MANAGING CURRICULUM POLITICS OF RESPONSIVENESS IN A CAMEROONIAN UNIVERSITY

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Abstract - Curriculum content is the life-wire of every educational program without which no meaningful knowledge construction process can take place. Content in higher education helps shape the students and their academic life as well as give them direction in the society as they graduate. From this perspective, it is therefore vital to explore the content of higher education courses to understand what is being taught and why in the bid to ensure that these courses are in line with contextual realities and the vision of the nation. To achieve this, this paper was crafted as a qualitative case study of three literature modules taught in a Cameroon university. Data was generated using semi-structured interviews, document analysis and observation. Pateman's theory of ideology was used to give meaning to the data. Two major themes emerged from the data generated; resistance to change through praise singing and advocates change of change in leadership. The analysis of these themes reveal that lecturers selected content based on their ideological and political stance in the society. While the one resisted change through what they teach, the other advocated for change in the same manner. The paper concludes with three key recommendations first, educational integrity and moral commitment are vital for the sustenance of the higher education sector in any nation. Secondly, higher education stakeholders must differentiate between their moral and intellectual responsibility to train students who would lead the nation to a better future and the quest to satisfy their present needs. Finally, curriculum developers, content selectors, lecturers, researchers, university management, higher education governing bodies and quality assurance entities must work hand in hand for the sustainability of the higher education system.

Keywords - Curriculum, Cameroonian university, ideology, lecturers, literature.

I. INTRODUCTION

Curriculum content can never be studied in a vacuum. As such, it is of vital importance to situate content or curriculum content within the educational discourse before moving forward with the discussion on the nature of content and its responsiveness. Curriculum studies often tackle issues related to education, but whose implications transcend educational inquiry to impact the design and implementation of educational programmes. The result is that this field of study is open to various scholars to theorise on the nature of education. Such theorising has led to curriculum having no universally accepted definition, since different scholars advance different definitions for the term daily. While some theorisers are busy trying to delimit the term, others are doing all they can to give new meaning to the term. Reference [1] argue that curriculum is 'what the older generation chooses to tell the younger generation … [it] is intensely historical, political, racial, gendered, phenomenological, autobiographical, aesthetic, theological and international''. Curriculum therefore becomes the "site on which the generations struggle to define themselves and the world in which they live. (pp. 847–848). This means that curriculum is essentially about content and its impact in the society. Reference [2] provide alternative definitions of curriculum by defining it as such "permanent" subjects like grammar, reading, literature, logic, rhetoric, mathematics, those books of the Western world that best embody essential knowledge, and as all the experiences that learners have in the course of living or schooling. Reference [2] equate curriculum to content by considering it as subjects and since what distinguishes one subject from another is the body of knowledge within that subject, content becomes the ultimate meaning of curriculum. Furthermore, Reference [3] provides an opposing definition of curriculum by considering it as the totality of all learning experiences provided to students or learners so they can attain general skills and knowledge at a variety of learning sites. This definition takes curriculum beyond the scope of content to all learning experiences that lead to the attainment of different skills at different levels. This definition encompasses the different kinds of curriculum, namely: the written, planned or intended, received or learnt, societal, concomitant, null, rhetorical, and hidden curriculum. Curriculum, therefore, can be seen as both content [4], [2] and earning experiences (3).

Within this paper, curriculum is theorised and understood as the subject matter or content of subjects like mathematics, English, literature, history, or everything inherent in a particular subject [5]. As such curriculum would be used interchangeably with content. This is due to the gap identified in the body of knowledge discussing curriculum as content. Many studies and research papers have discussed curriculum as learning experiences [6], [7], [8], [9], [10], but relatively few have articulated curriculum as content within the context of this paper. Concurring with this,

Reference [11] identifies different levels of curriculum: supra; macro; meso; micro; nano. The curriculum at the supra level deals with international trends of education such as a common European framework of reference for languages as well as standardised international tests like TOEFL and GMAT. On the other hand, curriculum at the macro level deals with a curriculum designed or tailored for an entire country. It deals with the formulation of generic curricular frameworks such as core objectives, examination guidelines and content. Developing the curriculum at this level is often a challenge since various stakeholders and researchers join hands to develop a curriculum which will be implemented nationwide. Inculcating the voices of various lobby groups like parents, religious groups, trade unions and social organisations amongst others, is the major challenge which often leads to crisis. This was the case with the development of Curriculum 2005 in South Africa [9]. Furthermore, the curriculum at the meso level deals with designing the curriculum at an institutional level where the specific needs of the school are taken into consideration and an educational programme is designed which suits the school [10]. The curriculum at the micro level, is designed by a lecturer to ensure fitness for purpose. At this level, the focus is on what would be taught in the classroom and why it would be taught, thereby making the curriculum equivalent to content [10]. Finally, the curriculum at the nano level deals with the individual's plan for learning. In other words, the manner in which students plan their learning including personal reading, performing tasks and attending classes amongst other things constitutes the nano curriculum.

Reference [12] defines content as what is or will be studied in schools and adds that key questions relating to content or curriculum (as established before) include the following: What should be taught in schools? Why should it be taught? Since the process of decision making is often a long and complicated one, selecting content that meets the needs of the course and the expectations of the society is often a challenging one. Lecturers, therefore, have to battle with keeping content relevant [5]. Reference [13] points out that content should be fashioned after the direction in which society show go; but who determines the right direction for society is often a question begging for an answer. The government, in most cases, determines the future direction of a particular society which acts as a guideline for the development of the curriculum at all levels [9]. Within this framework this study seeks to explore what is studied in literature modules in a university in Cameroon and why such is studied.

Reference [5] argue that there are several ways of selecting content depending on what the individual intends to achieve. These models can be grouped according to their stages: the six stage model advocated by Tyler, Saylor and Alexander, Wiles and Bondt; the seven stage model advocated by Hunkins; the eleven stage model advocated by Doll [5]. Reference [11] adding to this opines that there are four major approaches to selecting curriculum content and these are anchored on five important questions: Which objectives should drive education? What learning experiences are most suitable to obtain the desired objectives? How can these learning experiences be organised effectively? How would the objectives be measured to know if they have been achieved or not? And finally, what is the best approach for schools or curriculum developers to conduct this process? References [2], [6] argue that curriculum development (or content selection in this case) is a political process involving different kinds of power at play both in choosing what approach to use when selecting content as well as the content itself. However, the nature of these politics is not well defined. As such different researchers have different views of politics in content selection. Reference [14] argues that the decision making power of education in Cameroon has been taken away from lecturers and school administrators and this has caused conflicts in content of university modules because the lecturers want the content of their modules to speak about and represent the state of things, while university 'Dons' or the government want the students to have a different worldview. Reference [14] further argues that the division between the Anglophones and the Francophones makes this conflict and differences unavoidable in matters of education. Selecting content in a landscape where one is marginalised and relegated to the background becomes a difficult challenge when coming up against those perpetuating the marginalisation. An important question to ask therefore is, what content is accepted to be studied in literature modules and why? This paper seeks to answer this question. To do this effectively, it is vital to discuss how the data for this paper was generated.

II. RESEARCH DESIGN AND METHODOLOGY

The research design for this article, aimed at answering the following questions;

1. *What content is taught in literature modules?*
2. *Why is this content taught?*

This paper is a qualitative case study of literature modules taught in a Cameroonian university. Reference [15] defines case study as ''an in-depth study of one particular case in which the case may be a person, a school, a group of people or things, an organization, a community, an event, a movement, or geographical unit''(p. 40). This means that for case studies to explore effectively a variety of data generation methods like photos, interviews, observations, maps, documents, newspapers, and records should be used. Reference [16] on the other

hand argue that qualitative research provides intricate details and distinct understanding of meaning and observable as well as non-observable situations, phenomena, attitudes, intentions and behaviours. The qualitative case study therefore opens a world of opportunities for the engagement of complicated issues which otherwise cannot be engaged by other research designs. Therefore, this study is justifiably a qualitative case study. The case being explored is a Cameroonian university and the unit of exploration are three literature modules taught in the university. The decision for three was derived from the three broad genres of literature namely; prose, drama, poetry and the fact that the degree is offered over a three year period. The qualitative data for this paper was generated using three methods: semi structured interviews, observation and document analyses.

According to [16] semi-structured interview makes it easy to extract insight about what an individual (lecturer in this case) knows or has experienced and what he or she thinks. The semi-structured interview provides the researcher with opportunity of probing deeper, asking clarifying questions and discussing with participants their understanding of the phenomenon. In this paper semi-structured interview was used to generate data for the second question. The participants for the study were sampled using purposive sampling. This method of sampling enables the researcher to hand pick participants based on prior knowledge or recognition and with the understanding that it doesn't represent the entire population. Three lecturers teaching these modules were selected. Also ethical standards were upheld by ensuring that participants knew their rights and signed consent forms. The participants were also code named using the NATO phonetic alphabet; Alpha, Omega and Bravo to maintain anonymity. Actual teaching sessions of the modules were also observe to establish correlation between the documents (literary text) and the reasons advanced by the lecturers for selecting and teaching them. A total of twelve sessions were observed, wherein each lecturer was observed in the lecture room four times. Reference [17] argues that observation offers the researcher the opportunity generating first-hand information about the phenomenon. Document analysis was another method used to generate data. The documents were analysed with the aim of answering the first question. The literary books that make up the content of these modules were analysed. Reference [17] argues that using diverse sources of data enhances credibility, transferability, dependability and conformability in a study. The data generated was made sense of using Pateman's theory of ideology, since content is shaped by ideology.

Reference [18] argues that from what is known about the ideological plasticity of human beings and their creative capacities, we should expect certain ideologies to be almost completely reproduced in societies whose internal conditions and relationships to the natural environment and to other societies remain exactly the same from one generation to the next. As such lecturers are bound to reproduce their ideological underpinnings in their student as long as the socio-political conditions within the context of Cameroon remains the same. Pateman adds that lecturers or parents are bound to bring up their children according to their form of subjectivity; and if the ecological, demographic, socioeconomic and inter-societal relationships remain the same, the younger generation will face exactly the same affirmations and sanctions of the existing ideologies as the parental one. To this effect education and the ideologies associated with it will have to start from processes of change in the structure of a given society and in its relationships to its natural environment and to other societies. This brings to the forefront the question of why these lecturers teach the content they are teaching. It is these changes, anticipated changes or the lack thereof that constitute the material determination of the rise of ideologies. Reference [19] argues that ideology has a public and social side when it is deployed in normative social practices - making judgements, evaluations, criticisms, and so on. But on the cognitivist account it also has a non-introspectible existence as a generative set or system of mental representations. This two-sided existence provides for the creation of two sets of people or division of labour between the social scientist and the cognitive scientist. The former engages in such activities as ascribing beliefs to persons (subjects) and the latter attributes states and processes to organisms. This is supported by [37] when he argues that the paradox of a being in ideology is its ability to reproduce itself only in so far as it is misrecognized and overlooked: the moment we see it 'as it really is', this being dissolves itself into nothingness or, more precisely, it changes into another kind of reality. This we can brand as 'alternative facts' in the Cameroonian society. Reference [20] further emphasizes this when he argues that ideological elements do not have a necessary class belonging, ideological systems are defined by their ideological discourses and these by ideological elements; hence ideological elements could be articulated in the different ideological discourses of those classes contending for hegemony. Depending therefore on the visions and aspirations of the lecturer, as well as those of the management which he or she works under as the case might be, ideology becomes a tool for heralding change in the society or maintaining the hegemony.

III. FINDINGS AND DISCUSSION

The data generated from observation, documents and semi-structured interviews were coded and categorized. These categorized were further merged to

form themes. Two major themes emerged in the data resistance to change through literary praise singing and advocates of change in leadership. These themes; resistance to change through praising and advocates of change in leadership are discussed in the following paragraphs.

A. Resistance to Change through Literary Praise Singing

It is often said change is the only constant thing in life, and the very nature of change makes it (change) the only thing which changes and any other thing constant. What we experience as change therefore is simple the effects of the changing change on all other things which are constant in life. Change is a natural process but every now and then human beings become stumbling blocks on the path of change. Since change in itself is nothing and only becomes useful when it comes in contact with something, many people find themselves resistant to change in certain areas of live, often building mechanisms that enable them to mitigate change. Reference [21] define resistance to change as actions taken by an individual when he/she is contended with where he/she is or with what is happening around them or when they perceive that change at that particular point in time would be a threat to them. They add that such threat might not necessarily be real for resistance to occur. People resist change in different ways depending on the reason for their resistance and in the university; the drive to resist change in society expresses itself in the selection of different kinds of content.

Reference [22] defines literary praise singing as the art of loading an individual or certain parts of society with praises for what they have done or what they appear to be doing. In essence, literary praise singing is all about celebrating the people in society for a job well done in order to maintain the status quo. Literature lecturers, who are highly skilled individuals both in the arts and intellectually, are therefore highly suited to be praise singers if and when they choose to. Their mental abilities give them the ability to choose content which lavishes praises on the government, as well as celebrates the few successes of the government in power. This way, they are also producing a brood of praise singers who could follow in their steps (supporting in regime and power thereby resisting change) and ensure that the status quo is maintained. Literature being a very vast subject with no limitations for those writing literary works, as well as those choosing to teach them (as long as they are praise singing in this case), makes praise singing easier for the lecturers who want to indulge in it.

This has been the case with several lecturers in Cameroonian universities. Many of them celebrate the president, Mr Paul Biya, who has been the president for the past thirty five years by choosing to teach content which celebrates the successes of the government, no matter how few they are. Even when they choose books that, in its entirety, are neither complacent nor praise singing, they pick on the few instances in it where the government responds positively in a particular situation and capitalise on it. This was the case with Bravo, one of the lecturers teaching Shadrach Ambanasom's Son of the Native Soil [23]. Bravo spent time in the classroom emphasising the fact that government forces were able to arrest Achamba's killers (the protagonist in the novel) and links this to the numerous arrest of top political figures in Cameroon who have recently been arrested and imprisoned for embezzlement and other crimes. The focus on the arrest of Achamba's killers and the intervention of the Senior Divisional Officer was highlighted over the conflicts going on in Dudum, brought about by the failures of the government. Some of these failures include: inconsistent political administration, lack of social amenities, political neglect, divide and rule, and sabotage, amongst others. When Bravo was asked about his choice of [23] as well as what to focus on, he stated that;

Many Cameroonians claim that the regime in power is not doing anything good. But it is our duty as intellectuals to unravel to the younger generation the efforts of the government to maintain peace in the nation. Literature has two main objectives to entertain and to educate and it is our duty to use it to educate the society about the efforts of the government. Recently his Excellency the president has been doing a lot to ensure development. Several people have been arrested and imprisoned for embezzling state funds. Many others have also been brought to justice for corruption and many other charges. Bamenda now has a state university amongst other things. We must therefore take time to educate the people such that these young ones can realise what the government is doing for them and show their support.

Reference [24] argue that African literalist must reject, repudiate, and negate his roots in the native bourgeoisie, and its spokesmen, and find his creative links with the pan-African masses in alliance with all the socialistic forces of the world. The literalist must teach or write with the vibrations and tremors of the struggles of all the working people in Africa, America, Asia, and Europe behind him. His or her engagement with literary materials must actively reflect the struggle of the African working class and its peasant class allies for total liberation, and not abstract notions of justice and peace. The participant quoted above departs from this perspective of literature on the African continent and rather than engage with the material to aid the process of social transformation, the lecturer engages with the immaterial with the intention of singing the praises of those in power. Cameroonian leaders sees the writer as inimical to its agenda which in most cases is the subjugation and extortion of the masses. To this effect the government and its cohorts seeks to crush both the literary writer

and his works in whatever way possible. Shifting the focus of a literary text, therefore, from its focus to praise singing becomes one of the ways of thwarting the efforts of the writer to inspire change in his/her society. This also emphasised the gap between the intended curriculum and the enacted curriculum since the lecturer on the course outline highlighted the text as part of the content to be studied, but neglected some aspects of it during the actual lesson. The gap between the intended and enacted curriculum in most parts of the world like South Africa, United States of America, Nigeria, Kenya and Cameroon has accounted for the inability of education to transform society or the transformation of the education system itself [6].

Furthermore, resisting change through praise singing in the teaching of literature modules is also expressed through a critique of the writer rather than his writing. Bravo focused on the person of the writers and their standard of living forgetting their writing. This focus on the person, rather than what he or she is writing about, is an attempt to not only discredit the author but also to demonstrate to students that the government is not as bad as the picture painted by the writer. Teaching [25] Victims of Circumstances, Bravo focused on the fact that writers constantly criticise the government and the way the nation is being governed and forget to listen to what other writers are trying to tell them. This idea was easily substantiated with a passage from [25] to support the fact that Cameroonians writers fail to practice what they preach and turn to blame the government for their failures. Bravo reading to the students pointed out that;

Let's not, like Old Testament Pharisees preach virtue and practice vice; let's not always employ profanities at the expense of actions that ought to sanction the validity of our utterances. Theory without practice is nonsense but practice without theory is sense. Therefore we better be pragmatics, field workers and not bookish theorists. Do you know that our development stalemate is the capital consequence of the empty verbosity of the majority of our leaders? [25] (p. 32)

Politics and all its misdemeanours seem to be encroaching into all works of life and those in these fields seem to have nothing they can do about it. Reference [6] assertion that the curriculum is a political document means that lecturers, such as Bravo, are doing all they can to remain politically loyal to those in power. Reference [26] points out that a writer or a literature lecturer very often cannot survive on the income coming from his books or profession. In other to survive, the individual must strategize, either by "transforming himself into a praise singer for the ruling class or by joining them in order to gain favours and pull himself above the poverty line or go into exile where he is likely to find more sympathy in the North either in some university or as a political refugee" (p. 5). To this effect, necessity forces the literalist to become a praise singer and to ensure that the favours he has been receiving keep flowing; he or she must ensure that the status quo remains the same and what better way is there to ensure this than education. By bypassing the failures of the government and either focusing on the person of the writer or how the people are supposed to behave in society, the participant highlights not only the role education or literature in this case can play in transforming or not transforming the society but also the political nature of education.

Furthermore, praise singing goes beyond what the participants say, to their choice of content. Reference [25] makes an excellent case for this when the writer articulates that ''the best knowledge is not necessarily that acquired through laborious years of bench sitting and certificate-pilling. King Solomon and Shakespeare as they were hadn't as many certificates as the countless number of dunces we find today carrying baskets of unjustified doctorates and permanently inculcating nonsensical stuff into the baby brains of our future leaders''(p. 23). The literalist who supposedly is a highly skilled and educated individual is passed here for an educated 'fool' who cannot claim to be a principal source of knowledge as far as governance and the welfare of the people is concerned. The literalist is supposedly inculcating nonsensical information into future leaders [27]. The closer the lecturer is to the government or the regime in power, the more likely he or she is to resist change. Bravo is a peculiar example who has been in the corridors of power for over a decade (be it power within the university or power at the level of the region or the ruling party) and the favours he has enjoyed, according to [28], guarantees he remains a praise singer, who would use all the tools at his disposal including literature to ensure that the status quo doesn't change.

Quality control experts, curriculum specialists, educational experts and other relevant stakeholders must step in to ensure the autonomy of education from politics, as well as the demarcation between professionalism and autonomy in teaching and learning. Regardless of the fact that the curriculum is a political document describing what the ruling party want to see in society [6], [2], a democratic nation, or a supposedly democratic nation like Cameroon must be able to create a safe and neutral space wherein academics can interact intellectually without political infiltrations and lobbying encroaching into the set space. Unless this is done, education cannot achieve its goals in society, because effective educational engagement, which takes into consideration the needs of society and the future direction of the nation, needs to be introduced.

B. Advocates of Change in Leadership

As already pointed out, change is constant, therefore individuals can advocate for change in different fields. Reference [29] pointed out that most educational

problems "are solvable, but as we try to solve them, we will hear a million noes. No, we need not change; no, we cannot change; yet after that final no will come a yes". Change must therefore be championed by the individuals who want to see it in society regardless of what public opinion is at the time. Reference [14] avers that education is supposed to bring transformation in society, as such lecturers who are facilitators of knowledge in the university are supposed to pioneer the cause of change through their students. And since change is a process, teaching and learning is the best way to champion it. Reference [30] articulates that university education in Cameroon gears towards transformation not only for the nation but transformation to become universities with international reputation for higher standards of achievements and innovations in all areas of professionalism, arts, sciences and technology. If innovation, skills, knowledge and life changing experiences are the expectations of the higher education sector, then such education must be firmly rooted not only in the practical realities of society but also in the lives of the people. This means that contextual factors must be taken into considerations to open up the educational discuss to a brand new horizon which doesn't not only engage critical reality in society but also theorises a way forward for it.

Reference [31] points out that Cameroon literature in English shows ideological commitment to prevailing socio-political realities of the Anglophone people in particular and the Cameroonian people in general. This literature doesn't stop at criticism but goes further to demand change in leadership owing to the fact that the current president has been in power for the past thirty-five years. This literature is therefore focused on the liberation of the masses from tyranny and oppression. Reference [31] further argues that Cameroon Anglophone literary writers seem to be focused on two main subjects: change or secession (though addressed from different perspectives and in different ways). In plays like Beast of no Nation by Bate Besong, ''Anglophones are presented as nights-oil men and women in charge of the city's fetid trash, the evacuation of which is their livelihood. This play is an anthology of Cameroonian unpatriotic and diabolic selfish mechanisms of those in control and this is because one man is the law and the rest a helpless lot of fawning citizens'' [31] (p. 40). Cameroonian literary writers are therefore committed in seeing a change in leadership. These writers protest the derogatory way Anglophone Cameroonians are treated by the Francophones, and write prophetically of the day Cameroonians will be free from tyranny and oppression.

Reference [28] points out that Anglophone Cameroonians have finally come to the full realisation of their capacity and ability to cause change and the intellectuals are championing this course in the classroom. It is from this backdrop that that Omega and Alpha champion the fight for change in leadership. To Omega, "change is a must and it is the intellectual's responsibility to champion it since he or she is conscious of the happenings in his society. If we cannot get the government in power to change its ways, we can as well get them out of power". To enhance this course in his classroom, he selects And Palm Wine Will Flow [32] a play in which change, and more particularly change in leadership, is strongly articulated. This play is set in the fictitious nation of Ewawa wherein according to Shey Ngong, "[it] has become a palm wine republic ruled by an alcoholic Fon, because 'the Fon has lost vision' and the elders of the land now 'listen only to the inner voice of greed'" (p. 89). In the wake of the deadlock in society, the Earth-goddess possesses Kwengong and uses her power to wreak havoc in the Fon's palace. The Kibaranko (Tapper) also emerges and storms the Fon's palace as a way of revolting and calling for change. The final part of the play that brings an end to the fight for change, thereby ending the reign of the tyrant and introducing some form of democracy, is the women's society. After meeting and performing certain rituals, the women assign Kwengong the task of delivering to the palace a pot filled with their urine and the Fon who finds this repulsive, then faces the consequences of his actions as Kwengong breaks the pot over his head. The people take charge of their society and decide that the era of Fons (tyranny) is over. As Kwengong firmly declares towards the end of the play:

The women have spoken. And they don't not want Fons… He cannot be the Fon. The women have decided. No more Fons in the land! ...the people will rule through the council of elders led by Shey here. The Day that he takes the wrong decision, that same day the people shall meet in the market place and put another at the head of the council of elders (pp. 112-113).

The play ends up with Tapper announcing to the people that the battle for change is over and there has been a change in leadership in Ewawa. This play is a metaphorical representation of the Cameroonian society which in itself is molested by tyranny, greed, corruption, tribalism and propagandist discourses that is "employed by ruling classes to validate their monopoly over state power and their cynical manipulation of traditional, cultural and symbolic codes to authenticate their social status" [33] (p. 118). Omega uses this text as a categorical example which explains how tyrants should be dealt with. In his hands, it becomes a cry for change, a worthy example which his students are supposed to follow if they want equality or any form of democracy in society. It is therefore not surprising that for the past eight months (since November 2016) the higher education sector, basic education, courts and other sectors in Anglophone Cameroon (North West and South West

Region) have bare been operational with the whole economy in this region experience total shutdown on Mondays and other days like Tuesdays or Fridays in what has come to be known as Operation Ghost Town. The change inspire in the classroom is gradually manifesting itself in the society.

Reference [34] points out that in the drive towards societal transformation there must be serious deliberation and critical engagement around the tactics, procedures and strategies that must be used to achieve the end result. Omega therefore sees the strategies employed by [32] as worthy of emulation as it brings together all facets of society, be it the traditional, represented by Kibaranko, the spiritual represented by the Earth-goddess, the women emphatically directed by Kwengong, the men organised by Shey Ngong and the radical (displayed by the Kwengong breaking a pot of female urine over the Fon's head). The Fon, who is symbolic of the president or ruling government, is ousted and democracy is brought into place where the people decide who will rule and how they want to rule. The people's rejection of tyranny is Omega's call upon the students to reject the carnivorous nature of the Cameroonian society and demand change in the leadership of the country.

Alpha, on the other hand, chose People Be Not Fooled [35] as part of the content to teach as she advances the course of change in her classroom. Reference [35] is a collection of fifty poems about the happenings in Anglophone Cameroon in particular, and the African continent, in general. The poems cuts across a variety of subjects like bribery, corruption, democracy, education and change amongst others. Takwi, in the introduction to these poems, argues that the desire to make a difference in society should be the goal of the scholar. As such, African scholars should separate themselves from the politicians and their business and through their scholarly works seek to create change and make right that which is wrong. Reference [35] becomes the perfect choice if change in leadership is what one aspires for. In one of the poems titled "If I were to meet the President" Takwi points out the recklessness of Cameroonian leaders and how they incessantly squander the resources of their nations. They ride in "sparkling polished limousines" while "depravity cuts through the people". The place of equality in society has disappeared and the masses (Anglophone Cameroonians) have been relegated to the background. Takwi concludes this poem by pointing out that he strives to meet the president to "hit his glittering glass table" which has been bought with the taxpayers sweat and reveal to him how miserable the masses are and how they embrace the messes of the leaders.

Takwi continues his lampooning of such leadership and calls for change in "A Play With Life". The masses have been reduced to beggars who are daily beguiled with food and money by their leaders (that has previously been stolen from them by their leaders) to support their stay in power. The people live in dilapidated houses where "the moon's finger pierces through their hollow roof…and stringy fathers blink at hearing their daughter's flat tummy rumble in one dark corner". The masses lack basic necessities and live in deplorable conditions while the leaders ensure that the masses continuously live in a state of disrepair [23]. Most Cameroonians live in terrible conditions such that they daily "wave their heads and mutter: oh! What a price for our services to this land". In the wake of such hardship and misery, Alpha pointed out to her students that the only way forward is to demand a change in leadership using any means possible especially since Cameroon has proven to be a land where people never have enough of power. This explains why, since independence in 1960, or 61 as the case might be, Cameroon has been ruled by two presidents, with the one ruling for twenty two years and the other for thirty five years and counting. In this case waiting for change becomes a futile process. Cameroonians must become Marxist and strive to dominate the superstructure and transform their society; otherwise they will be waiting for goddot.

Alpha sums up this cry for change by engaging with "My People Be Not Fooled" [35]. In this poem Takwi discusses the tactics of the Cameroonian leaders who use deception to canvas votes from the masses. They move around in "motorcars-of-motorcars" while the masses crisscross the land with their "leggedise bends" (tattered legs). These leaders flash "glittering bank notes of low mettle and sprinkle cheap insect-infected grains of rice and maize, flat grade kitchen oil and soap cakes to the gleeful poor enticing their votes for eccentric goals only to dump shortly after". Takwi continues that the "sudden shrill voices of vote hunters quiver aloud on splendid rostrums and sweet bitter songs of pseudo promises vibrate and reverberate quaking a ropy jobless vomiting varsity graduate to last breath while tearful wrinkled parents pull ragged wrapper over his head". Alpha therefore paints a picture of this ropy jobless graduate that awaits the students if they don't wake up and demand a change in leadership. Alpha responding to why she chose such content to teach in her module stated that:

When we were in the university about twenty five years ago, we were told we are the leaders of tomorrow. Twenty five years down the line, those who were in power then are still in power now. The youths of today are also being deceived the same way we were and since we are no longer vibrant enough to champion the course of change we must guide them to do so otherwise twenty five years from now the same people would still be in power telling youths they are leaders of tomorrow. The future is now and they most make the most of it.

References [36] maintains that ideology aims at enforcing or legitimising certain activities and

arrangements for some individuals which would ultimately intergrade and enable the others to adhere to it. To this end, ideology is action oriented and gears towards instigating a particular action or validating it for society to follow. Change is what the ruling class doesn't want to see and to Alpha, adopting a radical personal ideology, which cannot be thwarted by the beliefs of others, is the only way forward. With the convoluted nature of the Cameroonian society, made worse by the othering of Anglophone Cameroonians by their Francophone counterparts, change stands out as the only way forward for society. Lecturers assigned with the duty of grooming society have the potential to advocate for change and take steps to ensure that in the near future, transformation takes place. Literature becomes an important tool in the struggle for social transformation at all levels and in all societies, which, when utilised effectively, can bring the desired change. Omega and Alpha, therefore, are strong advocates of change who use literature as a vehicle through which the call for change can be communicated and effectively carried out.

CONCLUSION AND RECOMMENDATIONS

Curriculum content is an ideological battle ground for the politics of responsiveness in Cameroonian higher education institutions. Lecturers strive to reproduce their ideological standpoints in their student thereby causing the curriculum to respond in a particular way. The hegemonic university structure and government stake holders within the university (for all positions of power within the university including the vice chancellor is by presidential appointment) work hand in hand to ensure the continuation of the hegemony. This battle to establish cultural, political and pedagogical responsiveness from a contextual perspective (though this perspective is different for all stake holders) brings out the politics in the curriculum and establishes its true nature as political. Curriculum decisions of what to teach and why are endearingly political decisions with the power to shape the future of the nation and lecturers utilise this tool to shape the nation in the direction they deem fit. It is therefore no surprise that since November 2016 the Cameroonian education system, (both basic and higher education) has been shot down by both students and lecturers demanding for a federated Cameroon or the establishment of the Southern parts of Cameroon popularly referred to as Ambazonia.

From this perspective advocates of change in leadership have been able to achieve political, cultural and pedagogic responsiveness in the society through education since the government has done all in its power for schools to resume to no avail including arbitrary arrests and imprisonment of trade union leaders like Dr Neba Fontem the Secretary General of Higher Education Teachers' Syndicate Buea Chapter and Cameroon Anglophone Civil Society Consortium, Dr Agbor Nkongho, president Cameroon Anglophone Civil Society Consortium and the banning of the Consortium. While advocates of change in leadership and demanding for federation or independence, those resisting change are working hand in hand with the government to mobilise students and other lecturers to return to school.

The politics of responsiveness (whatever lecturers want the curriculum to be responding to) in Cameroon universities is a brutal one with ideology being manifested and reproduce in students either to create change agents or complacent individuals who would celebrate the trials and testimonies of the government in power. From this perspective, this paper therefore makes three key recommendations. One, educational integrity and moral commitment are vital for the sustenance of the higher education sector in any nation. Hegemonic practices will by and large create chaos not only in inhibiting the university from fulfilling its mission but also in ensuring value for money. Secondly, higher education stakeholders must differentiate between their moral and intellectual responsibility to train students who would lead the nature to a better future and the quest to satisfy their present needs. Higher education is the core of the nation, for therein lies the future of the academia, medicine, the economy, the judiciary and the administrative. Denying students vital skills and know-how for personal benefits is an act of terror. Finally, curriculum developers, content selectors, lecturers, researchers, university management, higher education governing bodies and quality assurance entities must work hand in hand for the sustainability of the higher education system. Greed, personal desires and political affiliations should become secondary to needs of students and the society. For greed, personal desires and political affiliations have become sources of epistemic and epistemological violence in the society. The integrity of the academia must be maintained through rigorous educational procedures and practices which offers hope in times of crisis.

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