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DECOLONISING THE CURRICULUM AT CAMEROONIAN UNIVERSITIES: THE CASE OF THE DEPARTMENT OF EDUCATION FOUNDATION AND ADMINISTRATION

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Abstract

Purpose: There is a consensus amongst social scientists and public administration practitioners about the importance of decolonising the curriculum at African universities, given that the Western model of academic organisation on which both the English and French Cameroonian university educational systems are based, remains largely unchallenged. Decolonisation involves removing the barriers that have silenced non-Western voices in our 'multi-cultural' higher education system and combatting the epistemic injustices of a system dominated by Western thought. In this paper add to the conversation that the curriculum currently taught in Cameroonian universities does not meet the realities of the new Republic of Cameroon. This research was designed as a qualitative case study with the aim to investigate the process of decolonizing educational leadership and administration curriculum in Cameroonian universities preparing school leaders supporting quality education through effective leadership and administration.

Methodology: To address this problem, this paper conducts two qualitative thematic reviews. The first is of the literature on decolonising curricula, with the aim of identifying a theoretical framework that can be applied to the specific context of the educational leadership and administration curriculum at the University of Buea in Cameroon, which is the focus of this study. These are Critical Decolonial Theoretical Framework (CDTF), and living theory methodology. It then further reviews the historical and contemporary curricula in Cameroon.

Findings: The finding section shows how curricula were used by the colonial authorities to entrench coloniality and Western imperialism, and how globalisation serves to perpetuate those inequalities. Building on this understanding, it was evident that there was a dire need in Cameroon for a path towards the establishment of an indigenising curriculum, beyond the simple addition of indigenous local, national and international content. This paper was chosen as a case study since it offers the opportunity to embed the notion of decolonised curricula in the next generation of school leaders and educational scholars in Cameroon.

Unique Contribution to Theory, Policy and Practice: The paper concludes with a case study proposing a decolonised educational administration and leadership curriculum at the department of Educational Foundations and Administration, Faculty of Education, University of Buea.

Key words: *Decolonisation, Indigenous, Colonialism, Educational Leadership And Administration, Cameroon Universities*

1.0 INTRODUCTION

Decolonising the curriculum at Cameroonian universities is an important conversation, and long overdue, given that it is viewed as a catalyst to create human capital that will promote economic development to end the scourge of poverty (Ahidjo, 1967; Tambo, 2000; Ebot Ashu, 2014). Charles (2019) and Mohammed et al. (2018) explains that decolonizing the curriculum means creating spaces and resources for a dialogue among all members of the university on how to imagine and envision all cultures and knowledge systems in the curriculum, and with respect to what is being taught and how it frames the world. Decolonisation of the curriculum at Cameroonian universities involves embedding new graduate quality 'cultural competence' and lifting the profile of indigenous cultures, experiences and histories of the Cameroon people. It has been argued that the inclusion of Indigenous knowledge is essential for the decolonisation of our higher education institutions (Ndille, 2018; Ahidjo, 1967; Republic of Cameroon, 1963; Republic of Cameroon, 1998). In brief, decolonisation is the disruptive endeavour to end colonialism in African universities inherited from slavery and colonisation; it is the liberation and de-caging of the colonised, caged mind by shifting the focus away from Western perspectives as the centre for development. Deconstructive decolonisation discourse envisages acknowledging Africa as one of the regional centres of epistemology generation, with its own developmental intricacies, and as such worthy of being viewed as an equal global partner. Curriculum decolonisation has emerged as perhaps the most politically contested and contentious phenomenon of educational change in both Africa and Western societies (Shizha & Kariwo, 2011; Eacott & Asuga, 2014; Girei, 2017; Mohammed et al., 2018).

The starting point for decolonising the curriculum in Cameroon must be in the educational leadership and administration curriculum in the Cameroonian universities, since it is these courses that produce the educational leaders that will devise Cameroon's future curricula across its education sector. If we are to develop the capacity for Cameroonian society to express perseverance, truth, honesty, compassion, reciprocity, dignity and harmony in the interests of building and maintaining a just and mutually caring community, we must start with the educational leaders of tomorrow.

1.1. Problem Statement

As will be explored in more detail in the ensuing sections of this study, there is very limited body of literature in relation to the process of decolonizing educational leadership and administration curriculum in Cameroonian universities preparing school leaders supporting quality education through effective leadership and administration. Unfortunately, since the end of the colonial system in 1960, epistemologies and knowledge systems have not changed considerably at most Cameroonian universities, but remain rooted in colonial and Western imperialist worldviews and epistemological traditions that sought to control the education of indigenous peoples (Ahidjo, 1967; Tambo, 2000; Grosfoguel, 2011; Ramoupi, 2012). Indeed, the first president of Cameroon, Amadou Ahidjo, confirmed that the organisation, methods and curricula of the education system which he inherited "was perforce, to a large extent, redolent of the concepts characteristic of our former trustees" (Ahidjo, 1967:9). Certainly, the education curriculum remains largely Eurocentric and continues to reinforce white and Western dominance and privilege (Ramoupi, 2012; Ndlovu-Gatsheni, 2013; Heleta, 2016). As a result, even though the education system in Cameroon, as in other developing countries, faces challenges that are uniquely different from its counterparts in Western countries, continue to train its citizens in tools and strategies grounded in Western concerns and methods exhibiting mostly white, male, western, capitalist, heterosexual, European

worldviews. This means the content under-represents and undervalues the perspectives, experiences, epistemologies of those who do not fit into these mainstream categories.

African Studies experts as Suellen (2016) situates the current agitation for change in the long tradition of calls for curriculum change of the 1960s in post-colonial Africa and the moves of multiculturalism and bilingualism in the new Republic of Cameroon (Ndille, 2018; Ahidjo, 1967; Republic of Cameroon, 1963; Republic of Cameroon, 1998). Other challenges raised by Suellen (2016) was the undergraduate and postgraduate curriculum is simply no longer fit for its purpose in most African countries like Cameroon. This echoes a much bigger debate in the large number of unemployed undergraduate or master students in different communities and those seeking admission in any of the master or PHD programs in Cameroon universities. It's very important that universities and the ministry of higher education courageously revamping their undergraduate and postgraduate curricula to address these changes of demography and the future world of work.

Suellen (2016) insists students' voices must be heard in curriculum design and implementation. If students' input is valued, the overall quality of the curriculum will be strengthened. Rennie Centre, Education Research and Policy. (2019) strengthen that student voice in the decision-making process can help inspire and inform new approaches to teaching and learning. But student voice can also be the result of learning experiences that help build students' sense of efficacy and elevate their opinions.

The curriculum assessment systems in most universities in Africa as in Cameroon serve to reproduce society's broader inequalities. It serves from who gets admitted, who thrives, who survives, who pass, who fails – mirrors back the historical and current unequal distribution of educational resources in the broader society. The true story is that South African like Cameroonian Universities should encourage different assessment strategies, different kinds of resources and expertise, different lines of responsibility and accountability (Suellen, 2016). The risk of not having a clear strategy is that the curriculum will look no different in 2035 than it does in 1960s in Cameroon.

Its privilege to contribute and tease out from the many entangled misuse and abuse of power by senior academic staffs on colleagues or staffs on students is simply wrong. The review acknowledge that many curricula are developed by inexperience staffs nominated by senior colleagues and they seems to be oppressive, demeaning, unprofessional and use their power in ways that discriminate unfairly against colleagues and students. The Cameroon 1998 Education Law challenge such inadequacy and encourage learning institutions in Cameroon to promote national languages, provide an introduction to the democratic culture and practice, respect for human rights and freedom, justice and tolerance, the fight against all forms of discrimination, the love for peace and dialogue, civic responsibility and the promotion of region and sub regional integration are very essential laws for the decolonisation of our higher education institutions

It is the premise of this paper, therefore, that leadership and administration practices and theorising must be more locally contextualised if solutions are to be found to the challenges faced by African local communities. In short, the educational leadership and administration curriculum in Cameroon needs to be geared to the reality of the Cameroon people: their viewpoints and understandings of what is needed to build a just society (Ahidjo, 1967; Republic of Cameroon, 1963; Republic of Cameroon, 1998).

1.2 Specific Objectives

The objective of this paper investigates the process of decolonizing educational leadership and administration curriculum in Cameroonian universities preparing school leaders supporting quality education through effective leadership and administration.

1.3 Research Question

Accordingly, the key question that drives my analysis in this paper is: what process needs to be followed to decolonise the educational leadership and administration curriculum in Cameroonian universities so as to prepare school leaders to lead and manage a quality indigenous education system.

2.0 THEORETICAL AND METHODOLOGICAL FRAMEWORKS

This paper attempts to bring the Critical Decolonial Theoretical Framework (CDTF) concepts offered by Geuss (1981), Horkheimer (1982) and Bohman (2016) into conversation with Living Theory Methodology (LTM) (Ndille, 2018; Whitehead, 2009). Accepting that these theories are themselves not exempt from scrutiny. Through this, I arrived at valuable insights to inform the process of reconfiguring the leadership and administration curriculum in Cameroon universities. Finally, I conclude with some thoughts on what this approach might imply for Cameroonian Universities and the Cameroon Ministry of Higher Education.

2.1 Critical Decolonial Theoretical Framework (CDTF)

The sociologist Max Horkheimer first described critical theory in the 1930s which supports the idea of postcolonial education curricular reform as it seeks to liberate African educational systems from slavery colonialism, tribalism, nepotism, selfishness, morality, inequality, bribery and corruption, poor educational attainment, social exclusion, unemployment, poverty, limited access to housing, poor health and a myriad of other issues face by the different indigenous communities in Africa daily (Republic of Cameroon, 1963; Republic of Cameroon, 1998; Ndlovu-Gatsheni, 2013; Tambo, 2000; Ndille, 2018). Critical Decolonial theory propagates the idea that the content of education in many postcolonial societies has not worked to the benefit of the people of those societies. This derives from Geuss's (1981) work. The Idea of a Critical Theory, which maintains that ideology is the principal obstacle to African liberation from Eurocentric epistemologies that presented the colonised global world. Bohman (2016) adds that critical researchers criticise society from some general theory of values and norms so as help break down institutional structures that reproduce oppressive ideologies, and thus eradicate the social inequalities that are produced, maintained and reproduced by these social structures and ideologies.

In this review scholars such as (Geuss,1981; Horkheimer, 1982; and Bohman, 2016) are providing ample evidence of the ways in which epistemologies, knowledge systems, theories, research and publication practices continue to be controlled by Northern, Western and neoliberal capitalism. The researcher apply these theoretical resources to the need to trouble taken-for-granted knowledge hierarchies between Northern and Southern knowledge and argue for a truly dialogic knowledge exchange and redistribution of epistemological privilege. The researcher illustrate how these theoretical resources can be applied to the site of intercultural curriculum development and conclude by extrapolating the implications of this theoretical work to decolonise educational leadership and administration curriculum in Cameroonian universities preparing school leaders supporting quality education through effective leadership and administration. One domain of research that is beginning to grapple with the implications of these geopolitical inequities for university teaching and learning is the international field of education leadership and administration. Africa must be allowed to

reassert its own native knowledge and socio-political and economic systems is viewed as a catalyst to create human capital that will promote economic development to end the scourge of poverty destroying the lives of the indigenous people.

3.0 LIVING THEORY METHODOLOGICAL FRAMEWORK

In addition to the above theoretical framework, this paper adopts Living Theory as its methodological framework for practice-based research (Whitehead, 2008). A distinguishing feature of Living Theory research is a disciplined process in that the researcher creates and publicly shares an explanation of their educational influence in their own teaching and research experiences; thinking about their own life and work as practitioners so that they can continue developing themselves and their work; supporting the teaching and learning of others and by so doing make significant contributions to one's work and society (Whitehead 2008; Ndille, 2018).

3.1 The Research Design

As a leadership scientist and curriculum developer, this methodology fits a case study research seeing that issues of relevance in decolonizing education curriculum in Cameroonian universities need to be addressed by those in the field of education teaching. Creswell (2007) describes case study research involves the study of an issue explored through one or more cases within a surrounded system (i.e., setting the content of the educational curriculum to align with the context).

3.2 The Sampling Techniques and Tools

The sampling technique used for this study is the simply random sampling technique. Sample of literature articles were randomly selected and analysed, so that the results of the education leadership programme suggested could be generalized and used in any university in the world. The review of relevant literature pertaining to decolonising the curriculum therefore enabled me to blend my experience as a leadership, management and administration scientist, student, lecturer and curriculum reformer in the UK and Cameroon with what the researcher found in course outlines, textbooks dealing with education leadership and administration curricula, department of education syllabus prescriptions, and lesson notes of teachers in the field under review. For each official document stating the contents of education leadership and administration to be taught, the leadership scientist resorted to a manual classification of the topics based on whether they addressed local Cameroonian issues, African issues, European ones or the rest of the world.

3.3 Method of Data analysis and Presentation of Results

All available examples of education leadership and administration courses content taught in my current university were included in this documentary (qualitative) study so as to enable the researcher to describe the context of the leadership and administration curriculum and thereby arrive at conclusions and recommendations for this study. In presenting this data, the researcher also used his experiences in teaching education leadership, management and administration in the United Kingdom and Cameroon and my other professional experience.

4.0 PRESENTATION OF RESULTS AND DISCUSSION

The findings are presented thematically relating to the overall research questions, as follows:

- Curriculum of Cameroon indigenous education,

- The pre-colonial Western and Cameroon indigenous education curriculum,
- Colonial curriculum for schools in Cameroon,
- Decolonisation of the education curriculum in Cameroon since independence in 1960/1961;
- Transformation of school leadership in-service training curriculum in Cameroon in the post-colonial era,
- Leadership and administration programme curriculum at the University of Buea

4.1 Curriculum of Cameroon Indigenous Education

The finding narrates an important discussion about African indigenous curriculum and its contributions to education in Cameroon. Njoki et al. (2015) point out that, “Indigenous denotes that the knowledge is typical and belongs to peoples from specific places with common culture and societies” (p. 134) and such knowledge, beliefs, practices, customs, etc. are passed down from the past to the present, especially by word of mouth or by practice (Horschemke, 2004; 2017; Owuor, 2007; Wilkinson and Purdie, 2008; Mushi, 2009; Ebot Ashu, 2016; Waghid, 2016a). Below, MacOjong’s (2009, p28) provides a summary of the contents of indigenous education in Cameroon, what we might now call the “curriculum”, which he draws from “the physical, economic, social and cultural environments, the norms, values, customs, beliefs and religions of the Cameroon indigenes”.

MacOjong (2009) interprets the curriculum content of Cameroon indigenous education children intuitively learn to jump, climb and dance in their daily life. Sports such as wrestling and competitive games served to test the physical, intellectual and social capabilities of the individual. It is traditional that a Cameroon child is taught honesty, humility and moral rectitude. Character development in the child is taught through proverbs which are intended to enable the child to understand practical truths, love, affection, obedience, respect, gratitude, submission and so on, particularly to their father, mother and the elderly. Cameroon indigenous education helped children to develop intellectually. It enabled them to engage in the process of abstract reasoning, to improve their intellectual growth and development.

In history, children were taught the origin of the tribe, its ancestors and its evolution; they learned about their extended family system. Douala or Ejagham children were required to recite by heart the genealogical tree up to the twelfth generation. The Ejagham tribe in Manyu division were taught the military history of the tribe laying emphasis on wars won. In learning geography for example, Children were taught the boundaries of the clan, tribe, village or quarter. Weather was taught; the child was instructed in the clouds that brought rain; how time could be told by the length of the shadow on a sunny day; the direction of the wind by looking at the direction towards which leaves and trees were blown. Children were made to be familiar with hills, the names of rivers, fertile and unfertile areas; the seasons for planting specific crops, hunting and fishing. Literature was an evening intellectual exercise. After the day’s work, young people come together to listen to stories told by elders. They learned myths, folklore, riddles, proverbs, legends, folktales, poetry and lyrics. Literature is regarded as the source of wisdom. Music was one of the important subjects in the “curriculum” of the Cameroonian indigenous education. The child began singing at a very early age. Boys learnt how to beat the drum and sing together with the girls. Songs were sung during new and full moons and when rowing boats, fishing, farming or during traditional wrestling, marriages, rituals, funerals, child birth, etc.

The Cameroonian child was introduced to mathematics very early in life. Mathematics was taught in games. The use of cowries as currency before the advent of Europeans offered effective practice in Mathematics. There were native names for numbers. In the Ejagham tribe of Manyu Division for instance, one is called, “njet”, 10 “bofo”, 20 is “esam”; 100 is “nsam elo” (five twenties). Children are taught fractions which also have names: $1\sqrt{2}$ = “ebat” or “ekh”, $1\sqrt{4}$ is “ebat ekh”. They had concepts of mathematical processes of addition, subtraction, multiplication and division using objects, animals and persons.

Children learnt the rudiments of traditional science from about the age of six. Various branches of biology were taught (zoology, botany, human biology). Children were taught about different kinds of plants and their various uses (medicinal and edible), as well as about parts of animals, particularly when an animal was being slaughtered for some rites or festivals. Knowledge of botany opened the way for higher training and knowledge in traditional medicine.

Chemistry was taught during cooking and in palm wine production. In cooking, girls were taught the proportions of ingredients to produce different dishes. Boys were taught the fermentation of palm wine to produce spirits. Youths were also taught the mixtures of different herbs to cure certain diseases; they knew the chemical composition of each herb and the disease it could cure.

Physics was also taught in cooking. Hitting together two stones to produce fire was well known; lengths were measured using arms of the hand; volumes were measured by containers of liquid. In the Ejagham tradition there are such names as, “otu”, “eribe” which tell the child the quantity of liquid in the container such as calabashes, gourds, cups, tins, jugs and so on. Children learnt to speak the language of the tribe through interaction with parents who constantly correct them when they make errors. Children were made to listen to stories from their parents, or made to tell theirs using their dialect.

Vocational education was very important in the culture of indigenous Cameroonians. Agriculture, trade and crafts as a profession were some of the training that was handed down from generation to generation. Agriculture: Children were taught different food crops, suitable and unsuitable soil when to clear bushes, when to till and when to plant and harvest different kinds of crops in different seasons. There is little wonder therefore that agriculture remains the main stay of the indigenous Cameroon economy. There was division of labour. The males cleared the farms and the females did the tilling.

Trade and Crafts which constituted the curriculum of the vocational Cameroonian traditional education system included weaving (baskets, cloth thatches for the roof of houses), smelting (iron, silver, gold etc), hunting, carving (wood) sculpture, painting and decoration, carpentry, building, hair cutting, drumming, dancing, and acrobatics, hair plaiting, boat making, mat making, brass-working, dyeing, iron –ore working, brass working, wine tapping, trading, cooking, dress making, threshing, glass making and so on. These trades and crafts were taught on apprenticeship basis or by families. They were gender-oriented. Trade and craft varied from tribe to tribe.

In African Indigenous education children rely on [assessment](#) to master a task. Assessment in these holistic disciplines can include the evaluation of oneself as well as evaluation from external influences like parents, family members, or community members and peers. Assessment involves [feedback](#) given to learners from their support, parents, king or queen; this can be through acceptance, appreciation or correction.

The above Cameroon indigenous curriculum content explains that African tribes and communities are increasingly seeking to reclaim and revalue their languages, customs and traditions, and in so doing, improve the educational success of indigenous students and communities. Universities, educational practitioners, schools and educational systems must ensure the survival of their culture (Purdie and Wilkinson, 2008; Ebot Ashu, 2016; Mohammed et al., 2018). The African continent will be a better place when its indigenous people specifically focus on teaching indigenous knowledge, models, methods and content within formal or non-formal educational systems.

4.2 The Pre-Colonial Western and Cameroonian Indigenous Education Curriculum

Fonkeng (2005) and MacOjong (2009) explains that early schools were rudimentarily organised on Western lines by missionaries with a limited curriculum comprising mainly reading, writing, arithmetic and bible study. French and English were definitely the exclusive medium of instruction and the main objectives were proselytisation and communication with the indigenes as already mentioned” (Fonkeng, 2005, pg27). The spread of Islam led to the establishment of Koranic schools, especially in the northern part of the country (Fonkeng, 2005). Mac Ojong (2008) compares the subjects taught in school today and what was taught to pre-colonial Ejagham and Bakweri children in the Southwest Region of Cameroon.

Table 1: Western and Ejagham and Bakweri Curriculum

Curriculum of the West	Ejagham and Bakweri Curriculum Equivalent
Language	Ejagham and Bakweri language. Language is not just words, it represents culture, history, communities and the way of life.
Literature	Ejagham and Bakweri folktales, proverbs, riddles, storytelling, poetry
Mathematics	Ejagham and Bakweri mathematics (counting system using fingers, objects, games, addition and subtraction of iron bar currency)
History	Ejagham and Bakweri history (history of the different tribe, heroes etc)
Geography	Geography (knowledge of vegetation, weather, times for different activities, landscape, etc.)
Biology	Names and types of leaves and animals; dissection of animals etc.)
Chemistry	Composition in preparing food
Physical Education	Wrestling, dancing, jumping and climbing
Domestic science	Cookery, knitting, baby care, etc.
Agriculture Science	Farming
Music	Ejagham and Bakweri folk songs
Medicine	Traditional Ejagham and Bakweri medicine
Religious Education	Knowledge of the deities of the Ejagham and Bakweri clan, ancestors worship, etc.
Craft	Weaving of floor mats, thatch for house roofs

Source: Mac Ojong (2009).

It is well documented that pre-colonial eras were responding only to the needs of evangelisation and colonialism rather than education for national development. More advanced intellectual training was available within the Ejagham and Bakweri curriculum but was not developed by the missionaries who introduced modern schooling in Cameroon and took our African knowledge and spirituality into their countries. Mac Ojong reports that other forms of learning included secret societies, such as the Ekpe society which provided higher education. Ejagham higher education was given to adolescents and adults. They were taught riddles and proverbs, reasoning, judgment, philosophy and the psychology of the tribe. Mac Ojong explained that hunters, herbalists, chiefs, cult-leaders gave training to young adults

after they had undergone a pre-initiation exercise. Admission was open only to those who could keep secrets.

4.3 Colonial Curriculum for Schools in Cameroon

The term colonisation refers to the continuity of colonial forms of domination by the Germans, France and Britain colonial administrations, which produced colonial cultures and structures in both the French and English Cameroonian education systems. While direct colonial rule may have disappeared in Cameroon today, colonialism lives on in many forms of cultural, economic, political and knowledge-based oppression (Ahidjo, 1967; Lee and Schultz, 2012). The development of the educational curriculum in Cameroon during the colonial period (1884-1960/61) is presented below in three phases.

The German Curriculum for Schooling in Cameroon (1884-1914)

Mac Ojong (2008) writes that German colonial education philosophy was rooted in her master race theory. The quasi-assimilationist character of the German colonial education system is clearly observed in the official curriculum below prescribed for schools during the German colonial administration (Mac Ojong, 2008; Fonkeng, 2005). In 1892, three German educationists were authorised to draw up the syllabus summarised below, which covered a period of five years' education, and emphasised the teaching of the German language.

Table 2: Prescribed Syllabus for Schools in German Cameroon April 25, 1910

Year (Class)	Subjects	Hours Per Week
1	Reading and Writing German	2
	Moral Principles and Behaviour	2
	Simple Arithmetic	2
2	Reading and Writing in German	3
	Moral Principles of Behaviour	2
	Simple Arithmetic	3
3	Elements of German Grammar, Orthography	4
	Natural History	2
	Arithmetic	3
	Geography	1
4	Reading, Writing, Explanation of Chosen Pieces (German)	4
	Chosen Pieces (German)	3
	Chosen Pieces (German)	1
	Arithmetic	1
	History of Cameroon	1
	Natural History (Biology)	1
	Domestic Economy (Skills)	1
5	Exercises in German Grammar	4
	Metric System	3
	History of the German Empire	1
	Natural History	1
	Domestic Economy (Skills)	1

Source: Mac Ojong (2009)

Table 2 explains how the colonial authority took measures to facilitate the spread of the German language in Cameroon. In April 1910, a law on education was promulgated, with Article II of that law stipulating that no other language other than German should be taught or used as a medium of instruction. The limitation of the Douala language to schools in the Douala district, the establishment of an examining board to ensure a high standard of instruction in German, the length of school, the school curriculum, school attendance requirements and discipline were also set out in the law. Between 1914 and 1922, however, educational activities in Cameroon were either at a standstill or limited to reorganisation by the new government and missionary authorities. Cameroon ceased to be a German colonial property after the West African expeditionary forces defeated the Germans in Cameroon in February 1916. The territory was placed officially under the control of Britain and France, under League of Nations mandates, following the provisions of the Versailles Treaty in June 28, 1919.

The French Curriculum for Schooling in Cameroon (1916-1960)

The primary programme in French Cameroon mandate had both a cultural objective (the spread of the French language) and an objective of economic development through, in order of priority, language lessons and some notions of arithmetic, hygiene, moral or civic education, drawing and singing (Fonkeng, 2005). There were also geography and history lessons ideologically oriented to the French vision of the world. In contrast with British imperial policy, the French taught their subjects that, by adopting French language and culture, they could eventually become French. Other types of secondary education or post-primary courses were introduced at the higher primary school in Yaounde. The majority of these regional training centres were employed to provide professional training to pupils with First School Leaving Certificates as drivers, cooks, printers-binders, gardeners, potters, and, in certain centres, agriculture. Fonkeng (2005) explained that the creation of home economics regional centres gave girls access to practical education in child care, home care, cookery, sewing and knitting, with theoretical lessons in spoken French, reading, writing and arithmetic. Technical education was also encouraged after the Second World War and administered by an inspector who was assisted by a Technical Education Committee in 1950. The inspector of technical education placed under the Director of Education supported the regional centres in providing training for motor mechanics, electricity, welding, carpentry, building and tinsmiths, etc.

Britain Curriculum for Schooling in Cameroon (1916-1961)

Fonkeng (2005), explained that when the British government took measures to standardise education in Cameroon, the following curriculum was prescribed for all infant classes: reading, writing, arithmetic, nature study, moral instruction, physical exercises, singing and colloquial English. The curriculum for standards V and VI was conditioned by the subjects prescribed for the First School Leaving Certificate Examination, which included reading, writing, English composition, English Grammar, English Dictation and Colloquial English. A lack of qualified teachers made it difficult to implement the prescribed curriculum fully, particularly in mission schools. The main language for instruction was English, excluding the more than 250 indigenous languages in Cameroon. This, however, led to the establishment of an Advisory Committee on Native Education in British Tropical African Dependencies, which in 1925 emphasised the importance of the indigenous languages in native education. The committee recommended the inclusion of such languages as the medium of instruction during the first three years of schools; specifically Douala for schools in Victoria and Kumba divisions and Bali for schools in Bamenda division.

Most of those who left primary education with a First School Leaving Certificate were immediately employed as teachers, mainly in mission schools. The curriculum for higher primary school was relatively elaborate including such subjects as rural and domestic sciences, English, religious and general knowledge, manual art and drawing. The first secondary school was opened in 1939, by the Roman Catholic Mission at Sasse-Saint Joseph's College, and admitted pupils from the ages of 12/13 to 16. The curriculum consisted of religious knowledge, general science, history, geography, English and Mathematics. Ten years later, other schools, like the Cameroon Protestant College (CPC), and, in 1952, a technical college in Ombe, were opened by the colonial government for apprenticeships. The Ombe trade centre offered training in carpentry, bricklaying, welding and metal fabrication, electricity, cabinet making, motor mechanics, woodwork, painting, decoration and machine fitting. A teacher training college was indeed the only form of post-primary educational institution in the Southern Cameroons before 1939.

4.4 Decolonisation of the Education Curriculum in Cameroon Following Independence in 1960/1961

Decolonisation started after the Second World War, when colonised peoples began to challenge internal and external colonialism. It should be noted, however, that decolonial scholars emphasise that colonised peoples have resisted colonialism from its inception more than 500 years ago, and decolonisation is therefore very much an ongoing process (Ahidjo, 1967; Lee and Schultz, 2012; Tambo, 2000; 2003). The decolonisation of the education curriculum in Cameroon, meanwhile, can be traced from the independence of French Cameroon in 1960 and English Cameroon in 1961.

Education Curriculum in the Federation Period (1960-1972)

During the federation period there were three educational authorities: The Federal Government; the East Cameroon Government; and the West Cameroon Government. Mac Ojong (2008) and Fonkeng (2005) explained that two federated governments controlled and inspected nursery schools, primary schools, and primary teacher training institutions. The Federal Government controlled and inspected secondary and higher education institutions. In each of the federated states there were special authorities responsible for the preparation and reform of the primary school curriculum. The Federal Bureau of Educational Research and Curricular prepared curricula and teaching methods for secondary schools with the assistance of certain specialised commissions (Fonkeng, 2005). The Bureau also dealt with important problems related to bilingualism and curriculum co-ordination in the two states at national level. Fonkeng (2005) further explained that primary education in both states included the following curricula as learning programme:

1. Basic subjects: reading, writing, and arithmetic,
2. Knowledge of society and life: history, geography, civics, health, nature study
3. Practical subjects such as handicrafts and gardening,
4. Aesthetic and artistic subjects: physical education, drawing, painting, etc.
5. Religious and moral subjects (particularly mission schools)
6. Language and culture

Primary, secondary and technical education, teacher training and higher education were of great significance during this era. The National Centre for Advanced Studies was opened in 1961 and in 1962 was converted, with the assistance of UNESCO, into a fully-fledged

university in 1962. In effect, the Federal University of Cameroon was created by decree no 62-DF-289 of 20th July 1962. This University, which was located in East Cameroon (French speaking), was the starting point of a critical union between many cultures. Being the sole university, students came from West Cameroon, the Northern and predominantly Muslim region and all over East Cameroon to acquire university studies (Fonkeng, 2005). The Federation ceased to exist on June 2nd 1972 following massive votes in favour of a unitary state in the May 20th 1972 National Referendum. Reforms took various forms for the development and progress of the national economy.

Education Curriculum in the United Republic of Cameroon (1972-1984)

Fonkeng (2005) outlined that the most important subjects in schools in the unification era were General knowledge, English, French, Religious knowledge, Arithmetic, etc. There was also an orientation in most learning institutions to a more integrated approach under the following groupings: language, environmental studies, Mathematics, and Village Technology. The National Centre for Education (CNE) in Yaounde was charged with reforms at secondary school level where it was concerned with drawing up a new syllabus for the Cameroon General Certificate of Education (GCE) Examination. The University of London GCE was eventually “Cameroonised” in the 1976/77 school year, although much of the supervision and setting of examinations was still controlled from London. The main examination syllabuses (GCE ‘O’ and ‘A’ levels for English speaking and Brevet for the French-Speaking) still comprised the following: Mathematics, French (Grammar and Literature), Biology, Physics, Chemistry, Economics, Physical Education, Manual Arts, Domestic Science, Commerce etc. The Baccalaureat, which was the equivalent of the GCE ‘A’ level in the French-speaking zone, offered the following options:

Series A: Philosophy and Letters

Series B: Economics and Social Sciences,

Series C: Mathematics and Physical Sciences

Series D: Mathematics and Natural Sciences, and

Series E: Mathematics and Technology.

Technical, commercial and vocational courses were as follows: general mathematics, electronics, technology, building construction, welding, fitter machinist, motor mechanic, joinery, shorthand, type-writing, bookkeeping and accounts. Usually, these courses prepared students for one of the following examinations: G.C.E., R.S.A and City and Guilds of London and Certificate d’Aptitude Professionnel (CAP). In some cases, state, commercial or comprehensive schools prepared pupils for more advanced examinations (e.g. G.C.E. A Level and Advanced R.S.A. and City and Guilds qualifications) depending on the professional inclination of the school or its pupils. These different qualifications were used for admission to the different higher education institutions in Cameroon. In the United Republic of Cameroon era, university education was free, although the evaluation systems and certification procedures were a cause for concern.

Education Curriculum in the Republic of Cameroon (1984-2004)

At the primary school level, subjects in the curriculum included the following: religious and moral instruction (mission schools), arithmetic, hygiene and sanitation, handwriting, physical education, English language, art, history/civics, domestic economics, mathematics, geography, nature study, handwork and craft, agriculture, French, music and Arabic (in Islamic Schools).

At the secondary school level, subjects include mathematics, English language, history, geography, chemistry, physics, religious knowledge, economics, commerce, biology, literature (French and English), Latin in some Catholic schools, etc. In technical vocational colleges, subjects included the following: general mechanic, electronics, technology, building construction, joinery, shorthand, typical, commerce, bookkeeping and accounting including some of the other subjects above in secondary grammar schools.

Today, the general certificate examination board coordinates GCE O/A Levels in the Anglophone educational system while the BAC board does the same for the Francophone educational system. Also, Cameroon can boast of six state universities and the Ministries of Education are organised into seven divisions to address the transformation of education leadership matters namely: Ministry of Basic Education, Ministry of Secondary and Technical Education, Ministry of Higher Education, Ministry of Scientific Research and Innovation, Ministry of Sports and Physical Education and the Ministry of Youth Affairs and Civic Education.

4.5 Transformation of School Leadership In-Service Training Curriculum in Cameroon in the Post-Colonial Era

My visit to Cameroon in January 2012 led to a strong personal belief that the educational leadership and administration curriculum is very important for the country. Subsequently, I selected from Akoulouze et al. (1999) 30 units of studies related to leadership and management development interventions used in in-service training to prepare effective school leaders. Ebot Ashu (2014) explores how educational leaders create a vision of academic success for all students and their families and the community. Well-trained school leaders are able to affect the climate, attitude and reputation of their schools. Effective educational leadership builds the capacity of educators by inspiring, motivating, affirming, challenging and extending their practice and pedagogy (Ebot Ashu, 2018; 2019). Prior to 2012, however, there was no evidence collected about the quality of school leaders' informal training in Cameroon. As noted above, one of the few sources about the content of in-service training resources for head teachers is Akoulouze et al.'s (1999) guide for primary head teachers, produced by the Ministry of Basic Education. That guide and Ebot Ashu (2014; 2018; 2019), today give pragmatic advice in relation to several aspects of the in-service-training carried out in schools in Cameroon, notably:

- pedagogical management
- functions of head teachers
- management of teaching and learning
- human resource management
- resource management
- personnel management
- financial management
- learning and assessment
- school relationship management
- learning development
- the school within its environment
- performance management
- self-development of leaders
- health and safety
- research in education

- leadership in education

The above subject areas give a hint as to the demanding context within which school leaders are exercising administration and engage in leadership in-service training in Cameroon (Ebot Ashu, 2014, 2018). Ebot Ashu described how the lack of deliberately-planned programmes for leadership preparation and the development for school leaders in most African countries has been worsened by the lack of financial resources and trained staff. Although there has been a strong worldwide emphasis on leadership preparation through formal development and training it is evident that implementing a leadership and administration development programme in Cameroon faces considerable practical challenges. The sections below report findings on the content of the educational leadership and administration curriculum in Cameroonian universities (MINEDUB, 2001; Ebot Ashu, 2014, 2018, 2019; MINEDUC, 2000; MINEDUC, 2011).

4.6 Leadership and Administration Programme at the University of Buea

At the time of my employment in the Department of Education Foundation and Administration, Faculty of Education, University of Buea in April 2015 there was no education leadership training in any of the universities in Cameroon. I simply had to incorporate management and leadership elements within the undergraduate and master's courses in education administration modules I taught. This was a big surprise to me since the Department had as its mission "to prepare a cadre of leaders for the education sector who have the leadership, management and administration competencies that the different education systems (*state, private and faith*) require in order to produce a workforce that can meet the demands of the 21st Century; ensure that teaching, research and outreach activities are of the best possible quality; strengthen relations with the ministries of education, private providers, of education and other stake holders" (University of Buea Strategic Development Plan, 2018-2024). From a close look at University of Buea (2010) Faculty of Education syllabus, however, one would observe that there was a determined effort to ensure that students who registered in the Department of Education Foundation and Administration took a PHD in Educational Administration, Master in Educational Administration and the most recent Education leadership course at the undergraduate level was approved by APC in 2018.

Table 3: PhD in Educational Foundations and Administration offered at the University of Buea Since 2010

Compulsory Courses (C)

Code	Course Title	Status
EFA715	Advanced Foundations of Education	C
EFA725	Advanced Supervision of Instruction	C
EFA735	Analysis of Cameroon Educational System	C
EFA755	Politics and Educational Change	C
EFA714	Research and Statistical Methods in Educational Administration	C
EFA724	Advance Economics of Education	C
EFA734	Educational Administration and Planning	C
EFA744	Practicum/Field Experience	C
EFA717	Seminar on Research Methods in Educational Administration- Quantitative Research Description	C
EPY727	Seminar on Educational Psychology	C
EFA716	Seminar/Workshop on Research	C
CST716	Seminar on Measurement and Evaluation	C
EFA722	Seminar/Workshop on Managing Educational Changes and Policies	C
EFA798	Thesis	C

Elective Courses (E)

Code	Course Title	Status
EFA745	Advanced Educational Administration	E
EFA754	Advanced Citizenship and Participation in Education	E
EPY715	Seminar/Workshop on Foundations of Educational Psychology	E
EFA729	Research Seminar on Thesis Proposals	E

Sources: Faculty of Education Syllabus 2010/2011 and Revised Summary of Students Form B 2019/2020 Session.

Table 4: M.Ed. in Educational Foundations and Administration (EFA) offered at the University of Buea Since 2010

Compulsory Courses (C)

Code	Course Title	Status
CST601	Research and Statistical Methods in Education	C
CST612	General Principles of Curriculum and Instruction	C
EFA609	Supervision of Instruction	C
EFA606	Managing Educational Change	C
EFA610	Citizen participation in Education	C
EFA601	Foundations of Education	C
EFA603	The Cameroon Educational System	C
EFA605	Educational Administration and Planning	C
EFA615	Practicum/Seminar of Educational Administration	C
EFA604	Economics of Education	C
EPY 601	Psychology of Learning and Learners	C
EFA610	Citizenship Participation in Education	C
EFA698	Thesis	C

Elective Courses (E)

Code	Course Title	Status
EFA611	The Politics of Education	E

University Courses (UC)

Code	Course Title	Status
EFA691	Scientific Writing	UC

Sources: Faculty of Education Syllabus 2010/2011 and Revised Summary of Students Form B 2019/2020 Session.

Table 5: B.Ed Programme in Educational Leadership (EDL) offered at the University of Buea Since 2018 at the Undergraduate level**Compulsory Courses (C)**

Course Codes	Course Titles	Status
EDL 201	Organisation of Education in Cameroon	C
EDL 203	Introduction to Educational Leadership Theories	C
EDL 205	Introduction to Educational Policies	C
EDL 209	Introduction to Educational Decentralisation	C
EFA 219	Introduction to Educational Foundation	C
CST 202	General Pedagogy	C
EPY 204	Psychology of Learning	C
EDL 206	Legal aspects of Educational Leadership	C
EDL 303	Introduction to Principalship	C
EDL 305	Introduction to Instructional Supervision	C
EDL 307	Introduction to Economics of Education	C
EDL 309	Management of Assets in a Decentralised Education System	C
EFA 317	Introduction to Educational Planning and Administration	C
EDL 302	Community Partnership in Education	C
EFA 306	Sociology of Education	C
EDL 308	Introduction to Human Resource Management	C
CST 318	Introduction to Research and Statistical Methods in Education	C
EDL 310	Practicum I	C
EDL 401	Human Relations Training	C
EDL 405	ICT in Educational Leadership	C
EDL 407	Practicum II	C
EDL 402	Current Issues in Educational Leadership	C
EDL 404	Multicultural Leadership	C
EDL 498	Long Essay	C

University Required Courses (U)

Course Codes	Course Titles	Status
ENG 101	Use of English I	U
FRE 101	Functional French I	U
ENG 102	Use of English II	U
FRE 102	Functional French II	U
SPT 100	Sports	U
CVE 100	Civics and Ethics	U

Elective Courses (E)

Course Codes	Course Titles	Status
EDL 207	Comparative Education	E
EDL 208	Leadership for Inclusion	E
EDL 210	Introduction to Theory and Practice in Counselling	E
EDL 311	Introduction to Conflict Management	E
EDL 403	Leadership and Change in Education	E
EDL 406	Managing Change in Education	E

Sources: Faculty of Education Syllabus 2010/2011. Summary of Students Form B 2019/2019 Session.

The above tables present the administration and leadership programmes on offer at the Department of Educational Foundations and Administration, Faculty of Education, University of Buea. Due to the decentralisation of education in Cameroon nationally, students who enrol in the M.Ed and PhD in Education Administration take the **supervision of instruction** module to design a developmental process with the main purpose of improving the instructional programme, generally, and teaching specifically. The **Foundations of Education** at the B.Ed, M.Ed and PhD level introduces students to a broadly-conceived field of educational study that derives its character and methods from a number of academic disciplines, combinations of disciplines, and area studies, including: social, philosophical and historical, sociological, political, economic, psychological perspectives in education, etc. In order to understand the importance of teachers' impact on students, one must first understand **Statistical Methods used in Education Research** at the undergraduate and postgraduate level to measure the impact of various factors, such as teachers, on student achievement. **The Cameroon Educational system** course traces the evolution, expansion and changing provisions of education in Cameroon through the various stages of the country's history and background. The undergraduate, master's and PhD course in **Educational Administration and Planning** enhances administrators' competence in developing educational policy and promoting advanced levels of teaching and research. **Economics of education** at the M.Ed and PhD level enables students to understand economic issues relating to education, including the demand for education, the financing and provision of education, and the comparative efficiency of various educational programmes and policies. **Citizen participation in Education** is the main route of access to the creation of democratic values at the postgraduate level and **Civics and Ethics** is taught at the undergraduate level.

General principles of the curriculum teaches the values a school believes will give both their pupils and community the best chance of succeeding, and what they know to be right, given its context. As an academic discipline, the study of **Politics in education** has two main roots: theories from political science and organisational theory. Macro-politics refers to how power is used and decision making is conducted at divisional, regional, and state levels.

Politics and Educational Change is a PhD course brings together key ideas on both the French and English systems of *educational* policy and the policy process in the Republic of Cameroon. It provides students with a broad, methodical understanding of *educational* policy. The **Measurement and Evaluation** module takes students through the meanings of test, measurement assessment and evaluation in education. Students learn how academic tests are designed, structured and implemented and how to judge their effectiveness.

The **Practicum and Seminar in Educational Administration** is different from the other courses in that it uses hands-on experiences to develop and practise the knowledge and skills necessary for successful school administration. The goal is to learn and practise both leadership and management responsibilities. The **Seminar or workshop on the psychology of learning and learners** helps students explore their interests in future career options as a clinical, counselling or school psychologist, and in the allied "helping" fields (e.g., social work, special education, guidance counselling) and the final **thesis (M.Ed and PHD level)** or long essay (Undergraduate Level) is a document submitted in support of candidature for an academic degree or professional qualification presenting the author's research and findings.

At the undergraduate level, the **Education Leadership (EDL) programme** (see Table 5) above points to some efforts to bring more local administrative content into the leadership curriculum at the University of Buea, even though it is argued that Education leadership be taught at the postgraduate level. The EDL course for undergraduate students was developed

by colleagues who have never publish an article in education leadership and are not leadership specialists. This newly-approved programme encourages students to interrogate the extent of indigenisation of the leadership curriculum at all levels of the Cameroonian educational system, assessing whether this has achieved the calls in 1960 for the adaptation of school programmes to local realities.

To my opinion, Table 5 summarises an undergraduate Education Administration course that was taken from the department years back, however, and not Education Leadership course. As we seek to engage with school leaders' development at the postgraduate level, however, we must think through temporality, socio-geographic conditions, the colonial legacy and the construction of leadership as a concept. Constructing an education administration learning programme in the place of educational leadership course in the first and biggest Anglo-Saxon university in Cameroon will only encourage a poor performing education system that needs to be saved from itself by internal expertise. In contrast, such a move instils an orthodoxy of perpetual improvement in both the individuals involved in this colonial ways of doing things and the system at large that truly need decolonization. This internal drama at the department of education foundation and administration needs to be resolve if we are to see the emergence of an African tradition of research appearing in Anglophone journals for educational leadership, management and administration.

Tables 3, 4 and 5 above outline the transformation of the curriculum at the Faculty of Education, University of Buea in favour of the department of education foundation and administration. This study is advocating for universities to truthfully equip practising educational administrator with competencies required for effective/efficient educational leadership. The provision of continuing professional development opportunities to practising educational administrators in faith, private and public universities should include learning opportunities using indigenous ways of knowing, learning, instructing, teaching, and training of school leaders in education leadership and administration have been viewed by many postmodern scholars as important for ensuring that students and teachers, whether indigenous or non-indigenous, are able to benefit from education in a culturally sensitive manner. Remember the last objective of the education administration programmes is to strengthen the research capacity of students enrolled in the PhD and Master in Education Foundation and Administration (EFA) and their interest in improving access to and quality of education leadership and administration in Cameroonian universities and across the globe.

5.0 CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusion

This paper therefore proposes three new decolonized learning programmes: Postgraduate Diploma in Education Leadership, (PGDipEd Leadership-80 credit), Master of Education Leadership (120 credits), and an EdD in Education Leadership (180 credits), detailed in Tables 6, 7 and 8.

Table 6: Proposed Postgraduate Diploma in Education Leadership**Year One**

COURSE CODE	COURSE TITLE	STATUS
FIRST SEMESTER		
EDL501	Essential ICT Management Skills for School Leaders	C
EDL502	Leadership in education: deputies and middle managers	C
EDL503	Leadership for Effective Supervision and Curriculum Implementation	E
EDL504	Education research and the researcher identity and epistemology	C
EDL505	School/Educational System Experience A: Induction/Consolidation Phase	C
SECOND SEMESTER		
EDL506	Manage the financial resources of the school in a transparent and accountable way.	E
EDL507	Leadership in education: senior managers	C
EDL508	Review moderation systems and processes	C
EDL509	Practices/Procedures of strategic management in an educational training institution	E

Year Two

COURSE CODE	COURSE TITLE	STATUS
FIRST SEMESTER		
EDL510	Organisational effectiveness, improvement and transformation	E
EDL511	Research design and methodology	C
EDL512	Human resources management and associate concepts	E
SECOND SEMESTER		
EDL513	Using sources/producing analysis in research methods	C
EDL514	Thesis	C
EDL515	School/Educational System Experience B: Induction/Consolidation Phase	C
EDL516	Dissertation	C

C=Compulsory Courses, G=University Courses, E=Elective Courses

Table 7: Proposed M.Ed. in Education Leadership (EDL)**Year One**

COURSE CODE	COURSE TITLE	STATUS
FIRST SEMESTER		
EDL601	Essential ICT Management Skills for School Leaders	C
EDL602	Leadership in education: deputies and middle managers	C
EFA 601	Foundations of Education	C
EDL 607	Manage the financial resources of the school in a transparent and accountable way	C
EDL20	Education research and the researcher identity and epistemology	C
EFA605	Education Administration and Planning	E
EFA 609	Supervision of Instructions	E
SECOND SEMESTER		
EDL603	Leadership in education: senior managers	C
EFA603	The Cameroon Educational System	C
EFA606	Managing Education Change Policy	C
CST601	Research design and methodology	C
EDL606	Practices/Procedures of strategic management in an educational training institution	C
EDL605	Using sources/producing analysis in research methods	C

Year Two

FIRST SEMESTER

EDL608	Organisational effectiveness, improvement and transformation	C
EDL604	Human resources management	E
EDL609	Review moderation systems and processes	C
EFA615	Practicum 1	C
EFA698	Thesis	C
EFA620	Practicum 11	C

C=Compulsory Courses, G=University Courses, E=Elective Courses

Table 8: Proposed Education Doctorate (EdD) in Educational Leadership

Year One

COURSE CODE	COURSE TITLE	STATUS
FIRST SEMESTER		
EDL701	Leadership in education: deputies and middle managers	C
EDL702	Advance Supervision and Curriculum Implementation	E
EDL703	Education research and the researcher identity and epistemology	C
EDL704	Practicum Seminar 1: School/Educational System Experience	C
SECOND SEMESTER		
EDL705	Manage the financial resources of the school in a transparent and accountable way.	C
EDL706	Leadership in education: senior managers	C
EDL707	Review moderation systems and processes	C
EDL708	Practices/Procedures of strategic management in an educational training institution	E
EDL709	Research design and methodology	C

Year Two + Year Three

FIRST SEMESTER

EDL710	Organisational effectiveness, improvement and transformation	C
EDL711	Using sources/producing analysis in research methods	C
SECOND SEMESTER		
EDL712	Practicum Seminar 2: School/Educational System Experience	C

Year Three

EDL713	Thesis	C
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C=Compulsory Courses, G=University Courses, E=Elective Courses

To decolonise the education administration in Cameroon universities I have critically conducted an assessment of the administration and leadership courses taught at the department of education foundation and administration, faculty of education, University of Buea and the challenges involved in such attempts, and I have reconceptualised Postgraduate Diploma, M.Ed and EdD in Education Leadership courses for Cameroonian and African Universities. Decolonising educational leadership and administration curriculum, as theorised and explained in this article, challenges some aspects of indigenising educational leadership and administration. Thus, I envisage that efforts towards the decolonisation of higher education in Cameroon will need the growing recognition and use of **Information Communication Technology (ICT)** management skills, which is designed to equip participants with knowledge and skills related to the use of ICTs for educational purposes, which is usually not inclusive in the Administration course provided in Cameroon

Universities. **The leadership in education for deputies and middle managers** course focuses on the changing roles, responsibilities and professional development of deputies, middle managers and senior management teams (or leadership groups), in schools and other educational organisations. The **Foundations of Education** course at the Master level encourage school leaders to critically examine the historical, philosophical, sociological, psychological, cultural, political, legal and ethical issues relevant to basic, secondary and higher education in the Cameroonian system. Increasingly in Cameroon, there has been a shift towards recognising and understanding indigenous models to managing the financial resources of the school in a transparent and accountable way.

Both the **Education administration and planning** course at the Master's level and the **Advanced Education Administration and Planning** course at the EdD level will allow each student to focus on the level/sector/s and issues of most interest to him/her. **Supervision of Instructions** is very important at the Master's level while **Advanced Supervision and inspection of education** at the doctorate level will evaluate how postgraduate school leaders throughout the world have developed means of supervising or monitoring the quality and standards of their education systems.

The senior leadership course will enable both managers and leaders to develop knowledge, understanding and a critical perspective—based upon evidence drawn from research, scholarship, practice and the wider literature—of the work, lives, careers and perspectives of senior managers as leaders within educational institutions and contexts.

The Cameroon Educational System course supports good managers and leaders who can critically examine the goals and philosophy of education in Cameroon. **Managing Education Change Policy** is an important prerequisite for increasing the potential of educational leaders to manage changes they initiate.

The human resources management course at the Diploma and Master's level is designed to enable school leaders to understand and be able to apply relevant content knowledge in leading and managing people. **Strategic management** will help participants deliver the best outcomes for their pupils as they learn to plan strategically for their respective schools. The **economics of education** should be taught in both the PHD and the Master's programmes in educational leadership. This covers the demand for and supply of education; education as an investment and consumption and social and private costs and benefits of education are analysed; linking also with **Organisational effectiveness, Improvement and transformation**. Students are encouraged in another course to **Review moderation systems and processes** in an effort to enable school leaders to develop a school-wide moderation policy and the systems required for its implementation.

An interesting compulsory course is **Education research and the researcher's identity and epistemology** at the M.Ed and doctoral level, which addresses the need to embed research enquiry within a particular research paradigm. Students are expected to demonstrate an understanding of the interplay between research paradigms, ontology, epistemology and methodology and research methods prior to initiating a research project. At the postgraduate level, students will be introduced to **The research design and methodology** course which seeks to develop the knowledge, skills and attitudes required to conduct a research project, with specific reference to data collection, data analysis, interpretation of results and the presentation of research. **Using sources/producing analysis in research methods** builds on the research skills developed in earlier modules. These research modules will be delivered in tandem with the **thesis or dissertation** at the Diploma level. All students are obliged to take

Practicum Seminar 1 and 2: School/Educational System Experience which are designed to give students a hands-on experience in educational leadership, management and administration. Students are required to spend 200 hours in an educational organisation under the supervision of a cooperating leader or manager or academic staff of the department. In **Practicum Seminar 2** students will explore current thinking on how organisations are judged as effective or improving. They are challenged to critique, contemporary research in these areas applying the views of colleagues both locally and globally.

Overall this literature review on the process of decolonising educational leadership and administration curriculum in Cameroonian universities has indicated that there is a clear transformation towards the establishment of formal educational curriculum and leadership training programmes. The study proposed *Postgraduate Diploma in Education Leadership, M.Ed. in Education Leadership, Doctorate (EdD) in Educational Leadership* programmes offering a more interactive, reflective and experiential learning approaches than the education foundation and administration courses provided in the different state universities in Cameroon. Further research is essential to find out what kind of leadership curriculum influences students, university and educational system performance, and the circumstances under which these performances may be most effectively enhanced. Given the ever-increasing investment in decolonising education curricula in developing countries like Cameroon this is a disturbing void in the research.

5.2 Recommendations

A further issue arising out of the literature is whether and, if so, how, best practice in relation to decolonising the leadership and administration curriculum in Cameroonian universities can be implemented in the particularly challenging context of a developing world country, such as Cameroon. Set against this challenge, however, is that in a resource poor context, and one in which some faith and private universities often have to operate in relative isolation from support from the wider educational system, and in which teachers themselves lack a sense of self-worth and often, even, the ability to sustain themselves through their profession, dynamic and effective leadership is an even more important quality for universities effectiveness than it is in most developed countries. It is with regard, therefore, to these core issues identified by this literature review that the remainder of this study will seek to focus on the evaluation of the educational leadership and administration curriculum in the University of Buea with a view to suggesting how more formal programmes, more closely aligned to the international consensus, might in practice be introduced and supported within the particular country context.

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