THE HISTORY OF EDUCATION IN CAMEROON: COLONIAL LEGACIES AND PEACE EDUCATION

Frederick Ebot-Ashu,

Associate Professor, Department of Educational Foundations and Administration, Faculty of Education, University of Buea, Cameroon
&
Emmanuel Monjong Njouny,

Senior Lecturer, Department of Educational Foundations and Administration, Faculty of Education, University of Buea, Cameroon

Abstract

In this paper, we have drawn from primary literature and oral sources to demonstrate the history of education in Cameroon from indigenous African education in the 16th Century, through education in Cameroon in the pre-colonial era (1844-1884), the period when missionaries managed education, the colonial era (1884-1960/61): including German protectorate (1884-1914); French mandate (1916-1946); British mandate (1916-1946). French trusteeship (1946-1960), British trusteeship (1946-1961), as well as independence and reunification, that is under the Federation (1961-1972), the United Republic (1972-1984), and to current concerns about education in the Republic of Cameroon (1984-present date). Since independence, one of the greatest worries of the Cameroon government has been how to maintain peace, unity and national integration. This paper showcases factors affecting the various stages of change (sociological, social, political, economic, cultural and historical) in each era of the educational system development. We discuss the nature and content of peace education curriculum that can help to achieve this, while calling for greater inclusion of local and diverse indigenous cultures that should promote an integrated decolonized peace education curriculum for the next generation of peace building educational researchers, university stakeholders and policymakers. We conclude by recommending the importance of peace education curriculum for Cameroon universities which should be re-invented as a vector for peace, unity and national integration in the country.

Key words:

History of Education, Colonial Legacies, Peace Education, Cameroon.

Introduction

Colonial history has left its mark on the education systems of many developing countries. In Cameroon, the British colonial legacy on education has been more benign than the legacy of other colonisers, especially the French. The British devolved education to Christian missions, while the French limited missionary efforts without investing in mass public education. The resulting divergence between former British and former French colonial rule has carved deep divisions into the country and presently is the source of a staggering amount of violence, war, death, and instability (Ebot-Ashu, 2020; Ebot-Ashu, 2024a). The source of today's civil war clashes between armed groups and government forces in Cameroon's two Anglophone regions and the Far North Region severely impacted civilians due to linguistic and identity divisions in post-colonial Cameroon (Ebot-Ashu, 2024a). In a published book (Ebot-Ashu, 2020), investigated the legacies of African indigenous education, pre-colonial era (missionaries), colonial era (Germans, French and British), and the post-colonial era contributions to the Cameroon education system.

In the Cameroonian context, before the introduction of formal education, indigenous education existed before the era of missionaries and German annexation. Indigenous education had its own goals and philosophy and included observing nature to predict weather, studying astronomy, developing agricultural techniques, and other applications of scientific practices guided by cultural values (Ebot-Ashu, 2020; 2024a).\

The pre-colonial era was dominated by European missionaries with the goal of spreading the word of God. Through evangelism, therefore, early missionaries in Cameroon used education as the main instrument to evangelize. By 1884, the first primary school was opened in Bimbia, near Victoria (Limbe) with most missionaries coming from Britain (Ngoh, 1996; MacOjong, 2008; Ebot-Ashu, 2020; Kima, 2008). MacOjong, (2008) and Ebot-Ashu (2020) continued that missionaries increasingly came to focus on education, healthcare, and long-term modernization of the native personality to inculcate European middle-class values (Ngoh, 1996). They established schools and health centres. Christian missionaries played a public role, especially in promoting sanitation and public health (Ngoh, 1996; MacOjong, 2008; Ebot-Ashu, 2020). The pre-colonial and colonial eras were responding only to the needs of evangelisation and colonialisation rather than education for national development (Ngoh, 1996; MacOjong, 2008; Ebot-Ashu, 2020). [...] Western Sudan and the Muslim world had led to the establishment of Koranic schools especially in the northern part of the country (Ebot-Ashu, 2020).

The colonial era was between 1884-1960/1961. With three colonial masters, Cameroon's education system was greatly shaped by Germany, Britain and France (Ngoh, 1996; MacOjong, 2008; Ebot-Ashu, 2020; Bayart, 2000). Germany used the Quasi Assimilation policy when they annexed Cameroon in 1884. They left education in the hands of missionaries and there were already about 15 primary schools with an enrolment of 368 pupils, run by the London Baptist Missionary Society. This was because the German

administration was initially unconcerned about the expansion of education in Cameroon. (Ebot-Ashu, 2020). Germany first set up an administration in Douala, and later in Buea. They created plantations, built roads, railways and houses, schools and ports, using forced labour. Later, the Germans opened many schools in Douala (1887, 1897), Garoua (1906) and Yaounde (1900). The education law of April 1910 demonstrated the Germans' resolve to use education as a tool to spread German culture in Cameroon.

The impact of French colonial policy of assimilation was greatly felt in its education policy during its colonial rule (1916-1960).. The centralised administration was directly controlled from France. They established Cameroon as a Commission of the Autonomous Republic, which meant a non-FEA (French Equatorial Africa) integrated territory (Ngoh, 1996; MacOjong, 2008; Ebot-Ashu, 2020). That part of Cameroon was then headed by a High Commissioner and placed under the colonial indigenous regime to let the natives handle problems concerning them by themselves through their traditional authorities (Ngoh, 1996; MacOjong, 2008; Ebot-Ashu, 2020). French authorities strived to erase Cameroonians' memory of German colonization. By 1924, French language was imposed as the only language of instruction, even though education was still being managed by missionaries. There were two types of curriculums introduced by the French administration – a metropolitan curriculum and another adapted to the Cameroon context (MacOjong, 2008; Ebot-Ashu, 2020). They started teaching Cameroonians how to love France and become French. Several measures were taken to achieve these goals: (Wardship, (1945-1960).

British rule in Cameroon (essentially through Nigeria) was between 1916-1961. Education under British rule was a way of training temporary civil servants for colonial exploitation (Ngoh, 1996; MacOjong, 2008; Ebot-Ashu, 2020; Chem-Langhëë, 1997). British administration was decentralized and education was dictated by British policy in Nigeria. Missionaries played a significant role in British education policies, in British Cameroons. The education curriculum was structured in a way that reflected the British education system, as education was free at primary levels with the standard six certificates marking the end of primary education. As Ngome (1985) and Ebot-Ashu (2020) explain from the different historical eras of education ideals, it is evident that the aims and functions of education in the British colonial era were subject to constant change and dynamics. Ngome (1985) argues that British Southern Cameroons had obtained quasi-autonomy from Eastern Nigeria in 1954 (Chem-Langhëë, 1997; Ebot-Ashu, 2020; 2024a) to avoid entanglement in the political crisis that rocked Nigeria. The spread of western education, the aftereffects of the two world wars and acquaintance with other peoples, systems and thoughts, as well as disgust with certain actions of the colonial powers, gradually pointed the way to political activity among Cameroonians – a sign of nationalism.

In accordance with Cameroon federal law No 63/137 of June 1963 organizing secondary education, specifically for West Cameroon and today, English sub-system schools, , the first three years of the first cycle are for general education and the last two for academic specification (MacOjong, 2008; Ebot-Ashu, 2020), plus the two years of the second cycle for

further specialization. The federal era witnessed two different sets of structures, programmes and examinations. Under the era of the United Republic, university education was free while the available evaluation systems and certification procedures called for concern. The Anglophone system was based on a 7-5-2 (seven years of primary school, five years of first cycle secondary and two years of second cycle or secondary high school education).

The Francophone system was in the form of 6-4-3 (six years of primary school, four years of first cycle secondary and three years of secondary high school education). Reforms took various forms, taking into account the nation's fragile economy under the global economic crisis from the mid-1980s. The 1993 university reforms introduced university tuition fee of 50,000FCFA (about 100USD) (MacOjong, 2008; Ebot-Ashu, 2020;). This sparked a violent protest by university students. A 1998 law which laid down guidelines for Cameroon education, provides in Section 22(1) that the school year shall comprise at least 36 weeks of effective classes and holidays (MacOjong, 2008; Ebot-Ashu, 2020). Since 1994, the General Certificate of Education Examination Board (GCE Board) coordinates GCE O/A Levels in the Anglophone educational sub-system while the BAC Board does same for the Francophone educational sub-system (MacOjong, 2008; Ebot-Ashu, 2020). Also, the former Ministry of National Education has been split into the several ministries of education (Ebot-Ashu, 2020). Ebot-Ashu (2020) complements that the different education ministries in Cameroon today enable us to see the history of education in Cameroon through the unique lenses of the aims, two systems (French and English), national curriculum, regions, social class, religion, ethnicity, gender, age, multiculturalism and bilingualism etc. (MacOjong, 2008; Ebot-Ashu, 2020). Today, Cameroon has eleven state universities.

An education commission was set up under Law No. 98/004 of 14 April 1998, to overhaul and reconstruct the entire field of Cameroon education under the different education ministries (Tchoumbou et al.; 2023). Recently, Law No 2023-007 of 25 July 2023 equally lay down the purpose, scope, goals and duties of higher education in Cameroon which initially provides continuous training of higher education students and other learners in the intellectual, physical and moral domains (MINESUP, 2023). Those education policies submitted comprehensive reports. The policies, as recorded by Ebot-Ashu (2020) aim at the following: continuing the distinction between the English and French sub-systems of education in Cameroon, though they are seen to be based on colonial, rather than on indigenous education grounds; developing a primary education programme; putting in place a national curriculum; offering free education in state-owned primary schools and compulsory between ages six and 12; developing quality improvement in schools; introducing environmental orientation in school curriculum; improving science education in schools; developing vocational and technical education; developing the National Council for Teacher Education; improving the Ministry of Higher Education; improving the Ministry of Scientific Research and Innovation; developing integrated education for children living with disabilities; developing education in North Region. This paper ties with the Cameroon National Development Strategy 2020-2030 framework that advocates for development of

human capital and wellbeing (NDS30, 2020). This paper equally ties well on Agenda 2063; the Africa We Want forwarded by the African Union Commission. This case study ties well with ASPIRATION 1: A Prosperous Africa based on inclusive growth and sustainable development (United Nations, 2015; African Union, 2015). ASPIRATION 6: An Africa Whose Development is People-driven, relying on the potential of African people understanding their history, especially its women and youth, and caring for children in Agenda 2063, the Africa We Want forwarded by the African Union Commission (African Union, 2015).

Background of the Study

Ebot-Ashu (2024a) proposed in this study a framework to enable researchers understand the factors affecting the various stages of change (historical, social, political, economic, cultural, and sociological) in the historical development of education in Cameroon as recorded by (Ebot-Ashu, 2024a).

African Indigenous Education

A historical evolution of Cameroon's educational system exposes the complexity of African indigenous cultural colonialism by missionaries, Germans, France and Britain who rejected the traditional African educational system thus invariably affecting Africans' belief system, attitudes and perception of self (Ngũgĩ wa Thiong'o, 2014). Today, education in contemporary Cameroon consists of two distinct unreformed sub-systems, inherited from Britain and France, which are unsuitable for promoting learning through various modes, including their language, their music, their oral traditions, their myths, their stories, their culture and their religion (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). The 1998 and 2023 laws on higher education policy in Cameroon continue to impact indigenous Cameroon education system politically, and socially. In particular, the different characteristics of African indigenous education in Cameroon, as gathered from literature, emphasize the importance of the Cameroon indigenous system responsible for job orientation, political participation, spiritual and moral values (Ebot-Ashu, 2020; 2024a; MacOjong, 2008). Socially, students equally use song, theatre, dance and art in the Ejagham language of Manyu Division in Cameroon to establish an understanding of different African philosophies of education (Ebot-Ashu et al., 2022). It is important for the world to understand that before the foreign western education system came to Cameroon and other countries in Africa, well-known traditional indigenous education existed, though not documented.

Missionaries' Participation in Education (1818-1849)

Historically, missionaries played an important role in the development of education opportunities, professional training, and skill development of Cameroonians (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Missionary institutions in Cameroon have encouraged communities to participate in sociopolitical issues, such as advocating for access to education, addressing social equalities and integrating with local cultural structures (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo,

2003). The historical legacy of missionaries' involvement in education has left an imprint on Cameroon's education system including the dominance of French and English as languages of instruction. In Sudan, the Western Darfu Muslim group was equally represented in the documentary on how the Islamic communities had led to the establishment of Koranic schools especially in the northern part of the country (Ebot-Ashu, 2020; 2024a). The cultural issues faced by missionaries in Cameroon stem from the rich linguistic diversity. Missionaries needed to be mindful of local cultural norms, values and traditions. Cameroon exhibits religious diversity like traditional beliefs, Christianity, Islam and other faith traditions.

Cameroon's bilingual status (English and French) posed challenges for missionaries to present administration and educational programmes. Missionaries had to navigate government control and regulations like education policies, curriculum standards, teacher qualification and funding allocations; allocation of resources and infrastructure; underlying political unrest and conflict; and government/religious relations. Policy change and educational reforms of state and religious schools varied at times (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Ebot-Ashu (2024a) added that the philosophy of the missionary society was focused on evangelization and civilization, according to a document explaining how missionary's participation in education in Cameroon in the pre-colonial and colonial eras was responding only to the needs of evangelization and colonialism rather than education for national development (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). The social aspects of missionary involvement in the development of the Cameroon education system brought new cultural, religious and social norms that helped in the transformation of different communities. Missionaries opened schools for promoting literacy and providing educational opportunities in many parts of the country (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

German Participation in Education (1884-1914)

The Germans were involved in the introduction of formal education in Cameroon. They laid emphasis on basic education to the local population. There was limited access to education, accessible mainly to elite families and Germans (Fonkeng, 2007; Tambo, 2003). There was also gender disparity, as education was primarily accessible to boys. Girls had limited opportunities for formal education. Germany's colonial history has left a lasting historical legacy, including the development of educational institutions, cultural exchanges, and linguistic influence (Fonkeng, 2007; Tambo, 2003). Significant sociological changes occurred in the Cameroonian education system during the German era, namely: introduction of western education system, focus on vocational education, language policy and cultural assimilation, efforts to Germanize the indigenous population (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Tambo, 2003). Christian missionaries influenced cultural assimilation, promoted Christianity and European values; German curriculum was limited to practical skills for vocational education (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

Economically, the German colonial administration introduced vocational education and labour force development that provided training and jobs in trades such as carpentry, agriculture, mechanics and other practical skills. They placed emphasis on agriculture education and developed huge work force for big plantations, They introduced focus on commerce in the area of accounting, book keeping and administration to facilitate trade and economic transactions. They laid limited emphasis on promoting local economic development, disparities between the local population and the German settlers in terms of economic opportunities. They maintained diplomatic educational ties that promoted collaboration, exchange programmes and policy dialogue, scholarship and development projects (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Culturally, German language policy of germanization eroded natives' culture and reinforced German cultural dominance. Indigenous languages were discouraged.. German values and ideas and ways of life were promoted in the curriculum. Indigenous cultural practices and traditions were often suppressed or discouraged.; :Missionaries played an important role for cultural assimilation (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

Education in French Mandate Period (1916-1946)

The French colonial authority was controlling Cameroon's education system from 1920, following the signing of the Treaty of Versailles when Allied Forces, mainly Britain and France that won the First World War (WW1), punished Germany whom they defeated. During this period Cameroon's economy was primarily oriented towards the interests of France (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). The French mandate in Cameroon was characterized by a policy of assimilation till the emergence of the nationalist movements and resistance against colonial rule (MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). In the 1950s, the push for independence gained momentum and the French government gradually granted more political rights and representation to Cameroonians. The French mandate promoted the use of the French language as the official language of administration, education and the legal system. It introduced a formal education system in Cameroon and established a cultural hierarchy that privileged French culture over Cameroonian cultures (MacOjong, 2008; Fonkeng, 2007; Tambo, 2003; Dupraz, 2019). The French mandate also facilitated cultural exchanges between France and Cameroon as they encouraged practice of French culture and traditions, disregarding Cameroonian culture. The introduction of Catholicism by French missionaries led to the widespread adaptation of Catholicism among the population.

Socially, the French mandate in Cameroon led to transformation in social hierarchies, land tenure systems and local governance structures. The introduction of the French language and curricular has had a long-lasting effect on linguistic and educational structures within the country (Fanso, 1989; Ebot-Ashu, 2020; 2024a). The influence of the French language and cultural influences contributed to the development of new social norms, linguistic practices and cultural assimilation. The introduction of the French legal and administrative

systems impacted social organization, authority structures, and regional identity, leading to new social formations and governance practices (Bayart, 2000; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

Politically, the French mandate in Cameroon led to the establishment of a colonial administration system in Cameroon, influencing the governance structures, legal institutions, and power dynamics within the region (Mlama, 2002; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). The French reshaped Cameroon political authorities and structures, introducing French administrative models which affected the traditional chieftaincy and governance systems in different parts of Cameroon (Awasom, 1988; Ebot-Ashu, 2020; Dupraz, 2019). The Cameroon legal and judicial systems were influenced by the French legal traditions, leading to the introduction of new legislation and legal practices within the country (Kima, 2008). The French contributed to the centralisation of power and decision making, altering traditional governance practices and authority structures across different parts of Cameroon (Ngoh, 2015; Ebot-Ashu, 2020). Culturally, the French mandate disregarded or devalued indigenous cultural practices, traditions, and belief systems. The French promoted Christianity and actively discouraged or suspended indigenous religious practices (Dupraz, 2019). They commodified and exploited aspects of Cameroonian culture for colonial benefit, despite cultural resistance and efforts to revitalize indigenous cultures.

Education in British Mandate Period (1914-1946)

British colonial policies used indirect rule which allowed natives to execute judicial and executive decisions (Ebot-Ashu, 2020; 2024a; Legassick, 1979; Geschiere, 1990; Vol, 1978). Indirect rule policies influenced the structure and content of Southern Cameroon education system. Despite the influence of British policies, there were instances of resistance and adaptation by the local population. English was introduced as the official language for instruction in Southern Cameroon. The British sought to assimilate the local population into British cultures and values that led to maginalization of local cultures and languages in the education system (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Politically, British education in Cameroon reflected their colonial legacy. English eventually became one of the official languages in Cameroon, alongside French. The British mandate brought a standardized curriculum, which was based on British academic standards and subjects (MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). The British mandate established education institutions such as primary and secondary schools and teacher training colleges, all modelled after the British hierarchical and academic pathways (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Dupraz, 2019).

Economically, the British presence in Cameroon had financial implications for both individuals and the country. Education was expensive for some families even though the British presence created employment for local teachers and support staff (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Dupraz, 2019). The education system attracts foreign investments in the form of partnerships, collaborations, and establishment of different campuses. Most educational establishments in Cameroon often require investments in infrastructure

development that include school buildings, libraries, laboratories, sports facilities, and other amenities necessary for providing quality education (Fonkeng, 2007; Tambo, 2003; Legassick, 1979; Geschiere, 1990; Voll, 1978).

Sociologically, the British mandate witnessed efforts of cultural assimilation and transformation of the Cameroon education system. Many areas in the Anglophone regions witnessed social stratification and power dynamics in the direction of educational change, despite indigenous resistance and identity preservation (Fonkeng, 2007; Tambo, 2003; Legassick, 1979; Geschiere, 1990; Voll, 1978). Gender dynamics and education access were social factors that significantly influenced education change during the British mandate. Culturally, English remains one of two official languages in Cameroon, widely spoken and used in education, government, and the business sector. The British education system introduced literature, value, and traditions, which have influenced the cultural identities of individuals who received their education within the framework (Fonkeng, 2007; Tambo, 2003; (Legassick, 1979; Geschiere, 1990; Voll, 1978). The education system brough a structured curriculum to Cameroon, emphasizing subjects such as Mathematics, Sciences, Literature and History. The system has introduced a hierarchical structure with primary, secondary, and tertiary levels of education (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Dupraz, 2019). Philosophically, the British adopted a colonial education philosophy that suits the mental aptitude, occupations and traditions of Cameroonians to be more efficient in their conditions of life. It promoted the advancement of the community through the improvement of agriculture, development of the native industries, improvement of health training of Cameroonians in the management of their own affairs and the inclusion of true citizenship and ideals (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Dupraz, 2019).

French Trusteeship Period in Cameroon (1946-1960)

Historically, two separate systems of education are used in Cameroon since independence and reunification: the East Cameroon system, based on the French model and West Cameroon's based on the British model. Uniting the both systems was deemed a symbol of national integration and unity (Ebot-Ashu, 2020; 2024a MacOjong, 2008). Reunification brought about significant political changes in Cameroon, leading to the establishment of its own governance systems and renewed sense of national identity and pride. Ssociologically, French trusteeship in Cameroon aimed to assimilate the local population into French culture and values. This ideology influenced the education system, with an emphasis on teaching French language, culture, and history (Ebot-Ashu, 2020; 2024a; Fonkeng, 2007).

Today, the Cameroon education system has social stratification and reinforced existing social hierarchies with language barriers as French is the primary language of instruction. This cultural assimilation has led to a loss of cultural identity and a sense of alienation among many young Cameroonians (Ebot-Ashu, 2020; 2024a; Fonkeng, 2007). Socially, Cameroon is a diverse nation with plenty of ethnic and cultural tensions existing between the two sub-systems (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Social issues such as economic disparities can affect the relationship between English and

French, and among about 250 tribal administrators as there is a significant wealth gap between these different tribal groupings (Ebot-Ashu, 2020; 2024a; Fonkeng, 2007).

Economically, the key factors that influenced education changes were the focus on labour needs and economic development. French authorities primarily focused on exploiting Cameroon's natural resources for their own economic benefit rather than investing in education (Ebot-Ashu, 2020; 2024a; Fonkeng, 2007). As a result, there was limited funding for education infrastructure, teacher training and the provision of education materials (Fonkeng, 2007; Tambo, 2003; Ebot-Ashu, 2020; 2024a; MacOjong, 2008). Politically, France assimilation ideology sought to replace indigenous cultures and languages within its education sub-system. The French trusteeship often prioritized education for the elite and the ruling class, while neglecting most of the population (Tadadjeu, 1979; Geschiere, 2017). Curriculum content heavily emphasized French and European history, literature, and language, while downplaying or ignoring the history and culture of the local population. Culturally, French became the primary language for instruction, and the curriculum content emphasized French literature, pedagogic approaches, history, and values reflecting the broader sociocultural merge that was occurring in the country (Fonkeng, 2007; Tambo, 2003; Ebot-Ashu, 2020; 2024a; MacOjong, 2008). This had profound influence on the cultural identity of the local population, providing a platform for preservation and celebration of linguistic diversity within the country (Betts, 2012; Tuhiwai, 2013; Táíwò, 2022; Strang, 1991; Ngũgĩ wa Thiong'o, 2014).

British Trusteeship in Cameroon (1946-1961)

Historically, the educational, legal, and administrative foundations established during the British trusteeship period continue to shape the governance and culture of the affected areas in Cameroon. Southern Cameroon under British trusteeship, shaped the education landscape in several ways, impacting governance, curricular content, language policies, and administrative structures (Legassick, 1997; Geschiere, 1990; Voll, 1976). Politically, the British trusteeship brought forth administrative centralization in the governance of the educational system. Decisions regarding curriculum, teacher training, and education intrastate were often made by colonial administrators (Fonkeng, 2007), reflecting centralized control over education policies and practices. The education system was often designed to serve the political objectives of the administering power. This has had a lasting effect on the political implications for shaping of cultural and national identity of Southern Cameroonians (Ebot-Ashu, 2020; 2024a; Fonkeng, 2007). Sociologically, the British system of education continues and extends a general system of education designed to abolish illiteracy and facilitate the vocational and cultural advancement of the population, child and adult (Legassick, 1997; Geschiere, 1990; Voll, 1976). The British trusteeship era did not promote the expansion of primary education in Cameroon by both government and voluntary agencies. Britain reiterated her policy with regards to primary education to establish new government schools (Legassick, 1997; Geschiere, 1990; Voll, 1976).

Socially, the British trusteeship recognizes the importance of education in fostering social cohesion, promoting diversity and ensuring equal opportunities for all (Ebot-Ashu, 2020; 2024a). The trustees were tasked with creating an inclusive education system that catered to the needs of different social groups, such as ethnic minorities, marginalized communities, and persons with disabilities (Ebot-Ashu, 2020; 1024a; Fonkeng, 2007). Culturally, the British trusteeship era recognized the importance of cultural diversity and sought to promote cultural heritage within the education system (Legassick, 1997; Geschiere, 1990; Voll, 1976). It supported the preservation, dissemination, and appreciation of local languages, traditions, and customs (Ebot-Ashu, 2020; 2024a; Fonkeng, 2007; Bahoken & Engelbert,1976; Ball, 1993). British trusteeship enhanced students' cultural awareness, respect, and tolerance towards others, thereby fostering social cohesion and a sense of belonging. Economically, the British trusteeship era recognized the significance of financial resources in maintaining and improving the education system (Legassick, 1997; Geschiere, 1990; Voll, 1976). Trustees had to consider budgetary allocations, funding arrangements, and investment strategies to ensure the availability of adequate resources for infrastructure development, teacher training, educational materials, and technological advancements (Ebot-Ashu, 2020; 2024a; Fonkeng, 2007).

Education in the Federation Period (1961-1972)

Historically, the federation period marked the beginning of decolonization of Cameroon and other significant changes, leading to the establishment of its own governance systems and a renewed sense of national identity and pride (Geschiere, 2017; Tadadjeu, 1979; Táíwò, 2022; NDS30, 2020; Ebot-Ashu, 2020; 2024a). However, the legacy of colonization and the complexities of managing diverse ethnic and linguistic groups continues to shape the country's political, philosophical, economic, social, historical, and cultural dynamics to this day. sociologically, the federation period involved efforts to navigate and reconcile the diverse identities and cultures within the country and to form a cohesive national identity. From the 1960s to the 1970s, social movements and civil rights movements were on the rise (Geschiere, 2017; Tadadjeu, 1979). Citizens engaged in protests and advocacy for social justice, equality and civil liberties. Efforts increased to expand access to education and promote societal transformation in both English and French sub-systems. Hierarchies played a crucial role in shaping the values, aspirations, and social mobility of the population (Fonkeng, 2007; Tambo, 2003; Geschiere, 2017; Tadadjeu, 1979).

Politically, the period from 1960 to 1972 brought significant political change in Cameroon particularly in the realm of education. In 1960, French Cameroon gained independence from France and in 1961 English Cameroon gain its own independence from Britain (Legassick, 1997; Geschiere, 1990; Voll, 1976; Ebot-Ashu, 2020; 2024a; NDS30, 2020). Following the reunification of the French and British Cameroons in 1961, the government adopted a bilingual education system to accommodate both English and French languages, reflecting the linguistic diversity of the country (Geschiere, 2017; Tadadjeu, 1979). In 1966, the government reorganized the education system in an effort to expand access to education, improve the quality of education, and adapt the curriculum to align with national

development goals. The 1972 educational reform period saw the expansion of infrastructure, teacher training programmes, and efforts to promote indigenous languages and cultures within the education framework (Fonkeng, 2007; Tambo, 2003; Ebot-Ashu, 2020; 2024a). This period marked growing emphasis on national identity, language diversity, and development needs (Fonkeng, 2007; Tambo, 2003; Ebot-Ashu 2020; 2024a). Economically, decolonisation of African countries brought about nationalisation of industries, modernisation, industrialisation, and infrastructure development. Newly independent nations sought to develop their own economies and reduce their dependence on former colonial powers.

Philosophically, a rise in the Africanisation agenda likely brought a philosophical emphasis on humanism and promotion of national unity for the English and French sub-systems which brought about a fusion of curricular, languages, and pedagogical approaches, reflecting the broader sociocultural merge that was occurring in the country (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; African Union, 2015; United Nation, 2023; United Nations Secretary-General, 2015; NDS30, 2020). This period also witnessed a blossoming of intellectual and cultural expressions, with philosophical undercurrents that sought to redefine the narrative of the nation, reclaim indigenous traditions, and foster cultural revitalization (Ebot-Ashu, 2020; 2024a; Fonkeng, 2007). Culturally, advocates of traditional education continue to emphasize the value of indigenous knowledge, community-based learning, and the preservation of cultural heritage (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Bahoken & Engelbert. 1976; Ball, 1993). Meanwhile, proponents of modern education would have highlighted debates about the vision and direction of the nation, discussions about governance, social justice, importance of scientific and technical knowledge, global interconnectedness, and the need to prepare students for rapid changes included the promotion of nationalism and the embrace of pan-African ideals (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; African Union, 2015; United Nation, 2023; NDS30, 2020).

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

Historically, Cameroon transitioned to a unitary state in 1972, and the official name became the United Republic of Cameroon. Socially, Cameroon harbours more than 250 ethnic groups, with the largest being the Bantu-speaking groups, such as the Beti-Pahuin, Bamileke, and Bassa. The population is predominantly rural, although urbanization is increasing. Cameroon has been facing social issues and conflicts, such as inter-community tensions and security challenges likely to affect the education system (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007).

Politically, the Cameroon government plays a crucial role in shaping the education system and addressing social influences (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; NDS30, 2020). The centralisation of power in the capital, Yaoundé, curtails the capacity of the regions to significantly control education policies.. The oppression of political opposition has had a negative impact on education as it has been limiting freedom of expression and intellectual discourse (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng,

2007). Government initiatives aim to improve access, address disparities, and align the education system with national development goals. Economically, Cameroon faced economic difficulties during this period, including inflation and decline in government revenue.

This economic challenge had a direct impact on the education sector, leading to budget cuts, inadequate resources, and a decline in the quality of education (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007). Other factors such as poverty and limited resources can impact access to quality education. The political and economic instability during this period led to a significant brain drain, with highly educated human resources leaving the country in search of better opportunities abroad (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Culturally, from 1972-1984, the United Republic of Cameroon faced several cultural issues and challenges that had a significant bearing on education. An attempt in 1976 to merge the two education sub-systems based on the British and French models, failed, as a result of difficulties in blending the two languages and teaching methods. That created a language barrier for students and teachers (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007). Education system is increasingly recognizing the need to incorporate local cultural knowledge, traditions and languages into the curriculum that can enhance students' engagement, identity, and overall learning outcomes (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; NDS30, 2020).

Education in the Republic of Cameroon (1984 – present date)

The era of the Republic of Cameroon has witnessed significant changes and initiatives aimed at improving education access, quality, and inclusivity. By understanding the historical, social, political, economic and cultural dynamics under which education leaders and policy makers can work towards creating a robust and effective educational system that caters to the diverse needs of its population.

Cameroon has faced political and social tensions, particularly from its English-speaking minority (Ebot-Ashu, 2020; 2024a; Tambo, 2003; Fonkeng, 2007). The northern regions of Cameroon have been affected by the spillover of the Boko Haram insurgency from Nigeria. Access to education has been a major challenge during this period. Gender disparities in education were prevalent in some regions like the North. The education system in Cameroon faced infrastructure challenges, there has been shortage of teachers. Corruption and embezzlement of education funds have been significant challenges (Ebot-Ashu, 2020; 2024a; Tambo, 2003; Fonkeng, 2007).

Historically, due to the superior number of Francophones, studies in French were more popular, but due to the increasing influence of globalisation, English is being taught more widely. This dual colonial legacy has had a lasting impact on the education system, leading to a bilingual and bicultural education framework that reflects both French and British influences (Ebot-Ashu, 2020; 2024a; NDS30, 2020).

Socially, Cameroon is home to a diverse array of ethnic groups and languages, a characteristic that has influenced education policies and curricular development. Urban/rural disparities have posed challenges to education access and quality, with efforts focused on addressing these discrepancies to provide equitable education for all (African Union, 2015; United Nation, 2023; United Nations Secretary-General, 2015; NDS30, 2020; Tadadjeu, 1979; Geschiere, 2017).   Cameroon has undergone curricular revisions aimed at modernising education content, integrating new technologies, and ensuring the relevance of education programmes to meet the demands of a changing society and economy (Ebot-Ashu, 2020; 2024a). Efforts have been made to align education content with global standards and contemporary practices. The government has shown a commitment to promoting inclusive education for students with diverse learning needs, including those with disabilities and special education requirements (Ebot-Ashu, 2020; 2024a; NDS30, 2020; Tadadjeu, 1979; Geschiere, 2017).

Politically, various regimes have influenced educational policies, curricular revisions, and educational development initiatives. The Cameroon government has played a pivotal role in shaping educational policy, resource allocation for education, and strategies to improve literacy rates and education access (Ebot-Ashu, 2020; 2024a; NDS30, 2020). The government has lunched various initiatives aimed at enhancing the quality of education, including teacher training programmes, curriculum assessments, and measures to improve teaching methodologies (Ebot-Ashu, 2020; 2024a; NDS30, 2020). These measures seek to elevate the overall standard of education and empower educators with the tools and support needed for effective instruction. ICT integration in education has been a focal point, with the implementation of technology-infused learning environments, digital literacy programmes, and e-learning platforms, reflecting a commitment to modernizing educational approaches and providing digital skills to students (Ebot-Ashu, 2020; 2024a; NDS30, 2020; African Union, 2015; United Nation, 2023; United Nations Secretary-General, 2015). There has been a focus on enhancing the professional development of educators, including training opportunities, certifications, and ongoing support systems, to elevate the quality of instruction and improve student learning outcomes.

Economic dynamics have influenced access to education, infrastructure development, and educational resource allocation across different regions. Initiatives to improve access to education, particularly in underprivileged areas and for marginalized communities, have been central to the education reforms in this era (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Policies and programmes have aimed to bridge these gaps, ensure equitable educational opportunities, and minimise educational disparities across different communities. There has been a growing emphasis on technical and vocational education and training (TVET) to equip students with practical skills pertinent to the job market, entrepreneurship, and industrial development (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003; NDS30, 2020). This emphasis reflects a commitment to preparing students for a diverse range of career pathways. Cameroon has engaged in various international partnerships and collaboration to broaden its education perspectives,

exchange best practices, and enhance its education systems through global knowledge sharing.

Culturally, the coexistence of multiple languages and cultural traditions has contributed to the bilingual and bicultural nature of education in Cameroon. The government has promoted bilingual and bicultural education to reflect the country's linguistic diversity and cultural heritage (Ebot-Ashu, 2020; 2024a). Policies have been enacted to ensure that education is available in both English and French, acknowledging the unique bilingual and bicultural context of Cameroon (Ebot-Ashu, 2020; 2024a; MacOjong, 2008; Bahoken & Engelbert. 1976; Ball, 1993).   Efforts to recognize and preserve cultural heritage within educational curricula have equally played a significant role in shaping the education experience (Ebot-Ashu, 2020; 2024a; MacOjong, 2008). Reforms in curricular development have reflected efforts to incorporate diverse cultural and linguistic elements, aiming to provide an inclusive and culturally-relevant education for all students.

Colonial Legacies and Peace Education

This study provides evidence to show that colonialism lives on today in the historical, social, political, economic, cultural, and sociological lives of Cameroonians and many other Africans in the forms of tribalism, corruption, human rights abuse, nepotism, xenophobia and intolerance (Tchoumbou et al.; 2023). The United Nations is calling on countries affected by colonization to dismantle the structures and to promote indigenous education practices, African philosophies, human rights and sustainable development (Ebot-Ashu, 2024a; 2024b). The United Nations claimed the weight of colonialism was still being carried today, most predominantly in many African countries and the Global South, where political independence and decolonization have not been matched by sustainable development and the full enjoyment of indigenous practices and human rights, including the right to development and socioeconomic rights of people of African descent, people of Asian descent and indigenous peoples (Ebot-Ashu, 2024a; 2024b; Abdi, 2020). While many former colonies like Cameroon have gained independence since the establishment of the United Nations, the process of decolonization remains incomplete (Ebot-Ashu, 2024a). Ebot-Ashu (2024b) underlines that it was only with strong sustainable leadership, honest dialogue and comprehensive responses that the long-lasting impact of the legacies of colonialism and its links to contemporary forms of tribalism, corruption, human right abuse, nepotism, xenophobia and intolerance in Cameroon could be addressed. African countries should respond to the ongoing socioeconomic and political marginalization that shape the lives of people of African descent in some countries (Tchoumbou et al.; 2023). Addressing the legacies of colonialism could contribute to overcoming inequalities within and among states and the sustainable development challenges of the 21st Century.

Decolonized Peace Education Curriculum for the Next Generation of Peace Builders
Ebot-Ashu (2024a) emerges as part of the phase of developing a decolonized peace education curriculum for the next generation of peace builders to address local conflicts.

Wahyudin (2018) explains the purpose of Peace Education is the achievement of knowledge, skills, attitudes, and values needed for the change of behaviour of learners or members in each community. Reasons why a decolonized peace education curriculum designers would do well to not underestimate these mutual relationships among content, form, and contextual conditions for effective results of any peace education initiative (Abdi, 2020; Gursel-Bilgin, 2022; Wahyudin, 2018; Commonwealth Secretariat, 2015; Dze-Ngwa, 2014; Harris & Morrison, 2003; Mbatna & Aquin, 2022). In peace education, learners frequently remember the informal and hidden lessons, not from the overt or stated curriculum, but from the attitudes, values, and actions of teachers themselves within and outside of the classroom (Bhuttah et al.; 2020).

However, the implicit curriculum of peace education remains overlooked in the related literature (Gursel-Bilgin, 2022; Kanyako, 2015; Bhuttah et al.; 2020; Boulaga, 2000; Robiolle, 2013; Mbatna & Aquin, 2022). Wahyudin (2018) provides an outline of peace education curriculum learning experience, as noted in three domains: knowledge, attitude and skills. 1.) Knowledge: related to understanding, self-awareness and the introduction of conflict and war; peace and non-violence; environment and ecology; nuclear and weapons; justice and power; theory and conflict analyses; culture, gender, and religion, human rights and globalization; labour; poverty and world economy; international law and criminal court; UN and international standardization; and health and HIV/Aids issues, and drug trade. 2.) Skills: it is related to ability, that is, communication; reflection; cooperation; empathy and compassion; critical thinking and problem solving; artistic and aesthetic; mediation, negotiation, conflict resolution; patience and self-control; good citizenship; imagination; leadership and vision. 3.) Attitude: it is related to ability; ecological awareness; self-respect; tolerance; human dignity and difference; intercultural understanding; gender sensitivity; caring and empathy; non-violent and reconciliation; social responsibility; solidarity and world mindedness resolution.

Africa Union (AU) watch recognizes the matrix of reasons that keep Africa secure and suggests if we agree that insecurity is the most devastating scourge in the continent that has affected lives in a particularly insidious way. The AU recommended topics to tackle this menace at the start of life before we form ingrained and maybe irreversible habits and philosophies. The AU curriculum consists of five stages: 1.) Introduction to Peace: Peace definitions types and locations of peace, philosophy of peace in life, past and present peace makers, peace education agenda, using the arts to teach peace, introductory peace education through mindfulness, self-awareness and interpersonal communications. 2.) Peace Education: Peace processes and ways to facilitate peace, conflict resolution and transformation. 3.) Online Peace Programmes: inner peace, enlightenment, salvation and the end of suffering, peace in countries and governments. 4.) Peace Organisations: peace awards and organised peace treaties. 5.) Peace in Practice: participants are encouraged to practise peace in real life, teaching peace, promoting peace and developing peace occupations for the local population (Bhuttah et al., 2020; Wahyudin, 2018; Commonwealth Secretariat, 2015; Boulaga, 2000). Wahyudin's (2018) Peace Education Curriculum in the

context of Education Sustainable Development (ESD) listed in a principally open catalogue of theme areas that are relevant for global development education. The didactic approach for reaching these targets is based on five guiding principles namely: 1.) Orientation at the fundamental principle of sustainable development. 2.) Analysis of development processes on different levels of action. 3.) Appreciation of diversity. 4.) Ability to change perspective. 5.) Context- or life world-orientation. Wahyudin and many other researchers take it that it is a learning area with globalization as topic that connects local with global processes. It encompasses all subjects at school. It is permeated by terms and basic assumptions like the understanding of sustainable development, which cannot be explained in detail in each context (UNESCO, 1996; Bahoken & Engelbert, 1976; Bretherton, 2002).

Contributions to Knowledge

These B.Ed/M.Ed in Peace Education and Ethics, therefore, seeks to respond to the challenges by preparing competent educators capable of promoting peaceful coexistence, critical moral reflection, and responsible citizenship through the school system. The B.Ed in Peace Education and Ethics consists of Introduction to Peace Education; Foundations of Education; Conflict Resolution and Mediation; Human Rights and Social Justice; Ethical Leadership in Education; Cultural Diversity and Peacebuilding; Education for Sustainable Development; Education and Social Change; Peace and Conflict Studies; Ethics and Educational Policy; Global Peace Initiatives; History of Education; Moral Education and Character Development; Introduction to Research Methods in Peace Education and Ethics; Peace Education in Practice; Ethics and Leadership for Peace; Internship in Peace Education and Ethics; Education, Ethics, and Technology; Global Citizenship and Ethical Responsibility; Long Essay (Project) in Peace Education and Ethics; Gender, Peace, and Security in Education; Restorative Justice Practices in Schools; Ethics of War and Peace; Religious Literacy and Inter-Faith Dialogue; The Ethics of Technology and AI in Education; Environmental Ethics and Peace; Trauma-Informed Practice and Healing.

An M.Ed or MA Programme in Peace Education and Ethics is designed to train educators, policy makers, and community leaders to foster a culture of peace, justice, and non-violence in formal and informal learning environments. The first semester typically focusses on Transformative Pedagogy of Peace; Conflict Resolution, Ethics and Human Rights, the Ethical Dimensions of Education, Philosophy of Peace in Life, Past and Present Peacemakers, Peace Education Agenda, Using the Arts to Teach Peace, Introductory Peace Education Through Mindfulness, Self-awareness and Interpersonal Communications. The second semester should focus on Peace Education and Ethics; Peace Processes and Ways to Facilitate Peace, Conflict Resolution and Transformation. The third semester is for online ethical training programmes such as: Inner Peace, Enlightenment, Salvation and the End of Suffering, Peace in Countries and Governments. The fourth semester of learning is on peace organisations: Peace Awards and Organised Peace Treaties. The last phase is about Peace in Practice. Participants are encouraged to offer Practicing Peace in Real Life, Teaching Peace, Promoting Peace and Developing Peace Occupations for the Local Populations. Ultimately, the undergraduate B.Ed/M.Ed in Peace Education and Ethics aims to produce graduates

who embody integrity, justice, and a commitment to sustainable peace, addressing the moral and social challenges facing Cameroon's schools and communities, and contributing to the realization of a more peaceful and equitable society.

The researchers reiterate that cooperation with different class groups and colleagues in the Department of History is critically important in implementing a decolonized peace education and ethics curriculum, and sustaining peace within the university learning environment. This study stresses the importance of encouraging partnership and cooperation between departments, faculties and universities in Cameroon. Partners work hand in gloves with key African Union (AU) organs for promoting peace and security in the continent. The AU Peace & Security Council (PSC) should be inclusive as the standing decision-making organ of the AU for the prevention, management and resolution of post-conflict peacebuilding frameworks. University institutions in Cameroon can work as part of the broad project of deepening local solutions to the socio-political crisis and armed conflict in the Southwest and Northwest regions of Cameroon. The AU leads policy making and implementation of decisions aimed at ensuring that Africa achieves Aspiration 4 of Agenda 2063 which aspires for "A peaceful and secure Africa" through the use of mechanisms that promote a dialogue-centred approach to conflict prevention and resolution of conflicts and establishing of a culture of peace and tolerance nurtured in Africa's children and youth through peace education. This study encourages collaboration with the UN Security Council and supports projects through the Secretary General, both through the United Nations Office to the AU and consistent as stated in its Resolution 2282.

Suggestions for Further Research

The history of education in Cameroon is an interesting area for sustainable development which has caused frustrations. It can provide better understanding of the historical, economic, political, philosophical, sociological, social and cultural factors inherited from the Germans, French and British. Their intentions are affecting the lives of people in Cameroon. Another research topic could be the impact of decolonized peace education curriculum for the next generation of peacebuilding educational researchers, university stakeholders and policymakers. The government should organise a decentralised sponsored scheme of Regional Primary Education Programme (RPEP) for peace education lessons for pupils and staff. The country must endeavour to put in place a national peace education curriculum for both primary, secondary and university students in the country. It is important that the central government introduces a composite centrally sponsored scheme, titled Quality Improvement in Schools (QIS) that should consist of teaching peace education curriculum. This should be an externally aided project, which can be fully funded by the United Nations Population Fund. This project can also be implemented in higher education and the vocational sectors.

Conclusion

This study recommends that both B.Ed/M.Ed programmes in Peace Education and Ethics will nurture educators and leaders who are committed to fostering a culture of peace, integrity, and social responsibility in schools and communities through teaching, research and outreach. The contemporary world, and Cameroon in particular, faces a range of socio-political, cultural, and moral challenges that call for the training of ethically-grounded and peace-oriented citizens. Increasing incidents of school violence, community conflicts, moral decadence, intolerance, and social injustice highlight the urgent need for educational interventions that cultivate values of peace, empathy, tolerance, and ethical conduct among learners and educators.

References

Abdi, A. A. (2020). Decolonizing Knowledge, Education and Social Development: Africanist Perspectives. *Beijing International Review of Education*, *2*(4), 503-518. https://doi.org/10.1163/25902539-02040006

African Institute for Development Policy. (2020). *Regional Analysis of Youth Demographics.* Rwanda, Briefing_note, Regional_Analysis_of_Youth_Demographics.

African Union. (2015). *Agender 2063 the Africa we want.* African Union Commission.

Awasom, N. F. (1988). Traditional Political Institutions under colonialism: A Case Study of the Bali-Nyonga Chieftainship. *Cahiers d;Etudes Africaines,* 28(110), 37-69.

Bahoken, J.C. & Engelbert, A. (1976). *Cultural policy in the United Republic of Cameroon*. UNESCO Digital Library.

Ball, S. J. (1993). What Is Policy? Texts, Trajectories and Toolboxes." *Discourse: Studies in the Cultural Politics of Education* 13 (2), 10–17. doi:10.1080/0159630930130203

Bayart, J. F. (2000). *Colonial States.* Constable.

Betts, R, F. (2012). *Decolonization a brief history of the word. Beyond Empire and Nation.* Brill. pp. 23–37.

Bhuttah, T. M., Sarwat, S., Farid, F., ZhanYongQi , Bibi, A. (2020). 'Integration of Peace Education: The Role of Values, School Curriculum and Teachers in Inculcating Peace Education'- *Palarch's Journal of Archaeology of Egypt/Egyptology* 17(7), 13605-13616.

Boulaga, F. E. (2000). In Favour of the Emergence of the Culture of Peace, in *Dialogue and Reconciliation: What is Peace? Presuppositions, Stakes and Implications,* Yaoundé: Review of the Ecumenical Services for Peace, no. 001, 2nd semester, pp.17-30.

Bretherton, D., Weston, J., and Zbar, V. (2002). Peace and Peace Education in Peace Education curriculum Development in Post-Conflict Contexts: Sierra Leone, *Prospects,* 33(2), 219-230.

Chem-Langhëë, B. (1997). Anglophone-Francophone Divide and Political Disintegration in Cameroon: A Psychohistorical Perspective, in Regional Balance and National Integration in Cameroon: Lessons Learned and the Uncertain Future, pp. 88 - 99. Edited, Paul Nchoji Nkwi and Francis B. Nyamnjoh, Yaounde: ICASSRT Monograph 1.

Commonwealth Secretariat. (2015). *COMMONWEALTH ANALYSIS. Sport for Development and Peace and the 2030 Agenda for Sustainable Development.* The Commonwealth.

Development Initiatives. (2020). *Supporting longer term development in crises at the nexus: Lessons from Cameroon* / devinit.org.

Dupraz, Y. (2019). French and British Colonial Legacies in Education: Evidence from the Partition of Cameroon. *The Journal of Economic History.* 79 (3), 628 - 668

Dze-Ngwa, W. (2014). Introducing Peace Education in Cameroon Schools: A Blueprint for Sustainable Development. *International Journal of Liberal Arts and Social Science* (2)3, 27-40.

Ebot Ashu, F. (2021). Widening Participation and the Provision of High-Quality Teaching and Learning in Higher Education Improvement Programmes: A Case Study of the University of Buea. *Asian Journal of Education and Social Studies* (AJESS), 25(3), 29-42, DOI:10.9734/AJESS/2021/v25i33060

Ebot Ashu, F., Ngantchop, T. M. A., Lavngwa, M. S. (2022). African Philosophies of Education and its Relevance to School Leadership in Africa: A Guide for Educational Systems, Schools and School Leaders. *Open Journal of Philosophy*, 13(1), 32-47. DOI: 10.4236/ojpp.2023.131003.

Ebot-Ashu, F. (2024a). Decolonizing Colonization through Peace Education Curriculum in Cameroon Universities for Sustainable Development. *Journal of Human Resource and Sustainability Studies (JHRSS),* 12, 701-731. https://doi.org/10.4236/jhrss.2024.124037

Ebot-Ashu, F. (2024b). Sustainable Leadership for Peace Building and Achieving Sustainable Development: Commonwealth Perspectives. *Journal of Human Resource and Sustainability Studies (JHRSS),* 12(3), 555-582. Doi: 10.4236/jhrss.2024.123030

Ebot-Ashu. F. (2020). *Historical Foundations of Education in Cameroon*. Limbe: Pres Book

Fonkeng, G. E (2007). *The history of education in Cameroon, 1844-2004*. Lewiston, N.Y. Edwin Mellen Press.

Geschiere, P. (1990). Chiefs and Crowns. Notes on the Political Elimination of a Colonial Category of Rule. *African Journal of the International African Institute*, 60 (4), 465-482.

Geschiere, P. (2017). Decolonization and Independence. Oxford Research Encyclopaedia of African History.

Harris, I. M. & Morrison, M. L. (2003). *Peace education (2nd edn).* Jefferson, NC, McFarland.

Kima, R. N. (2008). Customary Law, Political Power Retention Strategies ad State Institutions in Pre-Colonial Cameroon. Revue Juridique et Politique. *Independances et Cooperations,* 8(2), 29-40.

Legassick, M. (1979). 1861 and all that: Local Administration in British Southern Cameroons. African Affairs. (78 (312), 417-435.

MacOjong T. T. (2008). *Philosophical and Historical Foundations of Education in Cameroon 1844-1960*. Design House.

Mbatna T. & Aquin, T. (2022). Peacebuilding through Education: The Case of Cameroon's Anglophone Crisis" (Dissertations (1934). 1592. https://epublications.marquette.edu/dissertations_mu/1592

MINEDUC. (1998). Law No. 98/004 of 14 April to Lay down Guidelines for Education in Cameroon.

MINESUP. (2023). Law No 2023-007 of 25 July 2023 on Higher Education Policy in Cameroon. Cameroon, Ministry of Higher Education.

NDS30. (2020). *National Development Strategy 2020-2030.* Emergent Cameroon: Ministry of Economy, Planning and Regional Development.

Ngoh, V. J. (1996). *History of Cameroon since 1880.* Limbe: Press book Limbe.

Ngome, S. (1985). *Creating a Federal Cameroon as Explained d in 'Change in Cameroon',* ARC publications, Alexandria, Virginia.

Ngũgĩ wa Thiong'o. (2014). *In the Name of the Mother. Reflections on Writers and Empires.* Nairobi: East African Educational Publishers Ltd.; Woodbridge : James Currey, 2013, 146 p. – ISBN 978-1-84701-084-1.

Republic of Cameroon. (1963). Law No. 63/DF/13 of 19 June 1963 on the harmonization of educational structures in the Federal Republic of Cameroon. Yaoundé: Presidency of the Republic.

Republic of Cameroon. (1998). Law No. 98/004 of 14 April 1998 to law down guidelines for education in Cameroon. Yaoundé: Imprimerie Nationale.

Robiolle, T. (2013). *Promoting a culture of peace and non-violence in Africa through education for peace and conflict prevention, phase 1: mapping, final report.* UNESCO International Bureau of Education [12298], UNESCO IIEP [3673].

Taiwo, K. (2020). Intergovernmental Transfers and Own Revenues of Subnational Governments in Nigeria, MPRA Paper 104374, University Library of Munich, Germany.

Tchoumbou, M. A, N., Ebot-Ashu, F., Makole, H. K., Nkum, K. J., Tah, P. B. (2023). Exploring Complexities and Paradoxes in Effective School and System Leadership in Cameroon. International Journal of Trend in Scientific Research and Development (IJTSRD), 7 (1), 1283-1301.

Tisdall, K. (2015). Children and Young People's Participation: A Critical Consideration of Article 12. In *The Routledge International Handbook of Children's Rights Studies*, edited by Wouter Vanenhole, 185–220. London: Routledge.

Tuhiwai, S. L. (2013). *Decolonizing Methodologies: Research and Indigenous Peoples. Zed Books. ISBN 978-1-84813-953-4.*

UNESCO. (1996). *Learning: The Treasure within: Report to UNESCO of the International Commission on Education for the Twenty-First Century. Paris: UNESCO Publishing, 1996.*

United Nations (UN). (2023). *Sustainable Development Goals (SDGs): The 17 sustainable development goals to transform our world*. New York, Department of Economic and Social Affairs.

United Nations. (2015). Transforming Our World: The 2030 Agenda for Sustainable Development; New York, NY, USA, United Nations.

Voll, J. O. (1976). The Formation of Southern Cameroon Political Parties and the First General election, 1954. *The Journal of Modern African Studies,* 14 (2), 293-311.

Wahyudin, D. (2018). Peace Education Curriculum In the Context of Education Sustainable Development (ESD). *Journal of Sustainable Development Education and Research | JSDER.* 2 (1), 21-32.