

Decolonizing Colonization through Peace Education Curriculum in Cameroon Universities for Sustainable Development

Frederick Ebot-Ashu^{1,2}

¹Department of Educational Foundations and Administration, Faculty of Education, University of Buea, Buea, Cameroon

²Cameroon Council for Educational Leadership and Management Society (CCELMS), Buea, Cameroon

Email: frederick.ebot@ubuea.cm

How to cite this paper: Ebot-Ashu, F. (2024).

Decolonizing Colonization through Peace Education Curriculum in Cameroon Universities for Sustainable Development. *Journal of Human Resource and Sustainability Studies*, 12, 701-731.

<https://doi.org/10.4236/jhrss.2024.124037>

Received: September 10, 2024

Accepted: October 20, 2024

Published: October 23, 2024

Copyright © 2024 by author(s) and Scientific Research Publishing Inc. This work is licensed under the Creative Commons Attribution International License (CC BY 4.0).

<http://creativecommons.org/licenses/by/4.0/>



Open Access

Abstract

This paper reviewed literature to understand how western colonization can be decolonized using theatrical arts activities for peace education curriculum in Cameroon universities. Peace education curriculum can create alternative space for peace love, unity and prosperity. This study encouraged both undergraduate and postgraduate students' engagements in tackling the stigmas inherited from colonization, the fight against insecurity, crime and terrorism in the Southwest and Northwest regions of Cameroon. Students used theatrical arts, drama, dialogue, film and dance in overcoming the stigmas inherited from colonization. The Cameroon educational system requires a decolonized peace education curriculum for crises prevention and management strategy to advance cultivation of cognitive, sensorial, spiritual, and physical capabilities that comprise a foundation for peace facilitation in the Southwest and Northwest Region of Cameroon. This case study used a combination of both quantitative and qualitative data collection methods. The questionnaire results with both undergraduate and postgraduate students in the Department of Educational Foundation and Administration, Faculty of Education, University of Buea, reveal that western colonization can be decolonized using theatrical arts activities for peace education in Cameroon universities for sustainable development. The second question analyzed qualitative content of peace education practices calling for greater inclusion of local and diverse indigenous cultures will promote an integrated decolonized peace education curriculum for the next generation of peacebuilding educational researchers, university stakeholders and policymakers.

Keywords

Decolonizing Colonization, Peace Education Curriculum, Cameroon Universities, Sustainable Development

1. Introduction

From 1884-1915, Germany ruled Cameroon as a colony and in 1916 after the First World War, the League of Nations mandated France to administer most of the territory, with the United Kingdom administering a small portion in the west (Ebot-Ashu, 2020; MacOjong, 2008, Fonkeng, 2007). Since independence Cameroon has been marred by decades of war in the Far North and recently violence and conflict are the talk of each day in Southwest and Northwest region of Cameroon (NDS30, 2020). Despite concerted peacebuilding efforts the Cameroon government has struggled to find stable, durable pathways to peaceful societies as recorded in the National Development Strategy 2020-2030 (NDS30, 2020; MINE-SUP, 2001; MINEDUC, 1998). Peace education can play a critical role in engendering the identity, knowledge, values, skills and attitudes required to prevent and reduce conflict, but so far it has had limited effects in the Southwest, Northwest and the far North region of Cameroon.

Decolonization is often perceived as a means to uncover the histories of the colonized and bring their stories to the awareness of the mainstream (Ngūgī wa Thiong'o, 2014). As explained above, the meaning and applications of the term decolonization or decolonisation is the undoing of colonialism, the latter being the process whereby imperial nations establish and dominate foreign territories, often overseas (Ngūgī wa Thiong'o, 2014; Abdi, 2020; Ebot-Ashu, 2020). However, it is often confused with social justice endeavours including diversity, equity, and inclusion and often devoid of a critical analysis of power, history, and socio politics (NDS30, 2020; MINESUP, 2001; MINEDUC, 1998). Some scholars of decolonization focus especially on independence movements in the colonies and the collapse of global colonial empires (Abdi, 2020). Decolonization is about “cultural, psychological, and economic freedom” for indigenous people with the goal of achieving indigenous sovereignty (Tuhivai, 2013; Strang, 1991; Ngūgī wa Thiong'o, 2014). Other scholars view decolonization of colonialism as a historical and ongoing global issue where settlers continue to occupy land, dictate social, political, cultural, psychological and economic systems, and exploit indigenous people and their resources.

The term “peace” relates to “peace with oneself” as a notion of wellbeing that has been more thoroughly explored by many other peace activists in Cameroon and around the world (UNESCO, 1996; Bahoken & Engelbert, 1976; Etherton, 2004; 2006; 2021). Wahyudin (2018) drawing from UNESCO defined peace education as the process of promoting the knowledge, skills, attitudes, and values needed to bring about behavior changes that will enable children, youth, and adults to prevent conflict and violence, both overt and structural (Wahyudin, 2018; Kanyako, 2015); to resolve conflict peacefully; and to create the condition conducive to peace, whether at an intra-personal, interpersonal, intergroup, national or international level (UNESCO, 1996; Ball, 1993; Bretherton, 2002; Malm & Lofgren, 2007).

Peace education in Cameroon universities using arts activities can help in

promoting social solidarity in confronting corruption and equality, promoting power-sharing, inclusive governance and encouraging equitable distribution of resources. Etherton (2004; 2006; 2021) added the use of art for peace settlement should be strategic, particularly during negotiations and mediation processes when verbal communication reaches its limits. Using theatrical arts activities to enable peace building approaches can play a significant role in the reconstruction of the inhabitants in the Southwest and Northwest region of Cameroon. Promoting dialogue programmes based on the different Cameroonian cultural values can help to strengthen the relationship between university youths, educators and policy makers in Cameroon (Cockburn et al., 2019; African Institute for Development Policy, 2020; Bahoken & Engelbert, 1976).

The term 'sustainable development' is to emphasise the importance of flexibility within students understanding of how historical, sociological, philosophical, political, social, economic and cultural factors that has influence the educational system over time as well as current debates and issues and major landmarks. Some other sustainable development goals recorded in the educational policies that will further like to address how peace education can help tackle poverty reduction, promote good health and well-being, quality education, gender equality, decent work and economic growth, reduce inequality and create more partnership development (Commonwealth Secretariat, 2015; African Union, 2015; United Nations Secretary-General, 2015; NDS30, 2020). Because of the importance of these goals the researcher endeavours to design, develop and promote an integrated decolonized peace education curriculum to combat corruption, tribalism, selfishness, greed, marginalization, countering violent extremism, advancing rule of law, promote good governance, peace processes (NDS30, 2020; UNESCO, 1996; Bahoken & Engelbert, 1976; Dze-Ngwa, 2014).

This study ties well with the 2030 Agenda for Sustainable Development. That's Goal 16 for Peace, justice and strong institutions. This global goal promotes peaceful and inclusive societies for sustainable development (Commonwealth Secretariat, 2015; African Union, 2015; United Nations Secretary-General, 2015). This study ties with ASPIRATION 4: A peaceful and secure Africa in Agenda 2063, the Africa we want forwarded by the African Union Commission advocates for study that promotes peaceful prevention and resolution of conflicts at local, regional, national and international levels (African Union, 2015; Tisdall, 2015). This study resonates a culture of peace and tolerance shall be nurtured in Cameroon's universities through peace education (African Union, 2015; Commonwealth Secretariat, 2015; African Union, 2015; United Nations Secretary-General, 2015). This study equally ties with the Cameroon National Development Strategy 2020-2030 framework advocated for the fight against insecurity, crime and terrorism and provides a framework for crises prevention and management strategies for peace development in Cameroon through peace education, training and employability (NDS30, 2020). The orientations of this national development strategy, which covers the second decade 2020-2030 of Vision 2035 which aims at making Cameroon

“an emerging and democratic country united in its diversity”, has the following four overall objectives: i) curb poverty to a socially acceptable level; ii) become a middle-income country; iii) attain the level of Newly Industrialized Country; and (iv) strengthen national unity and consolidate the democratic process (NDS30, 2020).

Other frameworks or policy documents regulating education in Cameroon that resonates with this study includes: The Educational Law of 1998 which lays down the rules governing the organization and functioning of private education in Cameroon; and 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 regional and subregional integration (MINEDUC, 1998). The Higher Educational Law of 2001 which initial and continuous training of higher education students and other learners in the intellectual, physical and moral domains; Organise the training of trainers and researchers to participate in the elimination of all forms of discrimination and shall encourage the promotion of peace and dialogue through educational and learning (MINESUP, 2001).

1.1. Aims of the Study

This study explores the following questions:

Q1. To review literature and understand how western colonization can be decolonize using theatrical arts activities for peace education in Cameroon universities for sustainable development?

Q2. To design, develop and promote an integrated decolonize peace education curriculum for the next generation of peacebuilding educational researchers, university stakeholders and policymakers for sustainable development.

1.2. Background and Significance of the Study

Development Initiatives (2020) writes that until 2014, Cameroon was stable compared with neighbouring countries. Now crises affect three of Cameroon’s 10 regions. Two are active conflicts and have required development actors to reconsider their relationship with the government because of the socio-political (or “English speaking”) crisis in the Southwest; Northwest region and the Boko Haram insurgency in the north. There is a protracted displacement crisis in Cameroon. Food in security has deteriorated, most acutely in regions affected by the socio-political and crises. Each crisis presents unique challenges and opportunities for working collaboratively to address the needs of vulnerable populations. Limited government investment in crisis regions in Cameroon is an ongoing cause of marginalisation, which is reinforced by Official Development Assistance (ODA) spending that is biased towards centrally led programmes. The Cameroon government has highly centralised budget management systems, which may be contributing to grievances underlying conflict and to disparities in poverty and social outcomes between the centre and crisis-affected regions. 79.1 % of developmental ODA was reported as targeting the central region in 2019, which may

include funding for nationwide programmes implemented outside this region. In comparison, a very low share of ODA was reported as targeting the Northwest (1.2%), Southwest (1.8%) and North (1.1 %) regions. A slightly greater proportion was allocated to the Far North Region (5.1 %), which may reflect funding increases since 2017 in response to the regional Lake Chad Basin crisis. To deliver on the OECD Development Assistance Committee (DAC) nexus recommendation and address the history of uneven development that is major cause of conflict, development partners should ensure that a greater proportion of ODA targets crisis-affected regions and should use their leverage to move towards government co-financing. This will also require further progress in decentralisation and development of the technical capacity of local government (Development Initiatives, 2020). Different theoretical and conceptual frameworks proposed in this study are used to enable students understand their history and escape from destructive conflict distorting their emotions, opinions, and hopes for the future as well. The researcher explores the historical development of education in Cameroon from African indigenous Education in the sixteen centuries, through the post-colonial eras (1960-Present) in the late nineteenth and early twentieth centuries, to current concerns about the Cameroon educational system in the twenty-first century (Ebot-Ashu, 2020).

1.2.1. African Indigenous Education

A historical evolution of the Cameroon's educational system in the analysis exposes the complexity of African indigenous cultural colonialism by missionaries, Germans, France and Britain rejected the traditional African educational system invariably affected Africans belief system, attitudes and perception of self (Ngũgĩ wa Thiong'o, 2014). Today education in contemporary Cameroon consists of two distinct unreformed systems inherited from France and Britain which are unsuitable for promoting learning through various modes, which include their language, music, oral tradition, myths, stories, culture and religion (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007).

The Cameroon government policy and legislation has and continues to impact indigenous educational system politically, socially, economically and philosophically. In particular, the characteristics of African indigenous education as gathered from literature and focus group meetings emphasized on the important of responsible for job orientation, political participation, spiritual and moral values (Ebot-Ashu, 2020; MacOjong, 2008). Socially, African indigenous education today promote community involvement, cultural preservation, respect for traditional authority, gender roles and responsibilities and community base decision making. It's important for the world to understand that indigenous African students learn traditional knowledge and skills by doing, that is to say, through listening to music, taking part in religious festival, rituals and ceremonies, connection to land, arts and crafts, traditional medicine and healing practices, dance or story telling students were engaged in participatory ceremonies, rituals, imitation, recitation and demonstration (Fonkeng, 2007). Students equally used song, theatre, dance,

and art in the Ejagham dialect of Manyu Division in Cameroon to establish an understanding of different African Philosophy of education identified in Cameroonian indigenous education: communalism, preparationism, holism, utility functionalism, perennialism, ethnophilosophy, ubuntu (Ochemabissi Ka Ore Ezuume), community (Etek), reasonableness (Atah Ntii-Aloh), Moral Maturity (Ayaamba), Maat or Ma'at (Moninkim), The Teachings of the Vizier Ptahhotep (Atah Obasinjom), The Tale of the Eloquent Peasant (Ntt-Aloh Nkpak), The Dialogue of a Man with his Soul, Imhotep (Atah Ntuifar), The Kemetic Philosophy, As Above So Below (Ossow Yah Enssi) (Ebot-Ashu et al., 2022). It's important for the world to understand that before the foreign western educational system came to Cameroon and other countries in Africa there was a well-known traditional indigenous education existed but not documented.

1.2.2. Missionaries Participation in Education

Historically, missionaries' education in Cameroon was deeply influenced by evangelization and colonial legacies of the German, France and Britain to propagate their language, culture, religion and political agendas. The historical interaction of indigenous communities and the missionaries has led to debates about assimilation, cultural preservation and the transmission of traditional knowledge; state, religious and private educational hegemony. Missionaries played an important role in national development of educational opportunities, professional training, and skill development of Cameroonians (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007). Missionary institutions in Cameroon have encouraged communities to participate in socio-political issues, such as advocating for access of education, addressing social inequalities and integrating with local cultural structures. Missionaries in Cameroon were also involved to preserve and promote indigenous languages, traditions, and cultural knowledge within the educational context, and acknowledging the historical value of indigenous cultures (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007).

It is interesting to understand 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 believe, Christianity, Islam and other faith traditions. Gender roles and expectation do vary across different ethnic groups in Cameroon; traditional educational practices, such as indigenous knowledge transmission is very important in informal learning systems. In the past years Cameroon has experienced socioeconomically disparities across regions and communities (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). The historical legacy of missionaries' involvement in education has left an imprint on Cameroon's educational system including the dominance of French and English as a language of instructions. This alone has made it known that formal education in colonial Cameroon was a creation and product of a foreign missionary's intervention through evangelisation. Western Sudan and the Muslim group were equally represented in the documentary how the Islamic communities had led to the

establishment of Koranic schools especially in the Northern part of the country (Ebot-Ashu, 2020).

Missionary education in Cameroon faced a range of political issues linked to colonial legacies of France and Britain before reunification. Cameroon bilingual status of French and English presented challenges for missionaries to present administration and educational programs; missionaries had to navigate government control and regulations like educational policies, curriculum standards, teacher qualification and funding allocations; allocation of resources and infrastructures; underlying political unrest and conflict; government religious relations; policy change and educational reforms of state and religious schools varies at times (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007).

The social aspects of the missionary involvement in the development of the Cameroon educational system brought new culture, religion and social norms that help in the transformation of different communities; missionaries opened schools for promoting literacy and providing educational opportunities in many regions in the country (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Missionaries provided health care services and social support; they were involved in the establishment of infrastructures, vocational training programs, and initiatives aimed at addressing poverty and social welfare challenges (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). The missionaries were also involved in linguistic research, language documentations and translation activities, contributing to the preservation and documentation of Cameroon's rich linguistic diversity; their involvement in advocating for social justice, human rights and community empowerment has contributed to shaping sociopolitical discussions and advocacy efforts within the country (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). They similarly facilitated intercultural exchanges and interaction between local communities from different cultural background. MacOjong (2008) added the philosophy of the missionary society was focused on evangelization and civilization in a document explaining how missionary's participation in education in Cameroon in the pre-colonial and colonial eras were responding only to the needs of evangelization and colonialism rather than education for national development (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

1.2.3. German Participation in Education (1884-1914) in Cameroon

Cameroon was first inhabited by African pygmies. It later became a German colony and they were involved in the introduction of formal education in Cameroon. The Germans lay emphasis on basic education to the local population. Education under German colonial rule was motivated by imperial and Missionary interests as well as a Cameroonian desire to acquire western knowledge (Ebot-Ashu, 2020; MacOjong, 2008). There was very limited access to education was accessible to elite family and the Germans (Fonkeng, 2007; Tambo, 2003). In the German mandate brought forth gender disparities since education was primarily accessible to boys while 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 educational system during German reign, namely: introduction of western style education system, focus on vocational education, and limited access to education for a selected few, mainly the elite and children of the German settlers; policy of language and cultural assimilation, aiming to Germanize the indigenous population (Ebot-Ashu, 2020; MacOjong, 2008; Tambo, 2003). Christian missionaries influence cultural assimilation, promoting Christianity and European values; German curriculum was limited to practical skills for vocational education (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

Economically, the German colonial administration introduced vocational education and labor force development that provided training and jobs in trades such as carpentry, agriculture, mechanics and other practical skills; placed emphasis on agriculture education and develop huge work force to work in big plantations; they introduced focused on trade and commerce in the area of accounting, book keeping and administration to facilitate trade and economic transactions; put limited emphasis on promoting local economic development; disparities between the local population and the German settlers in terms of economic opportunities; maintains diplomatic educational ties that promotes collaboration, exchange programs and policy dialogues, scholarship and development projects (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

Culturally, German language policy for Germanization eroded natives' culture and reinforce German cultural dominance; marginalization of indigenous languages were discouraged in the educational system; promotion of German values and ideas and ways of life in the curriculum; indigenous cultural practices and traditions were often suppressed or discouraged in the educational system; missionaries played important role for cultural assimilation (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

1.2.4. Education in French Mandate Period

Historically, the French colonial authority was controlling Cameroon educational system as early as 1920, following the signing of the Treaty of Versailles and during this period Cameroon's economy was primary oriented towards the interest of France (Ebot-Ashu, 2020; 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 1950s, the push for independence gained momentum and the French Government gradually granted more political rights and representations to Cameroonians. The French mandate promoted the use of the French language as the official language of administration, education and the legal system. 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 encourage to practice French culture and tradition disregarding the Cameroonian culture. The introduction of Catholicism by French missionaries led to the widespread adaptation of Catholicism among the population. They led to the development of urban centers and the construction of infrastructures such as roads, railways and public building (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

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 (Ebot-Ashu, 2020). 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 colonial administration system in Cameroon, influencing the governance structures, legal institutions, and power dynamics within the region (MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). The French reshaped Cameroon political authorities and structures, introducing French administrative models while affecting the traditional chieftaincy and governance systems in different regions 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 centralization of power and decision making, altering traditional governance practices and authority structures across different regions in Cameroon (Ebot-Ashu, 2020). The French lead to the delineation of regions and administrative divisions according to colonial administrative needs, impacting regional political configurations and identities (MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

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). The French commoditized and exploited aspects of Cameroonian culture for the benefits of colonial interest despite cultural resistance and efforts to revitalize indigenous culture.

1.2.5. Education in British Mandate Period

Historically, British colonial policies used indirect rule which allowed natives to execute judicial and executive decisions (Ebot-Ashu, 2020; Legassick, 1979; Geschiere, 1990). The indirect rule policies implemented in the British administration influenced the structure and content of southern Cameroon educational system.

Despite the influence of the British Policies there were instance of resistance and adaptation by the local population. Missionary organisations played a significant rule in the provision of education during the British mandate (MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). 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 educational system (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003).

Politically, British education in Cameroon reflects the colonial legacy of the country. English is one of the official languages in Cameroon, alongside French. The British mandate brought a standardize curriculum to Cameroon, which was based on British academic standards and subjects (MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). The British mandate established educational institutions in Cameroon, such as primary and secondary schools and teacher training colleges and they all modelled after the British hierarchical and academic pathways. The mandate shaped the country's governance structures in administration and leadership (Ebot-Ashu, 2020; MacOjong, 2008; Dupraz, 2019).

Economically, the British present in Cameroon has financial implications for both individuals and the country as a whole. Education is very expensive for some families even though the British present creates employment opportunities for both local and experience teachers and support staffs (Ebot-Ashu, 2020; MacOjong, 2008; Dupraz, 2019). The educational system attracts foreign investment in the form of partnerships, collaborations, and establishment of different campuses. Most educational establishments in Cameroon often requires investments in infrastructure development that includes school buildings, libraries, laboratories, sports facilities, and other amenities necessary for providing quality education (Fonkeng, 2007; Tambo, 2003; Legassick, 1979; Geschiere, 1990). The acquisition of skills and knowledge aligned with internationals standards for the development of human capitals. The economic impact of British education extends beyond the immediate education system.

Sociologically, the British mandate witnessed efforts of cultural assimilation and transformation of the Cameroonian educational system. Many areas in the Anglophone regions witnessed social stratification ad power dynamic in the direction of educational change, despite indigenus resistance and identity preservation (Fonkeng, 2007; Tambo, 2003; Legassick, 1979; Geschiere, 1990). Gender dynamics and educational access were social factors that significantly influenced educational change during the British mandate in Cameroon.

Culturally, English remains as the official language in Cameroon and widely spoken and used in education, government, and the business sectors. The British educational 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). The educational system brought 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; MacOjong, 2008; Dupraz, 2019). The tradition of wearing uniforms to school in Cameroon traced back to British influence. British sports such as football, rugby, cricket and athletics have gained popularity in Cameroon's educational institutions. The British education system has emphasized discipline, punctuality, and respect for authority.

Philosophically, the British adopted colonial education philosophy that suits mentally, aptitude, occupations and traditions of Cameroonians to be more efficient in their conditions of life, promote the advancement of the community as a whole 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 ideals of citizenship and ideals (Ebot-Ashu, 2020; MacOjong, 2008; Dupraz, 2019).

1.2.6. French Trusteeship Period in Cameroon

Historically, two separate systems of education are used in Cameroon after independence: East Cameroon system was based on the French model, west Cameroon's on the British model. Uniting the both systems was deemed a symbol of national integration and unity of both West and East Cameroon (Ebot-Ashu, 2020; MacOjong, 2008). The unification brought about significant political changes, leading to the establishment of its own governance systems and renewed sense of national identity and pride.

Sociologically, the 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; Fonkeng, 2007). Today, the Cameroon educational 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; Fonkeng, 2007). The Cameroon educational system perpetuated gender inequalities particularly in the north where girls are not allowed to go to school and are forced to marriage at an early age.

Socially, Cameroon is a diverse nation with plenty of ethnic and cultural tensions exist between the two separate system (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Social issues such as economic disparities can affect the relationship among French and English and among the different 250 tribal administrators in Cameroon as there is a significant wealth gap between these different tribal groupings (Ebot-Ashu, 2020; Fonkeng, 2007). Political aspirations usually have a great impact on self-governance of independence among French and English Cameroonians. Social issues related to human rights also affected the French trusteeship period. There was international condemnation and pressure on the French administrators to facilitate cooperation and stability or create challenges and tensions between the trustees and the local population.

Economically, the key factors that influenced educational changes were the focus on labour needs and economic development. The French authorities primarily focused on exploiting Cameroon's natural resources for their own economic benefit rather than investing in education (Ebot-Ashu, 2020; Fonkeng, 2007). As a result, there was limited funding available for educational infrastructure, teacher training and the provision of educational materials (Fonkeng, 2007; Tambo, 2003; Ebot-Ashu, 2020; MacOjong, 2008). There was shortage of qualified teachers was a significant issue as the French authorities did not prioritise teacher training, resulting in a lack of adequately trained qualified educators. Economic factors influenced the curriculum and educational content as the French administrators aimed to create a system that served its own interests, rather than promoting local culture and knowledge. The limited number of universities and colleges, coupled with the high cost of tuition, made it difficult for Cameroonians to pursue higher education.

Politically, France assimilation ideology sought to replace indigenous cultures and languages within its educational system. The French trusteeship often prioritized education for the elite and the ruling class, while neglecting the majority of the population (Geschiera, 2017). Curriculum content heavily emphasized French and British history, literature, and language, while downplaying or ignoring the history and culture of the local population. France authorities often brought French and English teachers to administer the educational system, which further reinforced the dominance of French and English culture and language (Fonkeng, 2007; Tambo, 2003; Ebot-Ashu, 2020; MacOjong, 2008).

Culturally, French have become the primary language for instruction, and the curriculum content emphasized French literature, pedagogical approaches, history, and values reflecting the broader sociocultural merge that was occurring in the country (Fonkeng, 2007; Tambo, 2003; Ebot-Ashu, 2020; 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 (Tuhwai, 2013; Strang, 1991; Ngūgī wa Thiong'o, 2014). This cultural assimilation led to the marginalization of local languages and cultures, gender dynamics within educational landscape.

1.2.7. British Trusteeship in Cameroon

Historically, the educational, legal, and administrative foundations established during the British trusteeship period continues to shape the governance and culture of the affected regions in Cameroon. Southern Cameroon under British trusteeship, shaped the educational landscape in several ways, impacting governance, curricular, content, language policies, and administrative structures (Geschiera, 1990; Voll, 1976).

Politically, the British trusteeship brought forth administrative centralization in the governance of the educational system. Decisions regarding curriculum, teacher training, and educational intrastate were often made by colonial administrators, reflecting centralized control over educational policies and practices. The

educational 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; Fonkeng, 2007). Access to education and allocation of resources for educational establishments were shaped by political decisions, often reflecting the priorities and objectives of the administering authority.

Sociologically, the British system of education continues and extend a general system of education designed to abolish illiteracy and facilitate the vocational and cultural advancement of the population, child and adult (Geschiera, 1990; Voll, 1976). The British trusteeship eras did not so affect the expansion of primary education in Cameroon by both government and voluntary agencies. Britain reiterated her policy by stating that, the overall government policy with regards to primary education is that, should be carried out by the establishments of new government schools (Geschiera, 1990; Voll, 1976). The eight-year primary school course ended with the colony and protectorate of Nigeria First School Leaving Certificate. The Cameroon Education Department, took over the administration of examination in 1955. The Southern Cameroon Board of Education was set up in 1954 to advice on educational matters in the territory, and also an Advisory Committee on technical matters like the development and training required to meet the country's industrial and commercial needs (Fonkeng, 2007).

Socially, the British trusteeship recognizes the importance of education in fostering social, cohesion, promoting diversity, and ensuring equal opportunity for all individuals within the society (Ebot-Ashu, 2020). The trustee are tasked with creating an inclusive educational system that cares to the needs of different social groups, such as ethnic minorities, marginalized communities, and individuals with disabilities (Ebot-Ashu, 2020; Fonkeng, 2007).

Culturally, the British trusteeship eras recognize the importance of cultural diversity and seeks to promote cultural heritage within educational system (Geschiera, 1990; Voll, 1976). It supports the preservations, dissemination, and appreciation of local languages, traditions, and customs (Ebot-Ashu, 2020; Fonkeng, 2007). By integrating cultural aspects into the curriculum to improve attainment and civilization. The British trusteeship enhanced student's cultural awareness, respect, and tolerance towards others, thereby fostering social cohesion and a sense of belonging.

Economically, the British trusteeship eras recognize the significance of financial resources in maintaining and improving the educational system (Geschiera, 1990; Voll, 1976). Trustees must 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; Fonkeng, 2007). They also need to promote economic literacy and vocational training aligning educational objectives with the demands of the job market and local industries.

1.2.8. 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; NDS30, 2020; Ebot-Ashu, 2020). 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. 1960s to 1970s saw the rise of social movements and civil rights movements (Geschiere, 2017). Citizens engaged in protests and advocacy for social justice, equality and civil liberties. The Cameroon educational system witness efforts to expand access to education and promote societal transformation in both French and the English sub system hierarchies played a crucial role in shaping the values, aspirations, and social mobility of the population (Fonkeng, 2007; Tambo, 2003; Geschiere, 2017).

Politically, the period from 1960 to 1972 brought significant political change in Cameroon particularly in the realm of education. In 1960, French Cameroon gain independence from France and in 1961 English Cameroon gain its own independence from Britain (Geschiere, 1990; Voll, 1976; Ebot-Ashu, 2020; NDS30, 2020). Following the reunification of French and British Cameroon in 1961, the government adopted a bilingual educational system to accommodate both French and English languages reflecting the linguistic diversity of the country (Geschiere, 2017). In 1966, the government reorganized the educational system in the efforts to expand access to education, improve the quality education, and adapt the curriculum to align with national development goals. The 1972 Educational reform period saw the expansion of infrastructure, teacher training programs, and efforts to promote indigenous languages and culture within the educational framework (Fonkeng, 2007; Tambo, 2003; Ebot-Ashu, 2020). These periods marked growing emphasis on national identity, language diversity, and development needs (Fonkeng, 2007; Tambo, 2003; Ebot-Ashu, 2020).

Economically, decolonization of African countries brought about nationalization of industries, modernization, industrialization, and infrastructure development. Newly independent nations sought to develop their own economies and reduce their dependence on former colonial powers. There were efforts to promote economic development and modernization through projects, and investment in education and health. Limited number of universities and colleges, coupled with high cost of tuition, made it difficult for many Cameroonians to pursue higher education and created significant barrier for social mobility and limited opportunities for individuals to acquire advanced skills and knowledge (Fonkeng, 2007; Tambo, 2003; Ebot-Ashu, 2020; MacOjong, 2008).

Politically, the federation period motivated significant political change in

Cameroon, particularly in the realm of education. French Cameroon got its independence in 1960 and English Cameroon in 1961. Following the reunification of both East and West Cameroon in 1961 (Geschiere, 2017). The Cameroon government adopted a bilingual educational system to accommodate both English and French languages, reflecting the linguistic diversity of the country (United Nations Secretary-General, 2015; NDS30, 2020). In 1966, the government initiated a reorganisation of the Cameroon educational system. This included efforts to expand access of education, improve the quality of education, and adapt the curriculum to align with national development goals (Ebot-Ashu, 2020; Fonkeng, 2007). In 1972, the government had implemented substantial educational reforms in the educational sector with the aims of promoting decentralization and power access across many regions of the country and to enhance its relevance to the socio-economic context of Cameroon (Geschiere, 2017). This reform period saw the expansion of infrastructure, teacher training programs and efforts to promote indigenous languages and cultures within the educational framework.

Philosophically, rise in Africanization agenda likely brought a philosophical emphasis on humanism and promotion of national unity for the French and English systems brought about a fusion of curricular, languages, and pedagogical approaches, reflecting the broader sociocultural merge that was occurring in the country (Ebot-Ashu, 2020; MacOjong, 2008; African Union, 2015; United Nations Secretary-General, 2015; NDS30, 2020). This period also witnessed a blossoming of intellectual and cultural expression, with philosophical undercurrents that sought to redefine the narrative of the nation, reclaim indigenous traditions, and foster cultural revitalization (Ebot-Ashu, 2020; Fonkeng, 2007). Debates about vision and direction of the nation and the appropriate balance between traditional and modern forms of education were popular (Ebot-Ashu, 2020). This period witnessed a blossoming of intellectual and cultural expression, with philosophical undercurrents that sought to redefine the narrative of the nation, reclaimed indigenous traditions, and foster cultural revitalization.

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; MacOjong, 2008). 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 rapidly changes included the promotion of nationalism and the embrace of pan-African ideals (Ebot-Ashu, 2020; MacOjong, 2008; African Union, 2015; NDS30, 2020).

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

Historical, Cameroon transitioned to a unitary state in 1972, and the official name became the United Republic of Cameroon. Cameroon has faced political and social tensions, particularly in its English-speaking minority (Ebot-Ashu, 2020;

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 was 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 was shortage of teachers during this period. Corruption and embezzlement of education funds were significant challenges (Ebot-Ashu, 2020; Tambo, 2003; Fonkeng, 2007). Weak governance, lack of transparency, and limited accountability have undermined development efforts and contributed to public discontent (African Union, 2015; United Nations Secretary-General, 2015; NDS30, 2020).

Socially, Cameroon is a home of more than 250 ethnic groups, with the largest being the Bantu-Speaking groups, such as the Beti-Pahuin, Bamileke, Bassa, Bakweri, Barondo, Bafaw and Bayangi. The population is predominantly rural, although urbanization is increasing. The official languages of Cameroon are French and English inherited from France and Britain (Ebot-Ashu, 2020; MacOjong, 2008). Cameroon is a linguistically diverse country with more than 250 ethnic languages. Cameroon faces social issues and conflicts, such as regional tensions and security challenge, can affect the educational system (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007). These include poverty, income inequality, limited access to quality education and health care, gender inequality and region disparities. Education is well valued in Cameroon but there are disparities in access and quality, particularly between urban and rural areas.

Politically, the Cameroon government plays a crucial role in shaping the educational system and addressing social influences (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; NDS30, 2020). The centralization of power in the capital Yaounde led to a decrease in regional autonomy and control over education policies. Giving less input from local communities and regional authorities. The oppression of political opposition had a negative impact on education as it limited freedom of expression and intellectual discourse (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007). Policy decisions around funding, curriculum development, and teacher training and infrastructure development have implications for educational equity and quality (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; NDS30, 2020). 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; MacOjong, 2008; Fonkeng, 2007). Other factors such as poverty and limited resources can impact access to quality education. There is shortage of qualified and well-trained teachers, particularly in rural areas. The country faces various challenges, including poverty, corruption, and regional disparities in development (Geschiere, 2017). The political and economic instability during this period led to a significant brain drain,

with highly educated individuals leaving the country in search of better opportunities abroad (Ebot-Ashu, 2020; 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 influence on education. These challenges consist of the impact of merging the two educational systems based on the French and British models in 1976 resulted in difficulties in blending the two languages and teaching methods, creating a language barrier for students and teachers (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007). Due to many local languages in Cameroon, it is empirically to teach them all in schools. Education in is increasingly recognizing the importance of incorporating local cultural knowledge, traditions and languages into the curriculum can enhance students' engagement, identity, and overall learning outcomes (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; NDS30, 2020).

1.2.10. 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 educational access, quality, and inclusivity. By understanding the historical, social, political, economic and cultural dynamics at which educational leaders and policy makers can work towards creating robust and effective educational system that caters to the diverse needs of its population.

Historically, due to Cameroon's colonial past, its education system is split into two distinct sub-systems: one based on the French colonial model and one based on the British colonial model (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). In the past, 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 educational system, leading to a bilingual and bicultural educational framework that reflects both French and British influences (Ebot-Ashu, 2020; NDS30, 2020).

Socially, Cameroon is home to a diverse array of ethnic groups and languages, a characteristic that has influenced educational policies and curricular development. Urban rural disparities have posed challenges to educational access and quality, with efforts focused on addressing these discrepancies to provide equitable education for all (African Union, 2015; United Nations Secretary-General, 2015; NDS30, 2020; Geschiere, 2017). Cameroon has undergone curricular revisions aimed at modernising educational content, integrating new technologies, and ensuring the relevance of educational programs to meet demands of a changing society and economy (Ebot-Ashu, 2020). Efforts have been made to align educational content with global standards and contemporary practices. The government has shown a commitment to promoting inclusive education for students with diverse learning need, including those with disabilities and special education requirements (Ebot-Ashu, 2020; NDS30, 2020; 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 educational access (Ebot-Ashu, 2020; NDS30, 2020). The government has launched various initiatives aimed at enhancing the quality of education, including teacher training programs, curriculum assessments, and measures to improve teaching methodologies (Ebot-Ashu, 2020; NDS30, 2020). These measures seek to elevate the overall standard of educational 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 programs, and e-learning platforms, reflecting a commitment to modernizing educational approaches and providing digital skills to students (Ebot-Ashu, 2020; NDS30, 2020; African Union, 2015; 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 resources allocation across different regions. Initiatives to improve access to education, particularly in underprivileged areas and for marginalized communities, have been central to the educational reforms in this era (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Policies and programs have aimed to bridge these gaps, ensure equitable educational opportunities, and minimise educational disparities across different regions. 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; 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 educational perspective, exchange best practices, and enhance its educational 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). Policies have been enacted to ensure that education is available in both French and English, acknowledging the unique bilingual and bicultural context of Cameroon (Ebot-Ashu, 2020; MacOjong, 2008; Fonkeng, 2007; Tambo, 2003). Efforts to recognize and preserve cultural heritage within educational curricula have equally played a significant role in shaping the educational experience (Ebot-Ashu, 2020; 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.

2. Theoretical and Conceptual Frameworks

During the last 63 years in most developing countries like Cameroon there has

been a revolution in both the theories and practical methods of solving conflicts, but these innovations have not yet found their way into society on any larger scale. Practical skills or conflict competence cannot be taught only in theory, just as conflict cannot be studied on a purely theoretical level. Empathy, active listening and appropriate communication are life competencies that one can only achieve through practical training, as they involve not only mental intelligence but also emotional and physical intelligence (Goleman, 1998; Harris & Morrison, 2003; Bretherton, 2002). As Harris and Morrison (2003) contend, peace education is both a philosophy and a process of healing. The philosophy holds values such as trust, caring, empathy, love and a belief in the transformative power of non-violence. The process involves the skill of problem-solving, and its inherent components of listening' (p. 207). We will further Ball's (1993) analysis to consider theatrical arts activities like dialogue, drama, storytelling, film, music and dance to develop alternative spaces for a decolonized peace education curriculum policy development and enactment in Cameroon (UNESCO, 1996; Bahoken & Engelbert, 1976; Bretherton, 2002; Malm & Löfgren, 2007). In Cameroon for example the policy process fluctuates between imposition of state agenda and proposition of peace reform in the southwest and northwest region of Cameroon. By not regarding policy and power as fixed and simplified constructs to serve existing hegemonic discourses. Ball's work resonates with existing applied performance discourse surrounding possibilities of enhancing civic and democratic participation (see Breed & Prentki; 2017; Dze-Ngwa, 2014; Mbatna & Aquin, 2022). Within complex power relations among the Anglophones and Francophone in Cameroon, there are possibilities for performance to invert, resist or provide alternatives to accepted norms of policy-making processes between adults and young people. However, there is an awareness that desires for two-way communication between young people and policy makers discussing about the marginalization of the Anglophones in Cameroon can be rendered futile by issues of logistics and breakdown of communication between artists, young people and policy makers. A prevalent example of this research contributes to Etherton's (2021) description of training of teachers, community activists and artists model for young people in policy advocacy and the short term afforded by development agencies for adequate training from university fellows (Boon & Plastow, 2004; NDS30, 2020; MINESUP, 2001; MINEDUC, 1998).

This research sounds well and describes their experiences of being commissioned by local authorities to develop a performance for youth-led consultation but a change in management is applied in this project in delivery of a programme with theatrical art-based activities serving as a response to peace building in the Southwest and Northwest Region of Cameroon. Bacchi's (2009) teaches 'how' policy can be questioned, since this project outlines the challenges and successes that a decolonizes peace education curriculum may encountered in order to construct a critical space for dialogue or theatrical activities in universities in the Southwest and Northwest Region of Cameroon. By acknowledging the dualist position

outlined by Ball and the critical cautiousness of Bacchi, the project will situate a decolonize curriculum within current critical policy discourse.

2.1. Theatrical Arts Activities for Peace Education in Cameroon Universities for Sustainable Development

Development in most region of Cameroon can only become sustainably effective if it engages those caught up in its processes affectively, if they feel an emotional commitment to 'developing' themselves. Applied theatrical activities in teaching and learning is an effective way that point when the sum of its affects leads to a process of change for peace settlement in a given community or region (Etherton, 2004; 2006; 2021; Abdi, 2020; Kanyako, 2015). Theatrical arts-based research methods for peace sake are used to create an environment that supports the design and delivery of both an affective space for individuals and communities to share personal stories and to develop skills in facilitation, communication, conflict analysis, using range of artistic disciplines (music, dance, drama, visual arts, filmmaking) alongside an effective space that engages a range of systems and structures to enable youth-based issues to be heard and addressed (Breed & Prentki, 2017; Dze-Ngwa, 2014; Mbatna & Aquin, 2022; Robiolle, 2013; Carter & Guerra, 2022). Likewise, to inform teaching and learning of peace education in Cameroon through the development of a decolonize curriculum materials for training of next generation of peacebuilding educational researchers, university stakeholders and policymakers.

If the theatre arts with university students is of a high enough quality, participants will be affected in ways which are positive for their wellbeing and which may, directly or indirectly, produce an effect upon the situations in which they find themselves within their different communities (Goleman, 1998; Harris & Morrison, 2003; Bretherton, 2002; Bayart, 2000). This idea of the quality or nature of theatrical arts performance producing peace can readily be extended to a variety of art forms such as dialogue, storytelling, dance, music, documentary video, radio, as well as pictorial or literary forms such as painting, drawing, photography, and poetry (Bacchi, 2012; Carter & Guerra, 2022). Once we citizens of the South-west and Northwest Region of Cameroon commit ourselves to telling our story to another, we become community activists. We plan to arrange more sustainable theatrical arts events, decide what to suppress, what to highlight, which words best communicate peace education for educational stakeholders. Depending upon how effective the communication strategies are applied in university settings, we and our listener(s) will be more or less affected. When the basis for performance moves from an issue to a story, it becomes possible for the realities of lived experience to begin to determine the agenda for change.

2.2. Peace Education Curriculum for the Next Generation of Peace Builders

Dze-Ngwa (2014) described the Cameroon ministerial decision No. 30/05/

MINESEC/IGE/IGP/SH as the citizenship education curriculum in Cameroon for secondary schools (both general and technical), reference is made to Circular No. 53/D/64/MINEDUC/IGP/ESG/IPN-HG of 15 November 1990 changing “the subject referred to as Civics to Citizenship.” Going through the curriculum content that was developed by the Pedagogical Support Unit of the Ministry of Secondary Education, Dze-Ngwa explained that Lesson 2 of Part I in the Form 5 programme is entitled “THE NOTION OF PEACE”. The objectives of this lesson explained the notions of peace, war, peace treaty, aggression, civil war, armistice, dictatorship, tyranny, imperialism, terrorism (Awasom, 1988). Every school child and youth in Cameroon are mandated by Knowing the different bodies set up in Cameroon and the world at large to preserve peace in Cameroon (Chem-Langhëë, 1997; Dze-Ngwa, 2014; Robiolle, 2013). Cameroon children in primary and youths in secondary schools and universities should be taught peace education topics such as the Forces of Law and Order, national defence, religious denominations and Non-Governmental Organisations (NGOs). The UN and its specialised agencies, among others should be encourage to support training in these domains (Dze-Ngwa, 2014). Breed et al. (2022b) added that art-based methods will enable children and youths knowing all the good that peace does for community life and development; Knowing the threats to peace in the country like poverty, misery, ignorance, absence of dialogue, sectarianism, disrespect of Human Rights and all forms of imperialism, and knowing the benefits of peace in Cameroon and the world at large (Dze-Ngwa, 2014; Breed, 2014; 2019; Robiolle, 2013; Mbatna & Aquin, 2022). From the above excerpts, one can be tempted to conclude that peace education is a reality in Cameroon schools and universities, but that is not as expected, as Dze-Ngwa explained that peace education is supposed to be taught in all primary, secondary and higher education classes. The two educational sub-systems; the Francophone and Anglophone sub-system should lay the same emphasis on peace education. The “Notion of Peace Education” is more taught in the Francophone region than in the Anglophone regions as Dze-Ngwa explained. In the Francophone educational sub-system, peace and citizenship education are taken more seriously than in the Anglophone sub-system. In the Francophone regions of Cameroon, peace education is handled as a branch in citizenship otherwise known as l'éducation a la citoyenneté. The subject is being taught from 6eme to premiere, (Forms One up to Lower Sixth which is the 6th class in secondary school). Despite the numerous teacher-training colleges in the country, peace education is not being considered as an important option in schools in the Anglophone Regions of Cameroon (Dze-Ngwa, 2014). Even state universities in Cameroon are still reluctant to introduce peace education programmes as a compulsory subject for all university students in the country. There are, therefore, no trained teachers to carry on the teaching of peace education in Cameroon as explained by Dze-Ngwa and other scholars.

3. Introduction to the Research Design

This case study is designed using both the quantitative and qualitative research

method and theoretical research. The researcher organised workshops with six different class groups for collecting both quantitative and qualitative data. This study is mixed methods research in nature in which it reviews literature to understand how western colonization can be decolonized using peace education activities in universities can create alternative space for peace, love, unity and prosperity in Cameroon (Ebot-Ashu, 2021). The first research question was piloted quantitatively (Questionnaire) and the second (Peace Education Curriculum for the Next Generation of Peacebuilders) research question was piloted qualitatively (through documental analysis and focus group discussions). The total sample for the questionnaire were more than 300 hundred students purposively selected from different teaching groups within three years. The piloted questionnaire was structured and developed in simple English, which can be easily comprehended by students and the piloted Focus Group Discussions (FGD) held in the university of Buea. The main aim of the questionnaire was to establish data that could be probed in more detail during the course of the follow-up focus group discussions. The questionnaire was, consequently, a starting point rather than an end in itself. For the reasons that decolonizing colonization for peace education through theatrical arts has to be understood within a broadly subjective approach which seeks to interpret the experiences and perceptions shared by the people who form the society within which the research takes place. Questionnaire represented a discrete aspect of the study addressed from a qualitative (interpretivist) perspective. The focus group discussion was scheduled to last an hour for each of the six groups and transcribed. Discussions were based on peace education curriculum for the next generation of peace builders and how university students understand sustainable development of education in Cameroon? The researcher establishes wonderful relationship with both undergraduate and postgraduate students concerned. The data were analyzed both quantitatively and qualitatively. Simple percentage was employed for analysis of quantitative data and classical content analysis was used to analyze the qualitative data (Ebot-Ashu, 2021). The focus group discussions element of the research design represented the key part of the study and will be informed by the impact of sustainable development and suggestion of a decolonized Peace Education Curriculum for conflict resolution in Cameroon.

4. Findings and Discussion

This section summarizes findings and contributions made by the literature review and focus group discussions with students in terms of knowing the impact of (a) decolonizing western colonization using theatrical arts activities for peace education; (b) develop and promote an integrated decolonized peace education curriculum for the next generation of peacebuilding educational researchers, university stakeholders and policymakers for sustainable development.

4.1. Decolonizing Western Colonization through Culture

Observation: Data presented in the **Table 1** reveals that western colonization can

Table 1. How western colonization can be decolonized using theatrical arts activities for peace education?

Units of Studies	I do not Know		
	Yes	No	
Theatre Arts activities is used in your university to design and implement peace education curriculum	60%	30%	10%
Social science and humanities researchers have applied dialogue, theatre arts performance, drama, storytelling, film within peace education in your area of speciality	90%	8%	20%
Development of a peaceful mind, love and unity should be promoted through theatrical arts activities in Cameroon Universities	80%	10%	10%
Helping to remove hatred and spread peace through theatrical arts activities is vital for peace development in Cameroon	90%	8%	2%
Helping to reduce inequalities, injustices, and inhumanities to which that Anglophones in the Southwest and Northwest region of the country are being subjected is important for peace settlement	80%	15%	5%
Debate and dialogue have proved fruitful for peace settlement in the Southwest and Northwest Region of Cameroon	20%	70%	10%
Applied theatre arts activities like drama, storytelling, film within peace education is important for peace settlement and decolonization of western ideologies plaguing Africans progress	70%	20%	10%
Theatre arts with university students experience is of a high enough quality, participants will be affected in ways which are positive for their wellbeing and which may, directly or indirectly, produce an effect upon the situations in which they find themselves within their different communities	80%	10%	10%
Theatrical arts performance producing peace and wellbeing can readily be extended to a variety of art forms such as dance, music, documentary video, radio, as well as pictorial or literary forms such as painting, drawing, photography, and poetry can help decolonize western colonization in African countries	85%	10%	5%
Theatrical Arts for Peace Education Curriculum can help resolve conflicts developed from colonization in African countries	75%	15%	10%
Development of a peace education curriculum for primary, secondary and university students through theatrical arts activities should be encourage by funders to help decolonize western colonization in African countries	85%	5%	10%
Decolonize peace education curriculum should share Knowledge, skills and attitude related to understanding, self-awareness through theatrical arts activities	95%	3%	2%
The peace education curriculum should help empower citizens improve their skills as it is related to the ability to create change within their communities	80%	5%	15%
The peace education curriculum should help empower citizens improve their attitude and be more patriotism	75%	5%	20%
A good peace education curriculum has a good cultural topic about Peace and Global Politics	90%	10%	0%
Peace Education curriculum is important for peace settlement in conflict zones and to enable Africans understand themselves	80%	10%	10%
It's important for educational stakeholders to develop Online Peace education programs that benefits Africans over the world	90%	5%	5%
Developing and promoting peace education in organizations is important for peace settlement in Cameroon and a good lesson to other African countries	80%	10%	10%
Practicing Peace meditations is important for both learners and the different educational authorities for peace settlement	90%	5%	5%
Peace Education Curriculum in the context of Education Sustainable Development (ESD) is very important for peace settlement	70%	10%	20%

Continued

Analysis of development processes on different levels of action is important for peace settlement	70%	10%	20%
Appreciation of diversity is important for peace settlement	80%	10%	10%
Ability to change perspective is important for peace settlement	70%	20%	10%
Context or life world-orientation is important for peace settlement in conflicts zones	70%	20%	10%
Young people are encouraging to provide a series of activities to research how the arts could be used to inform the national peace curriculum	90%	10%	0%
The creation of spaces for dialogue between young people and policy actors is essential for peace settlement	85%	5%	10%
Enacting policy in university or those working on policy at divisional, regional, national in ministries or international organisations is important for peace settlement	70%	10%	20%
Cooperation with the local communities in Cameroon e.g., government, education stakeholders, artists at local, divisional and regional level is critical in contributing to disseminate STAPE curriculum for sustaining peace development in Cameroon	80%	10%	10%
Partnership and cooperation between Cameroon and the key African Union (AU) Organ for promoting peace and security in the continent through Peace & Security Council (PSC) which is the standing decision-making organ of the AU for the prevention, management and resolution of post-conflict peace-building frameworks and institutions as part of the broad project of deepening local solutions to African problems	80%	5%	15%
The African Union 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	60%	10%	30%
Collaborate with the Security Council supported by the Secretary-General both through United Nations Office to the African Union and consistent as stated in its Resolution 2282.	60%	20%	20%
African Union Commission for peace is involve in the Anglophones regions of Cameroon peace settlement.	30%	40%	20%
Partnering with international actors for peace education could strengthened on other issues, such as the socioeconomic marginalisation of, addressing protracted internal displacement, decentralisation and the adoption of the Recovery and Peace Consolidation Strategy for the Southwest, Northwest and Northern regions Northern Regions in Cameroon.	70%	20%	10%

be decolonized using theatrical arts activities for peace education in Cameroon universities for sustainable development (Tuhiwai, 2013; Strang, 1991; Abdi, 2020). The highest positive response for the pilot study prescribed a decolonize peace education curriculum should share Knowledge, skills and attitude related to understanding, self-awareness through theatrical arts activities (95%) (Wahyudin, 2018; Abdi, 2020; Bacchi, 2012; Carter & Guerra, 2022). The second yes responses with 90 % advocated the importance for educational stakeholders to develop online peace education programs that promote peace and decolonization of western ideologies plaguing African civilization. Universities should encourage dialogue, theatre arts performance, drama, storytelling, film within peace education in your area of speciality (Breed, 2014; 2019; Carter & Guerra, 2022). Good peace education curriculum has a good cultural topic about philosophy of peace (Harris & Morrison, 2003; Ball, 1993; UNESCO, 1996). Practicing peace meditations is

important for both learners and the different educational authorities for peace settlement (Boon & Plastow, 2004). Young people are encouraged to provide a series of activities to research how the arts could be used to inform the national curriculum. Helping to remove hatred and spread peace through theatrical arts activities is vital for peace development in Cameroon universities (Dze-Ngwa, 2014; Kanyako, 2015). Imparting peace education through art and drawing, painting music and film, development of nationalism by celebrating peace education (UNESCO, 1996; Ball, 1993; Bretherton, 2002; Malm & Lofgren, 2007). Development of a feeling of co-operation through theatrical arts awards to potential citizens were well scored by the sample (Carter & Guerra, 2022). Educational stakeholders should encourage to engage with policy-makers locally, nationally and internationally in comparative contexts concerning peace education in Cameroon was positively scored (80%) (Tisdall, 2015). Developing a national decolonize peace education curriculum and encouraging educational stakeholders to provide a series of activities to research how the arts could be used to inform the national decolonize curriculum was scored high. Partnership and cooperation between Cameroon and the key African Union (AU) Organ for promoting peace and security in the continent through Peace & Security Council (PSC) which is the standing decision-making organ of the AU for the prevention, management and resolution of post-conflict peacebuilding frameworks and institutions as part of the broad project of deepening local solutions to African problems (UNESCO, 1996).

4.2. Decolonized Peace Education Curriculum for the Next Generation of Peace Builders

This study emerged as part of the phase of developing a decolonize peace education curriculum for the next generation of peace builders to address local conflicts issues. Wahyudin (2018) explained the purpose of Peace Education is the achievement of knowledge, skills, attitudes, and values needed for the change of behavior of learners or members in a given community. Reasons why a decolonize 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 (Gursel-Bilgin, 2022; Wahyudin, 2018). 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 the teachers themselves within and outside of the classroom. However, the implicit curriculum of peace education remains overlooked in the related literature (Gursel-Bilgin, 2022; Kanyako, 2015). Wahyudin (2018) provide an outline of peace education curriculum learning experience, as noted in 3 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 aid/HIV issue, and drug trade. 2. Skills, it is related to the ability: communication, reflection; cooperation; empathy and compassion; critical thinking and problem solving; Artistic and aesthetic; Mediation, negotiation, conflict resolution; patient and self-control; good citizenship; imagination; leadership and vision. 3. Attitude, it is related to ability; ecology awareness; self-respect; tolerant; 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 recognize the matrix of reasons that keep Africa insecure and suggest 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 5 stages. The first is 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. The second phase is Peace Education: Peace, processes and ways to facilitate peace, conflict resolution and transformation. The third phase is Online Peace programs: Inner Peace, Enlightenment, Salvation and the End of Suffering, Peace in countries and governments. The fourth phase of learning is Peace organizations: Peace awards and organise Peace Treaties. The last phase is about Peace in Practice: participants are encouraged to Practicing Peace in Real Life, Teaching Peace, Promoting Peace and developing Peace Occupations for the local population (Bhutah et al., 2020; Wahyudin, 2018).

Wahyudin (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 didactical approach for reaching these targets is based on five guiding principles namely: Orientation at the fundamental principle of sustainable development, Analysis of development processes on different levels of action, Appreciation of diversity, Ability to change perspective, Context- or life world-orientation. Wahyudin and many other researchers take it that a learning area with globalization as topic that connects local with global processes. It encompasses all subjects at school 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; Malm & Löfgren, 2007).

5. Conclusion

This study provided evidence to explain how western colonization can be decolonize using theatrical arts activities for peace education in Cameroon universities for sustainable development. As a result, the questionnaire outcomes captured live

experiences explaining that theatrical arts activities act as a preventive mechanism and promote values such as equity, identity, respect for human rights, freedom and confidence. Peace education in Cameroon universities will transform people's mindsets, attitudes, values, and behaviour from being destructive or violent to being constructive and peaceful. A decolonized peace education curriculum in Cameroon universities must be based on the culture, values and traditions of Africans. The current formal education in Cameroon and other parts in the Africa continent marginalises African values, culture, and traditions, and imposes Eurocentric values. A decolonized Peace Education Curriculum remains a viable tool for building sustainable peace in Cameroon and other parts of Africa, but this must be informed by an education system that is built on the Cameroon culture, values and heritage.

5.1. Decolonized Peace Education Curriculum for Cameroon Universities

Table 2 below shows the knowledge, skills and attitudes to be acquired from a decolonized peace education curriculum. The Peace Education Curriculum consists of five stages for the next generation of peacebuilding educational researchers, university stakeholders and policymakers. The goal of peace education is essentially the acquisition of the knowledge, skills, attitudes, and values that are necessary for the behavior of learners, whether children, adolescents or adults alike to always avoid the occurrence of conflict and "violence" on the environment, and then be able to soaking peaceful conflicts, and creating conditions conducive to peace, whether intrapersonal, interpersonally, intergroup, at the national or international level. This study will inform local and global policy and practice on peace education for several reasons. The researcher reiterates that cooperation with different class groups and colleagues in the department of educational foundation and administration is critically important in designing and developing a decolonize peace education curriculum and sustaining peace within university learning environment. This study stresses the importance of encouraging partnership and cooperation between universities in Cameroon and its partners work hand in gloves with key African Union (AU) Organ for promoting peace and security in the continent. 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 problems in Southwest and Northwest Region of Cameroon. The African Union 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 Security Council supports projects through the Secretary-General both through United Nations Office to the African Union and consistent as stated in its Resolution 2282. This study

Table 2. Decolonized peace education curriculum for the next generation of peace builders.

Knowledge is related to understanding,	Skills, it is related to the ability:	Attitude, it is related to ability;			
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 aid/HIV issue, and drug trade.	Communication, reflection; cooperation; empathy and compassion; critical thinking and problem solving; Artistic and aesthetic; Mediation, negotiation, conflict resolution; patient and self-control; good citizenship; imagination; leadership and vision.	Ecology awareness; self-respect; tolerant; human dignity and difference; intercultural understanding; gender sensitivity; caring and empathy; non-violent and reconciliation; social responsibility; solidarity and world mindedness resolution.			
Peace Education Curriculum consists of 5 stages					
Stage one	Stage Two	Stage Three	Stage Four	Stage Five	
The first is 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 Orientation at the fundamental principle of sustainable development	The second phase is Peace Education: Peace, processes and ways to facilitate peace, conflict resolution and transformation. Analysis of development processes on different levels of action	The third phase is Online Peace programs: Inner Peace, Enlightenment, Salvation and the End of Suffering, Peace in countries and governments Appreciation of diversity	The fourth phase of learning is Peace organizations: Peace awards and organise Peace Treaties. Ability to change perspective	The last phase is about Peace in Practice: participants are encouraged to Practicing Peace in Real Life, Teaching Peace, Promoting Peace and developing Peace Occupations for the local population Context- or life world-orientation.	

Source: Ebot-Ashu, 2024.

recommends the Peacebuilding Support Office in Cameroon university, to commence holding regular exchanges, joint initiatives, and information sharing with the African Union Commission for peace in the Anglophones regions of Cameroon. This study encourages Cameroon partnering with these international actors for peace education could be strengthened on other issues, such as the socioeconomic marginalisation, addressing protracted internal displacement, decentralisation and the adoption of the Recovery and Peace Consolidation Strategy for the Southwest, Northwest and Northern Regions in Cameroon.

5.2. Suggestions for Further Research

The history of education in Cameroon is an interesting area for sustainable development which has caused frustrations, can provide better understanding of the historical, economic, political, philosophical, sociological, social and cultural factors inherited from the Germans, France and Britain intention 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.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

References

- Abdi, A. A. (2020). Decolonizing Knowledge, Education and Social Development: Africanist Perspectives. *Beijing International Review of Education*, 2, 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.
- Ashu, F. E., Lavngwa, M. S., & Tchoumbou Ngantchop, M. A. (2022). African Philosophies of Education and Their Relevance to School Leadership in Africa: A Guide for Educational Systems and School Leaders. *Open Journal of Philosophy*, 13, 32-47. <https://doi.org/10.4236/ojpp.2023.131003>
- Awasom, N. F. (1988). Traditional Political Institutions under Colonialism: A Case Study of the Bali Nyonga Chieftainship. *Cahiers d'Etudes Africaines*, 28, 37-69.
- Bacchi, C. (2009). *Analysing Policy: What's the Problem Represented to Be?* Pearson Education.
- Bacchi, C. (2012). Introducing the "What's the Problem Represented to Be?" Approach. In A. Bletsas, & C. Beasle (Eds.), *Engaging with Carol Bacchi: Strategic Interventions and Exchanges* (pp. 21-24). University of Adelaide Press. <https://doi.org/10.1017/upo9780987171856.003>
- 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, 10-17. <https://doi.org/10.1080/0159630930130203>
- Bayart, J. F. (2000). *Colonial States*. Constable.
- Bhuttah, T. M., Sarwat, S., Farid, F., Zhan, Y. Q., & Bibi, A. (2020). Integration of Peace Education: The Role of Values, School Curriculum and Teachers in Indulcating Peace Education. *Palarch's Journal of Archaeology of Egypt/Egyptology*, 17, 13605-13616.
- Boon, R., & Plastow, J. (2004). *Theatre and Empowerment: Community Drama on the World Stage*. Cambridge University Press.
- Breed, A. (2014). *Performing the Nation: Genocide, Justice, Reconciliation*. Sea-Gull Books.
- Breed, A. (2019). Mobile Arts for Peace (MAP): Youth and Participatory Arts in Rwanda. In P. Cooke, & I. Soria-Donlan (Eds.), *Participatory Arts in International Development* (pp. 124-142). Routledge. <https://doi.org/10.4324/9780429399190-8>
- Breed, A., & Prentki, T. (2017). *Performance and Civic Engagement*. Palgrave Macmillan.
- Breed, A., Uwihoreye, C., Ndushabandi, E., Elliott, M., & Pells, K. (2022b). Mobile Arts for Peace (MAP) at Home: Digital Art-Based Mental Health Provision in Response to Covid-19. *Journal of Applied Arts & Health*, 13, 77-95. https://doi.org/10.1386/jaah_00094_1
- Bretherton (Dr), D. (2002). *Peace and Peace Education in Peace Education Curriculum Development in Post-Conflict Contexts: Sierra Leone, by Dr. Diane Bretherton, Jane*

Weston and Vic Zbar.

- Carter, C., & Guerra, R. B. (2022). *Educating for Peace through Theatrical Arts. International Perspectives on Peacebuilding Instruction*. Routledge, Taylor Francis Group.
- Chem-Langhëë, B. (1997). Anglophone-Francophone Divide and Political Disintegration in Cameroon: A Psychohistorical Perspective. In P. Nchoji Nkwi, & F. B. Nyamnjoh (Eds.), *Regional Balance and National Integration in Cameroon: Lessons Learned and the Uncertain Future* (pp. 88-99). ICASSRT Monograph 1.
- Cockburn, I. M., Henderson, R., & Stern, S. (2019). The Impact of Artificial Intelligence on Innovation: An Exploratory Analysis. In A. Agrawal, J. Gans, & A. Goldfarb (Eds.), *The Economics of Artificial Intelligence: An Agenda* (pp. 115-148). University of Chicago Press. <https://doi.org/10.7208/chicago/9780226613475.003.0004>
- 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*. <https://devinit.org>
- Dupraz, Y. (2019). French and British Colonial Legacies in Education: Evidence from the Partition of Cameroon. *The Journal of Economic History*, 79, 628-668. <https://doi.org/10.1017/s0022050719000299>
- Dze-Ngwa, W. (2014). Introducing Peace Education in Cameroon Schools: A Blueprint for Sustainable Development. *International Journal of Liberal Arts and Social Science*, 3, 27-40.
- Ebot-Ashu, F. (2020). *Historical Foundations of Education in Cameroon*. Pres Book.
- Ebot-Ashu, F. (2021). Three Culturally Sensitive Research Methods for Educational Administration and Leadership Research. *Research & Development (RD)*, 2, 103-115.
- Etherton, M. (2004). South Asia's Child Rights Theatre for Development: The Empowerment of Children Who Are Marginalised, Disadvantaged and Excluded. In R. Boon, & J. Plastow (Eds.), *Theatre and Empowerment: Community Drama on the World Stage (Cambridge Studies in Modern Theatre)* (pp. 188-219). Cambridge University Press. <https://doi.org/10.1017/cbo9780511486166.008>
- Etherton, M. (2006). *African Theatre: Youth*. James Currey.
- Etherton, M. (2021). Child Rights Theatre for Development with Disadvantaged and Excluded Children in South Asia and Africa. In T. Prentki, & N. Abraham (Eds.), *The Applied Theatre Reader* (2nd ed., pp. 272-277). Routledge. <https://doi.org/10.4324/9780429355363-52>
- Fonkeng, G. E (2007). *The History of Education in Cameroon, 1844-2004*. 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, 465-482.
- Geschiere, P. (2017). *Decolonization and Independence*. Oxford Research Encyclopaedia of African History.
- Goleman, D. (1998). *Working with Emotional Intelligence*. Bloomsbury.
- Gursel-Bilgin, G. (2022). Theatre of the Oppressed for Critical Peace Education Practice: Difficult Dialogues in the Turkish University Classroom. *Forum Modernes Theater*, 33, 54-69. <https://doi.org/10.1353/fmt.2022.0004>
- Harris, I. M., & Morrison, M. L. (2003). *Peace Education* (2nd ed.). McFarland.
- Kanyako, V. (2015). Arts and War Healing: Peacelinks Performing Arts in Sierra Leone. *African Conflict and Peacebuilding Review*, 5, 106-122. <https://doi.org/10.2979/africonfpeacrevi.5.1.106>

- 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, 29-40.
- Legassick, M. (1979). 1861 and All That: Local Administration in British Southern Cameroons. *African Affairs*, 78, 417-435.
- MacOjong, T. T. (2008). *Philosophical and Historical Foundations of Education in Cameroon 1844-1960*. Design House.
- Malm, B., & Löfgren, H. (2007). Empowering Students to Handle Conflicts through the Use of Drama. *Journal of Peace Education*, 4, 1-20.
<https://doi.org/10.1080/17400200601171164>
- Mbatna, T., & Aquin, T. (2022). *Peacebuilding through Education: The Case of Cameroon's Anglophone Crisis*. Dissertations (1934).
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 (2001). *Law No. 005 of 16 April 2001 to Guide Higher Education*. Ministry of Higher Education.
- NDS30 (2020). *National Development Strategy 2020-2030*. Emergent Cameroon: Ministry of Economy, Planning and Regional Development.
- Ngūgī wa Thiong'o (2014). *In the Name of the Mother. Reflections on Writers and Empires* (146 p.). East African Educational Publishers Ltd.
- Robiollé, 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].
- Strang, D. (1991). Adding Social Structure to Diffusion Models. *Sociological Methods & Research*, 19, 324-353. <https://doi.org/10.1177/0049124191019003003>
- Tambo, L. I. (2003). *Cameroon National Education Policy since the 1995 Forum*. Design House.
- Tisdall, K. (2015). Children and Young People's Participation: A Critical Consideration of Article 12. In W. Vanenhole (Ed.), *The Routledge International Handbook of Children's Rights Studies* (pp. 185-220). Routledge.
- Tuhiwai, S. L. (2013). *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Books.
- UNESCO (1996). *Learning: The Treasure within: Report to UNESCO of the International Commission on Education for the Twenty-First Century*. UNESCO Publishing.
- United Nations (2015). *Transforming Our World: The 2030 Agenda for Sustainable Development*. 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, 293-311.
- Wahyudin, D. (2018). Peace Education Curriculum in the Context of Education Sustainable Development (ESD). *Journal of Sustainable Development Education and Research*, 2, 21-32. <https://doi.org/10.17509/jsder.v2i1.12354>