from philosophical, cultural, and epistemological perspectives rather than from numerical indicators of technological adoption or learning outcomes.

The study relied primarily on secondary data derived from scholarly literature and institutional publications. Sources included peer-reviewed journal articles, academic books, conference proceedings, policy documents, educational reports, and international publications discussing digital learning, artificial intelligence in education, decolonial theory, indigenous knowledge systems, technological inequality, and African educational transformation. Literature was collected from internationally recognized academic databases such as Scopus, Web of Science, Google Scholar, ScienceDirect, SpringerLink, Taylor & Francis Online, and JSTOR. In addition, publications from international organizations such as UNESCO, UNICEF, OECD, and the Ghana Education Service were incorporated to strengthen contextual understanding regarding digital educational policies and technological developments in Ghana.

The literature selection process prioritized publications published between 2020 and 2026 to ensure contemporary relevance, particularly regarding recent developments in artificial intelligence and post-pandemic digital learning transformation. However, several foundational theoretical works published earlier were also included because of their significant contribution to decolonial theory and critical educational discourse. These foundational sources included works by Freire (1970), Ngũgĩ wa Thiong'o (1986), Quijano (2007), Santos (2014), and Mbembe (2016), which provided the conceptual basis for



analyzing coloniality, epistemic injustice, and knowledge hierarchy within educational systems.

The study adopted a critical literature review approach rather than a conventional descriptive review. A critical literature review does not merely summarize existing scholarship but critically interrogates assumptions, identifies ideological patterns, examines theoretical tensions, and synthesizes conceptual relationships across multiple studies (Snyder, 2019). Through this approach, the study analyzed how educational technologies and AI systems may simultaneously function as instruments of educational innovation and mechanisms of epistemological domination.

The analytical framework of the study was primarily informed by decolonial theory. Decolonial theory emphasizes the persistence of colonial structures within contemporary institutions, knowledge systems, language policies, and technological infrastructures even after political independence (Quijano, 2007). Within this framework, the study examined how digital learning platforms, AI-driven educational technologies, and online pedagogical systems may reinforce unequal power relations between the Global North and the Global South. The framework further enabled the study to explore how indigenous knowledge systems and local epistemologies could be repositioned within future digital educational environments.

In addition to decolonial theory, the study incorporated the concept of epistemic justice to evaluate the inclusivity of digital learning systems. Epistemic justice refers to the fair recognition and representation of diverse knowledge traditions within educational and institutional structures (Fricker, 2007). This perspective was utilized to examine issues related to indigenous language exclusion, algorithmic bias, curriculum standardization, and the marginalization of African knowledge systems within contemporary educational technologies.

The data analysis process followed thematic interpretive procedures. Selected literature was read repeatedly to identify recurring themes, conceptual arguments, and critical issues related to digital colonialism, AI ethics, educational dependency, indigenous knowledge integration, linguistic inequality, and technological sovereignty. The identified themes were subsequently categorized into broader analytical discussions concerning the future of decolonized digital learning in Ghana. Interpretive analysis was conducted through comparative examination of theoretical perspectives and empirical discussions across different scholarly sources.

To maintain academic rigor and reliability, the study prioritized peer-reviewed and credible academic publications. Source triangulation was employed by comparing arguments across interdisciplinary literature from education, sociology, philosophy, technology studies, and African studies. This interdisciplinary synthesis strengthened the validity of the conceptual interpretations presented in the study. Furthermore, the study adopted a reflexive analytical stance by critically evaluating both the emancipatory potential and structural limitations of digital technologies within postcolonial educational contexts.

This methodological approach enabled the study to construct a comprehensive conceptual understanding of how digital learning and artificial intelligence intersect with



questions of culture, power, epistemology, and educational justice in Ghana. Through critical theoretical analysis, the study contributes toward emerging scholarly discussions concerning decolonized education, ethical AI, and culturally responsive digital learning within the Global South.

## RESULTS AND DISCUSSION

### Digital Learning and the Persistence of Colonial Epistemology

One of the most significant findings concerns the persistence of colonial epistemological structures within contemporary digital learning systems. Most educational technologies used in Ghanaian institutions originate from technologically dominant countries in the Global North and are designed according to Western pedagogical assumptions, linguistic norms, and educational priorities. Consequently, digital learning environments frequently privilege Eurocentric knowledge systems while marginalizing African intellectual traditions and indigenous modes of learning.

This condition reflects what Quijano (2007) described as the coloniality of power, in which colonial hierarchies continue through knowledge production, institutional systems, and cultural representation despite formal political independence. Within digital education, coloniality manifests through curriculum standardization, algorithmic bias, and technological dependency upon externally produced educational infrastructures. The majority of online educational platforms emphasize Western historical narratives, scientific perspectives, and cultural frameworks while providing limited space for African philosophies, local histories, or indigenous knowledge systems.

The analysis indicates that digital learning in Ghana often reproduces educational dependency because technological systems are imported without sufficient contextual adaptation. Educational modernization therefore risks becoming synonymous with epistemological Westernization. This finding supports the argument of Mohamed et al. (2020), who emphasized that AI and digital technologies may reinforce colonial patterns of exclusion when technological development remains concentrated within dominant global powers.

Furthermore, educational technologies frequently promote highly individualized and standardized learning models that differ substantially from many African educational traditions emphasizing communal participation, relational learning, and collective responsibility. Such pedagogical differences reveal that digital learning technologies are not culturally neutral instruments but rather systems embedded with particular philosophical assumptions regarding knowledge, learning, and human development.

### Artificial Intelligence and Algorithmic Inequality

The findings further demonstrate that artificial intelligence introduces new dimensions of educational inequality through algorithmic structures and data asymmetry. AI systems are increasingly integrated into educational environments through automated assessment, adaptive learning platforms, personalized tutoring systems, predictive analytics, and generative educational tools. While these technologies offer significant opportunities for



improving educational accessibility and efficiency, they also carry substantial epistemological risks.

Most AI systems are trained predominantly on datasets generated from Western linguistic and cultural contexts. As a result, AI technologies frequently demonstrate limited sensitivity toward African realities, indigenous languages, and local educational experiences. Nyaaba et al. (2024) argued that generative AI systems risk functioning as instruments of digital neocolonialism because they centralize technological authority within dominant global actors while marginalizing local participation in technological design.

In Ghana, this imbalance becomes particularly visible through the underrepresentation of indigenous languages within AI systems. Educational AI platforms overwhelmingly prioritize English-language interaction while offering minimal functionality for local languages such as Akan, Ewe, Ga, Dagbani, and Dagaare. This linguistic exclusion not only limits accessibility but also reinforces epistemological hierarchies in which globally dominant languages are positioned as superior vehicles of knowledge production.

The study additionally found that algorithmic systems often reproduce hidden cultural biases. AI-driven educational recommendations, automated grading systems, and content generation tools may unintentionally privilege Western social assumptions and educational standards while overlooking culturally specific modes of reasoning and expression. Such conditions raise ethical concerns regarding fairness, representation, and epistemic justice within AI-mediated educational environments.

However, the findings also indicate that AI possesses transformative potential when developed through localized and culturally responsive frameworks. Emerging initiatives in Ghana demonstrate efforts to design AI-assisted learning systems adapted to local curriculum structures and educational realities. These developments suggest that AI itself is not inherently colonial; rather, coloniality emerges through unequal technological ownership, limited local participation, and asymmetrical knowledge representation.

### **Indigenous Knowledge and Epistemic Justice**

Another major finding concerns the marginalization of indigenous knowledge systems within mainstream digital learning environments. Historically, colonial educational systems positioned African indigenous knowledge as inferior to Western scientific rationality. Such epistemological hierarchies continue within contemporary educational technologies when digital content excludes local histories, oral traditions, communal pedagogies, and indigenous ecological knowledge.

In many Ghanaian communities, educational processes occur not only within formal classrooms but also through storytelling, apprenticeship, ritual participation, intergenerational dialogue, and communal interaction. These knowledge systems embody sophisticated intellectual traditions emphasizing ethics, spirituality, environmental balance, social cohesion, and collective identity. Nevertheless, digital learning platforms rarely integrate these epistemologies meaningfully within curriculum structures.

This condition reflects what Santos (2014) described as epistemicide, namely the systematic marginalization or elimination of alternative knowledge systems through colonial



domination. Within digital learning environments, epistemicide occurs subtly through technological invisibility, curriculum standardization, and algorithmic prioritization of globally dominant knowledge forms.

The study found that decolonizing digital learning requires repositioning indigenous knowledge not as supplementary cultural content but as a legitimate epistemological foundation capable of contributing to educational innovation. Educational technologies designed for Ghanaian contexts should therefore integrate local narratives, indigenous philosophies, community histories, and culturally grounded learning practices.

African philosophical traditions such as Ubuntu provide important conceptual resources for constructing more human-centered digital learning systems. Ubuntu emphasizes interconnectedness, empathy, communal responsibility, and relational identity rather than radical individualism. Integrating such philosophical perspectives into digital pedagogy may help balance technological efficiency with ethical relationality and social cohesion.

The findings therefore suggest that educational transformation should not involve replacing indigenous knowledge with digital technologies but rather fostering meaningful dialogue between local epistemologies and technological innovation. Such integration can strengthen cultural dignity while enabling active participation within global digital societies.

### **Language, Identity, and Digital Exclusion**

Language emerged as one of the most critical dimensions of decolonized digital learning. The study found that the dominance of English within digital educational systems contributes significantly to epistemological exclusion and cultural alienation. Ngũgĩ wa Thiong'o (1986) argued that language functions as a carrier of culture, memory, and identity. Consequently, educational systems that suppress indigenous languages simultaneously weaken indigenous consciousness and cultural continuity.

In Ghana, many learners continue to experience educational disconnection because digital learning systems rarely accommodate local linguistic realities. Educational platforms, AI interfaces, online resources, and digital assessments predominantly operate in English despite the cultural and social significance of indigenous languages within daily life.

Existing studies indicate that indigenous language education in Ghana continues to face substantial technological barriers, including insufficient digital resources, weak software support, and limited AI representation (Mensah, 2025). This linguistic imbalance reinforces unequal participation because students learning through non-native languages may experience cognitive difficulties and reduced cultural engagement.

The findings suggest that multilingual digital learning systems are essential for promoting epistemic justice and educational inclusivity. Educational technologies should therefore incorporate indigenous language interfaces, culturally contextualized content, and AI-supported multilingual learning models. Such approaches would not only improve accessibility but also strengthen cultural identity and local participation within digital education.



## Digital Capitalism and Technological Dependency

The analysis additionally reveals that digital learning intersects closely with broader structures of digital capitalism and technological dependency. Global educational technology markets are increasingly dominated by multinational corporations controlling learning platforms, software infrastructures, cloud systems, and AI architectures. This concentration of technological power creates significant dependency for developing countries relying upon externally produced educational technologies.

Zuboff (2019) argued that contemporary digital capitalism operates through surveillance, data extraction, and the commodification of human experience. Within educational contexts, students and institutions increasingly generate valuable educational data controlled by external technological actors. Such conditions raise important concerns regarding data sovereignty, educational autonomy, and technological independence.

In Ghana, educational institutions often depend upon proprietary software systems and commercial learning platforms developed according to external priorities rather than local educational needs. Consequently, educational transformation may become shaped by commercial interests rather than culturally grounded pedagogical objectives.

This condition reflects broader patterns of digital neocolonialism in which technological dependency replaces direct territorial domination. Educational institutions may become consumers rather than creators within global technological ecosystems, limiting opportunities for local innovation and epistemological sovereignty.

The findings therefore emphasize the importance of technological self-determination within decolonized digital learning. Ghanaian educational futures require greater investment in local technological development, AI research, multilingual educational software, and community-centered digital infrastructures. Strengthening local participation in technological design processes is essential for reducing dependency and promoting educational sovereignty.

## Educational Inequality and Infrastructure Challenges

Another important finding concerns the persistence of digital inequality within Ghanaian education. Although technological access has improved substantially in recent years, significant disparities remain between urban and rural educational environments. Many schools continue to experience inadequate digital infrastructure, unreliable electricity, limited internet connectivity, and insufficient technological resources.

Such inequalities complicate optimistic narratives portraying digital learning as universally democratizing. Technological expansion alone cannot guarantee educational justice when structural inequalities continue shaping access to digital resources. Students from economically disadvantaged communities frequently encounter greater barriers to participation within digital educational environments.

The commercialization of AI-based educational tools may further deepen inequality because many advanced educational technologies require expensive subscriptions, digital devices, and stable internet access. Consequently, digital learning risks reproducing socio-



economic exclusion when technological participation remains dependent upon financial capacity.

The findings therefore suggest that equitable digital transformation requires broader structural investment in infrastructure development, affordable connectivity, public technological access, and inclusive educational policy. Decolonized digital learning must prioritize not only cultural inclusion but also material accessibility and social equity.

### **Toward a Decolonized Digital Educational Future**

The study ultimately argues that the future of digital learning in Ghana depends upon the ability to construct educational systems grounded in epistemic plurality, cultural dignity, technological sovereignty, and ethical AI governance. Decolonizing digital learning does not require rejecting technological innovation; rather, it requires critically reimagining how technologies are designed, implemented, and governed within local educational contexts.

Future digital educational models should prioritize multilingual inclusivity, indigenous knowledge integration, participatory technological development, and culturally responsive pedagogy. AI systems should be designed collaboratively with local educators, linguists, cultural scholars, and communities to ensure contextual relevance and ethical representation.

Teacher education programs must also evolve to include critical digital pedagogy, AI ethics, decolonial educational theory, and culturally adaptive instructional strategies. Educators should be empowered not merely as technology users but as critical mediators capable of shaping digital learning according to local educational realities.

Ultimately, the findings suggest that educational transformation in Ghana should not be measured solely by technological adoption rates or digital infrastructure expansion. Genuine transformation requires reconstructing educational systems capable of recognizing diverse epistemologies, resisting digital dependency, and affirming the intellectual value of indigenous knowledge traditions within an increasingly algorithmic world.

### **CONCLUSION**

This study demonstrates that digital learning in Ghana is not merely a technological transformation but also an epistemological and cultural process shaped by historical colonial legacies, global technological inequalities, and struggles for educational sovereignty. Although artificial intelligence and digital learning technologies offer important opportunities for educational accessibility, innovation, and institutional development, their implementation frequently reproduces forms of epistemic dependency when educational systems rely predominantly on Western-centered technological frameworks, linguistic dominance, and externally produced knowledge structures.

The findings reveal that contemporary digital learning environments often marginalize indigenous knowledge systems, local languages, and culturally grounded pedagogies. This condition reflects the persistence of coloniality within educational technology through curriculum standardization, algorithmic bias, and technological dependency. At the same time, the study also shows that digital learning possesses transformative potential when developed through culturally responsive and participatory approaches. The integration of



indigenous epistemologies, multilingual educational systems, ethical AI governance, and community-centered pedagogies can contribute toward more inclusive and human-centered educational futures.

The study further emphasizes that decolonizing digital learning does not imply rejecting technological advancement. Instead, it requires critically reconstructing digital education to ensure that local communities become active participants in shaping technological systems rather than passive consumers of imported educational models. Future educational transformation in Ghana therefore depends on balancing technological innovation with epistemic justice, cultural dignity, and technological sovereignty.

Ultimately, this article argues that the future of digital learning in Ghana should be grounded not only in digital infrastructure and AI adoption but also in the recognition of diverse knowledge systems, local identities, and culturally rooted educational values. Through such an approach, digital learning can evolve into a more equitable, context-sensitive, and decolonized educational framework capable of empowering both local and global educational participation.

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