

**Content and Ideology in Literature modules taught in a  
Cameroonian university**

School of Education

College of Humanities

University of KwaZulu-Natal



A dissertation submitted in fulfilment of the requirements for a  
**Doctor of Philosophy** degree in **Curriculum Studies**

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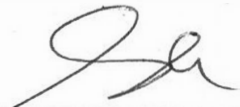
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November 2015

## SUPERVISOR'S STATEMENT

This dissertation has been submitted with my approval.

 29/02/2016

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Doctor Simon Bheki Khoza

November 2015

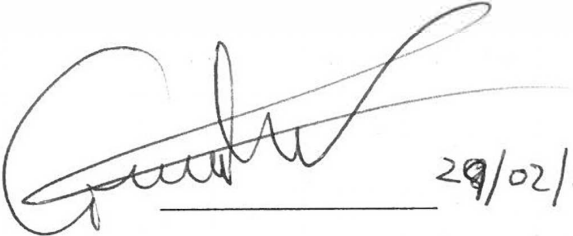


## DECLARATION

I, **Kehdinga George Fomunyam**, do declare that this dissertation is original and it is mine and it has never been submitted in another institution for degree purposes or any purpose whatsoever. I have also acknowledged and clearly reference every source or borrowed idea engaged in this dissertation accordingly.

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29/02/16

sign

## DEDICATION

This dissertation is dedicated to the one and only King of my heart **Jesus Christ** who is my wisdom and who guided me every step of the way and empowered me to write it till the end. His indescribable and ever increasing love for me is the reason I am alive today.

## ACKNOWLEDGMENT

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I am highly indebted to my parents **Mr Dinka'a Daniel Fomunyam** and **Mrs Mary Wanyonga Fomuayam** who have done all within their power to see that I become successful. Also I am deeply indebted to my elder brother **Divine Langmia Fomunyam** for his prayers and sacrifices to see that this project is completed. My earnest thanks to my sister **Bilola Nicoline** who keeps encouraging me and ensuring that I remain on the right path.

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## ABSTRACT

This study is an exploration of content and ideology in literature modules taught in a Cameroonian university. Digging deep into what is taught in literature modules and why it is taught gives the researcher a critical understanding of curriculum development or content selection, addresses several critical questions in curriculum studies like the purpose for education as well as the more rugged curriculum and educational issues like the difference between theory and practice or the intended and the enacted curriculum. This helps put in perspective what needs to be restructured about these modules, the role of literature in the society and the politics of curriculum and content selection in the set university as well as other universities. To this effect this study's overall rational was to explore the modules to ascertain if the content and ideology taught tallies with the vision for such education and if it is able to produce the desired effects in the society. This study is built upon two critical questions; what is the content and ideology of literature modules taught in a Cameroonian university? And why is this content and ideology taught in literature modules in a Cameroonian university?

To answer these two questions, the researcher employed the qualitative approach to research which created the platform for details which otherwise would be untapped. To enhance the search for rich and in-depth data, the used case study style to research was used which according the researcher the opportunity to further probe into the nooks and crannies of the content and ideology of literature modules. To get the qualitative data required, data was generated using three different approaches; document analyses, semi structured interviews and non-participant observation. Three literature modules were selected and the literary texts studied in these modules analysed. The lecturers teaching these three modules were also interviewed and their teaching in the classroom observed over a period of time. These participants and the modules they teach were sampled using non-probability purposive sampling.

To make sense of the data, the critical paradigm as well as grounded theory was employed as the paradigm and theoretical framework respectively. While the critical paradigm gave a general direction to the study, grounded theory informed the analyses of the data. To this effect grounded analyses was used for the actually analyses process. Using grounded theory and grounded analysis the data generated was broken down into smaller units and these units were them combined to form sub themes and the sub themes were further merged to form

different themes. These themes and sub themes were then weaved together into the theory of social transformation.

The content and ideology of literature modules taught in a Cameroonian university is all about four major themes; resistance to change, advocates of change, alternative vision and nation building. These four major themes are further broken down into eight sub themes; praise singing, escapism, changes within the leadership, change in leadership, separation, satire, canonisation and conscientisation. These themes are discussed rigorously and enforced by literature.

From the findings and further analysis of the findings it was clear that literature modules have the potential for social transformation. It was also clear that politics and education are both in consummated and unconsummated love with each other. Literature gives the student as well as the lecturer and community a platform upon which to engage for social transformation. The political nature of the content and ideology whether in favour or against the social structure pans out as a key issue in education in general and curriculum studies in particular.

The study recommends that lecturers dealing with these modules should work harmonious to achieve the general aim of the program. Secondly, all educational stake holders in Cameroon must tally together to interrogate the vision for education in general and university education in particular. Thirdly, content and ideology in literature modules within the said university and elsewhere must unanimously convey social experience and speak to the socio-political realities from an intellectual perspective and not the politics of 'wash my hand I wash your hand' or the politics of psychopathic gangstarism. Fourthly, curriculum experts must be involved in the curriculum development or content selection process for education programs to ensure the soundness of the content and its resulting effect on those it is to be communicated to, as well as the society in general. Also, further research should be undertaken of a wider scope to cover the entire program of study in literature and not just the three modules in this study. Lastly, this study recommends that since the potential of literature to not only influence but change the course of the society is unquestionable, and since inherent in literature is all other learning areas or subjects ranging from nuclear physics to agriculture or any other course of study in the educational milieu, engagement with literature should be at a higher magnitude theorised by experts who do not only understand the intricacies of the field but its power to shift the landscape.

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# CHAPTER ONE

## UNPACKING THE BAGGAGE

### 1.1 Introduction

This chapter introduces the study which is titled: Content and Ideology in Literature Modules Taught in a Cameroonian university. It provides an overview of the entire study by looking at a number of factors that necessitated the study, or the problem the study wants to solve, and the steps taken to solve the problem. To this effect, the chapter is titled Unpacking the Baggage, which entails the unravelling of the problem this study, wants to solve. It is therefore divided into several parts: the first part focuses on the background to the study; the second part discusses the rationale of the study; the third section looks at research aim, objectives and research questions; the fourth part centres around the definition and delimiting of key terms; the fifth part provides an overview of the study giving a brief summary of each chapter; the final section of the chapter is the conclusion, which summarises the entire chapter and introduces the next chapter.

### 1.2 Background to the Study

The history of Cameroon from colonialism to independence is a rather rocky one. The country was colonised in 1884 by Germany and after the First World War, it was divided into two unequal parts by the League of Nations and distributed to Britain and France with the French having four fifths (4/5) and the British having one fifth (1/5). The British attached their portion to Nigeria and ruled it using the policy of indirect rule, while the French ruled their part as an entity of its own using the policy of assimilation. When the League of Nations collapsed in 1946, the two parts of Cameroon became trust territories of the United Nations governed by the British and the French. In 1961 French Cameroon gained its independence from France and became a nation in its own right, while British Cameroon was presented with two options in a plebiscite: to gain independence by remaining as part of Nigeria or to gain independence by joining La Republic du Cameroun (the name French Cameroon adopted after independence). A third option of self-independence was not provided. Part of British Cameroon voted to stay with Nigeria and a larger part voted to join La Republic du Cameroun and the Federal Republic of Cameroon was formed. La Republic du Cameroon, or French Cameroon, whose official language was French, was commonly known as Francophones while British Cameroon, or Southern Cameroon, whose official language was English, became known as Anglophones. In 1972 at the Foumban conference, the Federal

Republic of Cameroon became the United Republic of Cameroon and was headed by Amadou Ahidjo from Yaounde. Ahidjo ruled until 1982 when he handed power to his successor Paul Biya, who has remained in power until this date. The Fouban conference sparked what has degenerated into the Anglophone problem (Nyamnjoh & Rowlands, 1998). The Anglophone problem is the marginalisation of the Anglophones by the Francophones and has found its way into the nooks and crannies of most, if not all, Anglophone Cameroon literature. Anglophone Cameroon is made up of two regions whereas Francophone Cameroon is made up of eight regions. As such the cultures and ways of life of Francophone Cameroon have dominated that of Anglophone Cameroon, and Anglophone Cameroonian citizens have been made “second class citizens” (Nyamnjoh & Rowlands, 1998) in their own country. In the late 1980s and early 1990s economic crisis hit the nation resulting in untold poverty and misery. The price of cash crops like cocoa and coffee dropped drastically thus increasing the level of poverty and misery. In addition these crops are produced in large part in Anglophone Cameroon thus increasing the level of frustration mustered by the people as it caused their standard of living to drop (Amin, 2012).

Fonchingong (2013) adds that since the 1970s Cameroon was under the one party system until 26 May 1990 when John Fru Ndi launched the Social Democratic Front (SDF) to give the people a choice in deciding their leader. Before this time the Cameroon People’s Democratic Movement (CPDM) had been ruling the nation. The SDF was launched by an Anglophone Cameroonian and helped to foster the rift in the nation as it was considered an Anglophone Cameroonian party while CPDM was a Francophone party. From 1990 to date more than forty political parties have emerged to fight for the presidency and while some are calling upon the government to look into the Anglophone problem, others are siding with the government to argue that there is no Anglophone problem. This constant argument about whether or not the Anglophone problem exists has led Anglophone Cameroon writers, especially literary writers, to write about it. As discussed in chapter three of this study, Anglophone Cameroon literature predominantly addresses the Anglophone Cameroon problem and calls for change in the system and the way of doing things. This has led to the arrest, imprisonment and the alleged killing of several Anglophone Cameroonian writers. There has been a call for action by writers and activists to extend the literary content of what is studied in schools to include Anglophone Cameroon literature. In a bid to quash the above call for action some books have been banned such as *Zingrafff* and *The Battle of Mankon* by Bole Butake, while theatres have been shut down to stop or hinder the performance of such

works. Also, since appointment in universities is done by the presidency based on political affiliations (Mehler, 2014), those in such positions often do all in their power to ensure that they maintain the interests of the government. This means that every course which is studied must be scrutinised in order to ensure that the younger generation are not inspired against the government (Kah, 2012). This 'censorship' stands to fight what literature, and especially Cameroon Anglophone Literature, is supposed to do in the Cameroonian society; to inspire change. The question then comes to mind: what do lecturers (most of who are writers and who do not share the same political vision of the government) teach to ensure that literature achieves its purpose in the society in the face of these trials? How to they address the poverty and misery ravaging the people and what is their message to the students in relation to these challenges?

Therefore the landscape is currently characterised by political malapropism, election racketeering, poverty and misery, bribery and corruption, political dictatorship, tribalism and economic depravity (Nyamnjuh, 2013a). The rights to freedom and human dignity are not upheld and the police are allowed to brutalise the people in whatever way they please as seen in the various strikes discussed in chapter three of this study. The autonomy of the university as the centre or fountain of knowledge, where people are supposed to be free to learn what they want, is fantasy and anyone who attempts to raise up their head is considered an enemy of the state (Ngeh & Sonde, 2015). John Nkemngong Nkengasong, a leading Anglophone Cameroonian writer, in an interview with Charles Teke stated that:

The Anglophone Problem is not a myth. It is real, very real. The Anglophone Cameroonian lives the reality of a dark fate, of a colonial misfortune whereby two peoples of opposing postcolonial experiences were brought together to form a nation, giving room for one colony to colonise another. The reality of the problem is accentuated in the marginalisation, assimilation, dictatorship and dubious democratic practices which have in many ways obliterated the minority Anglophone colonial heritage and hindered Anglophone Cameroonians from having control over themselves and their destiny since the minority British Southern Cameroon joined the majority French La République du Cameroun in 1961 to constitute a nation. For me, the Anglophone problem is beyond the considerations of material and socio-economic and political development of the former Southern Cameroon and its people. It is a problem of coping with a mentality foreign to one's upbringing, especially a mentality that is fraught with lack of a vision for the society, fraught with incompetence,

souring corruption, disorder: the order of the day, inertia and a lot of other incongruity worsened by the fact that the Anglophone's opinion does not count, no matter how much it can save the society. These are the gruesome realities which we cannot simply attenuate to myth. This is the horrifying atmosphere in which the Anglophone Cameroonian has been subjected to since the so-called independence. Overall, the Anglophone Cameroonian has never been independent. Rather, the unification event was a matter of subjecting them to a more humiliating kind of colonisation by another colony (Teke, 2015, p. 4).

This is a graphic illustration of the fate of the Anglophone Cameroonian and university education in Cameroon, or Anglophone Cameroon, in general and more specifically what literature modules in particular are trying to fight. Since it is the duty of literature to conscientise the people and ensure that they get to where they are supposed to be, in the same interview, John Nkemngong Nkengasong adds that:

The nation is sick, very sick and I believe that a little truth or honest objectivity from political men, religious leaders and the community as a whole could heal the nation, could make the world a better place. The world in search of TRUTH the most reliable way to lead it to paradisaical beauty we call peace. Unfortunately, the political and religious institutions that were supposed to be the anointed preservers of truth have conspired against the very foundations of its institutions. And I think that if religion and politics can no longer serve the purpose for which God created it, literature would have to take its place. For me, literature becomes a more effective way of expressing the verity of life and transcendental truths (Teke, 2015, p. 5).

Education in Cameroon in general, and Anglophone Cameroon in particular, is therefore thrown into the proverbial ocean where it either swims or sinks. Swims in the sense that it fights for a way out until it can stand on its own two feet having eradicated the challenges or sinks in the sense that it ensures the maintenance of the status quo by bowing down to the misery and pressures of the society. Better still it could be divided with one half trying to swim while the other chooses to sink; hence the need for an exploration of the content and ideology of literature modules taught in a Cameroonian university.

### 1.3 Rationale of the Study

Cohen et al. (2011) state that in every research there must be a rationale upon which the entire study is built and the rationale goes a long way in determining the research methodology and methods used in the research. This study, therefore, has a three tier rationale built from my personal experiences and the review of literature. The first rationale for this study is built around the context, which is the nation of Cameroon in general and Anglophone Cameroon in particular. The Republic of Cameroon is a bilingual nation with English and French as the official languages. The history of the nation from colonialism to independence created a rift in the nation and gave birth to what is commonly referred to today as the 'Anglophone Problem' (Ngeh, 2015; Nkealah, 2011; Watony, 2012). The Anglophone Problem, which amongst other things, is the centre of most protest literature written by third tendency (Kehdinga, 2009) writers whose aim is to expose the ills of the society in general and the government in particular. Owing to the fact that the current president has been the president of the nation for the past thirty-two years (1982-2015), there is a lot of censorship as far education is concerned (Watony, 2012). Anglophone Cameroonian authors like Bate Besong, John Nkemngong Nkengasong, Bole Butake, Francis Nyamnjoh, Mathew Takwi, John Ngong Kum Ngong, Anne Tanyi-Tang, Victor Epie Ngome, Victor Elame Musinga, Nol Alembong, Emmanuel Fru Doh, Gahlia Gwangwa'a and Babila Muita are writing not only to conscientise the people, but also to expose the ills of the government in all walks of life. Whilst the government, on the other hand, is bent on covering its tracks through censorship, selecting content that passes the censorship test but still meets certain standards. The dichotomy of these two sides becomes problematic. What is therefore being studied and why it is being studied are questions that begging for answers. Questions this study attempts to answer.

Watony (2012) postulates that education is supposed to bring freedom, create new platforms for making meaning and equip the student with knowledge of the functioning of society, making him or her empowered enough to transform society. Lyonga (2014) concurs with this by postulating that the university should provide opportunities for quality teaching and should also be dedicated to academic freedom, the promoting of moral and human values, and to emphasise relevant, tolerant, independent and critical thinking so as to transform the society in which it is found. The university should also foster cordial relationships and promote staff welfare and productivity. Selecting content that meets the needs of education in the country according to Watony (2012) and Lyonga (2014), but which also successfully passes through

censorship becomes a problem. For this to be possible in literature, the Anglophone Cameroonian must be invoked without fear or favour since it captures the Cameroonian reality and the way forward; but since the government would rather bury someone than have them teach such radical content in the classroom, it becomes a herculean task to select content and ideology which is in conformity with the government's censorship, but which meets the demands of education. Lecturers who are against the government would definitely want to teach the more radical content and ideology, while those who are for the government would want to teach the more complacent pieces of literature. What is, therefore, being studied in literature modules and why it is being studied are the questions begging for answers. This is where this study comes in handy as it investigates the content and ideology of literature modules, not forgetting why this particular content and ideology is being studied.

Having studied literature during my honours degree, I notice that literature drama is a major tool for sensitisation, conscientisation and change. Therefore what is taught dictates the kind of results achieved and citizens who leave the University for the Corporate World. Through the different types of literature (prose, drama, and poetry), lecturers can mould students who would foster development and responsibility in society. To achieve this, content and ideology has to be selected carefully. This study, therefore, sets out to explore what is being taught in drama modules and why as well as its benefits to the students in particular and society in general. Also, a review of the literature indicated that a lot has been written on Anglophone Cameroon literature and its abilities or responsibilities in society (Nyamnjuh, 2013; Nyamndi, 2009; Baker, 2015; Besong, 2002; Butake, 2008; Doho, 2008; Doh, 2003; Doh, 2014; Doh, 2015; Fandio, 2004; Kah, 2012; Ngeh, 2015; Ngeh & Suleiman, 2014; Ngeh, 2013; Ngeh & Sonde, 2015; Nkealah, 2014). Interestingly little or nothing has been written about the content and ideology of literature modules taught in a Cameroonian university. With content and ideology being principal things in a curriculum and determining factors of when the curriculum would be changed, it is vital for such aspects to be explored so that gaps or pitfalls can be identified and change can be effected or recommendations for curriculum changes can be made. With the education system in Cameroon dropping from position 78 out of 144 countries evaluated by the World Economic Forum 2013 (Schwab, 2013) to 117 out of 144 in 2015 (Schwab, 2015), educational researchers need to step in and investigate the content and ideology of the modules taught (in this case literature) to ascertain what the problem is and how it can be solved. Since literature modules in most Cameroonian universities are taken by both teachers and non-teachers, it is vital that research be carried out on what the teachers are

being taught so as to know the kind of teachers the universities are producing and to seek out measures for intervening where necessary. As such, this study may create awareness and provide valuable information to stake-holders about the state of education and how it can be improved in order to transform society. Literature is a tool which can be used to right the ills of society. As such, this study is quite pertinent in understanding not only the politics of curriculum and content selection, but also its impact on education and how this important tool (literature) can be used to change society.

#### **1.4 Research Aim, Objectives and Critical Questions**

Leedy and Ormrod (2010) assert that every research study must have an aim, several objectives and research questions to guide the researcher throughout the study. Khoza (2013a) avows that aim refers to the principal focus of any study. In other words, it outlines what the research will be doing. Objectives are a breakdown of the aim into smaller units. Since the aim of the study is always huge and difficult to address as a whole, it is often broken down into several objectives such that they can be addressed succinctly. This study titled “Content and Ideology in Literature Modules Taught in a Cameroonian University” is steered by the aim of exploring the content and ideology of three literature modules taught in a Cameroonian university and this aim is further broken down into two objectives. The primary objective of this study is to explore the content and ideology of each literature module taught in a Cameroonian university and in so doing it will examine what makes up the content and ideology of drama modules. The study also seeks to examine why this content and ideology is being taught. From these two objectives, two critical questions were developed which are:

- 1) What is the content and ideology of literature modules taught in a Cameroonian university?
- 2) Why is the content and ideology of literature modules taught in a Cameroonian university?

To answer these critical questions, I created a research design and methodology which ensured that the data required to answer these questions was generated. However, for this to be effective, certain terminologies must be defined as used or applied in this study to avoid assumption and to ease understanding.

## 1.5 Definition of Terms

This section of the study seeks to make clarifications about certain terms used in the study by stating what their general or conventional meanings are and how they apply in this study. Some, if not all of the terms have been applied differently in other studies, as such it is vital to delineate them so as to avoid confusion. I chose to define or clarify the following terms as used in the study: content; ideology; literature; Anglophone Cameroon; Cameroon Anglophone literature.

### **Content**

Renzulli (2012) argues that content refers to what is studied in any educational programme which can be both formal and informal. To this effect content simply encompasses whatever is taught in the classroom. Pinar (2004) associates the curriculum to content and curriculum content to content when he argues that specific questions related to curriculum content include the following two questions: What should be taught in schools? Why should it be taught? Marsh and Willis (2006) define curriculum as such “permanent” subjects like grammar, reading, logic, rhetoric, mathematics and literature and those books of the Western world that best embody essential knowledge. Lunenburg (2011) argues that there are different levels of the curriculum: supra; macro; meso; micro; nano. This study deals with the curriculum at the micro level, thus curriculum is equated to content and defined as the subject matter or content of subjects like mathematics, literature, history, or everything inherent in a particular subject or learning area (Ornstein & Hunkins, 2004).

### **Ideology**

Abercrombie, Adorno, Althusser and Barrett (2012) citing Marx and Engels (1965) postulate that ideology is the production of ideas, of conceptions, of consciousness, all that men say, imagine and conceive about life. They continue that ideology to Marx and Engels (1965) is the superstructure of a civilisation or the conventions and culture that make up the dominant ideas of a society. Marx and Engels (1965) argue that the “ruling ideas of a given epoch are, however, those of the ruling class, the ruling ideas are nothing more than the ideal expression of the dominant material relationships or ideas, hence of the relationships which make the one class the ruling one, therefore, the ideas of their dominance” (64). As such, the primary focus of ideology is to enforce or legitimise authority. According to Akers and Sellers (2013) ideology is a set of related beliefs about a specific issue or phenomenon or the belief system or pattern of an individual. Therefore, ideology deals with the cherished principles of an

individual. Stier (2010) considers ideology to be a “set of principles, underpinnings, goals and strategies which structure and permeate the actions and beliefs of educators, groups, organisations or societies” (p. 340). In this light ideologies direct the steps of the individuals who own them. Schiro (2013) provides an alternative definition of ideology as an amalgamation of ideas, a well-structured vision, an approach to perceiving things or a framework through which an individual or group of individuals view the world and think it functions. It is a set of ideals, principles and/or doctrines of an individual or group of individuals which provides a pathway for growth. Alternatively, ideology is the structuring of ideas and knowledge in ways that those in power maintain it with minimum conflict (Lye, 1997). As such the ideologies of an individual or groups of people carry, or contain ability to dominate, other ideologies. This is constantly done through education. Curriculum developers want to transfer their ideology to others so as to maintain control over them or over a status quo (Lye, 1997). In this study ideology is defined as a complex of ideas (theories, convictions, beliefs, and argumentative procedures), a doctrine, a composite of ideas, beliefs, and concepts destined to convince us of its truth, yet actually serving some unavowed particular power interest (Žižek, 1994). Or as a systematically distorted communication: a text under the influence of an unavowed social interests, wherein a gap separates its official, public meaning from its actual intention - that is to say, in which we are dealing with an unreflected tension between the explicit enunciated content of the text and its actual presuppositions (Benhabib, 1994).

## **Literature**

Hung (2015) defines literature as any written text worthy of being taught to students by lecturers or teachers, when such text is not being taught to other students in different schools or departments within a university. This definition distinguishes literature by invoking its absence in other fields of studies. Widdowson (2014, p. 3) offers an alternative definition of literature by seeing it as “a canon consisting of those books or writings in language by which a community defines itself through the course of its history and which includes works primarily artistic and also those whose aesthetic qualities are only secondary.” Meyer (1997, p. 3) also considers literature to be “any written text which is marked by careful use of language, including features such as creative metaphors, well-turned phrases, elegant syntax, rhyme, alliteration, and meter but which also falls within a literary genre (poetry, prose fiction, or drama) and which is both read aesthetically and was intended by the author to be read aesthetically and which contains many weak implications (are deliberately somewhat

open in interpretation).” All these definitions highlight one facet or another of literature, but in this study literature is defined as “writings in which expression and form, in connection with ideas of permanent and universal interest, are characteristic or essential features, as poetry, novels, history, biography, and essays” (Wellek & Warren, 2003, p. 5). This definition was chosen because it considers all genres of literature as well as essential features such as figures of speech.

### **Anglophone Cameroon**

Page (2012) contends that several arguments have erupted about who is an Anglophone Cameroonian; whether it be one born in Anglophone Cameroon, one whose origin is Anglophone Cameroonian or one who lives in Anglophone Cameroon regardless of their origin. Anglophone Cameroon is made up of two regions: North West Region; South West Region. Nyamnjoh (2013b) argues that an Anglophone Cameroonian is one who lives in Anglophone Cameroon and who speaks English. Nkealah (2011) avers that Anglophone Cameroon refers to the territory given to the British after the First World War by the League of Nations, which got its independence by joining La République de Cameroon. In other words, this is the English speaking part of Cameroon and an Anglophone Cameroonian is one born in Anglophone Cameroon.

### **Anglophone Cameroon literature**

Ngeh (2015) posits that there are diverse arguments about what exactly constitutes Anglophone Cameroon literature. While some refer to it as Cameroon literature in English others argue that simply because literature is written in English by a Cameroonian does not make it Anglophone Cameroon literature. Nkealah (2011, p. 17) adds that Anglophone Cameroon literature refers to “literature by Anglophone Cameroonians, written primarily for Anglophone citizens, and addressing Anglophone concerns.” This means that Anglophone Cameroon literature is literature that captures both the heritage and concerns of the Anglophone Cameroonian people. Doh (2003, p. 82) adds to this by pointing out that Anglophone Cameroon literature is literature that captures the “trials and tribulations which mark the Anglophone Cameroonian’s existence from the earliest beginnings in his encounter with the white man until today when he finds himself in a disheartening union with his Francophone counterpart.” To this effect Cameroon Anglophone literature is all about the writings of those hailing from Anglophone Cameroon writing about Anglophone

Cameroonians. Nkealah (2011, p. 18) raised a consent with this definition asking to what extend;

Anglophone Cameroonians who grew up in Francophone territories and hence have imbibed French culture, something that would surely come across in their writing. To what extent can a man whose parents were Meta but who was born in Douala, raised in Yaounde, went to French schools in Ngoundere, did further studies in France, married an English-speaking Canadian woman, and published a novel in English about gay relationships among Cameroonians in Paris, be considered an Anglophone writer? Would he be classified as an Anglophone simply because he hails from the North West Province (region of origin) and writes in English (language of expression) or because his novel addresses Anglophone concerns.

With these arguments still in progress, about what exactly should be included in the category of Cameroon Anglophone literature and what should be excluded; this study defines Cameroon Anglophone literature as literature written by Anglophone Cameroonians for Anglophone Cameroonians, addressing Anglophone Cameroon concerns (Ngeh, Moses & Suleiman, 2015).

## **1.6 Overview of the Study**

This study is divided into eight chapters with each chapter focusing on one facet of the study. This section of this chapter, therefore, gives an outline or summary of all the chapters in the study. The first chapter, which is the current chapter, introduces the study. It is divided into seven sections: the first is the introduction to the chapter; the second is the background to the study; the third is the rationale to the study; the fourth is the aim, objectives and critical questions; the fifth is the definition of terms wherein content, ideology, literature, Anglophone Cameroon and Cameroon Anglophone literature are defined; the sixth is an overview of the study wherein all the chapters of the story are summarised; the last is the conclusion of the chapter and the introduction of the next chapter.

The next chapter - chapter two - reviews one part of the literature and is titled: Theorising the Complexity of Content, the Nature of Ideology, and the Complex Nature of Literature. The chapter is divided into five sections with the first being the introduction to the chapter while the second looks at the complexity of content. Content is theorised and situated within the study, thereby highlighting its impact on, or usefulness in, the educational system. Ways of

selecting content is also explored as the section closes with a link to the Cameroonian context and its conflicts in content selection. The third section looks at the complex nature of ideology and starts by tracing the origin of ideology. It further looks at the different meanings of ideology and goes even further to look at nine different types of ideology, namely: Marxism; socialism; liberalism; democracy; feminism; the scholarly academic ideology; the social efficiency ideology; the student centred ideology; the social reconstruction ideology. A link is also made between ideology, the content selector and the content selected. The fourth part of the chapter discusses the complex nature of literature by looking at different definitions of literature and the different genres of literature (prose, drama and poetry). The section also looks at the different categories, or types, under the three main genres. The last section in this chapter is the conclusion, which summarises the discussion and introduces the next chapter.

Chapter three is titled *Theorising Ideology in Literature and Cameroon Anglophone Literature* and it focuses on the other part of the literature. This chapter is divided into four parts. The first part is the introduction to the chapter, which details what the chapter is about. The second part centres on ideology in literature and explores the different manifestations of ideology in literature at different levels. This part ends with a link between the manifestations of ideology in literature all around the globe to the specific context of the study. The third section looks at Cameroon Anglophone literature and the different directions or avenues it has explored thus far. It also looks at the impact the literature has created and the response of the government towards it. This part ends with a case being made for the study, drawing from the literature. The last part is the conclusion of the chapter and it summarises the chapter and introduces the next chapter.

Chapter four is titled *Paradigmatic Constellations and Theoretical Underpinnings*. This chapter is divided into four sections. The first section is the introduction to the chapter and it outlines what the chapter is all about. The second section discusses the paradigmatic constellations of the study. It begins by examining what a paradigm is and different types of paradigms. It then goes further to discuss the paradigm of the study; the critical paradigm and what it holds for the study. The third section chapter looks at the theoretical underpinnings of the study. The section begins by defining a theory and goes further to discuss the theoretical framework used in the study. Grounded theory was employed in the study to inform the generation of a theory in order to explain the problems identified in the study. This section ends with an explanation, or justification, of how and why this theory was employed in the

study. The last section of this chapter is the conclusion, which summarises the chapter and introduces the next chapter of the study.

Chapter five is titled Methodological Proclivities and Foundations and it discusses research design and methodology employed in the study. The chapter is divided into ten sections. The first section introduces the chapter by defining methodology and research design as well as outlining the structure of the chapter. The second part of the chapter deals with the approach to the study, which is qualitative. In addition it defines qualitative research and offers the characteristics of qualitative research. Furthermore, it looks at the practice of qualitative research and goes on to explain how the approach was employed in the study. The third part discusses the case study style of research used in the study along with qualitative research. It also traces the origin and development of case study research and what it has come to mean in the contemporary world. The section also defines case study research and the different types of case studies. In addition it looks at the characteristics of case study research and examines the strengths and weaknesses of case study research. The fourth section of chapter 5 contains the methods of data generation. This section outlines the different methods used in generating data in the study. It is further divided into three sections of semi structured interviews, document analyses and non-participant observation. How these methods were employed in the study is also discussed as well as their strengths and weaknesses. The fifth section of the chapter discusses the sampling of the participants. This section begins with the definition of sampling and presenting the two major types of sampling: probability and non-probability sampling. The different types of probability sampling are discussed in passing while the different types of non-probability sampling are discussed in greater detail. Non-probability purposive sampling, employed as the sampling approach in this study, is further expounded upon and the section ends with an exploration of the disadvantages and advantages of non-probability purposive sampling. The sixth section of the chapter examines how the data generated was analysed in this study. It begins by defining data analysis and looks at certain issues which must be considered when looking at the qualitative data analysis. It goes further to look at different data analysis procedures. Grounded analysis, which was chosen as the procedure to use in analysing the data, is further expounded. The section ends with an explanation of how grounded analysis was employed in the study. The seventh section considers trustworthiness and how I ensured it in the study. It begins by defining trustworthiness and the different ways it can be ensured in the study. The four major phases of trustworthiness are credibility, transferability, dependability and conformability and

these are discussed as well as explaining how they were ensured in the study. The eighth section looks at ethical concerns which were taken into consideration in the study or which were ensured in the study. The section begins with a definition of ethics in research and the precautionary steps that must be taken to ensure ethics in the study and ends by elucidating the different steps that were taken to ensure that no ethical law was broken. The ninth section of the chapter looks at the limitations of the study or limitations that might have crept into the study. It concludes with identifying the steps that were taken to ensure that the effects of these limitations were stamped out or at least minimised. The last section of this chapter is the conclusion of the chapter. It summarises the entire chapter and introduces the next chapter.

Chapter six is the data analysis chapter of the study and begins with an outline of the chapter and the presentation of the theory generated. The theory generated has four major themes and eight sub themes and these themes are the major focus of the chapter. The chapter theorises each theme and sub theme found in the theory in order to enhance meaning and to justify the theory.

Chapter seven further expounds the findings of the study. It also theorises the findings of the study within the wider spectrum of curriculum studies. This chapter is divided into five parts: the introduction; curriculum theory; curriculum theorising and its place in the social transformation process; social transformation and how it is achieved in society; the conclusion.

Chapter eight is the final chapter of the study and it is titled The Profundities and Recommendations. It brings to the fore the highlights of the study. It goes further to summarise the findings of the study and to make recommendations for further studies and it ends with the final conclusion of the study.

## **1.7 Conclusion**

This chapter is the introductory chapter of the study which begins by looking at the background to the study, the rationale for the study, and the aim, objectives and research questions of the study, as well as providing definitions of key terms and an overview. The following chapter is the review of relevant literature.

## **CHAPTER TWO**

### **THEORISING THE COMPLEXITY OF CONTENT, THE NATURE OF IDEOLOGY AND LITERATURE**

#### **2.1 INTRODUCTION**

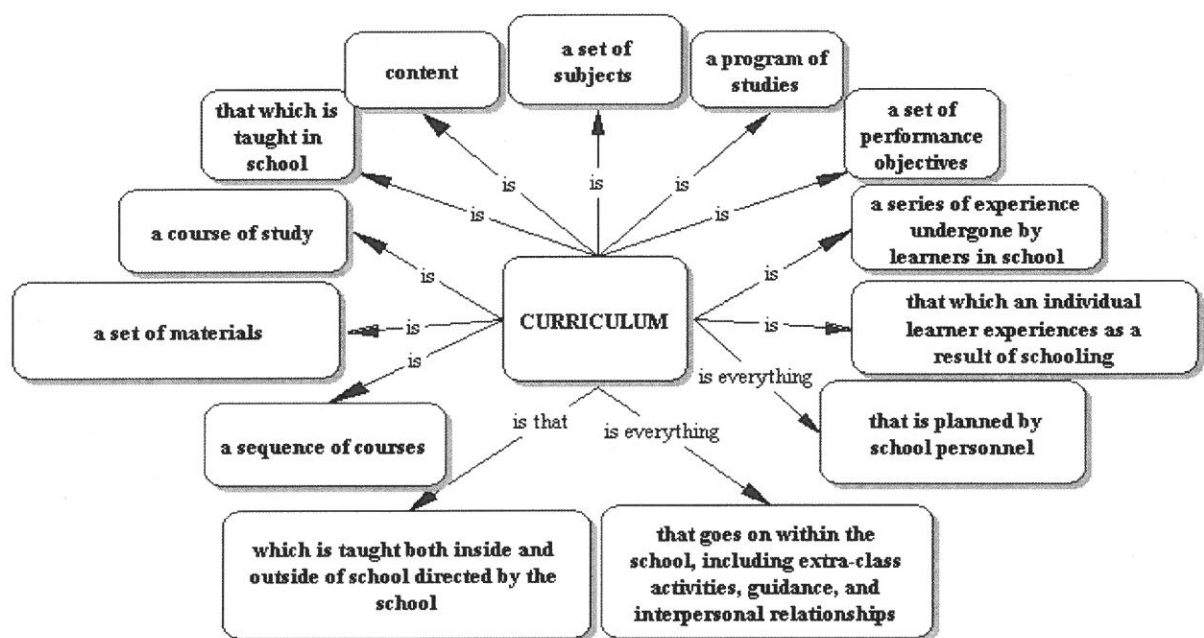
A literature review, according to Cohen, Manion and Morrison (2011), refers to a comprehensive account of what has been written and published by scholars and researchers about a specific concept or topic. This chapter of the study will therefore be reviewing what has been written and published about content, ideology and literature. It provides the findings of such studies and also points out lapses or gaps in the body of knowledge which has led to the current research. This discussion, or review, of literature will be done using the following themes: the complexity of content; the nature of ideology; the complex nature of literature.

#### **2.2 THE COMPLEXITY OF CONTENT**

Content can never be studied in a vacuum. As such, it is of vital importance to situate content within the educational discourse before moving forward with the discussion on the nature of content. 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 theorists are busy trying to delimit the term, others are doing all they can to give new meaning to the term.

Smith (1996) defines curriculum as an outline of what students should know and be able to do within the educational context and how the outline will be taught and evaluated, without forgetting how the educational system will be organised. This means that curriculum to Smith is all about the content, how it should be taught and within what environment. Marsh and Willis (2003) 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. Marsh and Willis 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. Lunenburg (2011), concurring with Marsh and Willis (2003), also points out that many researchers or curriculum theorists often discuss or describe the curriculum as a plan or map for instruction tailored for a particular subject, course or school. Furthermore, Marsh (2009) provides an opposing definition of curriculum by considering it as the totality of all learning experiences provided to students or learners so that 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 curriculum; the planned or intended curriculum; the received or learnt curriculum; the societal curriculum; the concomitant curriculum; the null curriculum; the rhetorical curriculum; the hidden curriculum. Curriculum, therefore, can be seen as both content (Smith, 1996; Marsh & Willis, 2003; Lunenburg, 2011) and all learning experiences (Marsh, 2009). Figure 2.1 below, adapted from Oliva (1982), shows a representation of curriculum definitions largely depicting curriculum as content.



**Figure 2.1 Curriculum Definitions**

Adapted from Oliva (1982, p. 12).

Within this study, curriculum will be considered as content and will 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 (Kehdinga, 2013; Kehdinga 2014; Khoza, 2013; Nhlapo, 2012; Jansen,

1998; Khanare, 2012; Lunenburg, 2011; Mugabo, 2006), but relatively few have been done on curriculum as content within the context of this study. Hence, one of the principal motivations for me as a curriculum theoriser is the drive to fill this gap in the body of knowledge.

Concurring with this, SLO (2009) 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, which are examples of curriculum at the supra level which cut across different countries (van den Akker, 2006). 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 (Cross & Taruvinga, 2012). 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 (van den Akker, 2009). To add to this, the curriculum at the micro level, which is the core of this study, deals with the design of a curriculum by a teacher or lecturer so as to fit his or her class or which details what a module or course is going to entail. This study researches literature modules that are developed and implemented at this level by the lecturer. At this micro 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 (van den Akker, 2009). Finally, the curriculum at the nano level deals with the individual's plan for learning. In other words, the manner in which learners plan their learning including personal reading, performing tasks and attending classes amongst other things constitutes the nano curriculum. Curriculum, therefore, is content and would be defined within the parameters of the study as the subject matter or content of subjects like mathematics, English, literature, history, or everything inherent in a particular subject or learning area (Ornstein & Hunkins, 2004).

Content is the life line of every educational endeavour. Without content no meaningful learning can take place. Whether the content is generated by both the teacher and his or her

students or it is prescribed by the curriculum it still remains an integral part of the teaching and learning process. Pinar (2012) defines content as what is or will be studied in schools. As such, all that students learn in a particular course or module constitutes the content of that module. Therefore, in every course or subject there is content. Kansanen (2009) argues that content is the most fundamental concept in the teaching and learning process and it is inadvertently the cornerstone of the process. Kansanen adds that it is generally seen as a subject or learning area.

Pinar (2012) postulates 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 (Schiro, 2013). Kelly (2009) 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 (Cross & Taruvinga, 2012). Within this framework this study seeks to explore what is studied in literature modules in a university in Cameroon and why such particular content is studied.

Marsh and Willis (2006) point out that there are three fundamental points (the nature of content, the nature of society, and the nature of the individual) which determine what content should be taught in a classroom. The nature of the content deals with bugging questions of what to select and what to leave out. The curriculum developer or content selector should be able to answer the question: is the content to be taught to the students adequately representative of the reality of the surrounding world? Since education, according to Watony (2012), is supposed to bring freedom, create awareness about the happenings in society and ultimately leads to change, it is of vital importance that the curriculum developer or content selector ensures that the content speaks of the happenings in society. The second question the curriculum developer or content selector should be able to answer is: is the content to be taught adequately organised such that it reflects its inherent logic? Once the curriculum developer has a sample of the content to be taught the onus is upon him or her to carefully and strategically organise it so as to ensure that the logic within the content is easily perceivable by the students.

The second fundamental point, as Marsh and Willis (2006) argue, is that content selectors when selecting content for their courses or modules, should take into consideration the nature of society. Since society is made up of the very people who would be studying the content, the curriculum developer should be able to answer the question: is the content sufficiently reflective of a broad range of the cultural, political, and economic characteristics of the social context in which it exists so that the students may both fit into society in the future and still be able to change said society. In answering this question, curriculum developers will be selecting content which has been indigenously constructed at the very least, and which will ultimately lead to (even remote) change in society and increase the lots of the people. Also, since change is the only constant thing in life, both what constitutes usefulness in the society now and in the future should be taken into consideration while selecting content. The content selected, therefore, becomes the image of society at the present moment and what society would look like in the future.

The third fundamental point advocated by Marsh and Willis (2006) is the nature of the individual. They argue that although we as human beings are the same in most respects, we are also unique in our own ways. This, by implication, means that the same content cannot be equally appropriate for all students. Since the purpose of education is not primarily to teach content derived beyond the student's experiences, or to bring the individual to the realisation of how the society is or will be in the future, but it is to foster the growth of individual learners, thus, the content selector or curriculum developer needs to answer the question: does the content sufficiently account for the interests and developmental needs of individual students so that each student may clearly benefit from it? This, therefore, ensures that the content being taught is not an end in itself, but rather a means to an end and that the content selected promotes growth for each individual in the class in an immediate, public and discernable sense and in a long term private and less discernable sense in relation to each individual's experience. For this to happen, Marsh and Willis (2006) state that the content selected should, therefore, be a careful and appropriate response to what can be considered collective interest and need.

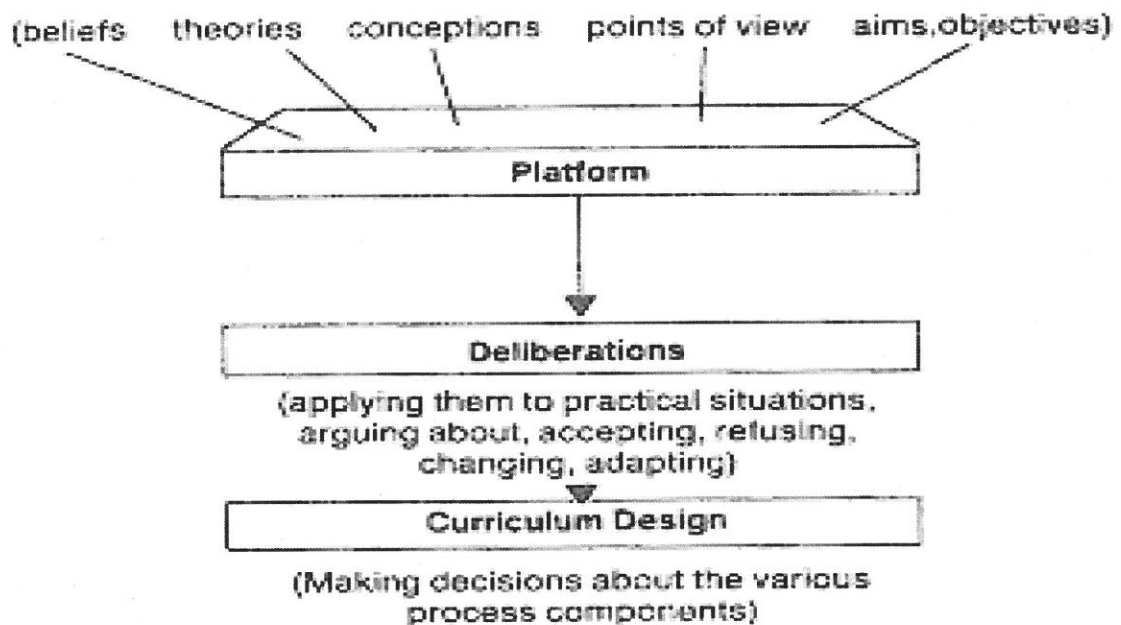
Ornstein and Hunkins (2004) argue that there are several ways of selecting content depending on what the individual intends to achieve. These models can be grouped according to their stages. There are a few models, namely: the six stage model advocated by Tyler, Saylor and Alexander, Wiles and Bondt; the seven stage model advocated by Hunkins; the eleven stage model advocated by Doll (Ornstein & Hunkins, 2004). SLO (2009) 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?

Marsh and Willis (2006) postulate that there are three main approaches to selecting content: Tyler's rational approach; Walker's deliberative approach; Eisner's artistic approach. Tyler's rational approach deals mainly with four critical questions the content selector or curriculum developer (since there is no universally accepted name for those working with the curriculum) (Marsh & Willis 2006, p. 130) must answer to successfully select appropriate content. The first question, which is anchored on objectives, seeks to know what educational purposes the school should seek to attain. The second question, which deals with selecting learning experiences, seeks to know how learning experiences can be selected that are likely to be useful in attaining these objectives. The third question, which is a follow to the second, but deals with organising the selected learning experiences into questions, explores how learning experiences can be organised for effective instruction. The last question, which is about evaluation, asks how the effectiveness of learning experiences can be evaluated.

Tyler also develops a framework for answering the four questions while selecting content. For the first question, Tyler argues that studies should be carried out on the learners and their contemporary life outside the school. To complement these two sources, suggestions about objectives should be obtained from subject specialists, and philosophy and psychology of learning should also be used as a guiding tool in selecting objectives (Marsh & Willis, 2006). Tyler further links the second question to the first in his framework to answering the second question. He points out that, general principles in selecting learning experiences should be used, but this should be anchored in the objectives chosen since the learning experiences are dependent on the learning objectives. In the framework for answering the third question, Tyler points out that, principles for effective organisation should be used and the elements to be organised as well as the organising principles should be well plotted out in the organising structure. To answer the fourth and final question, Tyler argues that basic knowledge of notions about evaluation is needed, coupled with knowledge of evaluation procedures (Marsh & Willis, 2006).

Walker's deliberative approach, also known as Walker's naturalistic approach according to Marsh and Willis (2006), is marked by three main features: platform; deliberation; design. Figure 2.2 below represents these features.



**Figure 2.2 Walker's Naturalistic Model** Adapted from Print (1993, p. 20).

Walker argued that curriculum developers always approached the task of curriculum development with their individual beliefs and values. As such the combination of such beliefs and values often creates disputes and differences which need to be settled before the task commences. Walker calls this platform, because this is where a consensus is reached about what values, beliefs or ideologies the curriculum will be built upon. To Walker, a platform consists of conceptions, theories, ideologies, aims and objectives. After a consensus is reached on the platform, deliberations begin about how these conceptions, theories, ideologies, aims and objectives are to be used in the actual selection of content. As they (curriculum developers) deliberate, key facts and alternative courses of action are highlighted, after which the design process utilises the facts and courses of action in order to build an acceptable curriculum (Marsh & Willis, 2006).

Eisner's artistic approach focuses on seven key points: goals and their priorities; content of the curriculum; types of learning opportunities; organisation of learning opportunities; organisation of content areas; mode of presentation and mode of response; types of evaluation procedures. Eisner argues that goals should be differentiated from aims and

objectives and explains that goals refer to more specific statements of intent in relation to education while objectives are the most specific statements of intent and aims which refer to general statements of intent. Curriculum developers should therefore prioritise the goals, aims and objectives outlined by stake holders and prioritise one against the other, which can only be done through deliberation. As Tyler, Walker and Eisner point out there are three distinct sources from which content should be drawn: individual; society; subject matter. To Eisner, curriculum content should reflect the voices of every participant in the teaching and learning process. Eisner also argues that a wide variety of learning opportunities be place at the disposal of the students through the use of educational imagination such that educational goals and content can be transferred to the students. For such goals and content to be effectively transferred to students, teachers need to engage with a variety of techniques and learning opportunities to ensure understanding. In addition, for this to be effective, content areas should be appropriately organised and integrated in a variety of ways. Eisner also argues that teachers should use a variety of ways both to present content in class and to provide feedback to the students. Lastly, Eisner argues that the curriculum should be evaluated at all levels; that is to say both the process and the product. For this to be done effectively different evaluation procedures and techniques should be employed (Marsh & Willis, 2006).

Marsh and Willis (2006) and Kehdinga (2014) 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. Fullan (1991) argues that participants in curriculum development are often involved in building coalitions and political bargains in a bid to have their voices heard. At different levels of the content selection, political heavy-weights often override the choices of the teacher or lecturer when determining what content should be taught in the classroom and this has been the case with content in English speaking Cameroonian universities. Watony (2012) 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 wants the students to have a different worldview. Watony further argues that the division between the Anglophones and the Francophones makes this conflict

and these 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 is, therefore, what content is accepted to be studied in literature modules and why? To fully understand what content is chosen, it is of vital importance to discuss ideology since content is often informed by ideology.

### **2.3 THE COMPLEX NATURE OF IDEOLOGY**

Ideology, according to Zeus (2003), is the science of ideas. This idea is supported by Vincent (2010) who opines that ideology came from two Greek words 'eidos' and 'logos' meaning the science of ideas. Abercrombie, Adorno, Althusser and Barrett (2012) citing Marx and Engels (1965) postulate that ideology is the production of ideas, of conceptions, of consciousness, all that men say, imagine and conceive about life. They continue by stating that ideology to Marx and Engels (1965) is the superstructure of a civilisation or the conventions and culture that make up the dominant ideas of a society. Marx and Engels (1965) argue that the "ruling ideas of a given epoch are, however, those of the ruling class, the ruling ideas are nothing more than the ideal expression of the dominant material relationships or ideas, hence of the relationships which make the one class the ruling one, therefore, the ideas of their dominance" (64). As such the primary focus of ideology is to enforce or legitimize authority. Žižek (1994) postulates that ideology has nothing to do with illusion, a mistaken or distorted representation of its society, and is not necessarily false as to its positive content, rather it can be true and quite accurate, since what really matters is not the asserted content as such, but the way this content is related to the subjective position implied by its own process of enunciation. Žižek (1994) continues to argue that ideology is a complex of ideas (theories, convictions, beliefs, argumentative procedures), a doctrine, a composite of ideas, beliefs, and concepts destined to convince us of its truth, yet actually serving some unavowed particular power interest. Concurring with this, Benhabib (1994) postulates that ideology is a systematically distorted communication: a text in which, under the influence of an unavowed social interests, a gap separates its official, public meaning from its actual intention; that is to say, in which we are dealing with an un-reflected tension between the explicit enunciated content of the text and its actual presuppositions.

According to Akers and Sellers (2013) ideology is a set of related beliefs about a specific issue or phenomenon or the belief system or pattern of an individual. As such ideology deals

with the cherished principles of an individual. Stier (2010) considers ideology as a “set of principles, underpinnings, goals and strategies which structure and permeate the actions and beliefs of educators, groups, organisations or societies” (p.340). In this light, ideologies direct the steps of the individuals who own them.

Schiro (2013) provides an alternative definition of ideology as an amalgamation of ideas, a well-structured vision, an approach to perceiving things or a framework through which an individual or group of individuals can view the world and think it functions. It is a set of ideals, principles and/or doctrines of an individual or group of individuals which provides a pathway for growth. Alternatively, ideology is the structuring of ideas and knowledge in ways that those in power maintain it with minimum conflict (Lye, 1997). As such the ideologies of an individual or groups of people carry or contain the ability to dominate other ideologies. This is done constantly through education. Curriculum developers want to pass their ideology on to others so as to maintain control over them or over a status quo (Lye, 1997).

Magzan (2009) propounds that finding a universally accepted definition of ideology is a difficult task since ideology entails individual levels of truth and societal understandings of truth at the same level. Magzan (2009) continues to argue that since ideology represents a composite of ideas, beliefs and customs or assumptions, which a large number of people in a particular society hold dear at one particular point in time or another, it is difficult to hold an objective view about ideology. According to Magzan (2009) ideology means a wide range of things to different people. To some, ideology is the generation of meaning and values in social life. To others, ideology is a body of ideas or knowledge belonging to a particular group of people, race, class or school of thought. Better still, some consider ideology to be what offers position to the subject and the master or the ruler and his people. Furthermore, some consider ideology to be false ideas and beliefs that help to legitimise and maintain a particular person or structure in political power. Ideology can also be considered as ways of thinking or forms of thought motivated by a particular social interest. On the other hand, ideology can also be referred to as a socially necessary illusion. Magzan states that ideology to some people would be the medium through which social actors perceive their world or make sense of it. Ideology could also be a set of values and beliefs which are action oriented. To politicians, Magzan argues, ideology could be the indispensable medium through which individuals live out their relations to the super or social structure. Ideology could also be the

process of converting social life to natural reality. Magzan adds that to another set of people ideology would refer to imaginary resolutions to real contradictions.

While some of the definitions of ideology are neutral, explaining ideology as a simple body of ideas and values belonging to a particular people, others have a derogatory connotation explaining ideology as a false set of ideas with the aim of legitimising a particular regime and maintaining its power. As such, the kind of ideology one chooses to transmit to others is determined by the way the individual sees, understands and feels about that society. Eagleton (1991, p. 18) opines that ideology to the French philosopher Althusser deals with the “particular organization of signifying practices which goes to constitute human beings as social subjects, and which produces the lived relations by which such subjects are connected to the dominant relations of production in a society.” In this case ideology represents what people want to see in their society and not the present circumstances of the society. This is achieved through education and all levels of media. Hountondji (1983, p. 162) concurs with this as he opines that ideology gears towards flaws both real and imaginary. These flaws, Hountondji continues, are “organised into vast ideological systems or indirect political systems...for which ideology is a camouflaged politics. Ideology produces an indirect political effect by silencing the problem of effective national liberation and class struggle.” Ideology, therefore, is never innocent, but always gears towards serving a particular unavowed interest (Žižek, 1994).

Karl Marx sees ideology not only as an illusion, but also as practically ineffective in denoting the loss of reality (Marx & Engels, 1965). Vincent (2010) concurs with this view as he argues that ideology represents a body of values, concepts and symbols which embody conceptions of human nature and by extension indicate what might be possible or not possible for humans to achieve and this is often informed by critical reflections on the nature of human interaction and the values which we ought to accept or reject as rational beings for the appropriate technical arrangements of social, economic and political life which might or might not meet the needs of human life. This, therefore, means that ideology both prescribes and describes the way human beings should live and behave in society. Vincent (2010) further states that ideology aims to enforce or legitimise certain activities and arrangements for some individuals which would ultimately integrate and enable others to adhere to it. To this end ideology is action oriented and gears towards instigating a particular action or validating it for the society to follow.

William (1977) argues that ideology embodies revolutionary thinking which in most cases is often unwanted by the ruling class. It opposes sound and sensible thinking and its vision for society making it fanatical and largely impractical. Marx and Engels (1965) corroborate this view in their arguments about ideology as they consider it to be an abstract thought about human society which was ultimately force. They continue that ideology is a thought consciously developed by the so-called thinkers, but which contains a false consciousness. The real reason behind its development often remains unknown, which imagines false or hidden intentions. As such, great sensible and true thinkers would rely on experience while foolish or silly people rely on ideology (William, 1977). Marx and Engels (1965) further argue that ideology embodies legal, religious, aesthetic and political consciousness of conflicts arising from disparities and changes in economic production or the current status quo of society as a whole. This makes ideologies conflicting belief systems as they can be used to challenge and shape the direction of society. This, therefore, makes the study of ideology quite pertinent since it is important to ascertain what it aims to achieve. This study follows this train of thought in its exploration of the content and ideology of literature modules in order to know what is being studied and why it is being studied.

Meighan and Siraj-Blatchford (2003) opine that when ideologies conflict or clash there is bound to be domination, incorporation, legitimation or freedom. They continue that one ideology may dominate the other through culture, which Gramsci called cultural hegemony, wherein a particular culture represents itself as natural and superior and attempts to contain others within it and consequently its people. Such cultures become the basis of dominant ideology. On the other hand, one ideology may incorporate or take over the other through radical educational ideas proposed on the basis of equality, which more often than not leads to inequality. This, in a sense, preserves the traditional notion of an elite class, but distorts the passage of recruitment from aristocratic inheritance and patronage to merit. The irony in this remains in the fact that those who migrate to the elite class based upon merit are similar to those who are part of it due to the patronage system. In addition an ideology can achieve legitimation through the enforcement of its beliefs. This is often done using the police, army, secret service and many other tools to ensure that government has its way in society. Contrary to this, the masses, or the people, always advocate an ideology which will lead to their political freedom and equality in society. They use ideology as a weapon for liberation through which they hope to change society.

Magzan (2009) postulates that there are different kinds of ideologies propounded by different philosophers and politicians who aim to change the direction of society one way or another. Selected ideologies such as Marxism, socialism, liberalism, democracy, feminism and a few others relevant to this study and its context will be discussed since discussing all ideologies in the world will be a herculean task. Marxism propounded by Karl Marx sees ideology as a false consciousness. This is so because society is stratified into different groups or classes and a person's membership in a particular group forces that person to see and experience the world through the lens of that group or class. As such it is almost impossible for an individual member of a particular group or class to form a conception of the world because he or she only sees the world through a particular tiny lens. To Marx, therefore, the social class to which we belong shapes the way we think and see the world. Members of different social classes are instructed or brought up to think and see the world through a particular lens that is seen as appropriate for that class. Marx refers to this as the social construction of reality, and this is largely shaped by the social world we live in. If one were to change classes in society, one would perceive reality differently. All in all Marxism propounds that it is often difficult to break free from the grip of the superstructure because its established institutions of socialisation such as schools, churches and many others are there to indirectly ensure the continuity of the hegemony. In this way ideology keeps people from understanding their true place in society, thereby creating a new reality which becomes the core of people's lives. This new reality is a false consciousness which produces psychologically satisfying symbols and brings an assumed order to the world.

Socialism, on the other hand, propounded predominantly by Thomas Munster, is an ideology which can be defined as the collective ownership and management of all means of production or social services (Vincent, 2010). It has been, and still is, considered a social ideal by many scholars who believe in equal societies and opportunities. Vincent states that socialism is an ideology which believes that the very nature of society is threatened and can only be remedied by the implementation of socialist ideals. Socialism evolved as a result of societal challenges in relation to employment and service delivery. In the face of these challenges a lot can be done to redeem society from itself by constructing a vision of society which is better and the implementation of this vision is to ensure that society moves forward (Meighan & Siraj-Blatchford, 2003). These issues might include inequality, poverty, corruption, unemployment exploitation and dictatorship amongst others. Socialism sees change as a constant process that should not be elusive to mankind, but which should be embraced and

utilised to take society forward (Vincent, 2010). Socialism as an ideology has gradually moved from being a tool in societal and economic transformation to education which it posits at the core of change. Since everyone is equal, or at least supposed to be equal, in a socialist state, this equality is in turn represented in the education system.

Schools are fully equipped and equally resourced. Under-resourced schools become a thing of the past and marginalisation becomes isolated to tales from history. The suitable education of the rising generation must carefully be undertaken through the mirror of socialism, where every newly born person is a welcomed and celebrated addition to society, and society is ready to educate him or her because it sees him or her as vital to its continuance and its own further development (Vincent, 2010). This education and support for development begins from the child's early years as he or she is taught how to socialise. Socialists continue that most current education systems largely ignore the social phase or aspects of education. This is so because for education to be of value in the present it must present a unity in the things taught and society at large. Every teacher is supposed to be fully knowledgeable about subjects which relate to society and the science of society – sociology in combination with the knowledge of their subject specialty. At this juncture this unity has been a topic of discussion amongst socialists and philosophers, but has received little or no attention from the pedagogue. Socialism ultimately aims to substitute coercion with collaboration, political relationships with personal relationships and passive surrogate representation with active and total democracy (Sargent, 2009).

Liberalism is another ideology propounded predominantly in recent times by people like John Rawls, Robert Nozick, Michael Walzer, Friedrich Hayek and Hebert Spencer (Vincent, 2010). Liberalism as an ideology is an amalgamation of ideas and strategies on how best to gain, maintain and defend ones freedom or liberty. It upholds the liberty, freedom and equality of all individuals. Liberalism ties the good of the individual to the common good of society thus making society more individualistic with very little government control. Sargent (2009, p. 128) argues that liberalism has basic characteristics of a propensity to favour change, a strong faith in human reason, a disposition to use government to improve the human condition, a predilection for individual freedom but inconsistency about economic freedom and finally a greater sanguinity about human nature than conservatives. Kelly (2004, p. 13) on the other hand, argues that liberalism as an ideology has firstly the understanding that all individuals are of equal and definitive moral value. Secondly, that liberalism and its individualistic nature is ethical and not sociological or psychological in nature. Thirdly, that

equality of concern and respect is sold out in terms of 'basic rights, civil liberties and economic entitlements' and these rights come with duties and responsibilities that must be upheld. Lastly, ethical individualism and equality of concern and reverence does not necessitate moral scepticism about objective values, but rather it is pre-occupied with the moral restrictions of coercion or political power.

Liberalism does not advocate radical change, but rather it desires a continuous process of experimentation and change in an attempt to create a perfect society. This way individual freedom is projected and everyone's place is guaranteed. Rawls (1993) argues that experimentation, which is the core of liberalism, would strive to generate situations or a society where each individual has equal rights to the most extensive basic liberty attuned with a rudimentary liberty for others. In addition social and economic variations are to be organised so that they are both reasonably expected to be to everyone's benefit and devoted to positions that are open to all. In this way equal opportunity is guaranteed for all. To Rawls (1993) liberalism seeks to answer the basic question: "how is it possible that there may exist over time a stable and just society of free and equal citizens profoundly divided by reasonable thought, incompatible religious, and philosophical and moral doctrines?" To answer this question Rawls continues to emphasise that basic rights are supposed to be universal in a nation and each person's claim to such rights should be directly proportional to that of the other. These rights should be guaranteed by fair value and liberty of choice. This fairness should ensure that the less privileged or the previously disadvantaged can utilise it and improve with the rest of society. Ultimately, liberalism focuses on "the desirability of developing autonomous individuals who are protected from the government by universally applicable rights." (Sargent, 2009, p. 131)

Democracy, as an ideology, originated from two Greek words "demos" meaning people and "kratos" meaning rule or power. As such democracy in its pure form means rule by the people or power to the people (Sargent, 2009, p. 57; Ober, 2007). Sargent (2009) argues that democracy pertaining to society today has the following key elements: citizen participation in decision making; a system of representation; the rule of law; an electoral system of majority rule; some level of equality amongst citizens; some degree of liberty or freedom granted to or reserved by citizens and education. Walker (1966, p. 286) argues that democracy is often seen by elitists as "a method of making decisions which ensures efficiency in administration and policy making and yet requires some measure of responsiveness to popular opinion on the part of the ruling elites." Walker states that this view is nuanced because the involvement

of the citizens is only used as an attempt to check political leaders while maintaining competition amongst rival elites. Furthermore the citizens are seen as unable to make informed decisions thus making voting a mechanism or tool to settle rivalry amongst competing elites. Sargent (2009) argues that efficiency is not as vital as the positive influence of a participating citizenry since the average citizen in every nation is capable of understanding most, if not all, issues pertaining to the nation. He continues to argue that since democracy is all about power to the people, involving the people in the ruling of the nation will save not only the ideology, but also the nation itself. As such, the masses should have direct participation in the processes of government, in making and changing laws and in the distribution of national resources. This is important because people will never be truly free or equal in society until they become active and involved citizens ready and committed to see the system they are part of succeed. Beetham (1993:55) postulates that democracy is a "mode of decision-making about collectively binding rules and policies over which the people exercise control." Therefore it is for the people and by the people. Beetham continues by stating that the most democratic arrangement would be one where all members of the collective enjoy effective equal rights in order to take part in such decision making directly and this realises to the greatest conceivable degree the principles of popular control and equality. Samarasinghe (1994) concurs that democracy means the collective capacity of a public to make good things happen collectively and also the capacity to do things individually. For this to happen effectively, Sargent (2009) argues that the education of the masses is vital since an educated citizenry will be able to function better in whatever is expected of them. Therefore, a well-educated populace is of utmost importance in a fully functioning democracy.

Feminism is another ideology which has been sounded and resounded in contemporary societies. It places emphasis on the position of women in society and the roles or position they are assigned to play in society (Sargent 2009). It presupposes that improving the lot and status of women will invariably improve the wellbeing all human beings regardless of their gender. Sargent (2009) argues that feminism's key argument is that the personal is the political. As such whatever freedom the individual is granted applies to the political and becomes a direct function and product of the political. Feminism provides a window through which women's positions can be understood and resolved. This is done through the expansion of the notion of the personal as the political. It argues that since all human relationships are power relationships or power driven and that women have historically been powerless in

these relationships, with some exceptions. Schlafly (2003) postulates that feminists argue that the process of socialising in societies should not privilege one group at the expense of another. All individuals, both men and women, should be given the opportunity to explore all possibilities in society. She continues to argue that women have suffered diverse kinds of abuse at the hands of men and other women, but the eradication of this would not only improve the lots of women, but also everyone in society as they are involved in relationships with both men and women in society. Sargent (2009, p. 168) argues that feminists have also advocated for changes in language which have previously been biased towards men. For instance, when Thomas Jefferson drafted the Declaration of Independence in the United States of America he wrote: "All men are created equal." Did he mean all human beings or just male human beings? Things like this, from a feminist perspective, should be corrected and this correction will not only be beneficial to women but to every member of society as it will provide clarification and avoid confusion within society. Sargent (2009) concludes that the primary aim of feminism is freedom and equality for everyone and not only for women. This, therefore, makes the ultimate goal of feminism to break through diverse barriers including mental and physical as well as the political, economic, and cultural barriers that have kept all human beings from becoming fully human.

Schiro (2013) propounded that there are four distinct curriculum ideologies dominating the contemporary world of education. These four ideologies are: the scholar academic ideology; the social efficiency ideology; the student centred ideology; the social reconstruction ideology. The scholar academic ideology, Schiro argues, is that culture and beliefs have accumulated vital knowledge from centuries past which has now been grouped into academic disciplines or subjects taught within the university setting. Education, therefore, is geared towards helping students understand and apply this knowledge built into subjects from history and culture. The learning and utilisation of this knowledge can only take place when the content is appropriately conceptualised and the frameworks within it, both theoretical and conceptual, are clearly defined and practical ways of thinking are highlighted. For this to happen, lecturers should be mini-scholars who have deep and detailed understanding of the subjects and are also able to effectively communicate it to the students. Proponents of this ideology believe that subject disciplines, the individuals' mind or the world of the intellect and the world of knowledge are all loosely equal and as such education comes in to expand the subject and content of this equality or equivalence on two levels: the cultural level through the discovering and utilisation of new truths; the individual level through the

“enculturation of individuals into civilisation’s accumulated knowledge and ways of knowing” (Schiro, 2013, p. 4). Null and Ravitch (2006) argue that subjects within the scholar academic ideology are seen as hierarchical organisation of students or people in search of truth within one body or part of knowledge in the intellectual world. The hierarchy consist of three different stages: those who discover the truth (renowned scholars in the field); teachers of the discovered truth (university lecturers who pass this truth unto students); learners of the discovered truth (students who sit in lectures to learn the truth so as to acquire some level of competence and proficiency in the subject). Schiro (2013) concurs with this by adding that the scholar academic ideology sees education as a means of sustaining cultures or truth discovered by ensuring that more people grow within the discipline regularly. This process of sustaining cultures and truth begins with the transference of the discovered truth to the students by the lecturers. These students are continuously fed the truth until they grow and become lecturers themselves while the lecturers disseminate the truth as mini-scholars and also circle around to become renowned scholars in their field. This process continues as the students who are now lecturers begin to raise another set of students and the circle continues. The primary concern of this ideology is to select content or construct a curriculum which would be a reflection of the essence of this discipline and the cultures of society (Schiro, 2013).

The social efficiency ideology, according to Schultz (2006), advocates that education is supposed to aid in the smooth functioning of society by training young people to function properly as future mature and responsible citizenry. Through this process of education young students develop skills, procedures and talents which will be further utilised in the workplace in years to come. The essence and success of education, according to proponents of social efficiency ideology, is in the competence students exhibit and the activities they are able to perform in society. Education in this sense is geared towards enhancing social productivity and this is achieved through a careful selection of the content to be taught and the strategies through which it will be taught. This ideology aims at producing a particular kind of citizen in society, but the learners need constant and incessant practice to master and maintain the required skills. As such education begins by examining the needs of society as a whole or a particular part of society after which terminal objectives are developed and the duty of lecturers is to convey knowledge and produce students that meet these terminal objectives thereby solving the identified problem in society (Schiro, 2013). Kliebard (2004), concurring with this, states that the most important tool for the curriculum and its functioning in society

is the utilisation of scientific procedures in curriculum making or content selection, which in turn ensures that education generates change in human behaviour much like a cause and effect or action and reaction basis. This conception requires the predetermination of relationships between the cause and effect or action and reaction and to predict the former that will lead to the later (St Pierre, 2006). Therefore, learning experiences that would generate a specific desired effect must be predetermined and fashioned in ways so that it will produce the desired effects. Lauber, Robinson, Kim and Davis (2001) point out that there are three key issues pertinent to social efficiency ideology: the concept of learning which ultimately leads to change in human behaviour; the creation and sequencing of learning experiences which would ensure the cause and effect chain or action and reaction chain; accountability to society. Social efficiency ideology therefore works towards producing the desired change in society and creating students whom will emerge as responsible citizens and tackle the challenges of society, for as Tyler (1949, p. 3) puts it "if an educational programme is to be planned, it is necessary to have some conception of the goals that are being aimed at. These educational objectives become the criteria by which materials are selected, content is outlined, instructional procedures are developed and tests and examinations are prepared." This ideology is therefore change driven and this change is founded and operated on the platform of specific cause and effect strategies.

The third ideology dominating the educational world today, as Schiro (2013) points out, is the learner centred ideology. This ideology focuses on the needs of individual members of society. Advocates of this ideology believe that education should be geared towards liberating the individual thereby empowering the student not only to learn, but to enjoy what he or she is learning. This would lead to the growth of the individual at all levels: physical; emotional; psychological; social; intellectual. Advocates of the learner centred ideology continue to extol that students have diverse capacities within them waiting to find expression and it is through education that they are cultured to express these capabilities in a way that will benefit society as a whole. The students' experiences of doing this would in turn be the content for new curriculums (Noddings, 2005). Growth or personal growth, therefore, should be the central theme in every educational endeavour. Education is used here as a tool for developing the knowledge and experiences that students already carry and is what is generally referred to as Socratic midwifery (Tomin, 1987). In this case the teacher becomes a midwife who works in collaboration with the student to deliver the knowledge, experiences and ideas hidden in the student. The potential for growth lies in the student, but he or she

needs assistance in utilising this potential. This assistance from the lecturer or teacher can come through interaction with the student's physical, social or intellectual environment. The environment in this case epitomises society, its people and every other resource available to the student which is useful in meaning making. Since every individual's environment is unique based on the way the student sees the environment, learning becomes a function of calculated individual interaction. And this interaction produces meaning that is also unique in relation to the individual. Edwards (2002, p. 9) points out that "the learner centred ideology sees the lecturer or teacher as a recorder or documenter of students' experiences, who also helps them to trace and revisit their words and actions thereby making their learning visible. The lecturer provides instruction in tools and materials needed and helps in finding materials needed which are unavailable." The lecturer, therefore, is only a facilitator of learning through the generation of knowledge by the individual. This way the student is fully involved in the education decision making and in shaping the direction his or her learning should take. Since students are different from one another, each student therefore has the opportunity for driving his or her own learning and determining the direction it should take. This individualism transcends the basics of attending to the individual needs of the students to the more rugged theorising on the individual context and generating solutions to the individual's challenges and society around him or her (Fomunyam, 2014b). Advocates of this ideology like Hein (2005), Carini (2001) and Carini (2005) argue that knowledge is developed or constructed by students as they utilise new information by making sense of it through assimilation and accommodation. This way the new information conforms to the existing information and forms a particular body of knowledge. Furthermore knowledge is incessantly constructed and reconstructed by students since their understanding of things and circumstances is continuously altered by their experiences. New meaning is then developed from such experiences. This new meaning or knowledge evolves or is presented as personal truth or beliefs since its personal significance and foundation lies within the creator (student) and consequently expands the level of understanding the individual has. Learning within the framework of this ideology fits better within the units of work rather than subjects. Units of work refer to the areas of learning within the learner centred ideology. Units of work differ from subjects in that they are wider in scope and interconnected. They are flexible and it is the student's responsibility to organise knowledge while the lecturer is responsible for organising activities that would lead to the creation of such knowledge. It is more individualistic and demands movement from concrete physical experiences to abstract intellectual conceptualisations. It posits the individual utilisation of the diversity of the units

of work as key to continuous knowledge generation (Cruz-Acosta, 2006; Novick, 1996; Deng & Luke, 2008). Schiro (2013, p. 120) points out that:

People grow, their thoughts develop and their thinking processes evolve as a result of stimulation that comes from their interaction with their environment. Students are not passive agents during this interaction; they are active agents of their learning. This makes learning an individual activity which cannot be transferred from one person to the other but something created by each student.

This means that all students naturally think and make sense of things through experiences. What each student has experienced shapes what he or she is able to learn and understand. The environment the student lives in becomes the foundation of these experiences and how he or she reacts to the circumstances around him or her is a function of the meaning generated from the experiences.

The fourth ideology Schiro (2013) discusses that is dominating the educational world today is the social reconstruction ideology. He states that the consciousness of the injustices and inequalities perpetuated by some members of society unto others owing to racial, tribal, regional or gender differences has led to the development of this ideology. Education, from this ideological standpoint, is therefore a tool for the construction and continuous reconstruction of society until a new and perfect society emerges where everybody is equal and safe.

Boggs (2001) and Giroux (2005) argue that proponents of the social reconstruction ideology view the curriculum from a social perspective. Judging from the inequalities and insecurities within society they argue that the currently society and all its systems is unhealthy and as such its very existence is threatened, but like everything that is self-destructive, something can be done about it. Saving society, according to Giroux (2006), would entail constructing a vision of society that completely breaks away from the current view and offers new opportunities and possibilities to its people, thereby resolving the challenges and conflicts of society. The implementation of the constructed vision will lead to the reconstruction of society. This vision can only be effectively implemented in society through education since education is a tool for societal change. Social Reconstructionists believe in the power of education and its ability to shape the minds of the people such that they are able to construct and implement the perfect vision of society that they want to see. Apple (1995), Apple (2004) and Fomunyam (2014e) concur with this by arguing that schools are reconstructive agents of

society that help to either maintain or destabilise social power, control and relationships through the socialisation of students with society's understandings and definitions of social class, gender, race, economic, cultural and political relationships amongst the people. Joseph, Bravmann, Windschitl, Mikel and Green (2000) argue that because Social Reconstructionists view education from a social perspective, the nature of society both as it should be and as it is becomes the primary factor or determinant of the ideas within this ideology. This ideology sees human capital or experiences as determined primarily by cultural factors thus making the construction of meaning in the individual's life a function of social experiences. This, therefore, means that knowledge and truth is inculcated and shaped or defined by cultural assumptions. The truth, knowledge, good education or good citizen of society only exists within the conception of the nature of a good society. As such when society is undergoing crisis, as it often does, the good citizen, truth, knowledge and education of that society also falls into crisis (Giroux 1997; Gutstein & Peterson, 2005; Gutstein, 2005; Hersh & Peterson, 2005). McLaren (2007) propounds that the primary goal of social reconstructionist is, therefore, to provide solutions to such crises by digging deep into their culture and rooting out aspects of it that provoke such crises and replace them with social virtues that are desirable to the entirety of society. In so doing society is reconstructed by the reconstruction of its culture and its members begin to enjoy the products of such reconstruction be it material, spiritual or intellectual.

Schiro (2013) points out that the Social Reconstructionist ideology's vision of the perfect society empowers members of society to recreate or reconstruct that society in six different ways. The first way is that this vision offers people the opportunity for rising from their individual situations or challenges and seeing the social crisis as a whole. For example, when the proletariat or the have nots in society unanimously see that they are oppressed by their leaders regardless of their race or gender, it offers them the opportunity for creating a common vision of a better society or life and empowers them to act together to meet general or shared needs thereby collectively improving themselves and society as a whole (Apple, 1996, pp. 14-15). The second way is that this vision gives members of society an alternative to the crisis and the opportunity to escape it through the construction of possibilities that transcend critique into the realm of human empowerment. Without the people having full understanding that the crisis in their society can be overcome, and without a clear outline of such possibilities, people would not have the strength to wage the war required to reconstruct their society (Giroux, 1997, p. 10). The third way this vision helps people to reconstruct their

societies, according to Schiro (2013), is that the vision contains virtues that empower people to see their problems or the crisis in society as solvable rather than relinquishing all into the hands of fate by seeing such a crisis as integral parts of the aspects or characteristics of the society in which they live. For example, it would only take an individual who has high value for freedom to see the lack thereof as a problem. A curriculum which would educate people about the virtues and values of freedom would therefore lead to dissatisfaction when there is no freedom and consequently paves the way for action in the bid to regain the absent freedom. Therefore a perfect vision of society teaches people not only to see problems or challenges within the society, but to see them as solvable (Ayers & Ayers 2011). The fourth manner in which the Social Reconstructionists' vision of the society helps the people is that it offers hope for a better society. Hope that is often absent or missing in most societies and which will motivate people to act in ways which were impossible before. Freire (1997, p. 45) pointed out that "without a vision for tomorrow, hope is impossible" and "the attempt of living without hope in the drive to change or improve the world as if such a struggle could be reduced to calculated cards alone or a purely scientific approach is a frivolous illusion" (Freire 1992, p. 2). Hope, therefore, is vital as people begin to step out of their comfort zones in the drive to change and improve society as it challenges and motivates them to overcome their social problems which have until this point trapped them in ignorance and hopelessness. Schiro (2013) continues to explain that another way in which the Social Reconstructionists' vision helps people construct better societies for themselves is that it gives the citizens of such a society clear, long term goals with directions that are clearly mapped out, which in turn informs their thinking and ensures that distractions from their daily lives and surroundings are avoided. This is particularly important because short term goals or vaguely defined goals and priorities which will only lead to confusion and frustration, for as Oyedepo (2010, p. 45) puts it "if you don't know where you are going, anywhere would look like it." Furthermore a man on "a mission to nowhere will never get anywhere" (Oyedepo, 2010, p. 45). The Social Reconstructionists' vision becomes a life wire for the continuous reconstruction of society. The last benefit of the Social Reconstructionists' vision of the perfect society informs the nature of the good citizen, worthwhile knowledge, good education and truth. Without the understanding of these, citizens would not be able to work towards achieving transformation and this would mar the reconstruction of society.

It is, therefore, clear that ideology is a vital tool for impacting and changing society. From the discussion of ideologies such as Marxism, socialism, liberalism, democracy, feminism, the

scholar academic ideology, the social efficiency ideology, the student centred ideology and the social reconstruction ideology, it is clear that the kind of ideology an individual adopts determines the way he or she acts or reacts in his or her society. Within the context of this study and with the understanding of the background of the location of the study (deeply rooted in inequalities, marginalisation, tribalism, sectionalism and others) these ideologies offer a vantage point both to understand and carve a way forward for such societies. A choice of any of the ideologies discussed, or any other ideology for that matter, will either be to ensure the freedom to create change or to ensure the stabilisation of the status quo. Education in Cameroon, according to Watony (2012), is supposed to bring freedom, create new platforms for making meaning and to equip the student with knowledge of the way in which society functions, thereby empowering them to bring change where needed. Lyonga (2014) concurs with this by postulating that a university should provide opportunities for quality teaching and should also be dedicated to academic freedom, promote moral and human values, emphasise relevance, tolerance and independent critical thinking. The university should also foster cordial relationships and promote staff welfare and productivity. A look at these visions for education within the framework of the context of this study indicates that change is inevitable. What determine the direction of the change are the ideologies of the lecturer or content selector. What choices are being made by these lecturers for their students in a bid to improve the status quo? This is the question begging for an answer since the choice of books and ideology within the framework of literature is the core responsibility of the lecturer and why any specific text or ideology is selected is the issues under investigation in this study. In order to explore the above question the complex nature of literature should be discussed further.

## **2.4 THE COMPLEX NATURE OF LITERATURE**

Countless authors have attempted to define literature, but its complicated nature makes it a very difficult subject to define. There is no universally accepted definition of literature, but diverse authors and critical theorists have attempted several definitions of the term. Eagleton (2007, p. 1) points out that some writers have defined literature as “imaginative writing in the sense of fiction.” A simple definition such as this will not suffice as it eliminates autobiographical texts. He also points out that there are novels like Superman comics and Mills and Boon books which are fictional, but which are not often regarded as literature. Culler (2000, p. 2) argues that literature can be considered a type of writing which represents “organised violence committed on ordinary speech.” Literature in this sense manipulates and

intensifies ordinary language giving it a new meaning which deviates from the ordinary everyday use of such words and language. Eagleton (2007) continues to state that literature, as some writers say, is a non-pragmatic discourse which is directed towards no immediate purpose, but seems to be speaking to a contemporary state of affairs. As such literature is concerned with what is actually occurring in society as well as what should be happening in society. Holman and Harmon (2000, p. 3) point out that not all literary texts were originally constructed as literature. While some writers are continuously lampooning and reporting on society, others speak about the kind of society they want to see. Eagleton (2007, p. 7) concurs with this by pointing out that “some texts are born literary, some achieve literariness, and some have literariness thrust upon them.” Franko (1998) sees literature as quality writing with the capacity to influence and the pretence for permanence. Meyer (1997, p. 2) offers an alternative definition by seeing literature as “any text worthy to be taught to students by teachers of literature, when these texts are not being taught to students in other departments of a school or university” and as “a canon which consists of those works in language by which a community defines itself through the course of its history.” Meyer (1997, p. 3) also considers literature to be “any written text which is marked by careful use of language, including features such as creative metaphors, well-turned phrases, elegant syntax, rhyme, alliteration, and meter but which also falls within a literary genre (poetry, prose fiction, or drama) and which is both read aesthetically and was intended by the author to be read aesthetically and which contains many weak implicatures (are deliberately somewhat open in interpretation).” This opens the spectrum of literature up to a wide variety of writings. Eagleton (2002) defines literature as a generic term often used to describe written or spoken material or any works of art from the more scientific and technical to creative writing. Eagleton (2002) further points out that the term literature is more often than not used to refer to works generating from the creative abilities of its authors within the genre of poetry, drama, fiction, and non-fiction. Creativity, therefore, stands out as a hallmark of literature, according to Eagleton, and another determining factor is whether or not it falls within one of the genres of literature.

Wellek and Warren (2003, p. 5) see literature as “writings in which expression and form, in connection with ideas of permanent and universal interest, are characteristic or essential features, as poetry, novels, history, biography, and essays.” This definition of literature highlights two important key elements which must be considered in deciding whether or not to call something literature. The first important key element is form and language. Wellek

and Warren (2003) point out that how a text is structured has a role to play in placing such a text within a specific genre of literature and by extension making it literature. As such a specific form must be maintained when writing literature depending on what the author wants to write. The second key element Wellek and Warren (2003) identify as part of what makes something literature, is the utilisation of ideas and concepts which are of permanent and universal interest. This means that ideas and concepts which are common to society should be the subject under discussion or exploration in a literary text. For instance, issues such as marginalisation, corruption, bribery, terrorism, crime and punishment, justice, inequality and politics amongst many others should be the primary focus of literature. Without universal significance and the ability of such work to remain relevant to society, it cannot fully pass as literature, according to Wellek and Warren (2003). In agreement with this Dillard (2007) points out that literature should be able to lay bare the beauty of what it is talking about, empower the individual and question the deepest or most frightful mysteries and ideas, whilst re-imagining society and thus illuminating the minds of the readers and inspiring them with courage, wisdom and the possibility of meaningfulness in order to act accordingly and in turn impact society. A practical demonstration of this would be Ted Turner, who after reading Ayn Rand's *Atlas Shrugged* twenty years after it was published, went on to erect 200 billboards all over the United States of America asking the question: "who is John Galt?" This was in reference to the main character of the novel. Less than a year later, Ted Turner went on to start one of the biggest television news networks in the world: CNN (Burns, 2011). Fomunyam (2014 d & f) and Diana (2014, pp.1-2) also concur with Dillard (2007) in relation to the value of literature and what it should or can do for society. Writing about the Arab Spring (waves of revolts that started in 2011 that spread across several Arab countries, including Tunisia, Egypt, Libya, Yemen, Syria and Bahrain) Diana (2014, pp.1-2) points out that:

These revolts were foretold in literary works, which, before the outbreak of the 2011 uprisings, denounced the lack of freedom and the discontent experienced by Arab people under long dictatorial regimes. This is because much of Arab literature can be considered a register of Arab people's history, reflecting the reality of the moment.

Specifically, Libyan literature, she continues;

can be considered as a magnifying glass able to focus on the social and political instability that Libya has experienced in the last century, from the abuses of Italian

colonialism to the abuses of its local leaders. Nevertheless, despite the political oppression and the censorship that isolated the country, since the middle of the last century, Libyan literature has experienced seasons of literary awakenings and experiments, stages of transitions from old to new, which have advanced and accompanied the most important events of Libya's recent history (Diana, 2014, p. 2).

It is therefore, clear that for something to be considered literature according to Dillard (2007), Marcus and Sollors (2012), Landy (1998), Kennedy (1993) and Perrine (1994) it must hold some value for the intended readers and it must be able to inspire those readers to improve society. Literature, therefore, has the capacity to change the Cameroonian society. It has the potential to inspire the people to stand up to marginalisation, sectionalism, tribalism, election racketeering, political buffoonery, bribery, exploitation and certain levels of dictatorship. The impact literature would have on both the students and society would depend on the kind of content selected for them to study by their lecturers and why such content was selected. Owing to the nature of Cameroonian society, which is plagued with censorship and political control, whilst also bearing in mind what literature is and what it can do, the obvious question is: what is being studied in literature modules and why is it being studied? This question needs to be explored because literature has not been able to do what it can or should be doing according to Diana (2014) and Dillard (2007). This study, therefore, seeks to explore what is being studied in literature modules and why it is being studied in order to point out what needs to be done, or not done, for education and especially the teaching of literature to achieve its purpose. With a clear understanding of what literature is, it is vital for the genres of literature to be discussed.

Chandler (2000) argues that the word "genre" originated or was developed from the French word for "kind" or "class". It is used to distinguish between different types of things, especially different types of literature. Steen (2009) adds that the word "genre" is universally used in rhetoric, media theory and most especially literary theory to refer to a peculiar type of text. Genre, therefore, has the primary task of dividing the literary world into types and giving names to these types so as to facilitate reading and allowing for easier understanding. This division follows a particular trend which ensures that every literary text falls within a specific category as well as ensuring that these categories do not overlap. Chandler (2000) states that since the Dark Ages literature has often been broken into different types and the broadest version of this categorisation is often into three kinds: poetry; prose; drama. Jose, Binongo and Smith (1999) point out that these three genres can further be divided into

several different kinds. Poetry, for instance, which Jose et al. (1999) define as the spontaneous overflow of powerful emotions written in carefully selected language, aimed at educating and entertaining, can further be broken into lyric poetry, narrative poetry, descriptive poetry, dramatic poetry and didactic poetry (Lethbridge & Mildorf, 2006). Lyric poetry is a short emotional poem where a single speaker pours out his or her mind concerning a particular issue. Lyric poetry has several sub-categories amongst which are the following: elegy, ode, sonnet, dramatic monologue and occasional poetry (Lethbridge & Mildorf, 2006). Dawson (2012) points out that narrative poetry details in stringent order a series of events about certain characters within the narrative. It might also be a detailed account of a single individual's encounters and the exploits commanded by such a person. An example of this would be "Beowulf" or "Lay of the Last Minstrel". Lethbridge and Mildorf (2006) point out that this type of poetry can further be broken into smaller units such as: epic; mock-epic; ballad. Hollander (2000), Bode (2001) and Braak (2001) propound that descriptive, dramatic and didactic poetry are similar in nature. Didactic poetry can be both descriptive and dramatic in the sense that it describes scenes of direct speech in detail and how such scenes lead to the unfolding of several other issues. "Beowulf" is descriptive, dramatic and didactic in that the poem provides minute details of all of Beowulf's encounters, explores multiple levels of dramatic engagement that Beowulf has with Hrothgar or Wiglaf as well as the lessons of honour, courage and integrity drawn from the entire poem. Attridge (2000) and Steele (1999) posit that didactic poetry aims at teaching lessons. It could be specific lessons like how to catch a fish seen in James Thomson's "The Seasons" or the art of writing good poetry as in Alexander Pope's "Essay on Criticism". All in all, Lethbridge and Mildorf (2006, p. 4) add that poetry is a very fluid genre and poems have:

relative succinctness (with some notable exceptions), dense expression, express subjectivity more than other texts, display a musical or songlike quality, be structurally and phonologically over-structured, be syntactically and morphologically over-structured deviate from everyday language, and aesthetic self-referentiality (which means that they draw attention to themselves as art form both through the form in which they are written and through explicit references to the writing of poetry).

This, therefore, means that poetry as a genre of literature evolves continuously as more poets write poetry. Its diverse nature also offers avenues for poets to express all manner of concerns and to discuss both what they like and dislike about society. Didactic poetry offers poets the

opportunity to chart a new course for society using their poetry and thus teaching readers required lessons thereby creating the platform for change. The mishaps and the incongruities within Cameroonian society, especially Anglophone Cameroon, therefore, offers diverse topics for poets to write about in a bid to teach the people vital lessons and change society as literature has the potential to create change when needed. With the vast nature of poems and the lessons they aim to teach, what is therefore selected by lecturers to teach and why are pertinent questions. This study attempts to explore these issues with the aim of charting a new course for education, especially in the teaching of literature within universities.

Roberts (2013) posit that prose is the regular form of spoken and written language, measured in sentences rather than lines as in poetry. This definition makes prose a very complicated genre of literature with very little ability to distinguish it from other genres. Iranmanesh (2013) defines prose as a written text “which is near to an ordinary, colloquial and oral speech.” He adds that prose is a written text which provides a literary explanation to a phenomenon, whether imaginary or real. This explanation could cover anything from an individual’s life journey to more complicated issues like global warming or the cosmic world. Rastegra (2001) also points out that prose is a written text explaining an event, but which is free from the writer’s personal emotions unlike poetry which is usually the spontaneous overflow of powerful emotions. What makes prose stand out is the lack of emotions from the writer as well as his or her objectivity. Crabtree (2013) points out that prose “expresses thought through language recorded in sentences and paragraphs and includes fiction (short stories, novels) and non-fiction (articles, essays, journals, biographies).

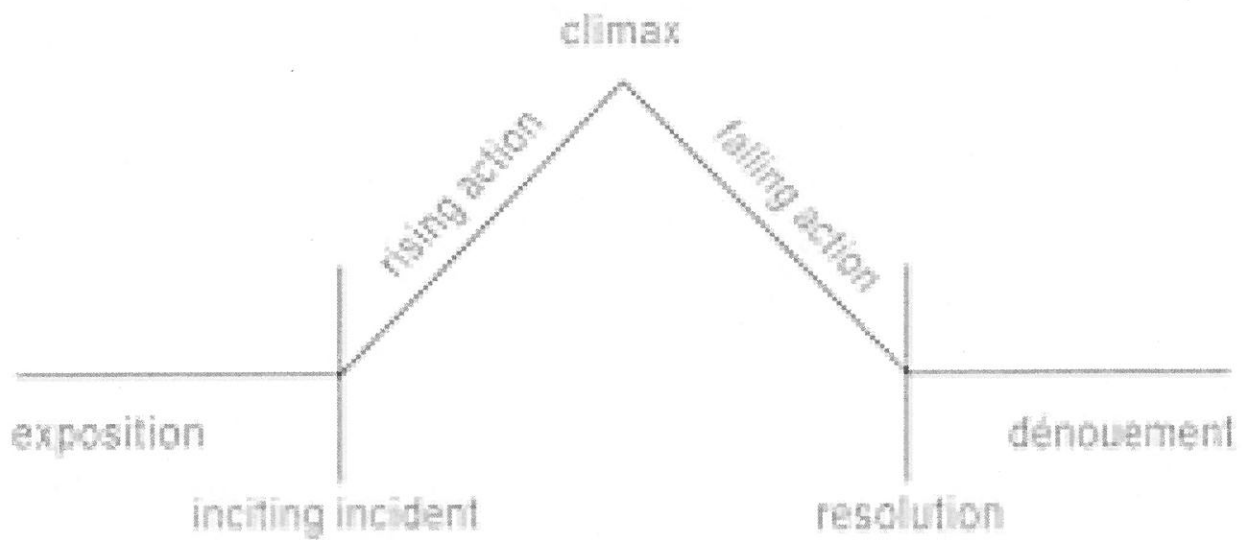
Ade, Okunoye and Iwuchukwu (2012) propound that prose, as a genre of literature, has five major characteristics. The first characteristic is that language is often used or manipulated in an imaginative way. Prose is most often the creative or imaginative work of the writer and it requires the skilful use of language for the effective communication of meaning. The skilful manipulation of language is required whether recounting the writer’s personal experiences, often referred to as autobiography, historical events and facts, whether accurate or inaccurate and referred to as historical literature, recounting specifically the life experiences of another individual, often referred to as biography, or recounting great feats, adventures and accomplishments of an individual or group, referred to as picturesque or episodic prose. Language becomes the vehicle through which meaning is transferred and the writer connects with the reader. The second characteristic as Ade et al. (2012) point out is that prose, as a genre of literature, is often dramatic. Dramatic not in the sense of dialogue exchange as in

drama (though it might be utilised in the prose work at certain points for specific effects), but rather dramatic in terms of the actions and reactions, tensions and constellations created in the courses of writing. As the writer creates an imaginary world and presents it, the story becomes dramatic through the use of vivid descriptions, concrete symbols to represent abstract things or abstract symbols to represent concrete things and the continuous unfolding of event. A good example of this would be George Orwell's *Animal Farm*. The third characteristic of prose as a genre of literature, according to Ade et al. (2012), is the reliance on narration. Prose is centred on narration and relies on narration for the successful completion of the story. Narration here refers to the recounting of actions, feats or events in a chronological or spatial order and in doing this the writer imbues the story with suspense, emotions and conflicts, and creates avenues for different kinds of responses such as happiness, sadness and indifference to life's circumstances. The fourth characteristic of prose as a genre of literature, as pointed out by Ade et al. (2012), is the use of elucidation, argumentation, description, action and reaction, comparison and contrast, classification and stylistic forms to make the story come to life thereby transferring the message as clearly as possible. The final characteristic of prose as a genre of literature, according to Ade et al. (2012), is relevance of the message that the story sets out to tell. Though the concept of art for art's sake is quite important in creative writing, it can still be argued that since what is learnt from a text is different from one individual to the next and since it is difficult to separate those texts that are art for art's sake and those that are not, every piece of art prose must then have a message to convey whether directly or indirectly to the intellectual or to the illiterate. Most prose works have specific messages they want to convey to the reader about life in general, more specific issues pertaining to particular groups or individuals, or the consequences of specific actions or behaviours within society. Either way the message a work of arts carries is a determining characteristic for it to be considered prose, according to Ade et al. (2012).

Freytag (1993) propounded that prose as a genre of literature has five key elements: exposition; rising action; climax; falling action; denouement. In exposition, the writer sets the pace for the narrative by introducing the main characters, the setting, providing a brief background about prevailing circumstances and setting the general mood for the story. The exposition ends with the introduction of what Nyamndi (2009) calls a catalyst or what Freytag (1993) calls an inciting incident. This incident, or catalyst, changes the course of the story and introduces the major conflict. This inciting incident causes the action to start rising

through complicated conflicts or twists. In the rising action the conflict introduced by the incident starts expanding and creating general tension within the story. Emotions start to rise and characters begin to develop as the main character starts experiencing opposition or challenges from other characters or circumstances. The major conflict continuously grows until it reaches the climax.

In the climax the conflicts and tensions reach their peak. This is often the most illuminating and exciting part of the narrative where much is learned and understood about the main character and his potential. The climax also expands all parts of the plot and leads to the falling action where most of the conflict begins to be resolved. In the falling action, events happen as a follow up to the climax. We see the consequences of the main character's actions and reactions in dealing with the conflict during the climax. This often leads to the denouement through to the resolution. The resolution is when the main character learns how to solve the problems and challenges raised by the conflict or gets help from another person in solving them. The resolution provides solutions to these challenges and finally leads to denouement. In the denouement, which is a French word for ending, every unresolved issue is solved or explained by the characters within the story or by the writer. In some cases, the writer might choose to leave some issues unresolved in order to create a specific effect or to allow the opportunity for these issues to be explained in future writing. The denouement, in this case, stands as the opposite of the exposition as it is where the writer gets ready to end the story and gradually creates an end to all the characters. Explanations for certain situations are provided and the characters' feelings towards such situations are also expressed. This leads to the end of the story. Figure 2.3 below demonstrates the nature of Freytag's pyramid.



**Figure 2.3 Freytag' Pyramid**

Adapted from Freytag (1993), Dobson, Ruecker, Brown and Grue (2013, p. 9).

Ade et al. (2012) posit that prose as a genre can be divided into two major types: prose fiction; prose non-fiction. Prose fiction, Ade et al. (2012) point out, is often based on hidden facts about life and its foundation is events that occur in society. Whatever the writer sees or notices in society is often couched in a rich dose of imagination and word power such that it becomes fiction, though not necessarily falsehood. Daniel Defoe's *Robinson Crusoe* is a practical example of prose fiction that is based upon real events (the life of a Scottish seaman called Alexander Selkirk), but made fiction through the writer's imagination and choice of words. In prose fiction the writer has the liberty to create a safe space or world wherein he or she can write, this is especially true in communities or countries where freedom of speech limited and censorship is the order of the day. It is this liberty that ensures that a writer is not ever a liar, but rather an individual who tell tales or recounts stories in his own way for a particular purpose. Ade et al. (2012), Hasan, Dibaji and Harirchi (2014), Iranmanesh (2013), Brooker and Schuchard (2014), all point out that there are six major kinds of prose fiction: fable; allegory; romance; novel; novelette; short story. Ade et al. (2012) posit that a fable is usually a short or very brief story which gears towards teaching a specific moral lesson in a way that is acceptable to all, or solving and explaining a particular issue in very clear terms. To achieve this, a fable often carries a deeper meaning that goes beyond the surface story. Most often, characters in fables are animals, but some writers use human characters and others use both humans and animals. Examples of this would be Amos Tutuola's *The Palm Wine Drunkard*, George Orwell's *Animal Farm*, John Fitzgerald's *The Great Brain* and

Aesop's *Fables*. Dibaji and Harirchi (2014) postulate that allegory is a story told about one thing, but which represents another. It is often a representation of the abstract in concrete terms. Allegories, like fables, are often short, but their characters more often than not stand for or represent ideals or ideas such as love, hope, endurance, charity, and many others. Some examples of allegories include Richard Longenecker's *The Challenge of Jesus' Parables*, Amos Tutuola's *A Forest of Thousand Demons*, and John Bunyan's *The Pilgrims Progress*. Brooker and Schuchard (2014) argue that romance, as a type of prose fiction, is a story beautifully told or is a fantastic story whose events and sometimes characters are taken from real life so as to educate, entertain, chill or shock the reader. An example of this would be James Wilhelm's *The Romance of Arthur and Horace Walpole's Castle of Otranto*. Iranmanesh (2013) argues that the novel as a type of prose is a long fictional narrative containing fictitious characters and events presented in ways so that they become true to life and that the reader can identify with. There is no specific length for novels, but each writer, depending on what he wants to say, decides the length of his novel. Examples of this would be Chinua Achebe's *Things Fall Apart*, John Nkengasong's *Across the Mongolo*, Francis Nyamnjoh's *Mind Searching* and Alobwed Epie's *The Death Certificate* (Fomunyan, 2014 h & j). Ade et al. (2012) state that the novelette is just like a novel, but shorter. Hence it is often referred to as a "short novel" or as a "long short story". Ade et al. (2012) conclude that the short story is shorter than a novelette and in some cases is tied to a novel. Hutchisson (2012) argues that Edgar Allan Poe defined short story as a story which is capable of being read in one sitting, which begins with the first sentence or creates the desired effects from the first sentence, and is not distracted from the main structure or design of the plot, which aims for the truth and stresses creativity and originality and which finally achieves totality of effects. Some examples of short stories include: William Faulkner's "A Rose for Emily", Kate Chopin's "Desiree's Baby", and Charles Dickens' "The Pick Wick Papers".

Ade et al. (2012) postulate that prose non-fiction, or non-fiction prose, is true to life, more or less. It includes biographies, autobiographies, essays, travels, adventures and criticism amongst others. Ade et al. (2012) continue that biography is a detailed account of an individual's life written by another person. It can be written while the individual is still alive or after such an individual is dead. The writer of such a story presents the facts and events as he or she discovers them through research or as told to him or her by the individual he or she is writing about. The writer might add appreciative comments and judgements using figures of speech and other aspects of style. Examples of this would include Olusegun Obasanjo's

Nzeogu, Gideon Tseja's *My Unfortunate Brothers and Sisters: An Authorized and Biography of Stephen Ibn Akga*, Devon Carbado's *The Long Walk to Freedom: Runaway Slave Narratives* and Slavomir Rawicz's *The Long Walk: The True Story of a Trek to Freedom*. The autobiography, on the other hand, according to Manis (2012), is the life history of an individual written by him- or herself. It is often intertwined with dialogue, flashbacks, detailed descriptions and varieties of English. The autobiography is often considered more factual, because the writer presents events and facts which he or she has full knowledge and understanding of. Examples of autobiography would include Benjamin Franklin's *Autobiography of Benjamin Franklin*, Mahatma Gandhi's *An Autobiography: The Story of My Experiments with Truth*, Nikola Tesla's *My Inventions: The Autobiography of Nikola Tesla*, Malcolm X's *The Autobiography of Malcolm X*, Olusegun Obasanjo's *My Command* and Nelson Mandela's *Long Walk to Freedom*. Ade et al. (2012) postulate that essays as a kind of prose is often short focusing on a specific issue and the writer expresses his or her thoughts concerning the issue. Essays are not limited to specific topics or patterns of writing, but often demonstrate insight about the subject and high command of language and like all literature, they are written to educate or entertain. Some examples of essays include Alexander Pope's "An Essay on Criticism" and "An Essay on Man", W.E. Williams' *A Book of English Essays* and D. H. Lawrence's *Essays*. Ade et al. (2012) argue that travel and adventure stories as types of prose deal with the heroic deeds of men, but the emphasis is not on the facts, but rather on the manner in which it is presented. These kinds of prose use simple narrative and provide detailed descriptions of real or imaginary events. Examples include Mark Twain's *Adventures of Huckleberry Finn*, Rider Haggard's *King Solomon's Mines*, Robert Stevenson's *Kidnapped*, Rudyard Kipling's *The Man Who Would Be King*, Conan Doyle's *The White Company*, Alan Moore's *V for Vendetta*, Paul Theroux's *The Mosquito Coast* and Terry Pratchett's *The Colour of Magic*. Criticism, as the last kind of prose indicated by Ade et al. (2012), is similar to essays, but closely tied to passing valued judgement on art or literary works such as dance, film, drama, poetry, prose and music amongst others. It offers critical explanations and expert analyses about arts in general and gears towards empowering the reader by enlightening them as to how good or bad the specific work of art is.

Chandler (2000) posits that drama is another major genre of literature which engages human action. Whittaker (2008) defines drama as a genre of literature which is a story written using dialogue which has both emotional and intellectual impact on the reader or audience. Savela (2009) adds that drama deals with the imitation of human action, or the re-enactment of

human action, before an audience. The focus of drama therefore is on make believe using dialogue and action. Drama can either be read or acted on stage. Ade et al. (2012) point out that drama predominantly rests on conflict that builds upon action. They continue to state that there are three major components of drama: action; character; conflict. Action is the crux of drama and it is what keeps the story evolving. The continuous representation of the play to the audience or reader, whether in the reader's mind or on stage, gives the play life and hence action. Acting generally is about actions which is built and developed on the wings of conflict and ended when a solution is found for the issues in question. In addition drama is made possible by characters, according to Ade et al. (2012). It is the interaction of these characters that keeps the story flowing. The people who perform the action in drama are called characters and these characters develop with the use of dialogue. Without the use of characters and dialogue, drama would be no different from prose. It is the verbal exchange between the characters that spark and keep the action alive in the story. The characters also use the stage directions to modify their actions, making it more fluent and interesting. Without characters there can never be conflict. Conflict is another major aspect of drama, according to Ade et al. (2012). It is born out of interactions or exchanges between characters and it keeps the play flowing. Conflict is what makes drama as a genre of literature interesting and fascinating as it ensures that the conversations between the characters remain insightful. The story in the drama comes to an end when the conflict reaches its highest point and is eventually resolved.

Watson (2012) points out that there are six elements of drama according to Aristotle: plot; character; thought; diction; melody; spectacle. Aristotle (2012) thought that plot was the most important part of drama and to him this plot was the action within the play, but for the plot to be effective in drama Aristotle states that there must be unity within the plot. This, by extension, means that every drama piece should have a single central idea which drives the action and every other action should be directly related to this in order to create unity. A good plot would develop and possess peripety and discovery. Peripety is the change from the state of things at the beginning of the play to the complete opposite at the end of the play; for example, in the play *The Trial of Mr No-Balance* a character is a powerful, influential and rich business manager at the beginning of the story and ends up poor and in prison by the end of the story. Discovery is a change in mental awareness where the main character goes from ignorance about many things to being fully knowledgeable about the events around him; for example, in the play *Othello* the main character passes from a state of ignorance to

knowledge when he learns about the manipulations of Iago before he kills himself. Watson (2012) argues that the second element of drama, according to Aristotle, is character and each character must have a vital essence within the plot of the play. Aristotle (2012) articulates that characters in drama must have four essential attributes: the characters must be good in some way, whatever role they are playing; act according to their class or stature in life; be believable throughout the play; be consistent throughout the play. The third aspect of drama, according to Aristotle (2012), is thought and this refers to rationality within the story. Every dramatist should ensure that the character's thoughts and speech agree with their social standing within society and each character should be saying what is necessary during each scene. Each character's thoughts would therefore express the feelings of such a character. The next element of drama, as pointed out by Aristotle (2012), is diction and this refers to the choice of words by the dramatists. Thought deals with what is said while diction deals with how it is said. Every writer must, therefore, be skilled in the art of writing and in the choice of words so as to accurately convey the message to the audience and to make the play interesting. The next element of drama, according to Aristotle (2012), is melody and it works within the play as a complement to the diction. Aristotle believed that diction should be embellished with artistic ornaments and melody is a key ornament in drama. Melody can, and should, be used to create special effects and enhance the message of the play. The last element of drama, according to Aristotle (2012), is spectacle and this has to do with the actual performance of the play on the stage. It involves the mannerisms of the actors and actresses, how they use stage directions to enhance meaning and how they carry themselves within the performance of the story.

Ade et al. (2012) pointed out that there are three major kinds of drama: tragedy; comedy; tragi-comedy. Aristotle (2014, p. 65) defines tragedy as:

the imitation of an action that is serious, complete, and of a certain magnitude; in language embellished with each kind of artistic ornament, the several kinds being found in separate parts of the play; in the form of action, not of narrative; through pity and fear effecting the proper purgation of these emotions.

This definition highlights key elements of tragedy. First, it points to the fact that good tragedy deals with a single issue (action) which is serious and of a high magnitude or importance within society. This issue discussed in the plot must be complete in itself; that is, having a beginning, middle and an end which will enable the audience to follow through. In addition

tragedy should use language that is flavoured with ornaments like figures of speech and the greatest of this, Aristotle says, is the metaphor. He points out that a command of metaphor within a play gives the audience a rich variety and eases understanding making them relate easily with the characters and ultimately pity the main character when his lot changes. Tragedy, according to Aristotle's definition, should also be dramatic rather than narrative. It is the dramatisation of the story that causes the audience to pity the characters and ultimately purge their emotions at the end of the play. Pity and fear for the main character, often referred to as a tragic hero, is quite essential for the tragedy to be clear to all. The seriousness of the action combined with the high standing of the tragic hero in society makes the tragic hero an object of pity when he or she falls from grace. However, catharsis (purging or cleansing of emotions) must occur before the story ends. The audience must leave at the end with no emotional confrontation; all emotions must be released before the final curtain falls. Therefore, tragedy as a genre of drama involves some evil and its manipulations wherein the tragic hero continues to act either knowingly or unknowingly, but which leads to untold consequences.

Aristotle also theorised about comedy and Corrigan (2007, p. 4) argues that Aristotle defines comedy "as an artistic imitation of men of inferior moral bent; faulty, however not in any or every way, but only in so far as their short comings are ludicrous; for the ludicrous is a species part, not all, of the ugly but this kind of shortcoming or deformity does not strike us as painful, and causes no harm to others." While tragedy deals with serious actions comedy deals with the more subtle ones and addresses simple issues like morality and love. Comedy aims at satirising in a laughable manner the ills of society, thereby inciting the people to change. Sturges (2010) points out that comedy should be constructed in ways that will help people to better understand the tragic nature of society and to laugh about it, but without any suggestion of pain. Artistic ornaments should be used to create this effect, for example "a beautiful woman is not funny, a beautiful woman who opens her mouth speaking in a high voice is funny, because she fails to meet up the standard of her appearance previously established" (Corrigan, 2007, p. 5). This, however, has no suggestion of pain, because no harm is intended by the woman or directed at her by other people. Comedy is a celebration of man's triumph and dexterity over the affairs of life. Some basic characteristics of comedy, according to Corrigan (2007, p. 10) and Silk (2000) is that it usually has a happy ending, uses simple language and contains characters that are ordinary people interwoven with ridiculous coincidences so that one cannot help but laugh and learn. For example: "two babies were

born on the same day at the same hospital. They lay there and looked at each other. Their families came and took them away. Eighty years later, by a bizarre coincidence, they lay in the same hospital, on their deathbeds, next to each other. One of them looked at the other and said, 'so what did you think?' (Stott, 2005, p. 39).

Mukherji and Lyne (2007, p. 15) define tragi-comedy as a "literary genre that combines features of both tragedy and comedy in a dramatic piece." They continue to state that tragi-comedy can either describe a tragic play which contains enough comedic elements to lighten the overall mood and ultimately ends happily or a comic play with a complicated unhappy ending. Foster (2004), concurring with this, points out that tragi-comedy deals with subject matter that is not serious enough to be considered tragedy, but whose undertone and nature of characters does not permit it to be called comedy.

Wiesen and Skola (2009) point out several characteristics of tragicomedy. The first is that there is always mutual sympathy for the characters' conflict with each other while the playwright stands out as neutral. Secondly, what happens in a tragi-comedy is not determined by the hero's action as is the case in a tragedy or comedy. Thirdly, there is prolonged uncertainty and the unfolding of unexpected events as the plot advances. Finally, characters in tragi-comedy are most often not static, but rather evolve with the story and end up having come full circle. Law (2011) argues that tragi-comedy handles subjects which neither comedy nor tragedy can handle and acts as a bridge between the two. Tragi-comedy is an alternate lens through which to view society and provoke change as it handles the more controversial and complicated subjects, which are too serious for comedy and not strong enough for tragedy.

## **2.5 CONCLUSION**

This chapter reviewed literature written about content, ideology and literature. It looked at the nature of Cameroonian society that is plagued with corruption, bribery, discrimination, tribalism, sectionalism and election malpractices, amongst many other things. It pointed out that the aim of education in Cameroon is to transform society and create a responsible citizenry and for this to happen the content and ideology of literature modules must be selected carefully. However, owing to the level of censorship and bureaucracy in Cameroon choosing content and ideology that meets the needs of society in accordance with the aim of education has become problematic. The fact that literature has been taught in universities all over the country, but results of what has been taught are yet to manifest, leaves an

unanswered question in the minds of researchers: what is being studied in literature modules and why? This study, therefore, attempts to investigate this phenomenon so as to fill this gap in the body of knowledge and to attempt to create change where necessary in society. To achieve this, and for better clarity, the next chapter will theorise ideology in literature in general and Cameroonian Anglophone literature in particular.

## **CHAPTER THREE**

### **THEORISING IDEOLOGY IN LITERATURE AND CAMEROON ANGLOPHONE LITERATURE**

#### **3.1 INTRODUCTION**

The previous chapter theorised about the complex nature of content, ideology and literature, and highlighted what ideology, literature and content is all about. This chapter takes it a step further by looking at how ideology is included in literature in general and Cameroon Anglophone literature in particular so as to ascertain possible literary texts and materials that lecturers can choose to teach. This will be done in two parts. The first part will deal with ideology in literature and the second part will deal with Cameroon Anglophone literature.

#### **3.2 IDEOLOGY IN LITERATURE**

Freeden (2003, p. 55) defines ideology as “the arrangements of political thought that illuminate the central ideas, overt assumptions, and unstated biases that in turn drive political conduct.” This means that ideology can be coded into literature, which Culler (2000, p. 2) defines as “organized violence committed on ordinary speech.” Ideology is, therefore, often packaged in literature depending on the exact intentions of the writer. Hunt (2004) points out that literature does not exist in a vacuum, but rather captures human experiences, whether real or imaginary, and is meant for a particular audience to consume. The nature of society is therefore expressed in its literature. Spivak (1985, p. 266) pointed out that British nineteenth-century literature cannot be read and understood without “remembering that imperialism, understood as England’s social mission was a crucial part of the cultural representation of England to the English.” Ideology, in this case, is conveyed to readers through literary works either with the intention of maintaining a particular hegemony or changing it. Since ideology, as previously pointed out, is a way of influencing social conduct, its place in literature cannot be over-emphasized as one of the primary objectives of literature is to educate and create change where necessary. Huaco (2006) vehemently argues that ideology, or the ideological, will always represent itself in literature whether deliberately or not. Since literary writers are all human beings belonging to particular communities with ideologies of their own their writing would in some way represent the ideology that they believe in or the one that they want to steer society towards. This is true in many societies, especially in South Africa where ideologies like social constructionism, democracy and liberalism, amongst others, were the subject of literary writings during the apartheid era. Writers such as Athol Fugard, Peter

Abrahams, Nadine Gordimer, Sipho Sepamla, Mazisi Kunene, Zakes Mda and Ernest Dhlomo in books such as *Mine Boy*, *Burger's Daughter*, *Ride on the Whirlwind*, *We Shall Sing for the Fatherland* and *Sizwe Banzi is Dead* use ideology either as a weapon of critique or attempt to steer society towards a particular ideology. Abbasi and Rizvi (2012, p. 3) confirm this by pointing out that in the novel *Huckleberry Finn*, Mark Twain's ideologies clearly assert themselves throughout the novel. Twain castigates slavery and celebrates freedom through the main character of the novel. It is also a strong and prolonged statement against racism and white superiority in a bid to spark change within society. Mark Twain presents the ideological in his novel not only to create awareness in the reader, but also to infuse revolutionary tendencies in the people by way of the character Jim. His attempt to flee slavery into a land where institutionalised slavery is a thing of the past is Twain's way of refuting slavery and revolting against it.

Ngugi-Wa-Thiongo's *Petals of Blood*, according to Olutola (2013), is a practical demonstration of ideology finding its way into literature. He argues that:

The novel pinpoints the inanity and apologia for imperialism that characterizes the scholarship of African professors and so-called educators trained in imperialist universities and other institutions of 'higher learning'. Hence, when the young teacher, Karega, tries to further his education, he is confronted with incoherence, incomprehension and futility as he tries one area of learning after another. Karega looked in vain for anything about colonialism and imperialism, occasionally; there were abstract phrases about inequality of opportunities or the ethnic balancing act of modern governments. (Olutola, 2013, p. 3)

Ngugi-Wa-Thiongo, therefore, laments the nature of post-colonial African societies riddled with social ills introduced by capitalism and other western ideologies. He beckons to the proletariat to rise up and fight for what is theirs and to reintroduce equality in society. The book utilises Marxist ideas to incessantly denounce the injustices of Kenyan society in particular and the rest of the world in general where the masses have been reduced to slaves and beggars and kept continuously in servitude while a few within society amass the nation's wealth and swim in affluence. Ngugi-Wa-Thiongo (1981, pp. 79-80) concurs with this by pointing out that:

What the African writer is called upon to do is not easy: it demands that he recognises the global personality of imperialism and the global nature or dimension of the forces

struggling against it to build a new world. He 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...He must write with the vibrations and tremors of the struggles of all the working people in Africa, America, Asia, and Europe behind him. Yes must actively support and in his writing reflect the struggle of the African working class and its peasant class allies for the total liberation of labour power. Yes, his work must show commitment, not to abstract notions of justice and peace, but the actual struggles of the African peoples to seize power and hence to be in a position to control all the forces of production and hence lay the only correct basis for peace and justice.

This Marxist view has encroached in most, if not all, of Ngugi-Wa-Thiongo literary works and he seems to be beckoning to other writers to follow suit. Since literature offers the writer a space where he or she can express him- or herself freely, as well as the opportunity to influence the course of life for others, what these writers see as the best ideologies is often built around the main characters in their work. Olutola (2013, p. 5) concludes that in all Ngugi-Wa-Thiongo's novels the main characters embody the core beliefs of the writer and this is evident in *The River Between*, *Devil on the Cross* and *Petals of Blood* amongst others. He adds that Ngugi-Wa-Thiongo is first and foremost concerned with "restoring the African character to his history, to enable him to find an identity in an essentially colonial situation and discover a source of pride in his people's past accomplishments." This Ngugi-Wa-Thiongo demonstrates in *Petals of Blood* through Karega who does all in his power to impart the knowledge of Africa and its people to his students; he teaches about when "Africans controlled their own destiny," and of "heroic resistance," to colonialism, cultural imperialism, capitalism and others. South African poets such as Augustino Neto and Mazisi Kunene in poems such as "February" and "Was I Wrong" also inculcate a rich dose of ideology in their poems and vehemently lampoon and lament on the nature of African society and the miserable conditions in which the have-nots are living whilst a tiny few enjoy the nation's resources. However, while Neto calls upon the proletariat to revolt as their end is near, Kunene simply reflects what is happening and what will continue to happen if nothing is done. Both poets were writing against the backdrop of apartheid and condemning it and call for change.

Ideology seems to be inseparable from literature and as Potocco (2009) argues all literature possesses a form of ideology just as ideology takes different roles and positions in society.

Ideology in literature is seen as a construct in which the intelligentsia are expressed since ideology is considered a material reflection of objective reality. Potocco continues to argue that literature cannot ever be completely separated from ideology, because literature cannot be separated from the political, economic or social situation and events within society where ideology is at its strongest. Cuthew (2009) concurs with Potocco (2009) by pointing out that since ideology is primarily promulgated through discourse or language, and literature is founded in language, it becomes a herculean task to separate literature and ideology. Literature, which is subjective in nature, is thus not ever neutral. Either it contains the ideologies and beliefs of the writer or it is meant to serve some higher purpose in society. Poetry, as a genre of literature, is the spontaneous overflow of powerful emotions (Kehdinga, 2009), and emotions are shaped by beliefs and ideological, therefore it follows that poems would harbour one form of ideology or another. Since language itself “is the carrier of ideology, narrative without ideology is unthinkable: ideology is formulated in and by language, meanings within language are socially determined, and narratives are constructed out of language” (Stephens, 2002, p. 8).

Bezhan (2007) argues that Assadullah Habib practically demonstrates this in his literature. In *The Madwoman*, *The Fortune-teller*, and *The Peasants*, Habib demonstrates the stratified nature of society and how the superstructure tramples on the proletariat. Patriarchy and feminism also emerge as dominant ideologies within his works as the writer seems to be calling upon the people to abandon the old ways and ensure equality within society. Habib also clearly presents Marxist ideals within his works by constantly creating situations where people have to stand up and fight for their rights and improve their lots in society. Vantieghem (2009) also points out that in George Orwell’s *Animal Farm* ideology overtly expresses itself. Orwell expresses his hatred for Fascism through Napoleon and his cronies and presents socialism as the way forward in the novel through the seven laws defined by all the animals after the defeat of Mr. Jones. Socialist ideology is promoted in the way that it is presented in the text: with socialism, all the animals are equal and happy, but with the introduction of Fascism the farm is disfigured and inequality becomes the order of the day. Orwell himself testifies to this fact in one of his novels *Homage to Catalonia* as he points out that:

When I came to Spain, and for some time afterwards, I was not only uninterested in the political situation but unaware of it. I knew there was a war on, but I had no notion what kind of war. If you had asked me why I had joined the militia I should have

answered: To fight against Fascism and if you had asked me what I was fighting for, I should have answered: Common decency. I had accepted the News Chronicle–New Statesman version of the war as the defence of civilization against a maniacal outbreak by an army of Colonel Blimps in the pay of Hitler. The revolutionary atmosphere of Barcelona had attracted me deeply, but I had made no attempt to understand it (Orwell, 2003 p. 197).

According to Spivak (1982, p. 4) ideology is inescapable and cannot be completely separated from literary works. Ideology is often couched in language and displays a rich dose of connectivity and individualism. The very nature of literature is ideological because it is the thoughts and imaginations of an individual, which in itself is shaped by belief systems or ideology. In most cases, literature is ordered and framed by ideology in a bid to steer society in a particular direction. The works of Ayn Rand demonstrates this practically as it is a celebration of individualism above all else. Ayn Rand, a renowned philosopher, points out in *Atlas Shrugged* that “my personal life is a postscript to my novels; it consists of the sentence: ‘And I mean it. I have always lived by the philosophy I present in my books— and it has worked for me’” (Rand, 2007 p. 891). This, therefore, explains why the main character, John Galt, in the novel *Atlas Shrugged* is individualism personified and why he is the one to lead the strike which eventually crumbles the world’s economy. In addition within drama and poetry ideology always expresses itself unreservedly. Victor Epie Ngome in his play *What God has put Asunder* also allows ideology to speak for him throughout the play. He questions the capitalist ideals and advocates for socialism as he out-rightly declares that the marriage between east and west Cameroon, which God had put asunder, no man must join together. Marxism and feminism are also clearly expressed in the play as Ngome castigates the exploitation of the proletariat through the use of ideology by the superstructure.

Ngara (2008) argues that ideology in literature predominantly takes three forms: dominant ideology; authorial ideology; aesthetic ideology. He continues that in nations which were colonised in the past, the ideologies of the colonial masters are often expressed as the dominant ideology represented by colonialism, neo-colonialism, patriarchy and subjugation and are always found expressed in the literature of these countries. Examples would include: *The Trials of Dedan Kimathi* and *Micere Githae Mugo* by Ngugi wa Thiongo, Sembene Ousmane’s *God’s Bits of Wood* and *Xala* and Alex La Guma’s *A Walk in the Night* and *The Stone Country*. Within these literary texts, nationalism seems to be the order of the day as they strive to liberate the people from the grip of colonialism. With all of Africa, except

Ethiopia and Liberia, having been colonised, colonial literature in all these nations always expresses conflicting ideologies and the writer plays a favouriet or allows the reader to choose for themselves. In this case, ideology is either communicated to the reader or the reader is encouraged to develop a particular ideology for him- or herself or to adopt an existing one. Ngara (2008) also points out that if the writer adapts an ideology within this context of conflicting ideologies, this becomes his or her authorial ideology since no writer can effectively write without an ideology. This authorial ideology, Ngara states, is what determines the writer's perception or understanding and presentation of reality. It follows that whichever way the poet presents social reality or the prevailing circumstances within a particular context, it is largely sharpened by his authorial ideology. As such, ideology is the backbone or foundation of literature and provides the platform upon which meaning and ideas can be communicated in a particular way in a specific context. Aesthetic ideology refers to the literary conventions and stylistic approaches used by the writer in a particular text. Examples of this would include: romanticism; modernism; realism; socialist realism. Chinua Achebe, for instance, uses realism as the aesthetic ideology in his novels and also combines this with the ideology of the social class in which he belongs in society. A literalist, therefore, might choose to either adopt a conventional aesthetic ideology and keep within its norms such as writing a ballad or sonnet, or he can choose to invent one or amalgamate the others for special or specific effects within the text. Okot p'Bitek in "Song of Lawino" exemplifies this clearly as he chooses nationalism and Africanisation against neo-colonialism. p'Bitek propagates a new African mentality and calls upon Africans to adopt the policy of indigenisation so as to make Africa great. p'Bitek leads his characters to present opposing ideologies in "Song of Lawino" and "Song of Okol" where Okol responds to Lawino's criticism of Okol's behaviour, ideas and ideologies and Okol in turn castigates the African way of life, belief systems and ideologies. The reader is then left to make a choice of which ideology to follow or alternatively to create one which best suits him or her.

Ideology is a complex of ideas (theories, convictions, beliefs, argumentative procedures), a doctrine, a composite of ideas, beliefs, and concepts designed to convince us of its truth, yet actually serving some unavowed particular power interest (Žižek, 1994). Alternately ideology is a systematically distorted communication: a text in which, under the influence of an unavowed social interests, a gap separates its official, public meaning from its actual intention. In other words we are dealing with an unreflected tension between the explicit enunciated content of the text and its actual presuppositions (Benhabib 1994). The above will

always be present in literature. Since every writer writes for an audience, it follows that he or she has a specific message that he or she wants to convey to the audience/reader and if we consider ideology as a complex body of ideas, whether serving an unavowed purpose or not, the writer would definitely convey ideology. On the other hand, if the writer's message is hidden in a rich dose of style and figurative language where the meaning is not overtly discernible and where tension is created as meaning within the text is interpreted by each reader based on personal ideology or the ideology hinted at within the text. The reader, therefore, brings his or her own context with in order to make meaning and create resolutions for personal development.

It is this personal process of making meaning that creates change in society as individuals begin to behave according to the new found truths, whether knowingly or unknowingly. The content and ideology of literature modules taught in a Cameroonian university should, therefore, create change only in the students and lecturers who are directly involved in the teaching and learning of these modules, but in everyone who interacts with them at an intellectual level. Ideology representing a body of ideas, regardless of what purpose it may serve, enlightens the mind of the student and since education in Cameroon, according to Lyonga (2014) and Watony (2012), is supposed to promote academic freedom as well as moral and human values, whilst emphasising relevance, tolerance, independence and critical thinking, and also creating new platforms for making meaning, all the while equipping the student with knowledge of the functioning of society, thereby empowering them to bring change where needed. However, the deterioration of Cameroonian society rife with election malpractices, inequality and poverty, brings up questions about what is taught in literature modules and why it is taught as the outcome it is supposed to produce in a divided and marginalised society such as this is yet to be seen. To better place the problems discussed by this study it is necessary for related literature on Cameroon Anglophone Literature to be explored.

### **3.3 CAMEROON ANGLOPHONE LITERATURE**

As previously discussed a Cameroonian Anglophone writer is a writer who hails from the English speaking part of Cameroon and whose writings are in English (Nyamndi, 2009). This literature captures the history and experiences of Anglophone Cameroonians from the days of colonialism to the present. Contemporary Cameroon Anglophone Literature, according to Doh (2003), captures in detail the reality of the Anglophone problem, which seems to be

pointing to two possible solutions: equality between the Anglophones and the Francophones or complete cessation. Doh continues to argue that in plays like *Beast of no Nation* by Bate Besong “

Anglophones are presented as night-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 (Doh, 2003, p. 40).

Cameroonian literary writers are, therefore, frowning upon the prevailing circumstances and either want change or complete separation of Anglophones from Francophones. Cameroon Anglophone literature is by and large protest and prophetic literature. It protests against the derogatory way Anglophone Cameroonians are treated by the Francophone Cameroonians and prophetic in that it sees change ahead. It sees a day where Anglophone Cameroonians will be free from their 'colonial masters' and left to live a life of their own. Such ideas are propounded by writers like Victor Epie Ngome in *What God Has Put Asunder*, where he sees a future where the unholy union between Anglophone Cameroon and Francophone Cameroon would be destroyed and each group left on its own to build a life for itself. Ambe (2007) points out that Anglophone Cameroon drama has a unique character in that it unites the masses in general to become agents of change. It is a constant reminder to the people that 'people power' is their heritage and as such they should fight in whatever way possible to keep their power. Ambe continues that Anglophone Cameroonians have finally come to the full realisation of their own capacity to enact change.

Fandio (2004) argues that Anglophone Cameroon literature constitutes a unique set of writings written to awaken Cameroonians from their usual torpor. It glorifies the ever increasing intellectual capacity and life of Cameroon and stands as an advocate for its homeland, for every homeland from times past have always required a voice both in writing and print. Anglophone Cameroon literature is, therefore, created as a service to the Cameroonians in particular and to the world at large and it shuns the vagaries of a fragmented neo-colonial elite in order to deal with the plight and experiences of the battered, beaten and marginalised citizens in Cameroonian society. Fandio (2004) posits that most critical Cameroon Anglophone writers cannot be tolerated by a majority of the societal elites, due to their critical stance and polemic nature. Cameroon Anglophone literature, according to him,

is at crossroads; one direction is to continuously search for imprint and the other is to continue on with a piercing, incisive, menacing, soothing and controversial nature. Besong (2001) adds that the struggle for national liberation by the Cameroon Anglophone writer has been foiled by the exploitation and control of national resources by foreign companies with no tangible benefits for the people. In this particular point in time, emancipation becomes imperative, especially on a cultural front where the cultures and belief systems of the Anglophone Cameroonians are on tenterhooks. Besong continues to argue that a writer ceases to be a writer, or dies inside, when he or she betrays the the people he or she is writing about. Ambanasom (2000) adds that Anglophone Cameroon literature is a paucity of creative imaginations with bearings on the socio economic, political and cultural wellbeing of the people. It is a literature which presents a paradigm shift from profane babbling to being able to convey the totality of experience of the Anglophone Cameroonian thereby presenting or giving a voice to the disturbing dislocation brought about by the post-Foumban volatility.

Besong (2002) opines that every piece of work the writer produces is a direct product of his or her consciousness flowing from philosophies and regulatory social consciousness to produce certain kinds of interpretation pertaining to social reality. In plays such as *Shoes and Four Men in Arms*, *And Palm-Wine Will Flow* and *Dance of the Vampires*, revolutionary possibilities of drama are utilised as a tool for the development of change and to make vital political statements. *The Survivors* and *Lake God* present a retreat from societal discussion to individualism and the metaphysical when challenged by the fundamentals of neo-colonialism. Besong continues to argue that Anglophone Cameroon playwrights like Linus Asong Tongwo, Francis Nyamnjoh, Tah Asongwed, Emmanuel Fru Doh, Nol Alembong and others all centre their works on the plight of the proletariat, with the aim of raising a consciousness amongst them and empowering them to create change in society. Fandio (2004), adding to this, points out that critics of Cameroon Anglophone Literature have often divided these writers into two basic generations. The first generation existed and wrote before the eighties and whose writings passively or allusively addressed the concerns of the masses. The second generation of writers from the eighties to the present are versatile defenders of the people. Besong (2002) articulates that the first generation of Cameroon Anglophone Writers were reliant on the manifesto of Bernard Fonlon on creative writing which was considered a diktat sanitised minority literature, but which turned out to be a practical protection of the 'arts for arts pedigree'. Such writing, he adds, is basically for entertainment and never goes anywhere as a tool for societal change, which is what the Cameroonian society is in need of. This is due

to the fact that it neglects vital socio-economic issues and clings rather to peripheral issues of love and nostalgia. Literature for liberation, which the contemporary Anglophone Cameroon writer writes is unapologetically oriented towards the masses and driven by them, which entails a dialectical method of examining the society from a materialist angle thereby bringing out the contradictions which have resulted in inequality, tribalism, discrimination, marginalisation and exploitation of the Cameroonian people and society. This writing questions the leaders and power-hungry politicians who distort national realities through the proliferation of enfeebled imitations as opposed to concrete truths about society and its people.

Besong (2004) adds that Cameroonian politicians have turned their backs on their people and have become key players in gangsterism as the process of ghettoisation is occurring. Anglophone writers no longer attempt to anaesthetise them (Cameroonian politicians), but are rather crippled by their claustrophobic activities and service delivery systems and are therefore bent on terminating the admonitions of the insolently patronising political party barons who hold all positions of authority that are of any relevance to the country. Anglophone Cameroon literature, therefore, is protest literature inspired by oppression and marginalisation which goes beyond the borders of immediate needs to give valuable insight about the exorbitant lives of Cameroonian leaders and their response to constant calls of rigour and moralisation all over the country. Besong (2004) continues to argue that due to the critical nature of Anglophone Cameroon literature, it has little recognition in terms of literary awards or inclusion in school syllabi and curricula. This is also due to the disruptive ideologies of the current government. It excludes, rather than includes, and because of this contemporary writer use their talent crudely calling things by their names and not using old aphorisms. While this style of writing has repute abroad evidenced by literary prizes, in Cameroon it has been condemned into a wastrel and nepotistic landscape in the ghetto of kidnappings, physical abuse and humiliation. Besong (2004) calls for perspicacity of ability and vision to be imbued in the school curricula so that future generations can make the most of society and its resources.

Ambanasom (2000) posits that the Anglophone Cameroonian writer's work both attracts and repels potential readers. Works by writers like Bate Besong and Tah Asongwed are relatively opaque, though very popular, because their themes are very enticing though the style tends to alienate several other people. These are erudite iconoclasts with a wide range of powerful, exceptional vocabulary. Besong (1993, p. 18) observes that the Cameroonian creative writer's

work should be “a fighting literature, he or she can write works which are artistically profound and politically correct: he or she can write works of indictment and works that show how his or her world is and could be.” This explains why taking most Cameroon Anglophone writers out of their combatant commitment makes their meaning cryptic, but when understood as firebrand writers, their writings irrevocably become fierce denunciations of political mismanagement, dictatorial gangsterism and economic exploitation. Anglophone Cameroon literature is overtly concerned with public misdemeanours and bad governmental practices. It satirises, ridicules and flagellates authority figures with the primary moral intention of causing change in society for the better. In doing this the literature advocates for good governance, appropriate service delivery and economic and political transparency to create an ideal society marked by rigor and social justice and devoid of electoral chicanery as well as being free from economic and political abuse.

Doho (2008) postulates that Cameroon Anglophone Drama centres on change by scrutinising the marginalisation of Anglophones and portraying the terrible realities of post-colonial Cameroon. He continues to argue that this drama captures “the historical synopsis of the country which clearly shows how corrupt francophone politicians have deliberately violated the terms of federation and reduced Anglophones to the peripheral role of oppressed producers: (Doho, 2008, pg. 2). This drama is, therefore, prophetic as it attempts to paint a picture that castigates the past and charts a course for the future. Besong (2004, p. 1) adds to this by observing that:

our literature in a way can be categorized as a golden window to the past because it contains a record not only of the awesome display of rheumatoid or sclerotic power but also because again, if I may hazard a guess it shows that all of us rootless souls belong, to a common catacomb whose name is dislocation.

It is also a writing which is “a reflection of the multifarious nature of Cameroonian reality and the readiness to decisively take a progressive and radical march towards it that distinguishes new Anglophone literature from the apologetic perspective and transcendental lore of bourgeois sylvan pretensions” (Besong, 2004, p. 1). Anglophone Cameroon writers, therefore, do all in their power to mirror society and advocate for change using different approaches. While some call for emancipation through demonstrations and nationalism like Besong (2007), Alembong (2010), Doh (2014) and Nkengasong (2012), others like Ngome (1992) advocate for complete secession.

Ngeh and Sonde (2015) posit that Anglophone Cameroon poets like John Ngong Kum Ngong, Bate Besong, Gahlia Gwangwa'a, Nol Alembong, Emmanuel Fru Doh, Rosaline Jua and Mathew Takwi are all revolutionary and radical poets whose primary goal is to effect change in Anglophone Cameroon in particular and the rest of the country in general. Their critical poetic voices, which have been heard since the early 1990s, have been causing waves of reactions amongst Cameroonians. Amongst the people it has led to violent strikes and demonstrations and on the part of the government it has led to kidnappings, torture and murder. This poetry is used as a subversive weapon aimed predominantly at rebuilding the fragmented socio-political structures of their fatherland caused by dictatorship, alienation, bad governance and estrangement. Ngeh and Sonde (2015) conclude that Anglophone Cameroon poetry is also guerrilla poetry that gears towards addressing certain political ills which cannot be openly addressed in public. Ambanasom (2000, p. 2) adds that Cameroon Anglophone poetry also employs:

A mordant muscular style of verbal pugilism, and adopts a modernist approach, placing the poetic practice within the tradition of modern poetry, with some of its characteristic obscurantism. Its imagery is conditioned by his peculiar pre-occupation; for the satirical butts of his verbal punches are irresponsible political leaders pictured as buffoons, clowns, fools and dunces, people reduced to the level of animals; a cartel that to satisfy its greed seeks to grab all for itself, leaving little or nothing to the rest of the nation.

The Anglophone Cameroon poet, therefore, is one perfectly skilled in his art and is hell bent on creating changes in his or her society no matter the odds. Such bravery has seen poets such as Bate Besong and Enoh Meyomesse tortured and imprisoned because of their writings. Ambanasom (2000) continues to state that Cameroon Anglophone poetry possesses an amplified poetic imagination crowded with correlations and equivalents, which is never satisfied with dealing with one single issue, but rather prefers to present or anthologise parallels and to bring about highly allusive material or poetry. It is also full of graphic images and cinematographic-like shots representing all kinds of subjects and issues pertaining to society. Some poets, like Bate Besong in his poetry, present certain mental acrobatic feats which takes the reader into swift movements in space and time or across continents as in "The Kaiser Lied". It also transports the reader, in some cases, from history to literature, to the Bible and even to sciences like Biology, Physics and Medicine before returning to poetry.

Doho (2008) opines that Cameroon Anglophone drama primarily explores dividing forces plaguing Cameroonian society in general and Anglophone Cameroonian society in particular. Some dramatists present the megalomaniac and poisonous Anglophone Cameroonian intellectuals or leaders who would willingly and deliberately sell their consciences for political positions or Pajeros, thus helping to drive Cameroon into the ranks of heavily indebted countries instead of playing their roles as intellectuals and leaders to help the country move forward. Oppression of Anglophone Cameroonians, whether by other Anglophones or by Francophones, is the primary theme of discussion for dramatists such as Butake (1999d) and Ngome (1992), while others like Musinga (2008) and Eyoh (1993) deal with power struggles amongst Anglophone Cameroonian puppets though not as a “social force or classes struggling against the superstructure, but as individual struggles that result in nothing else but the celebration and consolidation of the prevailing status quo and order of things” (Ambe, 2007, p. 92). Ambe (2007) points out that Butake’s *Lake God* transports the reader into the world of the supernatural, but with no specific intention of using it to destroy the bulwarks of oppression menacing the people. Nevertheless, Anglophone Cameroon drama backs the oppressed fighting against their oppressors in a bid to liberate themselves. This is quite explicit in plays like *And Palm-wine Will Flow*, *Shoes and Four Men in Arms*, *Requiem for a last Kaiser* and *The Banquet* according to Doho (2008) who posits that Anglophones who have been marginalised have finally come to the realisation that oppression can be stopped and the status quo changed and who are now using their writing to effect this change. Playwrights like Bole Butake and Bate Besong, therefore, can be seen as prophets speaking about the imminent change that is drawing near and which would be all about ‘power to the people’.

Teke (2013, p. 186) postulates that Cameroon Anglophone drama is a drama of “threat, defiance or resistance” in favour of sovereignty, the end of dehumanisation or the objectification of Anglophone Cameroonians. To achieve this, the drama focuses on the rights of the people, the fall of the autocrat and his sycophants and the collapse of a dehumanising system or society and its destructive ideologies. It also satirises the reduction of Anglophone Cameroonians to things which are obedient or are at the disposal of the autocrat and ferociously powerful ideological machinery which ensures that the subdued masses remain powerless. This drama, Teke (2013a, p. 186) adds, also focuses on the lives of the people and how they react to their powerlessness and their constant othered state. This way it advocates for a revolutionary consciousness amongst the people in an attempt to create

the required change. Besong (1990, p. 39) confirms this by pointing out that “O most venerable Anglo ... my co-workers in the field of Shitology don’t have their independence and freedom. It appears that you will soon have to decide to fight or run. A hero goes to war to die.” This is a drive to not only stir the spirit of the readers or audience, but also to lead them to take action. This explains why when *Beast of No Nation* by Bate Besong was staged in 1993 by the University of Yaoundé 1, less than three months later a violent strike broke out against inhuman practices leading to wanton destruction and the death of several people. The last line of the above quotation from Besong (1990, p. 39) “A hero goes to war to die” is continuously echoed throughout the text and serves as an incentive for the people to stand up to their oppressors and take their freedom by force or die trying. It encourages the people to dethrone the tyrants that are ravaging society and finally to empower Anglophone Cameroonians to a status of equality with Francophone Cameroonians or to secede and stand on their own. Ambe (2004) postulates that Cameroon Anglophone drama seeks to dramatise the socio-economic, cultural, political and psychosocial disequilibrium which has characterised society up until now and in doing so it also seeks to redress the traumatising of the proletariat or masses, the political trickery which has seen the president rule for over twenty years and the engulfing mentality of poverty and servitude. Cameroon Anglophone drama also evokes the socio-political realities of the changing times and calls upon both the people and their leaders to work, or fight, for change. Ambe (2004) argues that some Anglophone Cameroon plays are probably the most provocative and enchantingly controversial in Cameroon. This is because the plays depict the eviscerating nature of Cameroonian politics as it presents Anglophones as second class citizens and the politicians as insatiable monsters who devour without consideration the national cake, leaving the others to clean the buckets of excrement they leave behind. The imbalances and conflicting relationships which characterise Cameroonian society has also penetrated the drama and dramatists are investing in unsettling images of faeces, filth, exploitation and decay. These images have not only remained in books, but have also found their way into the performance of plays as seen in the grand premiere of Bate Besong’s *Beasts of no Nation* at the University Yaounde Amphi Theatre 700. Directed by the decorated dramatist Bole Butake, the play opened with the “the stage set-up as a toilet with three wooden toilet pots and dirty brownish buckets and dramatic action indicating that stench coming from the toilet looms powerfully and permanently in the society” (Ambe 2004, p. 3). After this performance a government spy by the name of Jean Stephan Biatcha wrote a confidential report to the presidency stating that:

It is a clear political pamphlet directed at the regime in power that is held responsible for the economic crisis through corruption, favouritism and capital flight to foreign banks. The author holds the thesis that Francophones in power are responsible for the economic crisis because they are producers of waste matter, embezzlers of public funds... The author equally affirms, and this is the central thesis (philosophy) of the play that Anglophones of Cameroon are marginalized and confined to undignified roles like that of 'carriers of excrement'... At the end of the performance, the playwright took to the stage to publicly declare that the future of Cameroon is uncertain and that chaos can set in at any time. This experience, which I must admit, is shocking and disappointing enough will help me to be more vigilant and diligent (Ambe 2004, p. 5).

This report not only led to the banning of every theatrical performance at the University of Yaounde campus except when written permission was given by the Vice Chancellor, the Divisional Officer or the Senior Divisional Officer and such permission had to be obtained by submitting the script of the play, the summary of the play, the reason for the performance, the number of actors, the name of the director as well as his or her curriculum vitae, the length of the performance and a list of everybody to be involved in the play's production, though the provision of all this did not guarantee approval. Approval was only given if the play praised the bureaucrats (Ambanasom, 1996). This was to ensure complete censorship as all the plays from the playwright and other dramatists had been banned in the classroom. Ambe (2004) concludes that while the playwright Bate Besong was kidnapped by the Cameroonian Secret Service on the charges of inciting chaos and rebellion on the premises of the national television station when giving an interview, the writer of the confidential report Jean Stephan Biatcha

simply walked his way into the hearts and good books of the Yaounde authorities. In 1994, he would be appointed at the President's Civil Cabinet and placed directly in charge of the First Lady's (Chantal Biya) Protocol Service. Then, in 2002 he would be appointed CEO of the First Lady's powerful international NGO, 'Synergies Africaine' for the fight against HIV-AIDS and Suffering (Ambe 2004, p. 6).

The Cameroonian politician are, therefore, intolerant of every form of opposition or critique of its actions and directly rewards those who take their side in their fight for domination as

seen with the case of Jean Stephan Biatcha. This has also manifested in Anglophone Cameroon literature as seen in Fandio (2004).

Nkengasong (2012) observes that Anglophone Cameroon literature handles unusual postcolonial socio-political situations in Cameroon where two almost opposite peoples' colonial experiences were amalgamated to birth a nation. It interrogates the reasons behind the union of the two Cameroons and how the union has given birth to what is commonly referred to as the "Anglophone problem". The Cameroon Anglophone novel also captures this more succinctly as it depicts the misery that the Anglophone Cameroonian has endured, and will continue to endure, if change does not come. Writers like Nyamnjoh (2006), Nkengasong (2004), Nkengasong (2006), Ngongwikuo (1980), Asongwed (2009) and Afuh (2003) demonstrate the disempowerment of Anglophone Cameroonians in the unholy union called the nation of Cameroon. Ambanasom (2009) adds that a critical look at the Anglophone Cameroon novel shows that it is a heavy reaction to the legacy and inheritances of colonialism, as well as an outpouring of the Anglophone Cameroonian's experiences of and visions for the nation of Cameroon, not forgetting a ferocious critique of the irreconcilable union. These novelists show a strong commitment to their history and Anglophone heritage as well as to their integrity as trail blazers and pace setters. These novels act as a beacon of hope to the people. Doh (2015) also adds that in giving hope to the Anglophone Cameroonian, the novelists have also resorted to writing about topics such as death, love, creation, identity, African life and emigration of people in search of greener pastures. This is done to echo the golden image of Anglophone Cameroon which has been lost and to instigate the Anglophone Cameroonian to demand a federal state or secession. However, more novels or texts from Anglophone Cameroonians question the fact that the more a federal state is advocated for, the more Anglophone Cameroonians are assimilated into the French-dominated nation-state.

Fandio (2004) further explores the centrality of Cameroon Anglophone Literature. He articulates that a group of critics view Anglophone Cameroon literature as a metaphoric representation of two irreconcilable factions with almost 'no common values'. Two factions divided by God, but which have been brought together by man, according to Ngome (1992). He continues that conversely another set of critics oppose this view of Cameroonian Anglophone literature and call it medio-critical and posit it as a flawed perception. He adds that what writers like Victor Epie Ngome present in *What God Has Put Asunder*, for example, is a cultural phenomenon which can be interpreted or contextualised anywhere in

Africa where factions of people are quarrelling or struggling for secession. Countries like Burundi, apartheid South Africa before Mandela, Sudan, Rwanda etc., where such writings, he states, only present the socio-political ills of neo-colonial Africa and the attempts of re-colonisation of one faction by the other. According to Fandio (2004) most of the critics who see Anglophone Cameroon literature merely as a metaphorical representation of irreconcilable people, come from French Cameroon or Francophone Cameroon and these fellows are “tarnished beyond all possibility of apologetic polishing, since even the most mediocre of them with little or no command of the English language at all often consider themselves to be of Aristotelian demeanour when describing the aesthetics of Anglophone Cameroon literature” (Fandio 2004, p. 4). To him, this group of critics are fragile scholars who are unable to grasp creative authenticity and the art of Anglophone Cameroonian literature. The inability of these scholars to comprehend Anglophone Cameroonian literature stems from the fact that the contemporary Anglophone writer straddles and draws inspiration from different worlds and circumstances in order to build his art so that it may address both Francophones and Anglophones, especially those whom have been impoverished, battered and marginalised by classical colonialism.

Anglophone Cameroon scholars who are critics of Anglophone Cameroon literature seem at complete odds with one another, settling scores seems to be the primary battle between those with different ideologies and political philosophies or ethnic identities. However, as Anglophone Cameroon writing is all about fictionalising the realities of a marginalised people under feudalism and a dwarf vision of rigor and moralisation, squabbles are bound to erupt even amongst such writers as some side with the government for political gain, while others criticise those self-serving writers, while yet others do not agree about whether the literature should advocate for reconstruction of society or for complete secession.

Fandio (2004) also argues that Cameroon Anglophone literature has gained the admiration of globally renowned scholars and critics like Bernth Lindfors, Chris Dunton, Abioseh Michael Porter, Onookome Okome, Eckhard Breitinger, and M'Bare N'Gom. These critics have not only demonstrated commitment in writing about Anglophone Cameroon literature, but have also employed a critical conscience to give the literature the place it belongs in education and history. This has led to the representation of this literature in the *Encyclopaedia of African Literature* edited by Simon Gikandi, which has not only placed the literature on a world stage, but it has also led to the authors receiving international awards. Ako (2001), Ngeh and Suleiman (2014) posit that contrary to the view that Anglophone Cameroon literature is

primarily “bourgeois literature” as some of the writers have been lured to their side by the government with promises of political positions, the majority of Cameroon Anglophone writers are committed to the cause of the common man.. According to them, a literature committed to the masses should display aesthetic sensibilities, a cultural or traditional context revealing experiences and a skilled use of language. This directly puts the Cameroonian Anglophone writer into the category of “writers in politics.” This is because the primary concern of these writers is the liberation of a people under political subjugation and marginalisation and without engaging such subject and context, such writers become irrelevant at the time and in context since the primary need of society is for its literature to become a social force through which freedom can be achieved.

Breitinger (2001) argues that the political situation in Cameroon poses an imminent threat to Cameroon Anglophone literature because any public condemnation of societal ills such as dictatorship, corruption, embezzlement, or postcolonial exploitation results in incurring the wrath of the ruling party. He continues to assert that it is therefore commendable that several Anglophone Cameroon writers have chosen write and present their work not only as a commentary but also an overt condemnation of the actions of the corrupt bureaucrats in Cameroon. Breitinger (1993) adds that Anglophone Cameroon writer’s efforts to continuously pursue literary writing or creativity in the face of governmental censorship is quite brave and heroic. Despite living in a dungeon where political extremists or necromancers of national resources do as they please and brand non-conformist writing (Anglophone Cameroon writing in this case) as destabilising, Anglophone Cameroon writers still remain the voice of the Anglophone Cameroon people in particular and the rest of the people of Cameroon in general. These writers ensure that they awaken the consciousness of the people so that they can begin to ask questions about society and its degeneration. Fandio (2004, p. 7) declared that “for a country to have a great writer is like having another government which explains why no corrupt regime has ever loved great writers, only minor ones”. Butake (2008, p. 5) adds that:

The writer in Cameroon, like elsewhere on the African continent, cannot live only on his art. He must have another job because even if he is published his books do not sell well enough for him to have royalties when he was published conventionally. But very often the writer has to pay for his book to be published or printed and this puts additional pressure on his very narrow pockets. So, in order to survive, the writer must strategize either by transforming himself into a praise singer for the ruling class

or by joining them in order to gain favours and so 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.

As a result of the manipulations of the ruling class, therefore, the plight of the Anglophone Cameroonian writer looks obscure and fearful owing to the fact that he or she does not only have to struggle to feed his or her self, but also has to deal with corrupted law enforcement officials who constantly harass and oppress them according to the whims and caprices of the superstructure. This, according to Butake (2003), makes the study of content, art and ideology in any book or publication in a Cameroonian university inseparable from the context in which that literature emerged.

Nkealah (2011) observed that Cameroon Anglophone literature has blossomed in recent years resulting in ideological conflicts between the two provinces on this side of the Mungo River. This is because Anglophone Cameroon literature is blossoming in a society where injustice and tyranny are not masked, but carried out in public. The ruling party, therefore, engage in political trickery to divide Anglophone Cameroon writers and to create a rift between the two provinces of Anglophone Cameroon so as to ensure that they remain scattered thus reducing their strength and ability to effect change. Fandio (2004 p. 7) concurs with this by pointing out that Francophone journalists of the national radio in Yaoundé such as Emah Basile and Ibrahim Mbombo Njoya, scions of the ruling Cameroon People's Democratic Movement, taunted Anglophone Cameroonians, especially writers, by calling them "les ennemies dans la maison" (the enemy in the house) and referred to them as Palestinians without a Fedayeen or without suicide bombers. This, therefore, makes the writer a terrorist in the eyes of the ruling party; a terrorist who wants to destroy the so-called peace of the nation. This, therefore, gives the ruling party the opportunity to torture and maltreat the Anglophone Cameroonians in every way possible.

Ngeh (2013) and Nkealah (2014) add that resolving this issue and discarding such an image requires special care and skill in the use of metaphorical or allusive language, but others condemn it in strong terms and shocking language. They use words to deliver punches to people in society and vividly evoke emotions or reactions so as to enlist an audience for their writings and performances. Since political demonstrations or actions might not be utopia due to victimisation, the writer's pen might be the best weapon for his and her attack and defence. Anglophone Cameroon literature is, therefore, not only for entertainment, but rather it is a

weapon of education and liberation. When a lecturer chooses a particular text or ideology to teach in the classroom, there are specific reasons or intentions behind such choice and in Cameroonian society where censorship is still the order of the day, what is being studied in literature modules and why is it being studied is of vital importance.

### **3.4 CONCLUSION**

This chapter theorised ideology in literature and Anglophone Cameroon literature and explained its purpose in society. The reasons for the writing of this literature were also discussed and the intended audience was explored. Literature has proven to be a vehicle for change in society and the lecturer's choice of what to teach is determined by what he wants to achieve. The next chapter of this study explores theoretical underpinnings and paradigmatic approaches.

## **CHAPTER FOUR**

### **PARADIGMATIC CONSTELLATIONS AND THEORETICAL UNDERPINNINGS**

#### **4.1 INTRODUCTION**

The previous chapter of this research project discussed ideology in literature and Cameroon Anglophone literature and how the one is constantly manifested in the other. This chapter examines the paradigmatic constellations, or patterns, which the study uses to investigate the phenomenon and what would influence the data generation approaches as well as the analyses of the data generated. It also discusses the theoretical underpinnings which informed the way in which the data is analysed and made sense of. This chapter will, therefore, be divided into two parts: part one will discuss the paradigmatic constellations; part two will discuss the theoretical underpinnings.

#### **4.2 PARADIGMATIC CONSTELLATIONS**

Paradigmatic constellations refer to the model or exemplary patterns employed to inform and direct the study. It also discusses what kind of knowledge would be produced using a particular approach. This is often referred to as paradigm and it is required to give direction to any educational research. It shapes and refines the kinds of instruments that will be used to generate data, thereby creating a path which the rest of the study will follow. Defining paradigm becomes problematic as different researchers have different definitions.. Huitt (2011) and Fomunyam (2014a & k) observe that a paradigm is a pattern or way of structuring research work (that is the different part of the structure and how they relate to each other) and how the strings of the pattern or the different parts of the structure this function within a specific context. This means that a paradigm goes beyond the simple discussion of a pattern to the more detailed and complicated descriptions of the interrelatedness between the strings that form such patterns. Chalmers (1999, p. 90) provides an alternative definition by considering paradigm as “made up of the general theoretical assumptions and laws and techniques for their application that the members of a particular scientific community adopt.” As such, a paradigm pertains to a particular community of scholars or school of thought that use it to generate a particular kind of knowledge. Kuhn (1996) also defines paradigm as the universally recognised approach for a particular practice be it literature, chemistry, physics, astrology or engineering and such an approach would include an explanation of the laws and application of such laws and instruments that generate coherent research practices. Baker

(1992) in exploring the use of paradigms in the past and the present to project into the future, builds on Kuhn's (1996) definition of paradigm and considers it a set of procedures and principles, whether written or not, which aims at achieving two principal things: establishing and defining boundaries; describing the way in which a researcher should behave within the confines of such boundaries so as to ensure that he or she carries out a good research project. Capra (1996), on the other hand, drawing from different definitions to produce a more congruent and accommodative definition defines paradigm as "a constellation of concepts, values, perceptions and practices shared by a community, which forms a particular vision of reality that is the basis of the way a community organizes itself" (p. 6). This simply means that every individual, be he a researcher or not, has a paradigm which informs how they live and behave in society in general and even inform the more particular things such as the kind of food eaten or car driven. A paradigm, therefore, constitutes one's worldview and this, according to Aerts, Apostel, De Moor, Hellemans, Maex, Van Belle and Van Der Veken (1994, p. 6), refers to a "coherent collection of concepts and theorems that must allow us to construct a global image of the world, and in this way to understand as many elements of our experience as possible." Thus a paradigm informs how an individual perceives reality and how he or she interprets such reality in the bid to construct knowledge. Chalmers (1999, p. 91) continues to explain that a paradigm should have five basic constituents: unambiguously specified rules and theoretic assumptions; customary traditions of implementing the basic rules in a multiplicity of circumstances; instrumentation and influential procedures that allow the rules of the paradigm to operate in the real world; general metaphysical philosophies which instruct research within the paradigm; general operational recommendations of how to employ such a paradigm in research.

Mackenzie and Knipe (2006) opine that the definition of paradigm is a controversial issue with as many definitions of the term available as there are understandings of it. These definitions range from explaining what a paradigm is, what it is not, what it should be and how it should be used in academic research. Cohen, Manion and Morrison (2011), concurring with this, see paradigm as a philosophical conjecture in doing research. However, MacNaughton, Rolfe and Siraj-Blatchford (2001) disagree with this as they argue that a paradigm contains three vital elements necessary for successfully research and these elements are "a belief about the nature of knowledge, a methodology and criteria for validity" (p.32). From the above, it is incredibly clear that different researchers or scholars understand and apply paradigm differently in their research. For this study paradigm is considered as "a general

organising framework for theory and research that includes basic assumptions, models of quality research, and key issues or methods for seeking answers” (Neuman 2006, p. 81). A paradigm, in this sense, offers a podium or stage upon which the researcher can study a phenomenon and its peculiarities in order to make sense of it and generate meaning or theory from it. Mackenzie and Knipe (2006) and Fomunyam (2014g) add that there are different types of paradigms which researchers constantly or regularly use in research into education, namely: critical paradigm; emancipatory paradigm; constructivist paradigm; interpretive paradigm; positivist paradigm; post-positivist paradigm; transformative paradigm. This study uses the critical paradigm to navigate the research and make sense of the phenomenon and subsequently to generate educational theories.

#### **4.2.1 CRITICAL PARADIGM**

There is a lot of debate around the origin of the critical paradigm; while some scholars are of the opinion that it is relatively new others think it is a very old paradigm. Yeaman (1994) argues that the critical paradigm originated as far back as Socrates and his debates on reality versus forms of appearances. He continues that since then it has gradually evolved until it became prominent in Marxist use or when it was influenced by Marxism. Peters (1997) adds that scholars like Habermas added to it by placing emphasis on rationality, while Freire made it more relevant by emphasising that it must involve emancipation. Mertens (2005), on the other hand, disagrees with Yeaman (1994) about the origin of the critical paradigm as she argues that it came into existence around the 1980s and 1990s primarily as a result of the inability of existing dominant research paradigms to break away from the production of knowledge anchored in sociological and psychological theories which “had been developed from the white, able-bodied male perspective and whose participants were predominantly male” (p.17). That is to say that, paradigms like interpretism and positivism amongst others were not able to effectively deal with social justice issues or groups of people within society whom were marginalised. Creswell (2003) concurs with this as he points out that research which aims to emancipate should be intertwined with politics, which is what the other paradigms failed to do. He adds that critical researchers “believe that inquiry should change the lives of the participants, the institutions in which individuals work or live, and the researcher's life” (Creswell, 2003, pp.9-10). To this effect, critical paradigm should therefore produce knowledge which is detailed and represents social or societal realities by using different sources of data and units of analyses (Somekh & Lewin, 2005, p.275) and this in

turn provides room for a proper understanding of “greater diversity of values, stances and positions” (Somekh & Lewin, 2005, p.275).

Kincheloe and McLaren (2005) postulate that the critical paradigm is primarily concerned with issues of power relations and justice with the ultimate goal being to emancipate the oppressed peoples of society. where such power relations and justice (or injustice as the case often is) occur. To this effect Kincheloe and McLaren (1994, p. 140) describe a researcher working within the critical paradigm as:

A researcher or theorist who attempts to use his or her work as a form of social or cultural criticism and who accepts certain basic assumptions: that all thought is fundamentally mediated by power relations that are social and historically constituted; that facts can never be isolated from the domain of values or removed from some form of ideological inscription;...that language is central to the formation of subjectivity (conscious and unconscious awareness); that certain groups in any society are privileged over others...; that oppression has many faces and that focusing on only one at the expense of others...often elides the interconnections among them; and, finally, that mainstream research practices are generally, although most often unwittingly, implicated in the reproduction of systems of class, race, and gender oppression.

Therefore, the researcher using the critical paradigm attempts to unearth the constraints of oppression on human action in the bid to empower the oppressed or to liberate them through knowledge. McKenna (2004 p.38) also concur with this by pointing out that the critical paradigm gears towards individual or group emancipation from imbalanced power relations and attempts to deconstruct different accounts of reality that ensure oppression and rather to generate a version which would empower people and subsequently lead to emancipation.

Reeves and Hedberg (2003 p.29) postulate that critical paradigm posits that power relations in the world are always unbalanced such that one group is always disadvantaged. Since other paradigms simply aim at knowing or understanding, it is the place of the critical paradigm to change the landscape of things by empowering the disempowered and giving them a voice. where otherwise they have been silenced. They continue to argue that some people within society often enjoy higher status than others just as certain intellectual agency or currency is often considered more worthy than others. Deconstructing such perspective and creating a balanced society can only be done using the critical paradigm. Henning, van Rensburg and

Smit (2004) and Muffoletto (1993 p.4) posit that the critical paradigm concerns itself with questions of power, political and economic control and educational social artefacts which empower or benefit some people while ensuring that others remain continuously in a state of misery. Furthermore it is the duty and responsibility of critical researchers using the critical paradigm to understand such relations and disparity so as to change it and not merely describe it as other paradigms do. The critical paradigm in research, therefore, has to lead to a break with the past in order to create a new future. Giroux (1988 p.51) puts it more succinctly, as he points out that the critical paradigm should “lead educators or researchers towards a mode of analysis that stresses the breaks, discontinuities and tensions in history and highlight the centrality of human agency and struggle while simultaneously revealing the gap between society as it presently exists and society as it should be or will be.” This implies that the critical paradigm gears towards championing change in society as it exposes its ills and presents an idea of society as it should be. The critical paradigm does this by championing emancipation through the use of social action. Prasad and Caproni (1997) posit that there are several assumptions of the critical paradigm which underpin the way it is used in research and these assumptions include: the acknowledgement that reality in every society is socially constructed; the realisation and acknowledgement that reality in no society is ever completely equal and there are also unequal power relations; the role ideology can play in ensuring that society undergoes transformation and fundamental change. The acknowledgement of these assumptions causes the critical researcher to dig deeper and unearth areas of unequal power relations so that the process of change can begin. However, as power often manifests itself in different forms such as ideologically, materially, physically, psychologically, linguistically and culturally, critical interrogation is required so as to awaken the consciousness of the people and lead them to act accordingly (Rogers, Malancharuvil-Berkes, Mosley, Hui & O’Garro, 2005). Powell (2011, p. 108) adds that critical researchers must awaken the consciousness of the people and help break down “institutional structures and arrangements that reproduce oppressive ideologies, and the social inequalities that are produced, maintained and reproduced by these social structures and ideologies.” As such, governments and political parties do all in their power to ensure that they remain in power, but since power is a double-edged sword which can be both oppressive and liberating, research has to go beyond criticising unequal power relations, so as to ensure a shift in the balance of power (Wodak, 2004 p.199). Using the critical paradigm within this research is to absolutely ensure that commensurate action is taken by the participants of the study to ensure that the required change actually takes place.

Connole (1993) posits that research within the critical paradigm gears towards promoting social action in a bid to ensure an equal balance of power in society. Campbell (2012), agreeing with Connole (1993), also posits that the critical paradigm most often deals with political research and any research making use of the critical paradigm believes that it is a way of improving the human condition (that is, through the knowledge generated and feedback often given to participants or direct social action as the nature of the research permits) and balancing societies. For this to happen, critical researchers understand that knowledge is constructed and reconstructed socially as circumstances within communities change over time leading to constitutes change in knowledge aswell. Taking this into consideration, according to Frame (2003), the critical paradigm will give the researcher a wider scope for the research and a better perspective and context in which the data generated in the study can be analysed. Campbell (2012) continues to argue that the critical paradigm often evaluates disparities within society such as the Anglophone and Francophone disparity in Cameroon. For example, why does research around marginalisation often take place in Francophone Cameroon when Anglophone Cameroonians are the ones being marginalised? This is so, because reality or conceived reality is often manufactured and manipulated for the purpose of gain. Critical researchers could also ask why a Francophone believes that the so-called Anglophone problem does not exist and this question could lead to the discovery of misunderstandings of the slandering lies of politicians or a misunderstanding of the bulk of literature written about the Anglophone problem due to the simple fact that a particular individual cannot understand English. A critical evaluation of such a society, according to Chavez (2006), would reveal that the powerful and privileged will do all in their power to manipulate and maintain their power and privilege. Since knowledge can be contested at different points in time due to differing values, beliefs and interests which all overlap, political processes and power will be the only thing that gives it legitimacy. The creation of an equal balance of power in society is the ultimate goal of the critical paradigm.

Bertram and Christiansen (2014) postulate that the critical paradigm is termed critical for two primary reasons: firstly it criticises and challenges the interpretivist, positivist and post-positivist paradigms; secondly it criticises and challenges the inequality and imbalances in the world and the way it is organised. This makes it an umbrella term for different approaches in conducting research. Bertram and Christiansen (2014) continue to state that the critical paradigm sees reality as socially constructed, though shaped and reshaped by economic, social, cultural and political dynamics. As such, what we know about a particular society is

subjective in nature and is shaped by our societal status and political stance and this gradually manifests itself in the findings of the research. The critical paradigm, therefore, sees the possibility of objective outsiders coming into a specific context to generate neutral knowledge. Since everyone has a position or social status in society, no researcher can ever be completely objective or neutral. Critical researchers, therefore, recognise the fact that their starting point is determined by their belief system or the values that they hold dear. Though this does not mean that critical researchers can research anything for the sake of research, it does highlight the fact that critical researchers often take an overall political stance and side with what they believe is vital research in society and have specific ideas about how such research should be carried out. To Bertram and Christiansen (2014) research within the critical paradigm primarily centres on causing some level of social change in society which will empower the people, or groups of people, who are perceived as having little or no power or opportunities. This marginalisation can come about as a result of their gender (being male or female), their sexual orientation (being bisexual, heterosexual, gay or lesbian), their social class (being the proletariat, the middle class or the superstructure), their race (being white, black, coloured, Indian, Caucasian etc.) or their language as the case is in Cameroon. Concurring with Bertram and Christiansen (2014), Dimitriadis and Kamberelis (2006) observe that in most societies, those in power often mask their actions or social status so as to ensure that those carrying out their orders cannot easily realise that the actions are geared towards maintaining the interest of those in power. For example, some so-called democratic states can incorporate marginalised, subordinate or opposing groups of people into committees and non-decision making positions in ways that make it seem as if there is no alternative way of doing it. This has been the case with the United States of America under President George W. Bush's reign as he had a "diverse cabinet in order to appear even handed even as he advances the interest of the elites" (Dimitriadis and Kamberelis, 2006, p. 133).

Bertram and Christiansen (2014) continue to argue there are several assumptions pertaining to the critical paradigm which makes it unique from other paradigms. They argue that power relations in society are never the way that they appear because to determine the balance of power requires a detailed interrogation of all facets of society, but since no society can ever be equal in all areas of life the critical paradigm looks only at one facet at a time in a bid to harness and change it. Secondly, critical research, or research within the critical paradigm, assumes that societies are structured in a way which will always necessitate imbalances at

certain points in time and the unpacking of such structures is the duty of the critical researcher as he or she critiques in order to transform. Hà (2011) adds that another basic assumption of the critical paradigm is that the relationship between the researcher and the participants is interactive and the data generated or subsequent knowledge produced is thus value mediated. Mertens (2005) also adds that within the critical paradigm, another basic assumption is that the relationship between those with knowledge and those without has to be empowering for the marginalised or those without power; as such research should ensure that such people benefit from the research. Cohen et al, (2007, p. 26) writing about the basic tenets of the critical paradigm point out that critical researchers believe that the way people behave in society is the result of “particular illegitimate, domitory and repressive factors, illegitimate in the sense that they do not operate in general interest - one person’s or group’s freedom and power is bought at the price of another’s freedom and power” as such research must become a mediator between these two to ensure balance. Kemmis and McTaggart (2000), Tolman and Brydon-Miller (2001), Kincheloe and McLaren (2005) and Mustafa (2011) all add that another primary assumption of the critical paradigm is that mainstream research or research within other paradigms are largely connected with the duplication of class differences as well as racial and gender oppression. The critical paradigm, therefore, has to intervene to ensure that such oppression is brought to an end.

Bertram and Christiansen (2014) argue that there are several methods of conducting research with the critical paradigm; the one gear towards producing or generating change in society through the product of the research (that is the findings of the study or the theories generated from the research), while the other focuses on the process of the research (how the researcher conducts the researcher, the methods or approaches used, the level of involvement of and with the participants, the kind of skills the participants develop or gain by participating in the research which would lead to social action). Research within this second approach requires the participants of the study to become researchers and make decisions about their actions and reactions in the course of the study. This way the researcher partners with the participants of the study and they become co-researchers involved in participatory engagements about the fundamentals of the study. This is done in order to gain full access to the community where the research is taking place and also to ensure that change takes place. Research within the first approach requires the researcher to be more stringent in his or her analyses of the findings of the study, which would be able to generate change in society when it is released or published. This approach is often chosen because the researcher is considered an expert in

their field with the social capital to analyse the data generated and make recommendations for change; something which if left in the hands of the participants will be grounded. Mack (2010, p. 9) argues that “knowledge is produced by power and is an expression of power rather than truth.” In this case, feedback provided to the participants by the researcher is therefore seen as an empowering tool to ensure that the desired change takes place. This is seen as revealing unequal power relations (Bertram & Christiansen, 2014) and enlightening the participants to take action. Since the researcher is dealing with lecturers in this study, this is the approach that will be used so as to ensure that certain change takes place at the end of the research. This approach was chosen due to the politics associated with content selection, which the researcher was not permitted to be part of and as such a dialectic approach could not be used. The advantage of using this approach is that the lecturers, after receiving feedback from the researcher, will be able to engage with it and change or influence their practice and further engage with the hierarchy of the institution during curriculum development meetings which are areas that the researcher would not ordinarily be able to gain access to. Denzin (1994, p. 509) concludes that the critical paradigm, as he succinctly puts it, as “an emancipatory principle drives critical research, and it is committed to engaging oppressed groups in collective, democratic theorizing about their common and different perceptions of oppression and privilege.” This, therefore, means that however the change comes is not the primary focus, but the most important thing is that the research should lead to emancipation of the oppressed in society.

### **4.3 THEORETICAL UNDERPINNINGS**

The term ‘theory’ has come to mean different things to different scholars depending on the field of education they are engaged in. The meaning has also been influenced by the historical period in which the theory was recognised and accepted as a vital approach in the process of creating meaning in a body of knowledge. The oldest definition of theory was advanced by Hempel (1952, p. 36) who defined it as “a complex spatial network whereby systems and observation are the floating device, while rules of interpretation guide its use.” Homans (1964, p. 812), in an attempt to justify Hempel’s (1952) definition, argued that no such theory exists except if it has “a clear explanation of the properties and propositions which clarify their relations and finally forming a deductive system.” In other words, theories are supposed to explain why things happen the way they do. Silver (1983), on the other hand, discredited the attempt to define a theory by pointing out that once such a definition is offered, theories would lose their true beauty and emotional significance in the day to day lives of the ordinary

man. Trochim (2006) defines a theory as an exceptional way of seeing reality and as expressing an individual's deep insights about the natural course of things and new directions of things. This makes theory not only an explanation of how and why a particular thing happens the way it does, but also a particular way of explaining a particular thing.

Vithal and Jansen (1997) define a theoretical framework as a well codified and structured elucidation on a particular topic or phenomenon in a very logical and coherent manner. It points out the different approaches used when conducting a particular study. Sinclair (2007) adds that a theoretical framework acts as a map for a researcher to be able to arrive at the unknown. Sutton and Barry (1995) and Khanare (2012) posit that a theoretical framework is of vital importance in research, because it outlines and explains why the study or research will be carried out in a particular way. She continues to state that the theoretical framework offers a platform for the researcher on which to analyse his or her work. As a result of these, a researcher's choice of theoretical framework directs the course that the research project will take by identifying and highlighting key constructs such as phenomenon or cases under investigation, the strategies used for data generation, and the strategies or techniques used for data analysis and interpretation (Yilmaz, 2011). Labaree (2013) observes that a theoretical framework is made up of concepts, definitions, affiliation or reference to other theories or scholarly works, connecting literature and a particular study. This further implies that a theoretical framework does not stand alone, but rather works in conjunction with other parts of the study. The researcher's choice of theoretical framework should, therefore, illustrate or agree with his or her understanding of concepts inherent to the research. Swanson (2013) and Fomunyam (2014i) add that a theoretical framework is not the most common thing to find, but rather it requires a diligent search across books, course readings and pertinent research papers for analytical patterns or models that are vital in the understanding of the phenomenon being investigated. Furthermore the choice of the theory should primarily be dependent on its suitability, ease of application and ability to explain concepts.

Anfara and Mertz (2006, p. xxvii) offer an alternative definition for theoretical frameworks as they consider as "empirical or quasi-empirical theories of social or psychological processes which exist at a variety of different levels and apply to the understanding of phenomena." This definition takes the theoretical framework far beyond the ranks of methodological approaches and paradigms. This definition also implies that a theory can be used in any research, regardless of the field in which it is grounded as long as it suits the purpose of the study. However, Silverman (2001) and Frodeman (2010) argue that a theory is valueless if

there is no research to utilise it or data for which to use it; it is no different from a tractor without a field. The theoretical framework offers the researcher the opportunity of observing and perceiving specific aspects of the phenomenon being investigated. Weick (2014) argues that there are six basic questions which a researcher must be able to answer in order to choose an appropriate theoretical framework. 1) What exactly is known about the case the research wants to study? 2) What kinds of knowledge have been developed or are easily available about the phenomenon being studied (scientific, non-scientific, ethical, intuitive or tacit)? 3) What ideas will best guide the research process? 4) Have the ideas used in the research study been proven through ethical research? 5) What theories are relevant to the research? 6) How can the relevant theories or theory be applied in the research?

Leedy and Ormrod (2005, p.4) argue that “a theory is an organized body of concepts and principles intended to explain a particular phenomenon.” Boss, Doherty, LaRossa, Schumm and Steinmetz (1993, p.20) add that “theorizing is the procedure of methodically developing and unifying ideas to comprehend a specific phenomenon. As a result of theorising, a theory can be seen as a set of interrelated ideas that emerge from this process.” McMillan and Schumacher (2000) and Tavallaei and Mansor (2010) argued that a body of knowledge qualifies as a theory if it can be used to develop scientifically tested or proven knowledge in the following ways: it must provide or offer a simple elucidation about the diverse perceived relations regarding how it is related to the phenomenon; it must consist of, or be in line with, other accredited theories in the same field or body of knowledge; it must offer an approach or tool for verification and constant revision as the circumstances around its formulation constantly change; it must be able to inspire other researchers to conduct further research in the same area to expand upon the theory. Practically understanding a theory, therefore, is like taking a voyage into the mind of an individual to see things from his perspective or to comprehend the shifting nature of reality from his or her mental structure, thereby unravelling new and different ways of thinking. Once this is done, the researcher can then confidently say that he or she has understood the theory.

Corvellec (2013) argues that a theoretical framework guides and directs research in different ways depending on the aim and objectives of the study. He outlines four key ways in which the theoretical frame strengthens and guides the study, namely: a clearly outline statement about the theoretical assumptions used in the study gives the reader the tools and the opportunity to be able to critically evaluate it; the theoretical framework links the researcher to what is already known in a particular field and lays the foundation for the development of

other theories and paves the way for the choice of research methods; it articulates the theoretical underpinnings of the study leads the researcher to address the important questions thus allowing the researcher to progress from ignorance of the phenomenon to being able to make critical generalisations about certain aspects of the phenomenon; a theoretical construct defines the boundaries of the generalisations that can be made since it highlights key variables and their influence on a particular phenomenon and how these key variables might differ and why. Corvellec (2013) adds that a good theory would therefore be reliant on its applicable nature and its ability to explain the meaning-making processes and challenges attached to a particular phenomenon, which is visible but unexplained.

Torraco (1997) and Lynham (2002) argue that a theory or a theoretical framework is the basis of understanding or meaning-making when the investigating new patterns or relationships within a particular research project. To him, therefore, a theoretical framework has the following functions in the study. 1) It is a means through which new data generated in a particular research study can be interpreted. 2) It is a way of solving new challenges which have no clear outlined strategy for solving. 3) It is a means through which research problems can be identified and defined. 4) It is a means of pinpointing solutions to different research problems. 5) It is a means of sifting through ideas and accumulated knowledge in order to determine that which is worthy of discussion and that which is not. 6) It is a way of giving new interpretation and meaning to old data. 7) It is a means through which new vital issues can be identified and appropriate research questions can be developed and attached to them so solutions can be found and understanding enhanced. 8) It is a means of giving scholars within a particular field of study a common language and frame of reference within which to define the boundaries of the field. 9) It is a way of directing research practice such that it can in turn inform research efforts. A theoretical framework can, therefore, be used in a variety of ways depending on the intentions of the research and the kind of phenomenon being explored. This research is a case study of literature modules taught in a university in Cameroon and it uses grounded theory as a theoretical framework in a bid to not only open up the field for others scholars by providing a common language, but also to develop a new theory around content and ideology in literature modules and the role these play in the education of the students and in shaping society as a whole as ideological principles inform content.

### 4.3.1 GROUNDED THEORY

Grounded theory which is a theory of theory generation came into existence during the 1960s after Barney Glaser and Anselm Strauss published their ground-breaking research in the medical field entitled “The Discovery of Grounded Theory” (Glaser & Strauss 1967) (Byrne, 2014). Their ground breaking work provided an alternative to the predominant quantitative approaches to developing theory. Grounded theory ushered in ways of creating new theories of knowledge from interrelated concepts rather than from testing or proving old ones. This, therefore, means that grounded theory does not seek generalisation or representation statistically, but rather explains issues and phenomena using the data generated. Sengstock (2008) argues that the data generated for grounded theory typically encompasses in-depth interviews and observation in as much detail as is required to build a theory. This data could also come from other sources like research literature or quantitative data depending on the phenomenon being investigated and the amount of data available to the researcher. Chiu-Hui and Cathrine (2014) argue that grounded theory is of estimable value to every researcher who wants to make significant contributions to scholarship in their field of study. Kilbourn (2006) argues that since doctoral research thesis has the responsibility of making a contribution to knowledge in a particular field, grounded theory lends itself to assisting in achieving this by eliminating the use of a traditional theory and offering an approach through which fresh ones can be developed.

Nathaniel and Andrews (2007) and Suddaby (2006) posit that grounded theory can be easily understood from its historical context because this becomes the basis for understanding and appreciating its tenets. Seale (2004) adds that grounded theory was developed as a solution to two primary challenges. First, it was a rebellion against the onslaught and dominance of the quantitative ideology lording social and human sciences around the 1960s (Denzin & Lincoln, 2005; Payne, 2007). This lording of the social and human sciences by the quantitative approach led qualitative research to be considered as biased, anecdotal and unimpressive (Charmaz, 2006, p. 5) and consequently researchers within this field or using this approach occupied a subordinate position in human and social science research. Grounded theory became the only solution to escaping ‘unimpressive research’ or the endeavour to make scientific what has previously been considered mere fiction at its worst or at its best simply journalism (Grubs, 2006; Piantanida & Garman, 1999; Johnson, Long, & White, 2001, p. 245). To legitimise this unimpressive approach to research, specific attention had to be paid to ways of challenging the labels attached to qualitative research and as

McGhee, Marland and Atkinson (2007, pp. 334–335) argue grounded theory provided a pathway through which the status quo in human and social science could be challenged, especially since most research at the time geared towards testing the “grand theory” or celebrated theories through a deductive approach. Therefore, the emergence of grounded theory was a response to oppression from quantitative research and its forces during the sixties. Secondly, researchers working within the qualitative field acknowledged the fact that, apart from the myriad of criticisms received from quantitative researchers, it was void of systematic guidelines which could be used for theory generation and to counter the tons of criticisms advanced by quantitative thinkers (Dunne, 2011; Dey, 1999; Dey, 2007). He continues that Glaser and Strauss’ frustration in dealing with such criticism and the process of generating theories using assumptions or pre-conceived categories was the final straw which led to the development of an approach which would enhance the generation of theory from data generated from the real world. Glaser and Strauss (1967) combined the richness and depth of data often generated in qualitative interviews and observations as well as other qualitative data generation approaches with the logic and systematic approach of quantitative research to build a theory which would subsequently lead to the development of other theories (Walker & Myrick, 2006 p. 548). Dey (2004, p. 82), concurring with Walker and Myrick (2006 p. 548), posits that the development of grounded theory was an attempt to “liberate theory from the seductive comforts of the armchair and empirical research from the uninspiring and restrictive confines of analysing variables or verifying hypotheses.” Glaser and Strauss (1967, p. vii), who concur with Walker, Myrick (2006 p. 548) and Dey (2004, p. 82), add that grounded theory was the only way of bridging the embarrassing and annoying gap that existed between theory and empirical research. This bridge could only be built through the use of a combination of strategies and the development of guidelines that would ensure theory generation from raw data.

Dunne (2011) observes that since the first appearance of grounded theory in the field of qualitative research, it has been interpreted and defined differently by different researchers. After developing the theory in its initial stage Glaser and Strauss called upon researchers to use the strategies or guidelines as flexibly as they could (Charmaz, 2006, p. 9), but since the 1990s both researchers became dumfounded and uneasy with the different interpretations and use of the theory and this eventually led to an ideological split between Glaser and Strauss. This split added more confusion in the academic world as to how the theory should be used. Glaser and Holton (2004) in an attempt to clear the confusions around the use of grounded

theory after the split outlined several differences between the use of grounded theory and the ordinary analyses of qualitative data and added that those who do not understand the differences between ordinary analyses and the use of grounded theory in data are compromising grounded theory as it was initially developed. Strauss and Corbin (1994, p. 283) on the other hand, argue that “a child once launched is very much subject to a combination of its origins and the evolving contingencies of life. Can it be otherwise with a theory?” As such, while Strauss and Corbin (1994) believe that researchers should be innovative in their use of grounded theory, Glaser and Holton (2004) believe that the guidelines explaining grounded theory from its conception should be followed rigorously. Morse (2006) argues that the emergence or introduction of any research theory in the scholarly world or public domain is an open invitation for it to be used in different ways, whether originally as it was developed or as a modified version to fit the circumstances or phenomenon to which it is applied. Johnson et al. (2001) argue that adapting or merging a theory or parts of it to another theory does not equate to compromising the integrity of the theory, but rather enhances its trustworthiness and rigour. In the face of this debate, Dey (2004, p. 80) advocates that “there is no such thing as ‘grounded theory’ if we mean by that a single, unified theory tightly defined and clearly specified.” A theory cannot be fully effective in the academic world, especially one such as grounded theory which is used to develop other theories, if it remains within the tight confines of its comfort zone. It must be tested and proven from different angles and using diverse approaches. Dick (2007) and Wiener (2007) observe that even in the face of such debate the use of grounded theory in generating other theories in the past two decades has been alarming and these have made it very popular, especially in qualitative research. Its use has also cut across different fields and disciplines ranging from the development of software programs and the processes involved (Coleman & O’Connor, 2007), to the consumption of beer or alcohol (Pettigrew, 2002), to research on intercultural friendships and relational identity (Lee, 2006). It is also very popular in medicine or healthcare research and particularly in nursing (e.g. Artinian, Giske, & Cove, 2009; Coyne & Cowley, 2006; McCann & Clark, 2003a & b).

Dunne (2011) argues that there has also been a strong argument against the review of literature in a study using grounded theory prior to data generation and interpretation. This purist perspective, as Dunne (2011) calls it, demands that an exploration of literature of a substantial amount around the area of study should only be conducted at a later stage in the research after the data has been generated and coded so as to avoid the encroachment of

literature in the coding and categorisation. This does not mean that a literature review should be discarded completely as it plays a significant role in any research. This purist stance demands that “researchers integrate the existing literature on the substantive topic into their thinking as the theoretical categories and framework stabilize” (Locke, 2001, p. 122). Stern (2007) adds that literature review which comes from other grounded theory studies is of vital importance not only in the bid to ensure academic honesty and avoid plagiarism, but also to show how the study or research unfolds and to assert its value in the academic world. Dunne (2011) continues that pragmatically postponing the review of literature is simply unworkable or unthinkable for many scholars and researchers, especially PhD students whose work or research is always heavily dependent upon conducting a detailed literature review before beginning the data generation process and subsequent analyses and this has been acknowledged by researchers and authors like Nathaniel (2006), McGhee et al. (2007) and Glaser (1998) himself.

However, McGhee et al. (2007, pp. 339–340) questions the integrity of postponing a literature review by arguing that “how can theory be which will be useful be developed without conducting a literature review around the subject to understand the problem and the gap in the body of knowledge where theory is needed?” Dunne (2011) adds that Glaser (1992) argues against the substantial review of literature before data generation and analyses, but simultaneously encourages researchers to “constantly read vociferously in other substantive areas during his/her research” (Glaser, 1998, p. 68). This controversy, according to Dunne (2011), has led to different researchers either choosing to conduct a literature review before data generation or after data generation and analyses. He adds that without prior knowledge or a substantial review of the literature it will be difficult to set the boundaries of the study and the limits for generating data and given that it is not easy for many researchers to determine what constitutes substantial literature in the field of study also makes this more complicated. McGhee et al. (2007) and Coyne and Cowley (2006) argue that reviewing literature early in a study which uses grounded theory offers the researcher a better opportunity for developing a stronger and more cogent rationale for the research. It also ensures, according to Chiovitti and Piran (2003), that the researcher does not waste time generating data and analysing it on a study which has already been done. Creswell (1998) and Hutchinson (1993) add that reviewing the literature prior to data generation in a study which uses grounded theory and other research in general is vital as it helps the researcher to highlight possible pertinent lacunae existing in the body of knowledge. Early literature

review ensures contextualisation of the research (McCann & Clark, 2003a), guides and directs the researcher (Urquhart, 2007) and unravels how the problem or issue being studied has previously been investigated or explored (Denzin, 2002; McMenemy, 2006; McCallin, 2003). Reviewing the literature before generating data also empowers the researcher to be open to sensitive concepts (Coffey & Atkinson, 1996; McCann & Clark, 2003a), identify trends or issues in the scholarly world requiring a theory (McCann & Clark, 2003b; McGhee et al., 2007; Strauss & Corbin, 1998) and identify unreasonable or unhelpful perceptions (Maijala, Paavilainen, & Astedt-Kurki, 2003). Reviewing literature before data generation also provides clarity when thinking about how the theory should be developed (Henwood & Pidgeon, 2006, p. 350) and takes the researcher out of the public sphere of criticism since;

The open-mindedness of the researcher should not be mistaken for the empty mindedness of the researcher who is not adequately steeped in the research traditions of a discipline. It is after all; not very clever to rediscover the wheel, and the student or researcher who is ignorant of the relevant literature is always in danger of doing the equivalent (Coffey & Atkinson, 199 p. 157).

Fei (2007) argues that there are several tenets of grounded theory to be discovered depending upon the scholar or researcher you decide to follow. The first tenet he terms emergence. This refers to open mindedness towards the challenges of the researcher's participants' problems rather than the researcher's problems, thereby creating room for unexpected data to emerge (Charmaz, 2006). This means that special care should be taken when formulating research questions, for as Becker (1993, p. 256) puts it "it would be naïve to state that a researcher choosing to use grounded theory should enter the field without a set of preconceived notions or ideas about the phenomenon being studied." Glaser (1998) adds that this knowledge helps the researcher kick-start the research. It also empowers the research to make the research questions or problems flexible enough such that quality data can emerge. Owing to the fact that grounded theory deals with the emergence of a theory or theories from the research data generated, enough room should be created during the data generation process to let the theory emerge.

Conceptualisation of dormant patterns is another tenet of grounded theory identified by Fei (2007). To generate a theory, according to Glaser (2001) and Glaser (2002a), within the framework of grounded theory demands that underlying patterns be identified, categorised and conceptualised. Due to the fact that the goal of grounded theory is not verification but

rather to expound upon new concepts, the findings of the study represents the voice of the people, which prior to the time of the research has not be heard. Glaser (2002b) adds that the process of conceptualising the dormant patterns involves three vital steps: (1) the naming of the dormant pattern using concepts which have been categorised; (2) ensuring that the concepts have a lasting meaning; (3) ensuring that the concepts are able to stand alone. Since grounded theory deals with abstract problems, according to Glaser (2003) and Glaser (2004), the focus is on the properties of the process rather than the structural outputs of the process itself. In other words, grounded theories emphasise the process or how the theory is generated. To ensure that the dormant patterns discovered within the study are transferable and durable, they need to be further conceptualised by pitching the one against the other in order to ensure that the theory produced can be generalised as far as is possible. Charmaz (2000) sums it up by arguing that grounded theory is the most suitable theory for studying interpersonal relations, bilateral effects of such relations, and the larger social processes which influence them. This study, dealing with content and ideology in literature modules taught in a university, therefore deeply explores the teachers' engagements with students, what they engage with and why. This process of engagement is studied through observation and culminates with interviews with the participants.

Glaser (2008) postulates that "all data is data" and this is often considered another tenet of grounded theory, which is of vital importance if the study is going to succeed. A researcher using grounded theory as a theoretical framework considers data to be everything, no matter the form it takes, whether it is found in the literature, the perspectives provided by the participants or historical facts. Wimpenny and Gass (2000 p.1489) state that whatever the researcher finds in the field should be handled with care and analysed in detail such that dormant concepts within might emerge. Glaser (2001) opines that users of grounded theory are always making and taking a perspective on data with the primary aim of generating a theory or theories that explain that particular phenomenon or problem. Glaser and Holton (2004) add that grounded theory makes use of all kinds of data, meaning everything is data especially qualitative data. The researcher should therefore, ensure that no data is neglected such that the theory will have enough room to emerge. They continue to argue that though the most popular way of generating data in studies or research using grounded theory is interviews, different sources should also be exploited since any data is data. The researcher, therefore, needs to figure out which type of data he or she is generating and how he or she is

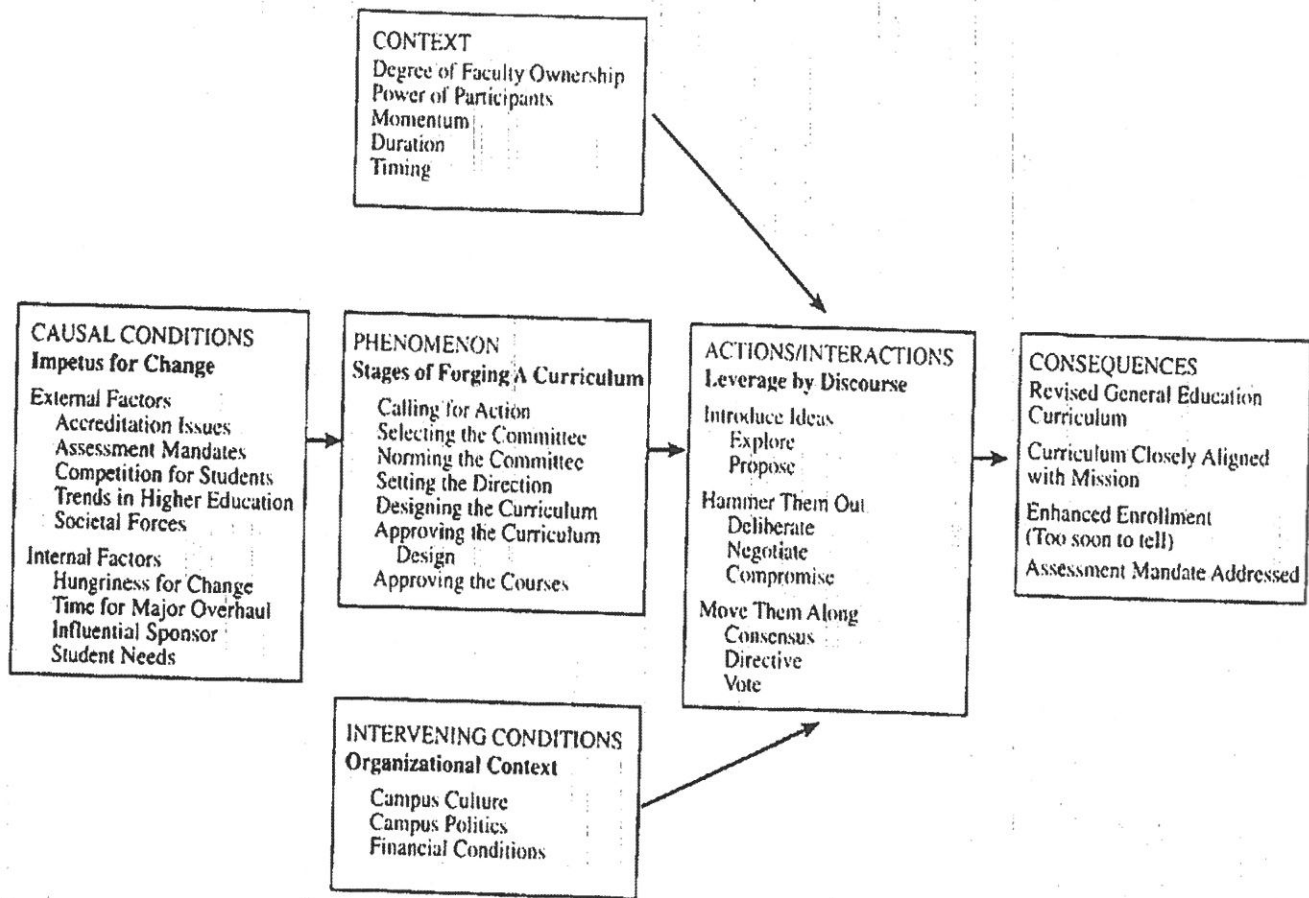
going to use it because there has, and will always be, a perspective on a perception as conceptualisation begins.

Creswell (2012) postulates that another core tenet of grounded theory is the process approach. Studies or research using grounded theory are based on a particular topic or idea (content and ideology in literature modules), it goes beyond the particular problem to examine the processes of socialisation and interaction of a people. Corbin and Strauss (2008, p. 28) observe that in grounded theory a process is considered to be “a sequence of actions and interactions among people and events.” This means that in every research topic the researcher should pinpoint actions and interactions amongst the people or participants. This is referred to as isolated aspects categories (Creswell, 2012) and these categories are themes representing basic ideas found in or emerging from the data. These categories or themes are then used to make sense of a process. This is then coded for further processing into theory and it can either be coded using education’s terms or social terms (words or categories already existing in the body of knowledge) or it can be coded using vivo codes (the exact words of the participants) (Creswell, 2012). The vivo coding is more common since it gives the opportunity for the data to speak for itself. The process approach within grounded theory follows certain steps. First, the researchers kick-off with a phenomenon or research problem, such as the exploration of the content and ideology of literature modules taught in a university. In this case the principle problem or phenomenon becomes “content and ideology of literature modules.” Then, in order to further explore this central problem using grounded theory, the research turns it into a process (different levels of content and ideology taught in literature modules). This process has a sequence of activities (ranging from one level of content and ideology to another depending on the kind of citizens the lecturers want to process, for example content and ideology that explores tolerance, that which explores resistance or that which advocates secession). An understanding of the different stages or levels of the process is then sought through interviews and observation. The researcher then categorises the data, drawing evidence to support the findings or category. The researcher then continues by coding the data and then placing the different categories or themes into a model or pattern (most commonly referred to as axial coding). Finally, the themes are then interwoven to form a theory that explains the phenomenon and why it was being investigated (in this case the conceptualisation of the study in the first chapter about why education in general and literature modules in particular have failed to meet their objectives or perform their responsibilities in society) (Creswell, 2012). Charmaz (2000) recommends that every study

that intends to use grounded theory as a theoretical framework should frame the process using a gerund (a verb ending with 'ing') which appears in the purpose of the research or the problem statement and which signals the action to be done (within this study the gerund used is exploring).

Creswell (2012) argues that constant comparative data analysis constitutes another major tenet of grounded theory. The researcher using grounded theory as a theoretical framework generates data, categorises the data into themes, and generates additional data. The additional data is then compared to the original data in order to strengthen the credibility of the theory that will be generated and also to ensure that whatever vital information was left out the first time emerges during the comparison (Creswell, 2012). Developing and redeveloping themes or categories constitutes the constant comparative procedure. This comparison is done inductively (from particular to general) such that categories or themes can be closely knit and these bonds are further enhanced by the comparison of one to the other with the overall intension of grounding the themes in the data. This inductive comparative analyses takes raw data and breaks it into indicators (Glaser, 1978 & 2010). Indicators are tiny bits of information or data generated from different people or participants, using different approaches or generated from the same participants over time, which are further grouped into different codes or bigger units (e.g. Code Z, Code Y, Code X, Code W) which are in turn merged to form themes or categories (e.g. Theme 1, Theme 2, Theme 3, Theme 4). The main focus of this process is the constant comparison of one indicator to another, one code to another and one theme to another. This process of comparison helps avoid redundancy and provides stronger support or evidence for the themes. To effectively do this, the researcher has to ask him- or herself the following questions: "what is the data generated studying? What theme or aspect thereof does this incident indicate? What is actually happening in the data? What is the basic process in the action scene?" (Glaser, 1992, p. 51).

Another basic tenet of grounded theory, according to Creswell (2012), is a core category. This tenet is closely linked to comparative data analysis and entails selecting core categories from the data for theory formulation. Once these core categories have been identified, the researcher uses them as the basis for the theory. Figure 4.1 below represents an example of a core category selection.

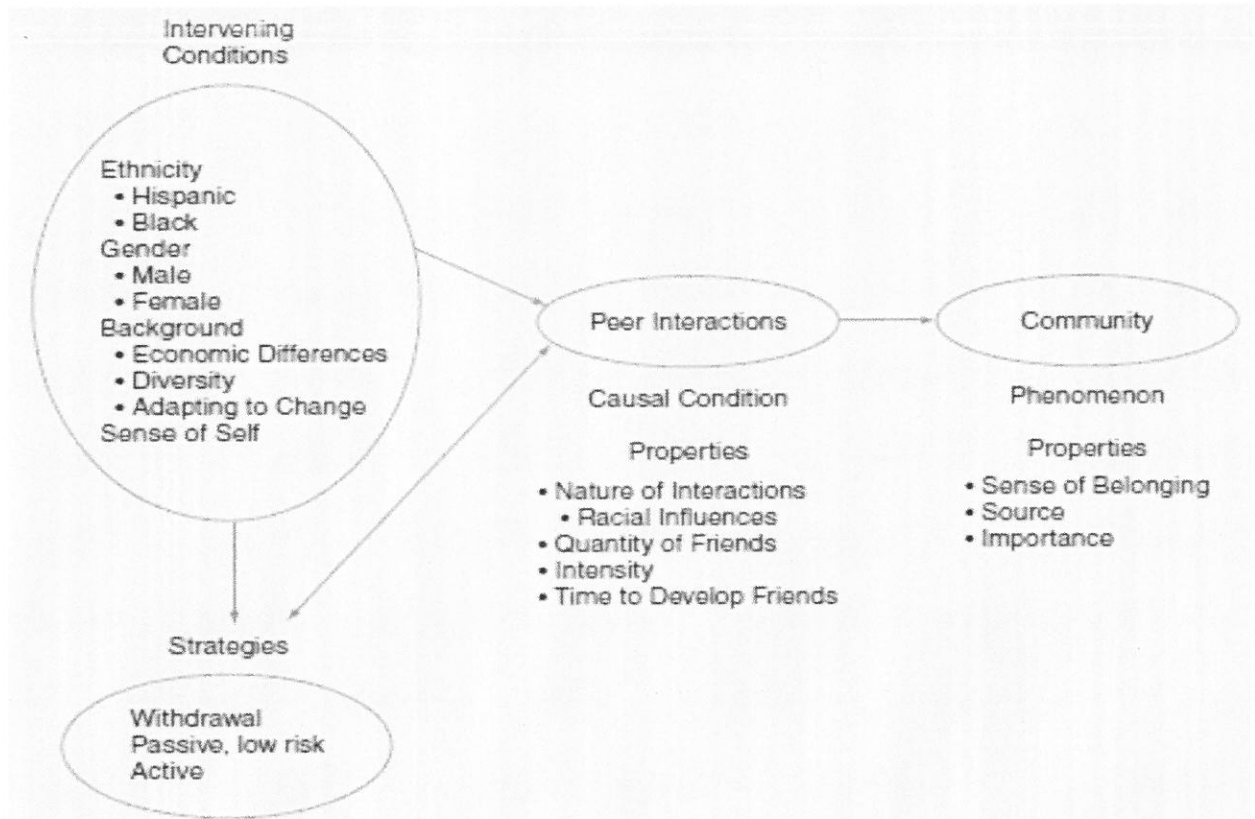


**Figure 4.1 Core Categories in a Theoretical Model of Stages of Forging a Curriculum.** Adapted from Mastera (1999).

This selection of core categories is influenced by or based upon diverse factors such as their relationship with the other categories generated from the data, how frequently they appear in the data, how easily saturated they are and their direct implications for developing the theory (Glaser, 2010). Something can only be a core category if it has the capacity to contain the other themes or if it is the main theme found in the data. Strauss and Corbin (1998, p. 147) pointed out several characteristics which should be used in selecting the core category. (1) Such a theme or category should be pivotal in ways that all the other themes or categories can relate to it. (2) This category must appear repeatedly within the data, which by extension means that all the sources of data must be pointing to it. (3) The elucidation of the data that revolves around it must be logical and consistent. As such the data cannot be forced on the core category; rather it should overtly show itself. (4) The name attached to the core category must be abstract in nature since it is the basis for the theory development. (5) As this core category is polished, the theory is enhanced. (6) When applied to different circumstances the explanation offered by the core category or theory should still apply, although the manner in

which it will be expressed may differ. Mastera (1999, p. 233) demonstrates this more aptly when she developed “a theoretical model of the stages of forging a curriculum.” In her study, she explored three campuses offering undergraduate studies in three different states in the Midwest of the United States of America. She used semi-structured interviews to generate data from thirty-four members of staff, which led to her theory on forging a curriculum. This theory, which is presented in figure 4.1 above, shows the core category in the middle (which is also the phenomenon which was being studied: “stages of forging a curriculum”) made up of several concepts: calling for action; selecting the committee; forming the committee; setting the direction; designing the curriculum; approving the curriculum design; the courses. Mastera (1999) shows how these categories emerged through the changes ordered by the institutional context and how they ultimately led to approaches for leveraging the dialogue within the committees and subsequently making significant contributions to the revision of the general education curriculum. This was only possible because she identified quite early in the study the importance of the core category in shaping the theory although “selecting labels that captured this staged process proved to be more elusive” (p. 239). The core category will, therefore, influence the kind of theory generated and what name or title is given within the study or body of knowledge.

Theory generation is another tenet of grounded theory, as pinpointed by Creswell (2012) and Charmaz (2006). The identification of a core category creates room for the generation of middle-range theory. This theory emerges from the data generated by the researcher and it is an explanation of the processes around a particular topic. However, since the theory is tied to the data its applicability is a little limited in comparison to the other general theories of human behaviour such as constructivism and psychoanalysis which applies widely in the body of knowledge. The theory is considered middle-range because it emerges from different sources of data generation (Charmaz, 2000) and it offers a concrete explanation for a particular kind of phenomenon. Creswell (2012) posits that grounded theory researchers usually present the theory they have generated in three different ways: “as a visual coding paradigm, as a series of propositions, or as a story written in narrative form” (p. 437). The theory can appear within the study or research as a visual coding model or paradigm (Strauss & Corbin, 1998). This is most clearly demonstrated by Brown (1993) as seen in figure 4.2 below.



**Figure 4.2. A model of Ethnic Minority Students' Process.** Adapted from Brown (1993).

Brown (1993) examined community building processes amongst 23 Hispanic and black freshmen within their first 6 to 10 weeks in a predominantly white private university in the Midwest of the United States of America. In this research, a process of community building within the campus emerged from the data generated. This theory, which is represented in figure 4.2 above, is primarily anchored on intervening conditions and has three key processes: strategies; causal conditions; phenomena. This diagram, therefore, stands as the key description of the theory propounded.

On the other hand, the theory can appear as theoretical propositions and this, in grounded theory according to Creswell (2012, pp. 437-438), "are statements indicating the relationship among categories" just like the one in Brown (1993) which presents the systematic approach to axial coding and includes the phenomenon or core category, intervening conditions, causal conditions, the context, strategies and consequences. Brown (1993) went further to identify propositions and sub-propositions which bind her categories together making it a model. These propositions are outlined below:

1. Peer interactions influence community building among black and Hispanic college freshmen.
2. The more time students spend with peers, the greater their sense of community. The more of their free time spent alone, the greater the feelings of loneliness and alienation.
3. The more free time students spend on campus interacting with peers in the residence halls, the greater their sense of community.
4. Active involvement in small groups within the institutional setting (i.e. residence hall floors, freshmen seminar groups, intramural sports teams, clubs) will facilitate feelings of community (Creswell, 2012, p. 438).

Furthermore, though theories are easily identified in studies using grounded theory when the theory is presented as a diagram or as a set of propositions, it can also be written as a story in descriptive form (Strauss & Corbin, 1998). This way the researcher fuses the theory and the problem or phenomenon so that other researchers can easily understand the background of the theory. Strauss and Corbin (1998, p. 148) maintain that the researcher should “sit down and write a few descriptive sentences about ‘what seems to be going on here’. It may take two, three, or even more times to be able to articulate one’s thoughts concisely but eventually, the story emerges.” This story, after writing and rewriting, is then added to the research report as a way of propounding the theory generated. Strauss and Corbin (1998, p. 149) offer an example:

What keeps striking us about these interviews is that, although many teens use drugs, few go on to become hard-core users. It seems to be a kind of teenage experimentation, a developmental phase in their lives that marks the passage from child to teen and from teen to adult. They learn about drugs and also themselves, gain acceptance from their peers, and challenge adult authority through using drugs. It is a very specific behaviour that sets them apart from family, but, at the same time, makes them one of the teen group

In the description above, the authors identified a phenomenon (developmental phase) and the outcomes (marks the passage). They also identified the context (sets them apart from family). This description or story shows the relationship between different categories which ultimately leads to a theory about “the process of teen drug use” (Creswell, 2012, p. 438).

Grounded theory is therefore employed in this study, not as a methodology, but as a theoretical framework for generating a theory. The researcher chose this approach because the phenomenon being explored (content and ideology in literature modules) is very complex and vast, dealing with different kinds of subjects and phenomena. The researcher, in the hope of offering an explanation as to why literature is not performing its duty in society, employs this theory as a framework for generating another theory. This was done in agreement with Creswell (2012) who maintains that grounded theory, though most often is used as a methodology, is also a theoretical framework and can be used as such to generate other theories.

#### **4.4 CONCLUSION**

This chapter discussed the paradigmatic constellations and theoretical underpinnings of this study. It began by discussing what a paradigm is and which paradigm was used in this study. That discussion was followed by an exploration of what a theory is and what theoretical underpinning was employed in this study. It concluded with a summary of the chapter. The next chapter discusses the research design and methodology employed in the study.

## CHAPTER FIVE

### METHODOLOGICAL PROCLIVITIES AND FOUNDATIONS

#### 5.1 INTRODUCTION

This study focuses on content and ideology in literature modules taught in a Cameroonian university. The previous chapter focused on the paradigmatic constellations and theoretical underpinnings of the research, while this chapter deals with the methodological reflections which were used to generate data. As such this chapter discusses research design and methodology and how it has been used in the study. Leedy and Ormrod (2010) argue that research is the process of generating, interpreting and analysing data so as to improve understanding about a particular problem or to provide solutions to such a problem. To this effect, research has a particular pattern it must follow, if valid or trustworthy knowledge is what it wants to produce. Leedy and Ormrod (2010) add that there are eight basic characteristics which research, or empirical research, must follow in order to generate valuable knowledge in any field. The first thing they point out is that every research study should begin with a research question. This is because the world is plagued with unanswered questions and unresolved issues, which require solutions. Research, therefore, begins with the questioning of such circumstances in a bid to find solutions. The second characteristic as outlined by Leedy and Ormrod (2010), is that research requires a clear aim or goal. The goal of the research, or what is commonly referred to as the focus or the study, must be clearly articulated so as to ensure that the researcher does not deviate from it. The third characteristic is that research is required to have a specific plan of action to follow in order to generate the data required to answer the research question. Without such a plan the research will never be able to answer the question. The fourth characteristic is that the research problem needs to be divided into tiny bits so as to make it possible to generate data that will be able to answer the question or solve the problem. This means that the research questions require sub-questions for interview or questionnaire purposes. The fifth characteristic of research, according to Leedy and Ormrod (2010), is that there must be a clearly stated hypothesis which the researcher wants to test or a clearly stated problem which the researcher wants to find solutions to. The next characteristic of research as they point out, is the use of critical assumptions in research. Critical assumptions are made in order for procedures and methodology for the research to be chosen. The final tenet of research requires that a researcher must generate and interpret data in an attempt to answer the research question. The

last characteristic states that research is, by nature, clinical and as such it should be able to be repeated. These characteristics are employed in a study in order to plot the research design and methodology.

According to Nieuwenhuis (2010), research design is a map or graph drawn by the researcher which details what he or she is going to do throughout the research. This map, according to Merriam (1998), not only accumulates information, but also categorises and integrates it into existing knowledge thereby producing a final product - the findings of the research. Nieuwenhuis (2010) observes that the research design of every study always focuses on the results of the research while research methodology centres on generating these results or findings by focusing on the type of method and/or instruments employed within the research. Bertram and Christiansen (2014, p. 40) point out that methodological foundations, or research design and methodology, should be able to answer certain questions. What kind of data must the researcher generate to be able to answer the research questions? How will the researcher generate the data required to answer the research questions or what data generation methods would the researcher employ (or has employed in this case) in the data generation process? How would the researcher use the data that has been generated? How would the researcher interpret and make sense of the data generated? They add that the research design and methodology of any study is not a fixed plan which the researcher must follow rigidly, but rather it is a flexible plan which the researcher implements and adapts as need be in the field while generating the data.

Furthermore, Opie (2004) maintains that the research design and methodology of any research equates to the approaches or methods weaved together in the study to generate data and results which are a reflection of the research questions. The methodological underpinnings offer an explanation of the approaches used to generate the data, answer the research questions as well as explain why these approaches were selected and used. In addition, Silverman (2001) opines that methodological foundations are the pathway for meeting the purpose or focus of the research and this, in other words, refers to the methods or instruments used to generate data, the different approaches used in analysing the data generated and the actual plan and its execution in the study. Methodological foundation is, therefore, the express road upon which content and ideology in literature modules can be studied. This study is a qualitative case study of content and ideology of literature modules in a Cameroonian university. As such, this chapter will be divided into several sections. The first section of this chapter will discuss qualitative research, since the study uses the

qualitative research approach. The second section deals with case study research, since the study is a case study of literature modules in a particular university. The third section of this chapter will look at methods of data generation, since data is required to answer the research questions. The fourth section will focus on the sampling of the participants. The fifth section will centre on the analyses of the data generated, while section six looks at trustworthiness within the study. The seventh section will explore ethical considerations within the study and section eight will look at the limitations which might inhibit the study. Finally, section nine is the conclusion of the chapter.

## **5.2 QUALITATIVE RESEARCH APPROACH**

Denzin and Lincoln (2012) postulate that qualitative research as a research approach is a complicated field or approach with as many definitions of the term as there are scholars in the field. It also cuts across disciplines and subject matter making it a difficult concept to define and delineate. They continue to show that throughout the world, the qualitative approach to research operates in a complex historical field which not spans across a minimum of eight historical periods, but also operates concurrently in contemporary times. These periods fall within specific years and are called different things. The traditional period spanned from the early 1900s to 1950. The golden age, or modernist period, spanned from 1950 until 1970. The third period, often referred to as the blurred genres period, spanned from 1970 until 1986. The fourth period lasted four years, from 1986 to 1990, and is termed the crisis of representation. The postmodern period spanned from 1990 to 1995 and is characterised by experimentation when new ethnographies emerged. The sixth period, the post-experimental inquiry, spanned from 1995 to 2000 and saw the consolidation of the experimentation that had taken place in the postmodern period. The seventh period is the methodologically contested present, which began in 2000 and ended in 2010. The last period is referred to as the future and spans from 2010 until tomorrow (Gupta & Ferguson, 1997; Denzin & Lincoln, 2012). Any definition of the qualitative approach, therefore, stems from one of these periods and the definitions are as varied as the periods themselves and the researchers within them.

Denzin and Lincoln (2012, pp. 6-7) define qualitative research as “a situated activity that locates the observer in the world which consists of a set of interpretive material practices that make and transform the world visible and which turn the world into a series of representations, including field-notes, interviews, conversations, photographs, recordings and memos to the self”. This definition takes qualitative research out of the ordinary day-to-day

activities of a researcher or scholar and moves it to a more rigorous calculated process involving the generating and interpretation of data and the investigation of practical situations in the real world. Vidich and Lyman (200) add that qualitative research explores situations in their natural setting in an attempt to make meaning of different phenomena based on different peoples' understanding of them. Denzin and Lincoln (2012) offer another definition of qualitative research by seeing it as research which studies and generates detailed empirical data from introspection, personal experience, interviews, documents and artefacts which describe in detail problematic situations of phenomena. As such, qualitative research is a research approach which seeks to go further than any other research approach in order to glean all information possible about the phenomenon being studied so as to generate new knowledge. Leavy (2009) defines qualitative research as a way of conceiving and conducting research using the researcher him/herself as the tool for scheming, generating and making sense of the data generated. This means that qualitative research sees the researcher as the 'meaning-maker' and primary tool for research, as opposed to quantitative research that sees reality as stated which it is supposed to present. Within the qualitative approach the researcher considers the perspective and experiences of different individuals thus making reality more complex and individually constructed. Concurring with this definition, Patton (2002) views the qualitative research approach as an attempt by researchers to understand different and unique interpretations and interactions of and about a particular phenomenon. To him, therefore, understanding a phenomenon is not necessarily about predicting what might happen, but rather about exploring all aspects of the phenomenon to unearth all its characteristics and the different ways or angles from which the participants see the phenomenon and then presenting these perspectives as knowledge to the scholarly world. Mahoney and Vanderpoel (2015) also agree that qualitative research is all about generating different levels of truth or reality from the perspective of as many people as possible in society. From this viewpoint qualitative research gears towards investigating phenomena in their natural setting so that the different experience participants have of such a phenomenon constitutes the known about that phenomenon. Chu, Wu, He, Ma, Cheng, Cai and Tucker (2015) add that qualitative research only studies phenomena in their natural setting because they want to understand things from the perspective of the participants of the study and not from their own perspective as other research approaches seek to do. Yardley and Bishop (2015) define qualitative research as research that pays more attention to 'the why' rather than to 'the what' and this is achieved by exploring the meaning that participants of the study have constructed about the issue or phenomenon being investigated. Furthermore, Leedy and

Ormrod (2010) define qualitative research as research which not only focuses on the natural setting of the phenomenon, but investigates the phenomenon in all its complexity. This makes qualitative research different from quantitative research in that quantitative research has nothing to do with the complexity of the phenomenon or its setting. Finally, Creswell (2014, p. 44) defines qualitative research as research

which begins with assumptions and use of interpretive or theoretical frameworks that inform the study of the research problems addressing the meanings individuals or groups of individuals ascribe to a social or human problem and involves the generation of data in natural settings which is sensitive to the people and places under study and whose data is analysed deductively using patterns or themes in the voice of the participants.

This definition goes further than the others by pointing out the manner in which the data is analysed and the need for sensitivity in the research process. It further speaks of the process of creating meaning within the research, which involves the use of a paradigm or theoretical framework that would be representative of the participant's view. It also points out that research using this approach begins with certain assumptions about the phenomenon being investigated and explores how these assumptions lead the researcher to make certain choices within the study.

From the above definitions, certain pertinent issues or ideas stand out with regard to qualitative research and what makes it worthwhile. Firstly, from all the definitions it is clear that qualitative research engages the participants about the phenomenon in their natural setting. This give qualitative research a competitive edge over other approaches because data is generated from the actual site of the occurrences thus leaving little to no room for assumptions and results which are not representative. The natural setting of the phenomenon where research takes place also provides room for in-depth details and follow ups of the participants since the researcher is in constant contact. Secondly, it is also clear from all the definitions that qualitative research seeks a depth of understanding about the phenomenon. It goes beyond the 'what' often considered by quantitative research to look at the 'why' in a bid to explore all the complexities of the phenomenon being investigated. It also ossifies the issue of constant or fixed reality by opening up the academic world for multiple realities or truths that emerge from as many perspectives as possible such that these truths can be applied contextually wherever they fit. Thirdly, the definitions reveal that qualitative research uses

multiple sources to generate the data required to make meaning within the study or research. Since depth is what the qualitative researcher seeks, generating data using only a single approach becomes limiting since the required depth can only be attained from complementing sources. The use of questionnaires, interviews, observation, journals, as well as other graphic approaches gives qualitative research the opportunity to generate data with greater depth. Lastly, the definitions show that the researcher is an instrument within the research since he or she is the agent through which meaning is made. The researcher, in qualitative research, does not stand apart and present the findings such as in quantitative research where the figures or statistics are simply presented. Rather, the research makes meaning of the data generated and presents the findings based on his or her understanding of it since it deals with experiences and perspectives. The researcher is, therefore, part of the qualitative research. As this study looks at content and ideology in literature modules (with literature being a complicated subject with no clear demarcations of when it started and where it stops) whilst considering the different periods in which qualitative research has spanned (from 1900 to present), the researcher decided to formulate a definition of qualitative research which would cater for literature as a whole since all the above definitions come from either one or two of the above periods. Drawing from the above definitions, the researcher defines qualitative research as research which seeks not only depth, but also to explore the complexity of the phenomenon in an attempt to unearth both the particularities and peculiarities ('the what' and 'the why') of content and ideology in literature modules so as to generate a new theory. The qualitative approach, which is the umbrella approach in this study, therefore needs to cover every part of the study in order to enhance the creation of meaning. Having defined what qualitative research is, it is vital to look at the characteristics of qualitative research.

### **5.2.1 CHARACTERISTICS OF QUALITATIVE RESEARCH**

Blanche, Durrheim and Painter (2008) posit that the qualitative approach to research, like any other approach, has characteristics which make it peculiar or unique. Just as there are varied definitions for qualitative research, there are different characteristics provided by different authors. Creswell (2009) points out seven basic characteristics of qualitative research. The first characteristic he points out is that qualitative research uses rigorous processes and varied data generation procedures. This means that it does not only seek to generate numerical data as quantitative research does, but rather it uses different approaches such as interviews (both structured and semi-structured), observation, document analysis, questionnaires (both open ended and closed), collage, reflective journals and photographs amongst others. These

different approaches offer qualitative research the opportunity needed to generate the details required. The second characteristic pointed out by Creswell (2009), is that there are different features or types of qualitative research and this includes, amongst others, case study, phenomenology, ethnography and biography. This is another thing that makes qualitative research unique; it can be done using any of the approaches depending on the nature of the research. The third characteristic of qualitative research outlined by Creswell (2009) is that it focuses on a single phenomenon or problem. This means that the research starts with a singular focus on the problem in order to explore all its facets and not a hypothesis as used in quantitative research or the interplay of variables. Though the variables within the phenomenon might emerge within the study, it is not the basis of the study. The fourth characteristic outlined by Creswell (2009) is that qualitative research has some measures that should be used to establish trustworthiness. Transferability, dependability and conformability are steps that ensure trustworthiness in qualitative research. The next characteristic offered by Creswell (2009) is verisimilitude, which he points out is required if the readers are to become part of the study or if they are to make sense of the research and relate to the findings. The sixth characteristic pointed out by Creswell (2009) is the nature of data analysis, which must involve different categories that consist of multiple layers and are interrelated. This means that data must be categorised into different layers and these layers must be interrelated such that theory can be created or a thorough understanding of the phenomenon developed. The last characteristic of qualitative research pinpointed by Creswell (2009) is that it engages the reader by offering him or her unexpected insights which explain all the intricacies of the phenomenon while maintaining trustworthiness.

Denzin and Lincoln (2012) further advance four unique characteristics of qualitative research. Multiple personalities are the first characteristic of qualitative research offered by Denzin and Lincoln (2012). They argue that within qualitative research, multiple images have been built to represent or reflect the researcher. For example jazz musician, scientist, journalist, social critic, filmmaker, quilt maker, fieldworker and bricoleur, amongst others, are some of the descriptions of the qualitative researcher and this is due to the fact that qualitative research can be likened to journalism, filmmaking, bricolage, quilt making or montage. In terms of filmmaking, the researcher can be seen as an individual or editor who assembles images or shots into a movie. He or she is also seen as a bricoleur who assembles the bricoles of the world; a jack of all trades who fits everything together him- or herself (Kincheloe 2001). Bricoleurs can choose to tell their story in different forms: interpretive; narrative; theoretical;

etc. Interpretively, a bricoleur would piece his or her story together in a bid to explain a complex situation. As a quilt maker, the researcher uses the tools and aesthetics of his or her craft to produce quilts and in so doing seeks new ways of improving the craft. Like a jazz musician who must blend together images, sounds and understanding to produce rhythm, so must the qualitative researcher create a fusion. These multiple personalities represent different aspects of the qualitative researcher and like these craftsmen the researcher requires a complexity of tools to successfully complete the task. In essence, the qualitative researcher is seen differently by different people and this image of him or her creates expectations which he or she is expected to fulfil.

The second characteristic of qualitative research, offered by Denzin and Lincoln (2012), is the usage of multiple voices and/or textual forms. In qualitative research it is the weaving together of the voices of different participants that leads to the construction of meaning. These different perspectives are what make qualitative research worthwhile. Diversi and Moreira (2009) demonstrate this clearly by weaving together a complex variety of textual forms and voices about race, class, identity, sexuality, nation, intimacy, and family. Data is also often generated in different forms like text, photographs, charts, and diagrams in order to enhance the level of depth. Flick (2002) adds that multiple data generation sources, or triangulation, demonstrate the drive to enhance trustworthiness and deepen understanding of the subject. Since objective reality is a myth (Flick, 2007) reality can only be constructed through representations. This makes triangulation not only a tool for trustworthiness, but an alternative to trustworthiness. The combination of different voices and textual forms in a particular research can best be seen as a strategy to add rigour, complexity, and depth. Ellingson (2009) adds that multiple lenses (voices or textual forms) constitute the core of qualitative research because it energises the research, and without it, qualitative research would never be the same.

The third characteristic of qualitative research advanced by Denzin and Lincoln (2012) is that of multiple interpretive practices. Once data is generated in qualitative research different approaches are required to make sense of it. They argue that qualitative research can be seen as a conglomerate of interpretive activities wherein the researcher breaks down different stages of the research and makes sense of them and attempts implementation. The literature must be interpreted, coupled with the understanding of the theory and merged with the methodology in order for the research to be successful. Without a thorough interpretation of these practices, or stages, the research process will crumble. Ellis (2009) adds that qualitative

research does not have a clearly defined method or practice which entirely belongs to it. As such, qualitative researchers draw from different angles in order to create a design and methodology of their own. For this blended design to work perfectly the researcher needs a thorough understanding of the various angles to interpretatively fit them together.

The last characteristic of qualitative research propounded by Denzin and Lincoln (2012) is that it embraces two tensions. On one side it embraces a broad perspective of the interpretive, postmodernist, critical and feminist paradigms, while on the other hand it draws from more narrow perspectives like positivist, humanistic, naturalistic and post-positivist paradigms. Some researchers combine these paradigms or perspectives in one study in order to enhance understanding and the construction of meaning. In addition, depending on the aim and objectives of the study, these paradigms can be used on their own or weaved together. The combination of these paradigms often creates tensions within the study, as researchers often strive to demarcate where the use of one begins and the use of the other ends. Furthermore, since qualitative research uses different methods blended within the study, these methods also create tension within the study.

Creswell (2014) argues that characteristics of qualitative research are as varied as the definition of the approach itself and he offers eight characteristics of qualitative research. The first characteristic he talks about is that qualitative research takes place in the natural setting. Qualitative researchers, unlike quantitative researchers, physically go to the natural setting or the place where the problem is in order to generate the data. They do not bring participants into the laboratory or send instruments to the participants to complete. This approach of gathering data by engaging directly with the participants within their own context is one characteristic that distinguishes qualitative research from any other approach to research and this is enhanced by the face-to-face contact that the researcher often has with the participants. The second characteristic of qualitative research Creswell (2014) talks about is that the researcher functions as a key instrument. Qualitative researchers go to the field themselves to generate data thus making them an integral part of the research. They examine documents, observe behaviour, speak with participants and design their own materials for generating data. The third characteristic of qualitative research that Creswell (2014) discusses is the use of multiple sources of data. In this approach to research, researchers hardly ever use only one source of data. Multiple sources are always used like documents, observations, collage and interview documents and these different sources are merged together and made sense of by organising them into themes and categories. The fourth characteristic of qualitative research

advanced by Creswell (2014) is inductive data analysis. In qualitative research, researchers start from the particular and move out to the general or gather information from fragmented data in order to form themes which encompass the entire study. This bottom-up approach of organising the data requires researchers to work back and forth with the data and between the themes to make it more comprehensive and elaborate. The fifth characteristic of qualitative research discussed by Creswell (2014) is participants' meanings. Meaning in qualitative research is constructed from the responses of the participants or from the data generated by the participants. In so doing the results of the research are always presented from the participant's perspective. Taking the meaning of the findings from the participants is transforming the study from qualitative research to quantitative research. As such, meaning in qualitative research must be constructed from the participant's perspective since they are the object of study. The sixth characteristic of qualitative research offered by Creswell (2014) is emergent design. This simply means that the research design in qualitative research always needs adjustment as the researcher begins to implement it. The initial plan must be designed in ways that allow for adjustments. For instance, the research questions might change if the researcher discovers that the critical research question is not being answered or the instruments for data generation might be changed or modified as the researcher begins using it. The seventh characteristic of qualitative research discussed by Creswell (2014) is the theoretical lens. Meaning in qualitative research is always constructed using the lens of a theory to creating a particular kind of knowledge. The theory is what determines which direction the study will take, for example, feminist, cultural, historical or critical. The eighth characteristic of qualitative research, according to Creswell (2014), is that a qualitative researcher uses the holistic account. Qualitative research often looks at the phenomenon holistically in a bid to develop a comprehensive meaning of the case being studied. This involves presenting the results from multiple points of view from multiple participants, thereby providing a larger picture. This means that qualitative research deals not with cause and effect, but rather with the complex interactions of the phenomenon.

Roller and Lavrakas (2015) offer ten alternative tenets or characteristics of qualitative research. The researcher in this study chose to use the qualitative approach in his study because of these characteristics. The characteristics are discussed below and the way they were employed in this study is also included. The first characteristic of qualitative research which Roller and Lavrakas (2015) point out is the absence of a universal truth. Since qualitative research requires in-depth detail from different perspectives when studying a

particular phenomenon, it has never produced a universally accepted truth. Since qualitative research emphasises reality developed or constructed from various human conditions and their surrounding tendencies, truth is therefore varied from one condition to the other and these conditions are further shaped by their contexts. As such, it can be said that qualitative research is in the business of generating or constructing truth at different levels from participants in the study. The notion of singular truth is dominant in quantitative research, as it is anchored upon figures and statistics which ‘never lie,’ but this is a myth in qualitative research and the researcher only seeks to gain a certain degree of knowledge from the participants based upon their experiences. Furthermore, the fact that the participants within each study do not exist in a vacuum, but rather live within a particular context shaped by different situational factors that affect individual participants differently, it is not possible to get a universal truth, which explains why qualitative research of this nature does not discuss the validity of the findings, but rather how trustworthy it is. Since this study deals with literature modules, and there is no universal truth in any literary work, adopting an approach which embraces the notion of universal truth would make the study fallacious. Meaning in literature is developed contextually be it in time, place or circumstances. The absence of universal truth guided the researcher to make this choice.

The second characteristic of qualitative research propounded by Roller and Lavrakas (2015) is the importance of context. In quantitative research context has no place; what the researcher is interested in is the statistical data which he or she analyses and presents. Qualitative research would, however, be void of meaning if context is not taken into consideration, because meaning is built on experiences which are shaped by the context wherein the individual finds him- or herself. For example, a learner who goes to a well-resourced school would have different learning experiences than another learner who goes to a school with no electricity or running water. Ignoring the context from which the two learners come from and dealing with their experiences as universal would be a “fallacy of composition” (assuming that what is true of the part is true of the whole). The context also makes the notion of universal truth, which is so cherished by quantitative researchers, irrelevant and helps to distinguish it since it plays a vital role in the whole process of qualitative research. Whether context is a physical environment, a psychological state or the different mode used in generating in-depth data such as semi-structured interview, group discussion, document analysis or observation, go a long way in shaping the outcome of the study and if ignored would go a long way in ensuring that the findings of the study lack

trustworthiness. Meaning in any literary text is constructed contextually and this context varies from place, people, time, and circumstances. In other words, the reader, or lecturer in this case, gives meaning to the text. Under different circumstances, or for a different set of students, a literary text would be understood differently because of their differing social capital. This heavy reliance on context for the creation of meaning is very important in this study, especially since the study is also contextually situated. As such the researcher had no choice but to choose and engage with this context.

The third characteristic, or tenet, of qualitative research offered by Roller and Lavrakas (2015) is the importance of meaning. The goal of every researcher is to draw or derive meaning from the data, and quantitative research does this by looking at statistical data and making sense of it without any necessary deliberation about it. Conversely qualitative research goes beyond this to demonstrate dimensionality in the approach. This means that meaning is derived or constructed using different sources of data or by way of multiple sources. This takes into consideration the sub-strata like context, researcher-participant relationship, language, potential bias for both researcher and participants as well as the theory framing the study. Meaning, therefore, is not somewhere waiting to be discovered, but rather it is constructed in conformity with several variables. Literature is useless if readers can't make sense of it. As such, the process of making meaning in literature tallies with qualitative research since no literary text can be made sense of statistically. The researcher, therefore, chose this approach as it places emphasis on making meaning at a deeper level, which is what is required for creating meaning in literature modules.

The fourth characteristic of qualitative research opined by Roller and Lavrakas (2015) is the researcher as an instrument. In quantitative research the researcher distances him- or herself from the data and only offers a statistical analysis of the phenomenon. Qualitative researchers, however, are instruments within the research itself as they are participants in the data generation such as in interviews, observations, discussions, and document analysis. The researcher's agency plays a major role in the research progress making him or her an instrument within the research. The researcher also takes context into consideration, which might include his or her own bias and personal ideologies. Meaning, within this framework, is constructed through the subjective eye of the researcher making it quite unique as it places the researcher at the centre of the research project. The close link that is maintained by the researcher to the participants of the study enhances his or her understanding of the phenomenon, which becomes an asset when the data is being analysed and interpreted.

However, this does require special attention on the part of the researcher if he is to maintain objectivity and avoid bias. The researcher, therefore, is at the centre of qualitative research and if absent everything would instantly crumble. The researcher, in this study, constructed the semi-structured interviews, document analysis and non-participant observation. Therefore, without the researcher's involvement in the study, the research would be broken. For this reason, the researcher chose to use the qualitative approach to research within this study.

The fifth characteristic of qualitative research postulated by Roller and Lavrakas (2015) is called researcher-participant relationship. This is closely linked to the researcher as an instrument and also sees the researcher as a tool for data generation. The data is only generated when the researcher-participant relationship is healthy. Since there is personal interaction in qualitative research, the relationship between the researcher and the participant must be cordial if the researcher is to generate trustworthy data or even generate any data at all. Issues of ethics also come into play in ensuring that the rights of the participants are not violated and that they are treated fairly. This relationship is the strongest link in the research and ensures that whatever instrument the researcher is using to generate the data, be it interviews, discussions, observation, or any other instrument suitable, it is a mutually accepted platform for the data generation. Since this instrument brings the researcher and the participant together to share information or creates the "research space," certain communicational conventions must be employed (whether knowingly or unknowingly) to establish and maintain mutual trust as this shapes the reality the researcher constructs. This characteristic also influenced this researcher's choice of the qualitative approach as the context or nature of the research required a close relationship between the researcher and participants. The researcher required a good relationship with the participants in order to observe what they do in the classroom. There is, therefore, no other approach which would have enabled the establishment of such a relationship and so qualitative research was the obvious choice.

Skill sets that are required of the researcher is the sixth characteristic of qualitative research outlined by Roller and Lavrakas (2015). Quantitative research requires technical skills in reading the data and branding it, but qualitative research demands that the researcher possesses a unique set of skills which transcends the normal day-to-day skills of quality organisation, analytical abilities and specific attention to details that are used in quantitative research. Qualitative research requires the researcher to harness and utilise technical skills

such as building rapport with participants, probing skills and listening or active listening skills, amongst others. Researchers using the qualitative approach also require an advanced prototype of analytical skills which will enable them meet the demands of qualitative data analysis which is complicated and often partially subjective since it is informed by context, relationships and other variables observed or not observed in the field. A qualitative researcher, therefore, must be a man or woman of diverse skill if he or she is to be successful in this approach. This characteristic is another reason that this researcher chose this approach as literature requires a set of skills to manipulate it and generate meaning. Since the researcher intended to use such skills both in generating the data and analysing it, the choice of this approach was perfect.

Flexibility of the research design is the seventh characteristic of qualitative research offered by Roller and Lavrakas (2015). For qualitative research to be effectively carried out, the design of the research must be flexible so as to ensure that changes can be made. This allows for the researcher to be able to follow up on new things that emerge in the field, which he or she did not see in the literature. For example, in moderating a focus group discussion or interview the researcher only knows for certain which direction the discussion will take during the actual discussion. Although he or she prepares guiding questions, it is only during such discussions that he or she understands which topic to pursue more thoroughly or which area to abandon. In addition, depending on the instruments the researcher is using a non-participant observer, or a participant observer whatever the case may be, has little or no influence or control over what he or she is observing and with one of the goals of the observer being unobtrusive observation, the research design needs to be flexible enough to enable the researcher to navigate through such unobtrusive observation successfully. A tight research design like the one used in quantitative research would be unproductive in qualitative research, as such qualitative researchers need a thorough understanding of flexibility in research in general and the research design in particular to flow smoothly in qualitative research. Semi-structured interviews and observation requires a flexible researcher, or a researcher with a flexible design, as changes can always occur in the lesson the researcher intends to observe and something new can always emerge during the interview. Since the researcher was to use these instruments, he chose the qualitative approach to research as the two work hand in hand.

The eighth characteristic of qualitative research advanced by Roller and Lavrakas (2015) is the type of issues or questions effectively addressed by qualitative research. Quantitative

research operates on a tight research design with well-structured questions and specific kinds of responses required. Qualitative research steps in to address the less structured and complicated issues or questions, which require certain kinds of details or a more flexible research design. Qualitative research explores sensitive issues such as psychological trauma, abuse, marginalisation, biographies, autobiographies (life history research) and nebulous issues. Qualitative research asks questions such as “how did you feel when she or he raped you?” It deals with more contextual issues such as in-the-moment decision-making. In addition, since one of the principal purposes of using qualitative research is to generate quality meaningful data from hard-to-reach, disadvantageous or under-served populations like children, tribal or ethnic groups, cultures, and defiant groups, qualitative research must address complicated questions which require a certain level of detail to be answered and in this way helps to provide detailed explanations to certain subjects or issues discussed peripherally by quantitative research. This characteristic also aligns with this study as the researcher asks questions which require great detail. The first critical question seeks to know what is being taught in literature modules and the second seeks to know why. There was, therefore, no other approach which could be used to answer these questions other than the qualitative approach.

Another characteristic of qualitative research presented by Roller and Lavrakas (2015) is what they call “messy analysis and inductive approach.” While data analysis in quantitative research often involves the use of software which makes the research accurate or precise to a certain degree, qualitative research has no software for data analysis. The only thing available to the researcher is what Khoza (2013b) refers to as ideological-ware, which the researcher must utilise to make sense of the data. As such the data analysis process is always “messy” involving several attempts at coding and interpretation. Within this framework or approach there is no clearly defined approach for analysing data where step ‘1’ leads to step ‘2’, rather there are different multi-faceted or multi-layered processes building upon themselves to construct meaningful and verifiable results or knowledge. The complicated nature, or messiness, of the relationships between these processes and the inconsistencies, as well as the ‘seemingly illogical’ demand build into qualitative research, requires that those researching within this framework should approach the data from different perspectives. The inductive method or approach inherent in qualitative research also makes this worse. This approach demands that the analysis be done from inside out or from the particular to the general; building meaning from every facet of the data in order to obtain an overall meaning. This

rigorous process organises and derives meaning from data by way of data. In other words, the process of data generation in most cases is not always very different from data analysis making it very complicated and messy. Qualitative researchers, therefore, need to be highly skilled as already discussed in order to conveniently navigate through this process.

The last characteristic of qualitative research discussed by Roller and Lavrakas (2015) is the unique potential of technology. Quantitative research relies heavily on technology, especially in recent times, to enhance the process of data analysis, but qualitative research has historically relied on the capabilities of the researcher. In recent times unique opportunities for the use of online and mobile technology in enhancing the qualitative research design has emerged. These opportunities have provided a shift in power from the researcher, who until now handled every facet of the research, to online or mobile participants and technology who now have greater opportunities and a more convenient and flexible space in which to participate in the research or to respond in greater detail to questions posed by the researcher. Qualitative research can now be carried out entirely on social media like Facebook, Whatsapp, Twitter, YouTube, and Yahoo, amongst many others. Qualitative researchers are increasingly using technology of one kind or another, be it in recording, transcribing or analysing the data, to enhance the quality of the research and the trustworthiness of its results. This characteristic was not engaged in detail within this study as the researcher only used it to communicate with the participants, set and adjust meetings and provide feedback during and after the interview and observation respectively. It also influence the choice of this approach as technology was one of the tools the researcher was engaging.

### **5.2.2 THE PRACTICE OF QUALITATIVE RESEARCH**

Maxwell (2005) argues that qualitative research should engage realisable objectives and through this produce specific outcomes which not only meet an intellectual need (solve a problem), but also explain succinctly the phenomenon being investigated. As such, qualitative research should be able to or should generate theories that are valid and which are simple enough to be understood by people from all walks of life. This theory, or result, should also be written in ways so that it can be used to improve practice. In so doing the intellectual goal of the research (which is giving meaning to complex problems or issues) would have been met. Using the qualitative approach to research in a study, therefore, gives the researcher an added advantage of explaining a problem in detail and from a particular

context. This means that how the findings of the research are obtained also becomes a tool in the hands of the reader in understanding both the problem and the solution offered for it.

Qualitative research in practice, according to Neill (2007), opens new doors for creating knowledge and solving educational problems. From the characteristics discussed above, it is clear that the qualitative approach is a rigorous one and putting it into practice, according to Lichtman (2006), requires extraordinary focus in describing the diverse human relationships intertwined with life experiences. Cohen, Manion and Morrison (2011) add that practicing qualitative research requires the use of data generation instruments which would cater for the depth required. Instruments like interviews, both structured and semi-structured, observation, both participant and non-participant, and document analysis are favourites in qualitative research because they generate lots of data in different forms. Henning (2004, p. 3) concurs with this by pointing out that qualitative research uses depth from multiple instruments, constructing it against literature. In a bid to explain this more clearly Fraenkel and Wallen (2008) maintain that semi-structured interviews, observation and document analysis are instruments that generate in sequential order quality, in-depth and detailed information vital for understanding certain issues within the academic world. Using the qualitative approach within this study, the researcher employed these instruments which are discussed in more detail within this chapter. This approach opened a new world of opportunities for the research to not only explore fully the literature modules taught in a Cameroonian university, but also to understand why education is or is not performing its function in society.

Having discussed the qualitative approach to research, it is vital to discuss the vehicle through which the qualitative approach was implemented, which is case study. Case study was used as the research style within the qualitative framework to research in an attempt to generate quality in-depth data about the literature modules. For the purpose of thorough understanding of the findings of the study, it is vital to discuss the case study style to research and how it was used in the study in order to ease understanding of how the research came to its conclusions. The next section of this chapter, therefore, discusses case study research.

### **5.3 CASE STUDY RESEARCH**

Swanborn (2010, p. 13) maintains that almost every author discussing case study research has offered a definition, making the notion of a unanimously accepted definition farfetched and impractical. This is also due to the long history of case study research and how it developed over the years. Bronwyn, Patrick, Karen, Carla, Steve, Jon, Debbie, Carol and Mike (2012)

posit that case study research is not a new style of research. They argue that it has been around for more than a century and that it was the primary style of research until the development of the scientific styles or methods. Its founding fathers were anthropologists and sociologists who shaped the concept or method into what we know today. Bronwyn et al. (2012) states that Robert Park, an ex-investigative newspaper journalist and editor, was among those who formally developed case study research in the University of Chicago in the 1920s. Park came up with the term "depth" reporting in describing specific events in society or certain issues that depicted a particular social trend. He also viewed the sociologist or anthropologist as "merely a more accurate, responsible, and scientific reporter" (Bronwyn et al 2012, p. 2). Being a strong believer in human experience and its potential to shape society, he sought a research style which would capture this in full as, to him, anthropology and sociology at the time only became fluid through natural laws and hasty generalisations about human experience and society as a whole. Park, therefore, pushed his students to avoid skimming through books and papers in the library and rather to observe or investigate the constant experiences of experiments of human existence. Park cited by Bronwyn et al. (2012) is reported to have written to his students "go and sit in the lounges of the luxury hotels and on the doorsteps of the flophouses; sit on the Gold Coast settees and on the slum shakedown; sit in the Orchestra Hall and in the Star and Garter Burlesque; in short gentlemen go get the seats of your pants dirty in real research" (Bronwyn et al 2012, p. 3).

Yin (2014) posits that several scientific researchers attempt to discredit the formal utilisation of case study research as far back as the 1930s when the debate between quantitative and qualitative researcher started heating up. When pitched against statistics, case study was considered by and large as unscientific and improper as a research style. The growing influence of positivism on research, especially in sociology, made it worse when it advocated for research within the quantitative approach. The general call at the time (Bronwyn et al. 2012) was for more stable, universal, generalisable and static laws which were obtainable in science or through the quantitative approach. Positivist researchers critiqued case study for its inability to produce stable universal laws which were free of human influence or factor and could be applied anywhere. The fewer number of cases studied and the unstandardised approach of presenting the findings made generalisation a fallacy, thereby drawing more criticism. In the 1950s, survey research employed through the spectrum of quantitative research became the dominant style of research in sociology and other social sciences, pushing case study research to the background.

The big break for case study research came in the 1950s when it was instituted as a teaching approach in Harvard. Armisted (1984, p. 76) points out that "case study was instituted at Harvard Business School in the 1950s as a primary method of teaching, cases have since been used in classrooms and lecture halls alike, either as part of a course of study or as the main focus of the course to which other teaching material is added". The principal reason for this was "to transfer much of the responsibility for learning from the teacher on to the student, whose role, as a result, shifts away from passive absorption toward active construction" (Boehrer, 1990, p. 43). Through case study research students were given the opportunity to carefully examine and discuss different cases identified in their locality and as Merseth (1991, p. 21) puts it "students learn to identify actual problems, to recognize key players and their agendas, and to become aware of those aspects of the situation that contribute to the problem." As such, case study research does not only offer students the opportunity to conduct research, but to pick out specific details about the phenomenon. It also gives students the opportunity to "develop their own analysis or meaning of the issues under considerations, to develop their own solutions and to practically implement these solutions or theory to these problems" (Boyce 1993, p. 3). The introduction of case study research in Harvard engenders students not only to deal with particular situations, but also to develop their own theories of knowledge. Merseth (1991), adding to this, opines that students using case study research develop "the ability to analyse and gain mastery over a tangled situation by recognising and demarcating important factors which produces the ability to explore ideas and test them against facts, and to throw them into fresh combinations" (p. 22).

With case study research gaining ground on different educational fronts, different philosophers of science and sociologists criticised this approach heavily. Deutch (1996) and Ellram (1996) report the criticisms of case study research by different sociological researchers between the 1960s and the 1990s. Tellis (1997) posits that in the late 1960s another generation of researchers within the case study approach emerge. This generation attempted to bring more legitimacy to the case study approach by bridging and blending the gap between hermeneutics and positivism as foundations for research in the social sciences. The case study approach gained prominence when Glaser and Strauss (1967) used it in their study. This was followed by massive utilisation by the Chicago school of sociology when they combined it with other qualitative approaches and analysed the data using quantitative styles. The eventual result of this was the emergence of the case study style of research as we know it today. Yin (1984, 1994) championed the further development of this style of research

by introducing experimental logic conducted within the natural setting. Since then different researchers have directed this style of research at different areas such as pragmatism and eclecticism, depending on the focus of their research (Johansson, 2003). Patton (1990, p. 39), advocating for the use of case study research, points out that:

Rather than believe in the assumption that one must choose to align with one paradigm or the other, I advocate a paradigm of choices. A paradigm of choices rejects methodological orthodoxy in favour of methodological appropriateness as the primary criterion for judging methodological quality.

This means that every researcher should choose an approach he or she considers to be the best for the study and work with it as he or she investigates social issues or other problems. The case study style of research stands out not only in social science, but in education as well as many other fields.

With all authors in case study research offering different definitions, according to Swanborn (2010), it is vital for several of these definitions to be explored in order to understand what case study means in this study and how it will be applied. Rhee (2004, p. 72) maintains that case study refers to a “thorough exploration of a particular phenomenon or series of phenomena which the research thinks or believes possesses or exhibits certain characteristics or theoretical foundations worthy of investigation in the bid to understand or solve a problem.” This means that case study research explores from the foundations to find hidden treasures or characteristics about the phenomenon. Harling (2004, p. 1) offers an alternative definition of case study by defining it as “a holistic inquiry that scrutinises an existing problem or event in its natural environment.” In this definition the emphasis is on wholeness of the investigation and the natural environment or setting where the investigation is taking place. Gerring (2007), in the same spirit, defines case study as a well calculated attempt to comprehend or understand and make sense of an issue or event. This definition is challenged by Levy (2008) who argues that these type of definitions fail to distinguish case study research from any other style of research and leave it within the confines of “bread and butter” research. This is due to the fact that in recent times qualitative researchers have been moving away from the notion of case study as investigation of a single phenomenon to the more complex underpinnings of theory generation. Levy and Thompson (2005) add that case study researchers are now moving away from the explanations of historical events (leaving it for historians to handle) and delving into explanations of how

case study might contribute in the generation of educational theories to solve the thousands of issues plaguing mankind. Levy (2007a) and Levy (2007b) argue in their definition of case study research that researchers are supposed to adapt historical approaches to enhance case study by going the extra mile in converting descriptive explanations of the phenomena to analytical explanations which take every variable into consideration. Gomm, Hammersley, and Foster (2000) provide another definition of case study by referring to it as research which explores a case, or a few cases, in significant depth. Adding to this definition they point out that case study research denotes the generation and analysis of unstructured data. Some researchers such as Stake (2000, p. 437) argue against such a definition by pointing out that it is too simplistic by defining it as merely the “choice of what is to be or should be studied in a particular research.” This means that case study research is simply choosing what kind of details the researcher intends to get from the study.

George and Bennett (2005, p. 5) further theorise that case study is “an instance of a class of events,” and as “the detailed examination of an aspect of a historical episode to develop or test historical explanations that may be generalizable to other events” (George & Bennett 2005, p. 17). This definition takes case study beyond investigating a particular event to exploring it in ways that the results can be generalised. This is what Levy (2001) and Levy (2002) consider to be the crux of case study research. Maoz (2002, pp.164–165) posits that many authors seem to think that case study research as a style is a “free-form research where everything goes.” He continues to argue, however, that this is not a reflection of the style of research, but of individual authors and maintains that a more daunting and rigorous definition of case study research should be offered by the scholars in the field. Gerring (2007, p.13) further defines case study research as “the intensive study of a single case where the purpose of that study is - at least in part - to shed light on a larger class of cases (a population).” This definition demands the study of events or issues in ways which would not only provide in-depth information about the phenomenon, but which can be generalisable. On the other hand, it discriminates against studies which do not seek generalisation, but principally focus on individual issues to understand, explain or change them. Gerring (2007) attempts explaining this stance by differentiating case study research from what he refers to as “single-outcome studies” that deal with purely idiographic explanations of a particular event or phenomenon. This definition, amongst others, rejects the notion of case study as defined by Eckstein (1975, p. 85) who considers case study research to be “a phenomenon for which we report and interpret only a single measure on any pertinent variable.” This definition of case study

examines case study research from an informal or layman's perspective since it fails to look into the intricacies that surround scholarly case study research. Cohen, Manion and Morrison (2007) define case study as a specific instance or a single bounded system, like a man, a family, a grade, a university, a province, a nation etc., which offers a unique example of people in practical or real situations, which then gives the readers the opportunity to understand more clearly the intricacies surrounding the phenomenon being investigated as meaning is made of it in combination to theories. This definition focuses on the in-depth case study and offers the researcher the opportunity to generate and emphasise the importance of such details. Robson (2002, p. 183), buttressing this point, argues that case study gears towards analytic generalisation rather than statistical as statistics fail to look at the intricacies, or human factors, surrounding the phenomenon being studied. Sturman (1999, p. 103) posits that case study research is research that focuses on establishing the cause and effect chain and explains how such chains came about by observing phenomenon in context and establishing regular patterns. This is very vital because human systems are dynamic, thereby creating a whole range of contexts which are peculiar to time and space. The utilisation of this context to understand human relationships is what gives case study its place in the research world.

Yin (2009, p. 18) defines case study research as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident and relies on multiple sources of evidence." Explaining this definition, Yin (2009) articulates that case study research deals with the technically distinctive situations wherein many variables of interest manifest themselves in numbers greater than data points and since the researcher's result relies on multiple sources of evidence, data generation must utilise different instruments to ensure the process of triangulation thereby ensuring that the results of the study benefit from the prior development of theoretical propositions to guide data analysis. This definition highlights several hallmarks of case study research by emphasising the nature of the problem or phenomenon which should be contemporary within the natural setting. It also points out that case study comes in handy when the difference between the phenomenon and context is not quite clear, as is the case with many real-life situations or human relationships. Case study research, from this standpoint, is a research style used to investigate or explore complex problems whose core is difficult to find or whose root cause is difficult to explain. Explaining such a complex problem, therefore, would require focus on that particular issue and investigation using several instruments or exploring it from different angles; something

which case study research can do. In this study, the researcher chose to adopt this definition since the study seeks to explore content and ideology in literature modules taught in a Cameroonian university. This is a complex contemporary issue and requires data from different instruments in order to effectively make meaning of what is being taught and why it is being taught. The depth required in this study could only be attained through the lens of case study and the complexity of literature coupled with the context of the study required a research style which would give the study avenues through which thorough understanding and generalisation could be reached without the use of statistics (Robson, 2002). Yin (2014) offered five scenarios which researchers can, or should, use to determine if their study falls within case study research. Firstly, he points out that any research asking what and why questions should employ case study research because the complexity of such questions often requires depth which most often can only be attained through case study research. Secondly, he points out that when the researcher can exert little or no control over behavioural events, case study research is the approach to use since the research would be able to study the phenomenon in its natural context and explore it using different instruments. Thirdly, Yin argues that any research that focuses on contemporary events should be investigated or explored using the case study approach because understanding it or making meaning of it comprehensively enough for the scholarly world to understand would require the kind of depth which a researcher can only attain when using the case study style to research. Fourthly, Yin maintains that any research that seeks to explain a particular phenomenon, yet maintain or retain its complexity, should employ the case study since such a task would require the exploration of all such complexities around the phenomenon and the development of meaning from theoretical perspective. Lastly, Yin posits that any phenomenon that must or should be explored holistically must be explored using case study research because it seems to be the only research style strong enough to unearth in-depth detail about a phenomenon without tearing it into pieces. These five reasons also informed the researcher's choice of this style as the five scenarios discussed above find expression in the study whether partially or completely.

### **5.3.1 CHARACTERISTICS OF CASE STUDY RESEARCH**

The characteristics of any phenomenon or commodity are what distinguish such commodity or phenomenon from any other thus making it unique (Fomunyan, 2014a). Cohen, Manion and Morrison (2011) offer six characteristics of case study research. The first characteristic they propound is that case study deals with rich and in-depth explanation or description of

intricacies, complexities and characteristics that make up a particular phenomenon. This way it offers an explanation of why certain things are happening to or around the phenomenon. Secondly, case studies offer a sequential narrative about the phenomenon explaining every variable and how these variables are interwoven in ways that allow a reader to be fully knowledgeable about the problem or phenomenon being investigated. Thirdly, case study doesn't only sequentially tell tales about the phenomenon or problem being investigated, it combines this account of the problem with analysis. As such, it not only unearths details about the phenomenon, but also analyses these details to either solve a problem or generate a theory in that field depending on the objectives of the study. Fourthly, case study targets a particular unit, be it an individual, group of individuals, a community, school or nation in order to understand their experiences or perceptions about a particular phenomenon either to cause change or inform the academic world about the existence and relevance of such knowledge or experiences. Fifthly, case study research pinpoints particular issues that are important to the phenomenon being explored and explore it further in an attempt to understand why it is the way it is. Lastly, the researcher is an integral part of the study in case study research. He must be interested in the topic before investigating it in order to fully understand the phenomenon. As such, the case study is often linked to the personality of the researcher, which makes him or her inquisitive enough to unearth every detail possible about the phenomenon, without which it would cease to be case study research.

Robson (2002) outlines several characteristics of case study research by arguing, firstly, that case studies have temporal characteristics which empower the researcher to define their nature. This means that each case being investigated or explored is unique in its own way and it is these characteristics of uniqueness that ensure that the researcher understands their nature and designs instruments which would best generate the data required. This way the researcher avoids using one-on-one interview when he or she is supposed to be using group discussion or avoid using document analysis when he or she is supposed to be conducting interviews. Secondly, case studies have geographical frontiers or parameters which give room for their definition. For any study or research to be considered a case study it must be situated with a definite geographical region, since that is part of what makes it a case study. For instance, this research is a case study of literature modules in a Cameroonian university. Cameroon becomes the broader spectrum or geographical location where the research is carried out, while the particular university in which the data is generated becomes the location of the study or the context. Without the geographical demarcation the study would

lose its meaning because the issues being explored or the rationale for the study itself is imbedded in the geographical location. Therefore, to generate data which is untainted when making use of case study as the research style, the geographical location must be demarcated. If the study simply explores content and ideology in literature modules, it would not qualify as case study because the researcher might do a survey of all literature modules in the world. It is only a case study because it is part of a whole and this part must be defined geographically. Thirdly, case study involves an individual or group of individuals in a particular context and within a particular time. As such, while defining or demarcating the case being studied geographical location is important, it is also important to situate the context in time and space. This is because what patterns in a particular place at a particular time might or would be different from what obtains in the same place at a particular time. For instance, this study, which explores literature modules, examines modules taught in a particular semester. In another semester what is taught might be different and why it is taught might also be different owing to new books being published, new laws enacted by the Cameroonian government, new books being read by the lecturer and new recommendations made by the university, amongst other things. The findings of a case study only make sense when it is situated contextually within space and time. Fourthly, case study may be defined, or fine-tuned, by the characteristics of the group wherein the case belongs. This is because what is true about the whole is true about the individuals within that whole, though to varying degrees. These characteristics of the larger group wherein the case is situated becomes instrumental in defining the case and fine-tuning it by unearthing what is known about it such that what is unknown can be investigated. Lastly, case study may be shaped by group dynamics or organisational arrangements. This means that the larger unit in which that case finds itself has a role to play in the overall function of the case. For instance, the modules being explored in this study are part of a larger spectrum which is a degree in literature or performing arts as the case may be. These degree programmes themselves are part of a larger spectrum such as the Department of English or Modern Letters, which is itself part of a faculty and the university as a whole. Whatever effects the university in turn effects the faculty which then effects the departments and the degree programmes within that department as well as the modules taught in these programmes. As such, the literature modules being explored are shaped by the degree programmes in which they belong and the department as a whole.

Swanborn (2010) also propounds several characteristics of case study research. The first characteristic he offers points out that the case study is carried out within the boundaries of the system (case) or systems (cases) such as local institutions, provinces and universities in the natural environment of the case. As such it is within the boundaries and the natural context that the research takes place that makes it a case study. The second characteristic of case study research that he points out is that the case is monitored during a particular period or the data is generated within a particular period of time for the meaning-making process to be vital. This period helps enhance the context of the study by establishing the boundaries of what is vital or what is not. The third characteristic Swanborn (2010) discusses is that process tracing is a key factor. Process tracing, in this case, refers to the explanation and description of social processes that pertain to the participants within that system or the individuals within that system. Unearthing their relationships, values, perceptions, resources, decisions and behaviours ensures that the results of the study will represent the complexities surrounding the phenomenon being study. The fourth characteristic of case study research that he points out is that the researcher is guided by broad research questions and generated data t from different sources whilst all the while being on the lookout for unexpected events. The fifth characteristic of case study research that he offers is that it generates data from different sources with the main sources being interviews, documents and observation. These three instruments of data generation are of primary importance to case study research and were utilised in this study and are discussed in subsequent sections of this chapter. The last characteristic of case study research he offers posits that in the final stage of the research, the researcher ensures that the participants of the study check the data generated so as to ensure that what has been documented is what the participants actually said or intended to say. This is done to clear up misunderstandings and to ensure that trustworthy findings are developed.

### **5.3.2 TYPES OF CASE STUDY**

Flyvbjerg (2006) maintains that there are many types of case study research which researchers might choose from depending on what the objectives of their study are. Thomas (2011) agrees with this by pointing out that in the past few years different researchers have develop new types of case studies. Adding to this Guerra, McGarry, Robles, Bielza, Larrañaga and Yuste (2011) posit that some types of case study are more common than others because many researchers choose to use the few types that are universally known and ignore the more complicated and discreet types. The first type of case study which stands out in the body of knowledge is descriptive case study. Yin (2011, p. 16) defines descriptive case study

as a research style which is “focused and detailed, in which propositions and questions about a phenomenon are carefully scrutinized and articulated at the outset.” The articulation of the known propositions of the case being studied are what delimits the case or establish the boundaries of the study, and this helps to establish rigor in the results of the study. Johansson (2003) opines that the power and promise, or the essence of, a descriptive case study is inherent in its ability to mine abstract concepts to construct meaningful interpretations from the data generated. The primary aim of descriptive case study is to generate in-depth details about the phenomenon and use these details to descriptively present the intricacies around the case being studied. This description can be done with the assistance of a theory which conveys, through robust proposals or propositions, answers to the research questions. Flyvbjerg (2006) posits that descriptive case study has several illustrative factors which distinguishes it from other types of case study. Case study research, therefore, seeks to develop descriptive theories which enhance the understanding of complete problems or phenomena and how these phenomena function.

The second type of case study dominating research studies in the academic world is the explanatory case study. Bronwyn et al. (2012) define explanatory case study as research where the number of variables outweigh the number of data points. Yin (2014) points out that explanatory case study emphasises the “how” and “why” questions in research since this provides the data needed to explain clearly and in detail the phenomenon. Explanatory case study ensures rigor and quality in research while maintaining all-inclusive focus on the complex phenomenon and the variables that surround it. Yin (2009) offers eight glaring characteristics which distinguish it from other types of case study research. The first characteristic is that explanatory case study uses a design oriented definition of case studies. Since case study engenders a comprehensive focus on one particular phenomenon, this should be defined in like manner. To this end, qualitative data is vital in constructing an explanation of the phenomenon through rigorous analysis. The second characteristic of explanatory case study is the generalisation of case studies. Case studies can now be generalised through case replications or analytical generalisation. Each case study can be seen as a single experiment as conducted in scientific experiments and multiple cases can be seen as multiple experiments which can be generalised just like scientific research. Through sampling the researcher can use select individual cases and group them to form the case which constitutes the study thus ensuring generalisation. The third characteristic of explanatory case study is identifying the case. Choosing a theory and carving out principles

or conventions from the theory which are applicable to the study prior to data generation, is not only vital in building study or research design, but also in offering principal guidelines for fine-tuning the case. This guarantees that the results of the study will reflect the case investigated proving consistency in this type of case study. The fourth characteristic of explanatory case study is operationalising the case study. This means that all frameworks utilised within the study should be defined in a bid to ensure consistency and alignment with key research questions. This way trustworthy data is generated by appropriate data generating tools or methods employed. The fifth characteristic of explanatory case study is maintaining discovery and flexibility. Even though theoretical guidelines or frameworks are developed before data generation, explanatory case study is also unique in that it has the ability to seek and test new ideas and procedures and also establish flexibility in the study as it unfolds through appropriate sampling, hypothesis generation and testing. The sixth characteristic of explanatory case study is using rival explanations as a design strategy. A mainstream, or one-sided, explanation of the results of the study makes it redundant and biased. However, the testing of "rival explanations" or the testing of the hypothesis frequently in the process of the research ensures the construction of more plausible explanations and trustworthy results. The penultimate characteristic of explanatory case study is generating data or evidence from multiple sources. Explanatory case study is impossible or impractical without triangulation - the use of multiple instruments or sources to generate data. Sources or methods like interviews, group discussions, observation, document analysis, diaries, journals, pictures, etc. can be used. This is anchored on the premise that no single approach or method can infinitely capture the nature of the problem or the complexities around the phenomenon being investigated. The last characteristic of explanatory case study is distinguishing evidence from interpretation. The evidence provided or emerging from the data is important, but it still requires the researcher to make meaning of it. This interpretation of the evidence might be separated from the interpretation or intertwined together based on the research design and the objectives of the study. One of the principal arguments against case study research is the presentation of the evidence produced by the data without rigorous analysis. Distinguishing the evidence generated and the interpretation of the findings is vital since in case study research the researcher is an integral part of the research. Leaving the researcher out of the study takes it away from the confines of case study to quantitative studies. Interrogating the evidence and pitching it against a theory is vital in making meaning and developing theory.

Bronwyn et al. (2012) postulate that illustrative case study is another kind of case study making its rounds in the academic world and it is similar to descriptive case studies. They primarily use one or two instances of an issue or event to demonstrate what a phenomenon looks like. Illustrative case studies are essentially to make known the unknown about a phenomenon in a common language in which the common man would be familiar with. Just as the name implies, the type of case study is simply about illustrating or giving an example of what a phenomenon looks like in detail so that the world can understand it. Cumulative case study is another type of case study discussed by Bronwyn et al. (2012). They argue that this type of case study gears towards blending all information about a particular phenomenon together and analysing them critically. The chief objective behind this type of case study is the assumption that past studies about a phenomenon creates room for greater generalisation and trustworthiness. It also reduces the cost of the research and ensures that there is no repetition of studies already conducted, but that the results of these studies are enhanced through rigorous interrogation and analysis.

Another kind of case study is the deviant case study, according to Thomas (2011). He maintains that this type of case study seeks to disprove the proverb that “the exception proves the rule” by demonstrating that every general rule requires redefinition each time it is applied. This is because even if a rule is not faulty, it is only applicable to a limited degree because every situation or phenomenon is unique. Darcy (2005) uses Union Democracy in the United States of America as a deviant case study to illustrate the existence of a uniquely democratic union which contradicts Michel's 'iron law of oligarchy', thereby disproving the idea that the exception proves the rule. Critical instance case study is another type of case study discussed by Thomas (2011). He maintains that this type of case study investigates a single site or multiple sites with interesting situations, but with no intention whatsoever of generalising. It also distances itself from challenging other generalised case studies and focuses on unearthing as much detail as possible about the phenomenon being investigated. He concludes that researchers who use this type of case study are researchers who are interested in the causes and effects of a particular phenomenon or researchers who seek to answer cause and effect questions.

Cohen et al. (2011) posit that there are several types of case study and go on to advance four different types of case study: the single case design; the embedded single case design; the multiple case design; the embedded multiple case design. The single case design is a type of case study research which focuses on an extreme phenomenon, outstanding phenomenon,

unique phenomenon, representative phenomenon, longitudinal phenomenon or revelatory phenomenon. It aims at exploring issues that are yet to be explored through the rigorous process of academic research and unearthing as much detail as possible about them. On the other hand, the embedded single case design examines or deals with two or more units of analysis within the case being studied. For instance, an embedded single case study of a university would consider the different faculties or colleges which make up the university as sub units for analysis and might go further to examine the different departments or schools within the faculty or the lecturers and students within the faculty. The researcher ensures that sub units of analysis are created through the use of different instruments to generate data from all such units. This is done to enhance trustworthiness and analytical generalisation. Furthermore, Cohen et al. (2011) discuss the multiple case design as another type of case study by seeing it as research wherein two individual cases are framed into one case study and compared. They continue to state that several researchers have propounded that having multiple cases built together or compared in a case study research are worth more than double the amount of data in a single case design. Yin (2009) confirms this with an example as he explains that a researcher working with a group of teachers might want to ascertain the effects of a new innovation in the teaching of literature under three different circumstances (three cases built in to one study); one, where literature teachers are schooled on this innovation internally or within the school by trained experts; two, where they attend externally provided training on the new innovation in the teaching of literature; three, where literature teachers receive both internal and external training on the new innovation. An examination and comparison of these three cases in one study constitutes the multiple case design. The last type of case that study Cohen et al. (2011) discuss is the embedded multiple case design. This is similar to the multiple case design with the singular difference being the creation of multiple sub units within each of the cases and the use of a different instrument to generate data for each of the sub units. Looking back at the example propounded by Yin (2009), sub units like literature teachers teaching in the higher education and training phase, might be distinguished from those teaching in the intermediate or senior phase. Sub units of those teaching drama might also be separated from those teaching prose or poetry and treated differently as each unit has an element of difference and by extension potential for new knowledge.

Mills, Durepos and Wiebe (2010) argue that another type of case study which was instrumental in the domination or recognition of the case study research in the academic

world is the exploratory case study. However, in recent times researchers have gradually been shifting away from it. They define exploratory case study as a case study which seeks not only to investigate a complicated case, but which seeks to generate a theory to explain such a phenomenon. Yin (2011, p. 29) agrees with this by pointing out that “exploration case study has perhaps given the case study approach to research as a whole its most notorious reputation.” He continues by defining it as research which seeks to investigate a relatively unknown field in a bid to generate theory. The data for this type of case study is generated over a sustained period of time (a minimum of three months). This was the case with Glaser and Strauss (1967) when they developed grounded theory which operates not only as a methodology in itself, but also as a theory for theory generation. Yin (2011) continues that different researchers use the exploratory case study in different ways; while some use it in a full scale research to investigate large and complicated cases, others use it as a pilot study to investigate large cases and bring out sub units from these cases which would be subsequently studied as a cases in their own right. However, in a case where the researcher employs the exploratory case study for the purpose of theory generation, it is vital to explore the case as a whole so as to enhance analytical generalisation and the trustworthiness of the theory at the end of the study (Shields & Rangarjan, 2013). Kianian, Tavassoli and Larsson (2015), Waikayi, Fearon, Morris and McLaughlin (2012), Lockett, Johnson, Evans and Bastl (2011), Laan, Noorderhaven, Voordijk and Dewulf (2011), Yoshida, Sawamura, Ogawa, Ikoma, Asakawa, Yamauchi and Sakai (2014), Kaal, Lantes-Suárez, Martínez Cortizas, Prieto, Prieto and Martínez (2014) McMahon, Watson, Chetty and Hoelson (2012) van Kuijk, van Driel and van Eijk (2015), Koskinen, Halttunen and Mansikkaniemi (2015), Zhang, Zhou and Xu (2015), Alho and e Silva (2015), and Plonsky and Gonulal (2015) are all recent examples of exploratory case studies conducted not as a pilot study, but as the main research itself. The researcher in this study, therefore, chose to use the exploratory case study due to the complicated nature of the phenomenon being studied and also as it works well with grounded theory as earlier explained. To this effect, a case study approach was needed which would work hand-in-hand with grounded theory; as such the researcher decided to use the exploratory case study to enable him to generate the kind of data required not only for theory generation, but for generalisation at different levels.

Hardman (2005) argues that exploratory case study requires multiples sources of data in order to function fully or for the desired outcomes of this type of case study to be met. It uses, or recommends the use of, in-depth data generation instruments such as interviews, both

structured and semi-structured, group discussions, journals, collage, photographs, observation, both participant and non-participant observation, focus group interviews as well as document analysis amongst others. Mohammadi, Abrizah, Nazari and Attaran (2015) posit that the exploratory case study comes in handy in educational research when one of the objectives of the study is to familiarise one's self with the phenomenon being investigated by unearthing new insight about it. They continue to state that in research within the critical paradigm, to be able to initiate or cause changes, researchers need the kind of detail about the phenomenon which only the exploratory case study can offer. This also informed the researcher's choice of this type of case study because this research employs the critical paradigm and seeks to spark or cause changes not only in the literature curriculum within the context of the study, but also the educational environment as a whole.

Plonsky and Gonulal (2015) postulate that although exploratory case study and case study research in general require a lot of skills for generalisation (which can only be done to a limited extent), it is unavoidable when researchers want to know what is happening and why. And since this study deals with the what and why question the researcher decided to use this style of research since it would offer him the required tools to complete the research. Schartner (2015) adds that one of the principal advantages of exploratory case study is that it does not attempt to develop theory from a previously conceived hypothesis, but rather it seeks to build the theory from data itself. In addition, such theories are not only theoretically and academically sound, but also possess superiority in terms of trustworthiness. Foster (2015) adds that exploratory case study is also very flexible and can be modified to address the what, how and why questions and this provides the opportunity for theory to not only grounded in data, but which touches all aspects of the phenomenon under investigation or which takes into consideration all the complexities or intricacies of the phenomenon. The researcher, therefore, made the choice to use the exploratory case study in this research not only because of the nature of the phenomenon (literature modules taught in a Cameroonian university), but also because of what this style of research offers, whilst taking into consideration its agreement with other approaches, instruments, theory, paradigms and methods employed in this study.

### **5.3.3 STRENGTHS AND WEAKNESSES OF CASE STUDY**

Flyvbjerg (2006, p. 219) postulates that many researchers or proponents of quantitative research often argue "that general or theoretical context-independent knowledge is more

valuable than concrete or practical context-dependent knowledge". To these scholars case studies cannot be generalised or don't hold much value in the academic world because of their context specifications. He continues that others argue that a case study should simply constitute the initiate stage of the research, while other more 'generalisable' research styles take over. Flyvbjerg (2006) goes further to argue that those who say case studies cannot be generalised have obviously never studied or used case studies, since there are several notions of generalisation, several of which apply to case studies. He also argues about the importance of context-based knowledge which he says supersedes general knowledge or independent knowledge in applicability because light is shed on the circumstances surrounding the generation of such a theory. Bathmaker (2010) and Hodkinson and Hodkinson (2001) propound eight disadvantages or weaknesses of case study. The first weakness they advance is the fact that there is too much data for easy analysis. They argue that case study researchers are often conscious of being swallowed up, or swamped in data, and it is always very difficult to analysis. For example, some case studies generate as much as 198 taped interviews (Colley & Diment, 2001). Colley and Diment (2001) argue that although this kind of data is often analysed by researchers, such analysis becomes contentious. Hodkinson, Sparkes and Hodkinson (1996) argued that in an attempt to mitigate this, these researchers often emphasise the stories of some participants more than others. They further argue that even the most emphasised or detailed of these stories are but a shadow of themselves. Hodkinson and Hodkinson (2001) report that in instances like that they choose not to tell individual stories but to discuss larger issues which cut across individual stories, and which challenge the criticism around case study research. The second weakness of case study Bathmaker (2010) and Hodkinson and Hodkinson (2001) advance is that it is very expensive, if attempted on a large scale. Conducting a case study is very expensive and time-consuming to generate the kind of data required, and even more time-consuming to analyse. They add that this worse in case studies that use the multiple case study design, for example the TLC case study project (Hodkinson et al, 1996) cost an estimated £800,000. Cutting corners around data generation or analysis is likely to destroy the credibility of the results of the study.

The third weakness Bathmaker (2010) and Hodkinson and Hodkinson (2001) identified centres on the complexity examined in case studies, which they argue is very difficult to represent simply. Case studies often unearth a lot of data or complexities about a phenomenon, which cannot easily be explained. Presenting realistic and understandable pictures of these complexities is what many researchers have failed to do. In this light, case

study researchers are often silent about some parts of the story, and place emphasis on others which can challenge the very nature of the case study. The fourth weakness they point out is that case studies don't consider numerical representation, even though in some cases it is possible to. This is because numerically presenting the bulk of data, often generated in case study, is problematic or too complicated and time consuming. It is possible for the researcher to spend time breaking the data into smaller units which can be represented numerically, but this is often not the case. The next weakness they discuss is that case studies are not generalisable in the conventional sense. They argue that, scientifically, there is no evidence that the happenings or the results of one isolated case study might be applicable in other areas and because case studies usually utilise a smaller population and generalising in the conventional sense is impossible. The sixth weakness of case study Bathmaker (2010) and Hodkinson and Hodkinson (2001) propose is that it lacks objectivity. This is because the researcher is the primary meaning maker who makes sense of the data, based on his or her social capital which might or might not be enough to analyse the data. Subjectivity is further emphasised by the nature of case studies, particularly the subjective nature of the participants and the subjective nature of their experiences which often form the core of case study research. The penultimate weakness they propound is that case studies are easy to dismiss by people who don't agree with the results. An example of this is when case study researchers investigate political or policy issues and present findings which are not favourable to a particular position; these results can be easily dismissed because they lack representativeness and because the sample is often quite small. The last weakness of case study that is identified is that case study research cannot engage a large number of research questions. It most often addresses between one to five research questions and this makes it neither ubiquitous nor a universal panacea. Cohen, et al (2011) also point out three weaknesses of case study research: firstly, they point out that the findings of case studies are not generalisable, except in cases where the readers of the findings of the study can apply the findings in their context; secondly, case studies are not easy to cross-check, and by extension, can be subjective and biased; and lastly they point out that case studies often contain observer bias even though attempts have been made at preventing this.

Bathmaker (2010) and Hodkinson and Hodkinson (2001) also discuss six advantages of case study research. Firstly, the point they raise is that case studies aid in understanding complex inter-relationships. Since case studies investigate the complicated issues in society which cannot easily be studied through other means, the in-depth information it generates about the

phenomenon being studied helps not only in constructing meaning about the phenomenon, but also in understanding it. It also explores the context, thereby unearthing certain complexities that surround specific phenomena. Secondly, they point out that case studies are grounded in 'lived realities'. Although, social research assists in the understanding of a phenomenon in general, case studies take this further by constructing meaning around the phenomenon's experiences, making it more applicable to life. Case studies maintain more of real life in the study, compared to any other research style; although these experiences might not be generalisable except in similar cases, those who are able to apply it are able to benefit, since they understand the practical experiences of the people presented in the study. Thirdly, case study assists in the exploration of both the unusual and the unexpected. Researchers will have expectations about some of the results because of the literature studied and an understanding of the concept, however case studies often unearth details that are unexpected. In the course of the research most times several unexpected or unusual things occur; some participants broke down in the course of the research (Gutierrez, Rosenberg, Seemann, Breuer, Haverstock, Agris, & Anzalone, 2015; Cahana-Amitay, Oveis, Sayers, Pineles, Spiro & Albert, 2015) causing the research to take another. Some participants in the study also behaved or revealed certain details which were shocking to the researchers and turned the research around. Case studies, therefore, cater for unexpected situations and for the capturing of such unexpected or unusual situations in the findings of the study.

The fourth advantage of case study research that they point out is that multiple case studies ensure or guarantee the focus of the research is on the idiosyncratic information and its significance. Through the in-depth details unearthed in a case study, many characteristics of a phenomenon are looked into thereby ensuring that as much as possible is known about the phenomenon in order to fully explore the findings of the research. The importance of this is highlighted better in multiple case studies and the interweaving of the eccentric or idiosyncratic makes for better understanding and generalisation. The fifth point mentioned is that case study research also reveals the causal relationships in in the phenomenon. Since most studies dealing with causal relationships are statistical in nature, a qualitative case study offers at alternative vantage point from which these causal relationships can be explored and presented. The depth and complexity of the data generated in case studies unravel and explain the correlated characteristics and how they influence one another. Lastly, case studies enhance the development of rich theories which could not only explain such particular problem or those related to it, but would also explain other complex problems in similar

fields through analytical generalisation. Theory built around concrete experiences with rich data generated from specific context has become increasingly vital in addressing human issues, as opposed to abstract theories constructed on the basis of statistics and generalisation. The rich descriptions made using the in-depth details generated through case studies don't just enhance the trustworthiness of the theory developed at the end, but also guarantee that this theory is enriched through these descriptions which give access to new ideas and thinking.

Cohen, et al. (2011) offer several advantages of case study research as they postulate that case studies engender generalisation either specifically for that instance or from particular to general. This unique strength is brought about by the subtlety and complexity of the case under study. Yin (2009, p. 15) adds to this by pointing out that "case studies are generalizable to theoretical propositions, not to populations or to universes and the goal is to expand and generalize theories analytically". Generalisation is therefore possible in case studies not through the largeness of the sample, but analytically or through analytical generalisation; this is better explained by Flyvbjerg (2005, p. 228) who argues that

...the case study is ideal for generalizing using the type of test that Karl Popper called 'falsification' which in social science forms part of critical reflexivity. Falsification is one of the most rigorous tests to which a scientific proposition can be subjected: If just one observation does not fit with the proposition, it is considered not valid generally and must therefore be either revised or rejected.

This is easier with case studies since data is generated using different instruments which can be measured against each other to ensure trustworthiness. The second advantage of case study propounded by Cohen, et al (2011) considers case study data which they argue is paradoxically strong to organise though 'strong in reality' while other research styles are 'weak in reality' but easy to organise. This grounding in reality is gotten from the participant's experiences and the context from which the data is generated, providing the basis for natural generalisation. The next strength of case studies, they point out is that it recognises the complicatedness of the embedded nature of truth. Case studies represent or present the complexities around social phenomena and open up situations for individual meaning making. Another advantage of case studies is that, when it is considered as product, they can constitute an archive of descriptions about different phenomena in a particular society. Such an archive is open for re-interpretation and further study by researchers whose

aim might be similar, or different, from those of the previous researchers but who are interested in the same field. Cohen, et al. (2011) continue that another advantage of case studies is that they are 'a step to action' since they begin in a world of action and contribute to the continuation of such actions through the utilisation of the meaning constructed, or the reconstruction of such meaning for policy purposes, or any other use. The next advantage of case studies is that they open up the data generated in the study for further, or different, interpretation by the public. Also, since the language in which the findings of the study are presented is less esoteric than other styles of research, the public can easily relate to it. Case studies therefore engender democracy in research since it allows it the readers to judge for themselves the findings of the study. Another advantage of case studies is that it is easily or immediately intelligible because the participants speak for themselves. Case studies are also advantageous in that they catch unique details which are often lost in other large scale studies like surveys, and these unique features most often are incredibly important to understanding the phenomenon. The last advantage of case study research that Cohen, et al. (2011) advance is that it can be undertaken by a single researcher and it embraces uncontrolled variables.

It is therefore obvious that the advantages of case study outweigh the disadvantages thereby giving the researcher the impetus to engage this style in the research. For case study to be effective, the researcher needs to choose the right instrument which would ensure that in-depth data is generated. The next section of this chapter would therefore look at the methods which were used to generate in-depth data in this study.

## **5.4 METHODS OF DATA GENERATION**

Ritchie, Holzinger, Pendergrass and Kim (2015) opined that data generation, or methods of data generation, refers to the process of accumulating or gathering information with the intention of measuring or analysing it for complexities of interest within in an established organisation or group (whatever is being investigated in the study), in a well-structured manner, thereby answering the critical research questions, confirming or disannulling the hypotheses. Data generation is the most vital part of the research, without this the research process is incomplete. Binh and Tung (2015) argue that there are different data generation methods for different fields of study and different kinds of research. Quantitative studies would focus more on statistical data collected using surveys, questionnaires, structured interviews, amongst others. Qualitative research, in comparison, focuses on in-depth data generated using structured or semi-structured interviews, focus group interviews,

unstructured questionnaires, document analysis, observation (both participant and non-participant observation), journals, group discussions, pictures, collage, amongst others. Bellon-Maurel, Peters, Clermidy, Frizarin, Sinfort, Ojeda and Short (2015) add that each research project chooses the data generation strategy to use which would help him or her construct meaning, based on the aim and objectives of his or her study, pitched against the research questions. This study used three different instruments to generate data to aid in answering the research questions. Semi-structured interviews, document analysis and non-participant observation were used as instruments to generate data in this study to answer the two critical research questions: what is the content and ideology of literature modules taught in a Cameroonian university? And why is this content and ideology being taught? This section of the chapter therefore discusses these three instruments as used by the researcher in the data generation process.

#### **5.4.1 SEMI-STRUCTURED INTERVIEWS**

Whiting (2008) defines interviews as a vital data generating approach which involves verbal or, in some cases, non-verbal communication between the participants of the study and the researcher. She adds that interviews are often used in exploratory or survey designs. This definition sees interviews as two way discussions or communications between people with one have the intension of gathering information from the other(s). Polit and Beck (2006) offer an alternative definition of interviews by considering it to be a style or approach of generating data in which one particular individual (interviewer) or group of individuals (interviewers) pose questions to another individual (interviewee) or group of individuals (interviewees). This definition sees interviews simply as an enhanced question and answer session between two or more people. Cohen, et al (2011) argue that an interview is different from a day to day conversation because it has a specific purpose and is driven by specific kinds of questions. Also, unlike day to day conversation, only one individual or group of individuals are expected to ask questions while the other individual or individuals are expected to answer. Cohen et al (2011) define interviews as one-on-one engagement (or two and more engagement) in which one party ask questions to which the other party is expected to respond. They continue that there are three main conceptions of interviews. The first one points out that if the interviewer or researcher excels at his or her job (posing questions in a friendly and acceptable manner, establishing rapport etc.) and the participant of the study or the respondent is sincere in his or her answers to the questions posed by the researcher, trustworthy data will be generated. This is based on the premise that under specific

circumstances people tell the truth. The second conception of interviews is of a transaction which is biased or which inevitably has bias that should be recognised and controlled if possible. The third conception of interviews is as an engagement similar to the day-to-day sharing of information and theories of everyday life and should be used in conjunction with the features of interviews.

Galletta (2013) posits that there are different types of interviews used in qualitative research depending on the research questions the researcher seeks to answer. Rabionet (2011) agrees with this point, specifying six types of interviews: standardised interviews; elite interviews; ethnographic interviews; in-depth interviews; focus group interviews; and life history interviews. Galletta (2013) adds to this by pointing out two more: semi-structured interviews and group interviews. Cohen et al (2011) add several more: structured interviews; exploratory interviews; informal conversational interviews; standardised open-ended interviews; interview guide approaches; closed quantitative interviews. At this point, therefore, the choice of interview to use is simply a matter of the 'fit of purpose' (Cohen et al, 2011) to the research question the research seeks to answer. Within the confines of this study, the researcher chose to use semi structured interviews. Since the research engaged in case studies, DiCicco-Bloom and Crabtree (2006) maintain that semi-structured interviews are the best interview type to use in case study research since it gives the researcher the opportunity to unearth the required depth. Burns and Grove (2005) concur with this as they argue that in exploratory research, semi-structured interviews are crucial since depth and complexity is the backbone of the study. This study uses exploratory case study.

Fontana and Frey (2005) define semi-structured interviews as a type of interview wherein the researcher asks a number of open-ended questions anchored on the purpose or research questions driving the study. As such, this type of interview asks questions which are open or which gives room for the participant or respondent to answer in whatever way possible. Polit and Beck (2006) agree with the above definition, seeing semi-structured interviews as an interview approach which only asks guiding questions and lets the respondent drive the interview, with the researcher ensuring that the research remains on track through further probing. It is clear that the semi-structured interview is aimed at unearthing in-depth information which forms the basis for further theorising. Cohen and Crabtree (2008) add that in semi structured interviews, the use of open-ended questions helps the researcher fine-tune the topic being explored and also gives the researcher the opportunity of choosing to discuss some sub-topics in details, depending on their relevance, and others just in passing. As such,

if the researcher notices that the participant or participants find it difficult to answer a particular question or only briefly touch on it, the researcher can step in once in a while to prompt the interviewee or ask further questions which would help unearth the required data. The researcher also has the opportunity for further probe anytime he or she asks a question, since the aim of this type of interview is depth. Probing is a vital tool in semi-structured interviews which, if effectively used by the researcher, can generate data at different levels and unearths every bit of information around the complexities interwoven in the phenomenon.

Cohen and Crabtree (2008) offer three characteristics of semi structured interviews: a) the interviewer and respondents engage in a formal interview, b) the interviewer develops and uses an 'interview guide' and c) the interviewer is led by a guide, but is able to follow topical trajectories in the conversation that may stray from the guide when he or she feels this is appropriate. The first characteristic deals with a formal engagement between the researcher and the participants, where in they engage in generating data through a formal discussion or question-and-answer session where the one party gets to pose the questions while the other answers. Although the researcher has to set the stage and make the context as comfortable and relaxed as possible, he or she must not forget the fact that this is a research interview and it must be done fairly formally. The second characteristic deals with the interview guide used by the researcher. In every interview, the researcher has several questions he or she wants the participant to answer. In a structured interview the researcher would stick to the questions designed and avoid any deviation. In a semi-structured interview, the researcher only develops a guide which allows the participant to drive the interview to a particular direction with the help of the researcher. The interview guide is only used as a starting point and the researcher further probes into the phenomenon based on the responses of the participant for the purposes of clarification and depth. This interview guide is developed before the interview as the researcher reads literature surrounding the subject being explored or investigated. The third characteristic also deals with the interview guide developed by the researcher, but further examines at how the researcher looks pass this guide to dig deep into the phenomenon to get the in-depth data required. This is the most important part of the semi-structured interview because it is what empowers it to generate the kind of depth information often required in case study research, in particular, or qualitative research in general. The interview guide simply highlights the central issues that the researcher wants to discuss or find out about but the peculiarities of the interview or the finer details are garnered from the

responses provided by the participant. The researcher then identifies important trajectories and further picks up on them to keep the interview going.

Creswell (2012) identifies nine steps towards conducting a semi-structured interview, which he argues, if a researcher were to take into consideration, would generate in-depth trustworthy data which would stand the test of time, not only in analysis but also in analytical generalisation. Creswell's nine steps simply explain or outline what the researcher did in the semi-structured interviews conducted in this study. The first thing he points out is that the researcher needs to identify the respondents using a well thought out approach. It is the researcher's choice of participants that would determine the kind of data he or she generates and the level of trustworthiness or interrogation of the data. The careful selection and utilisation of a sampling approach in the research goes a long way to enhance the quality of the researcher and ultimately the trustworthiness of the findings. The researcher employed the non-probability sampling approach in choosing the respondents in the study and this is discussed in much detail in a subsequent section of this chapter. The second step he points out is that the researcher needs to research semi-structured interviews not only to know what it entails but how to go about it. Expanding one's horizon on the concept would help reduce assumption and enhance the quality of the interview. This write up is a function of the reading made by the researcher around semi-structured interviews. Books, journal articles as well as some web pages were devoured by the researcher in a bid to understand semi-structured interviews and it was as a result of this reading that the researcher came across these steps to conducting an effective semi-structured interview which was implemented in this study.

Locating a suitable space for the interview is another step Creswell (2012) discusses. He argues that the researcher needs a quiet and comfortable space where he or she can engage with the participants without any disturbance. A conducive environment is also vital for the smooth functioning of the recording device. Too much background noise would affect the quality of the recording and ultimately the quality of the material the researcher gets out of it. The researcher carried out the interviews in a lecturer's office (on three separate occasions) at 16:00, 16:30 and 17:00, for the three lecturers involved in the study. Since office hours end at 16:00, it was reasonably quiet in and around the lecturer's office for the interview to take place without disturbance. Being in the office, the space was safe enough for them to share any information required or answer any questions posed by the researcher. Obtaining the consent of the participants to participate in the interview is the fourth step outlined by

Creswell (2012). He maintains that the researcher should ensure that the respondents sign an informed consent form giving their permission to participate in the research. Also vital is the fact that the researcher should obtain verbal consent from the participants before each interview, after explaining the purpose of the interview to them, as well as the plans for using the results of the interview. The participants of the study, being lecturers and by extension researchers were well versed with the issues of ethics and signing the consent form. The researcher also explained to them the purpose of the research and got verbal consent from them all for both interviews (each lecturer was interviewed twice, with the second interview being to clarify certain issues and also to pick up on certain ideas raised by the participants which the researcher failed to probe further. The participants also examined the transcript of the interview and made certain corrections).

The fifth thing Creswell (2012) advocates is the recording of the actual interview by the researcher, using either/and an audio tape recorder or a video recorder. For this to be effective the researcher must ensure that the microphone, as well as the recording device, is in good condition, thereby ensuring that no part of the data is lost. He adds that a video recorded is more preferable since the researcher would be able to identify certain things he or she might have missed during the interview like facial expressions, body movement, tone, and cadence amongst others. The researcher used an audio recorder to record the interview. Although the research preferred video recording he was required to use an audio recorder because of certain concerns expressed by the participants, especially since the data would be stored for five years before destruction. The researcher also hired a body microphone from an electronic store which he used for the interview.

Taking brief notes during the interview is Creswell's (2012) sixth step in conducting an appropriate semi-structured interview. He points out that to be on the safe side, the researcher should take brief notes during the interview as a back-up plan in case the recording device malfunctions. The brief notes the researcher takes would also help him or her pick up on important trajectories evolving from the interview. The use of a microphone ensured that the researcher was free to take brief notes during the interview and could draw from the notes to further probe interesting ideas. The researcher itemised these ideas and used them to refine other questions for the participants. The seventh step Creswell (2012) points out is that the researcher needs to use an interview guide in a flexible way. As earlier discussed, the interview guide lays the foundation for the interview but must be utilised flexibly in ways that vital ideas by the respondent are not suppressed. For this to be effective, the researcher

must be a good listener and ensure that he or she explores all parts of the interview guide while bearing in mind time constraints. The researcher had five questions on the interview guide which he used to drive the interview. For each guide, I spent ten minutes which ensured that quality probing was done. As such a total of fifty minutes was spend on the guide and further probing into issues emerging from the guiding questions in each interview. The second to last step in conducting an appropriate semi-structured interview, as pointed by Creswell (2012), is the use of probes to generate additional data. Probing is the process of asking follow-up questions based on the response of the participant to generate more information about a particular variable or to clarify a particular thought. Probing is the backbone of semi-structured interviews because it ensures that the researcher goes deeper into the complexities surrounding the phenomenon being explored. The participant's response to each guiding question took about three minutes while probing was done on each question for about seven minutes. The probing process took longer because it gave the researcher the opportunity of further exploring the participant's experiences and view. The last step of conducting a semi-structured interview, as highlighted by Creswell (2012), is professional behaviour. The researcher must be courteous and professional as the interview comes to an end by reassuring the participant of confidentiality and thanking him or her for their participation. The remaining ten minutes in each interview was used to set the mood for the interview and to establish rapport after the interview. The researcher did not only reassure the participants of the confidentiality of their responses but also thanked them enormously for their participation in the study. A date was also set for the next interview and on the day of the second interview the researcher exchanged pleasantries with the participants, bringing the formal business to an end.

Gay, Mills and Airasian (2005) argue that there are a few disadvantages to semi-structured interviews. Firstly they generate too much data which most often becomes problematic for the researcher to seek out what is needed and to leave out what is not needed. Secondly, the open ended nature of the questions often cause the participant to take the researcher off track, feed him or her irrelevant information, thereby loosing valuable time which could have otherwise been spent generating worthwhile data if another type of interview was used. Pathak and Intratat (2012), in defence of the semi structured interview, outline several advantages of semi structured interviews. Firstly, they argue that the open ended nature of questions used in semi structured interview opens the interview up to a wide ranch of data which would not be accessible using other stringent types of interviews. Since more data is

better than less data or no data at all, they posit that semi-structured interviews gives the participants the opportunity of telling their story which no other type of interview can fully do. Secondly, they argue that the semi-structured interview uses probing which ensures that the researcher leaves the field with no doubt about the meaning of a particular concept or the implications of a particular variable. The opportunity to ask further questions and clarify every detail is an incomparable benefit. Thirdly, Pathak and Intratat argue that semi-structured interviews make for a democratic meaning making process since the researcher doesn't just go to the field and dictate what he or she wants to know and leave. Both the researcher and the participant collaborate to influence the direction of the research and ultimately the meaning making process. Whiting (2008), adding to this, points out that the semi-structured interview is also vital in small scale case study research since it makes for the exploration of every variable inherent in the phenomenon.

#### **5.4.2 DOCUMENT ANALYSIS**

Document analysis refer to the systematic and strategic approach to reviewing and or evaluating documents – documents in all form whether printed, electronic, published or unpublished (Bowen, 2009). These documents are interrogated for material which relates to a particular subject in order to construct meaning or answer certain research questions. Corbin and Strauss (2008) and Rapley (2007) posit that document analysis demands that documents be interrogated and interpreted so as to generate meaning, gain understanding and construct empirical knowledge around the phenomenon being explored. From this perspective, document analysis is simply about making or constructing meaning from a particular document or documents based on the purpose of the researcher. Hodder (2000, p. 704) argues that a document “is an artefact which has as its central feature an inscribed text”. In other words a document is a text in written form and the examination of this artefact to extract information for use in a particular study is what is often referred to as document analysis. He continues that documents are used by researchers in their research output, or any other purpose. Although these documents are often written with different intentions in mind, most are often unrelated to the current research, it is the researcher's duty to recognise this and extract relevant information to the study since knowledge construction is based on previous knowledge. Grix (2001) cautions that not all documents are results of empirical research and not all documents are produced for research purposes. Most documents are simply the result of everyday occurrences (Payne & Payne, 2004) with the aim of explaining certain social actions or to give directions to certain kind of activities. Mogalakwe (2006) adds that

document analysis is a data generation tool in qualitative research in which written text are made sense of by the researcher to give meaning and voice (from another perspective) to the topic discussed in the document. This process entails the constant coding and recording of the content of the document to form themes or categories which are similar to those produced from an interview or observation. Faraji, Etemad, Sari and Ravaghi (2015) argue that document analysis involves the careful study of documents which are already in existence, either to comprehend what they are about or to unearth deeper meanings which might have been hidden in the style or writing or the nature of coverage, amongst other things. In this study, documents analysis as a tool for data generation is seen as the examination and breakdown of a document or documents to form categories or themes which might be used for further meaning making in the study (Wild, McMahan, Darlington, Liu & Culley, 2010). This means that the documents are not an end in themselves but simply a means to end. This researcher uses the document alone or alongside data generated, using other data generation tools like interview, group discussions, observation, and collage amongst others. This definition was chosen since document analysis is not the only data generation tool used in the study. The data generated using this approach is pitched alongside data generated from semi-structured interviews as well as non-participant observation.

Labuschagne (2003) opines that there several reasons or rational for using document analysis in any study. She argues that document analysis, most often than not, is used in combination with other data generation tools in case study research to generate in-depth data about a particular phenomenon. This is done as a means to triangulating the data, so as to establish trustworthiness. Bowen (2009) argues that qualitative researchers in general, and those using case study research in particular, should draw from more than one data generation approach when generating data for the study. By doing this, the researcher also seeks convergence and corroborates the different data sources to ensure they are speaking the same language. This blend of multiple sources of data provides “a confluence of evidence that breeds credibility” (Bowen, 2009, p. 28). To this end, some researchers employ document analysis as a means of establishing such credibility. This was one of the reasons why the researcher choose document analysis as a data generation tool in the study and, since the research is a case study, ensuring that bias is eliminated or minimised is key to the construction of credible meaning and this might only be possible through the use of more than one tool to generate data. Bowen (2009) adds that some researchers use document analysis because of the nature of the research or the subject matter under discussion. This was the case in this study, since

the researcher is dealing with literature (which in its self are written documents). To be able to answer the first critical question of what is being studied, the researcher needed to study the literature texts themselves and build emerging themes which was further pitched alongside the data generated from semi-structured interviews and non-participant observation. The data required to answer the question could not be generated only through interviews or observation, and as such the researcher was obliged to use document analysis. Furthermore Bowen (2009) argues that some researchers use document analysis for contextual reasons. For instance, investigating an event which took place in the past (for example World War I) is only possible through document analysis. Depending on the aim of the research, a researcher, in the bid to establish a certain kind of truth or a certain level of truth, might explore different views about the event and construct new meaning by blending the views that are similar, and pitching these against those that are different; simply work with those that are similar and discard those that are different; or work with those that are different and discard those that are similar. This rational also influenced the choice of document analysis as a data generation tool. Since literature is the study of literary works produced by artists or writers at different points in time (some of whom have been dead for centuries), most often they are not available to be interviewed about the content of the book. In a module where more than five books or more than twenty poems are studied in becomes extremely difficult, if not impossible, to locate all such writers and interview them about the content of their books or poems. The researcher, in this case, is therefore left with no choice but to turn to document analysis for answers.

Reed, Savage, Edwards and Daeid (2014) argue that document analysis should answer eight basic questions about a document and these questions would lead to the final step required in analysing any document. The first question they advocate that the researcher should ask and answer in document analysis is: what is the title of the document? This question Reed et al (2014) argues is the first step to document analysis, since the title would indicate to the researcher the direction the document would take. Also, depending on the number of documents being analysed, the researcher might choose to use the title of each document as a sub-unit in the creation of the overall unit of analysis which would be used to construct meaning in the study. As a result of the huge number of documents analysed in the study, the researcher chose to build themes which cut across these documents rather than mentioning them one after the other. These documents are only mentioned when used in the analysis chapter of this study or when the researcher is quoting a particular document. The second

question Reed et al (2014) argue that the researcher must ask and answer, centres on the date of publication. The publication date of any document goes a long way to influence the meaning constructed around the document. For instance a research article dated 2010 cannot be analysed as the current view on education in South Africa or anywhere else in the world. This is due to the fact that nothing is static and even if the education policy has not changed, the teachers have changed. Either way, many other factors which might not be directly related to school may not only influence the way teachers teach in schools, but also the way learners learn. For the meaning constructed to be credible, the date of publication must agree with the subject matter. In this study, the situation is quite different since the researcher is not the one choosing the documents but rather simply exploring what the teachers have chosen to teach. The year of publication of the documents used in this study goes a long way to inform the context in which the work was created and the prevailing circumstances around which it was created. For example Mathew Takwi's (2008) *Fire on the Mountain* which is one of the documents analysed in this study, was written just a year after the University of Buea student strike which left several students death and the 2008 nationwide strike due to rise in fuel prices. Some of the poems in this collection speak to these events, thus knowledge of the context is often vital to fully understanding the text.

The third question that document analysis or researchers using document analysis must be able to ask and answer, according to Reed et al (2014) is: what kind of document is it? The answer to this question would help the researcher understand how to go about analysing the document or breaking it into sub-units. For instance, the way a researcher would approach an empirical research article would be different from the way he or she would approach a work of fiction. An empirical research article has facts which can be verified as such doesn't required a lot of scrutiny or interrogation for further meaning to be constructed around it. But for a researcher looking at works of fiction which is subject to different interpretation, meaning construction requires a background in literary studies as well as an understanding of the style of writing used by the writer for meaning making to be credible. Furthermore, a researcher looking at different kinds of works of fiction like prose, drama and poetry world look at them differently if he or she wants to construct credible meaning. In this case, the researcher has a degree in English and performing arts which gives him the appropriate background knowledge of literature with some of the text being what he studied himself. An understanding of the background and the dynamics of literature was then employed by the research in generating the data for the study. Relation or relevance to the research question is

the fourth aspect Reed et al (2014) maintain that the research must ask. Since document analysis is aimed at generating data to answer research questions, the choice of documents must agree with the research question. Choosing a document which has no relationship with, or relevance to, the research question is a waste of time. Secondly, some documents might be remotely related to the question the researcher wants to answer; but rather than generate data which he or she would be inferring from, the researcher needs to choose documents which are directly relevant to the question. This relevance is not only in relation to subject matter but also about the location, since a 2015 empirical research article about learner centred pedagogy in India would be different from one written on the same topic in China. In this study, the question of relevance wasn't exactly vital because I was trying to establish at this instance what is being taught and not how relevant it is or not. Such questions were engaged with during the data analysis. The fifth question Reed et al (2014) advocate that researchers using document analysis as a data is why the document was written or the context. The context of every document is what gives meaning to it and eases its application anywhere around the globe. An understanding of why a particular document was written would go a long way to inform the researcher of the reasons why it was written in a particular manner. For instance, a document written or commissioned by a government in power to spread its propaganda would be looked at differently to a document written by the critic of the said government. The context in relation to place, time and circumstances go a long way to influence the meaning generated from a particular document. In this study, for instance, most of what is studied as literature in the university under investigation is protest literature, and Anglophone Cameroon protest literature in particular, and this is developed from the backdrop of the Anglophone Cameroon problem which has plagued the nation since the eighties.

The sixth question Reed et al. (2014) ask is: how was the document developed or what is the purpose, scope and or objectivity of the document? An understanding of the methods used in developing the document would go a long way to inform how a researcher might use it. For instance, a gossip blog would describe as situation with little to no analysis compared to an empirical research paper. Also, since every document has a purpose and a target audience in mind, an understanding of this, and how it influences the implementation of such document in another context is vital. If one were to consider a document written to inform the teaching of natural science or life science in ex-model C schools in South Africa (schools which are highly resourced in both human and material resources), it would be impossible to apply such

a document in deep rural schools who lack electricity and running water not to mention of laboratory and teachers. The purpose and scope of such a document might be considered by a researcher who is working in ex-model C schools as being objective while another researcher researching impoverished schools would consider such a document as out of place. The consideration of the method, purpose and scope of the document would help determine the kind of data generated from it and what is neglected. The documents used in this study are mostly creative works of arts written by several artists with the aim of not only entertaining the Cameroonian people (for those written by Cameroonians) along with a potentially wider audience, but also to conscientise them on the happening in their society. The principle purpose for most of them is creating change through, rigorous criticism, conscientisation, satire and instruction. Since they are works of arts, their method of production doesn't really matter. Rather their applicability, purpose and scope are what take precedence. The penultimate question Reed et al (2014) emphasise is that researchers using document analysis as a method of data generation must ask: what is the content of the document? The content of the document is the most important thing in the document since it is what the data generated would ultimately come from. A thorough interrogation of the content of the document to access the arguments made and the reasons for the arguments are some of the principle things the researcher would be extracting as data. While looking at the content, the researcher is also mandated to look at how accessible this content is to its target audience and how readable it is. For example, a document written for children at the age of ten should be written using simple every day words they would understand and not in Shakespearean or Elizabethan English. The document is only valid and useful of those for whom it was meant for if they are able to read it and make sense of it. The documents analysed were quite accessible and readable making the extraction of arguments relatively easy.

The last question that the researcher using document analysis must ask and answer in order to generate trustworthy data concerns the implementation of the document. In order to fully engage with the document, the following questions should be answered: what was the distribution plan? What was the timetable for implementation? When was it supposed to be evaluated and reviewed? Depending on the document, the distribution plan and the timetable for implementation often follow each other, or work hand in hand. Documents written simply to inform people about something with no resulting actions required must be distributed to ensure that everybody within the target audience gets it, while those written for implementation should have both a distribution plan and an implementation timeline to guide

the implementation. An understanding of this and how successful or unsuccessful it was is vital in not only understanding the relevance of the document but also the need for its review or evaluation. In this study the documents analysed were meant for conscientisation. While some of them have caused changes as discussed in the previous chapters, others are yet to. Since the choice of what document to study or analyse was not made by the researcher, reviews of the text and articles written about them were also studied to understand the level of impact they have had on society. All of these questions, according to Reed et al (2014), must be asked and answered in order to make notes and formulate arguments or thoughts from the arguments presented in the document. In other words, these questions are vital for the required data to be generated by the researcher. Since the study is not a critic of the documents, and since the documents are only analysed so that data can be generated from them which could further be used to answer the research, the researcher therefore used these questions as guidelines to extract what is vital or relevant to his or her study and leave the other ideas to be potentially examined at a later stage.

Russ-Eft and Preskill (2001) argue that there are several disadvantages of using document analysis as a data generation tool in a study. They posit that information in the documents most often is disorganised and inapplicable. While in some cases, documents are often unavailable or outdated. In this case, the researcher is digging up data which has no relevance to the academic world. Secondly they maintain that document analysis in most cases is biased because of selective survival of information. This means that the researcher simply chooses to take what he or she agrees with and leaves out what he or she does not agree with. Finn and Jacobson (2008) concur with Russ-Eft and Preskill (2001) as they argue that documents often lack sufficient detail required for the researcher to make sense of it. Many documents lack information which would enable the researcher answer the eight questions discussed above. They added that documents are most times not easily retrievable, making their use difficult and in some cases access to some document are deliberately blocked like in the United States of America where you need a certain clearance level to access certain documents. Bowen (2009) adds that another disadvantage of document analysis as a tool for data generation is biased selectivity. A lot of researchers often select part of a collection of documents to analyse, neglecting the rest of the collection. In an organisation, for instance, easily available documents are likely to be analysed and scrutinised several times while those that are not easily available are neglected. This could also be done in the bid to present the organisation to the outside world in a particular way, whether good or bad. Labuschagne (2003)

concludes that document analysis is also time consuming since the researcher has to collect, review or analyse several documents to generate the required data.

Cohen et al (2011) posit that there are several benefits or advantages of using document analysis as a data generation tool. The first advantage they point out is that document analysis is relatively cheap or inexpensive compared to other tools of data generation like survey, interviews, and observation amongst others. Since the researcher simply has to obtain the documents and take the time to analyse them. Secondly, Cohen et al (2011) postulate that document analysis, most often, are a good source of background information on a particular subject. Information which cannot be gotten from surveys or interviews can be gotten easily from reviewing or analysing documents. Jacobson, Pruitt and Rugeley (2009), adding to this, argue that document analysis is unobtrusive. This means that nothing is assumed. What the researcher learns about a particular subject is real. They continue that document analysis also offers a 'behind the scenes' look into a particular phenomenon which might not be easily observable. Bowen (2009) outline seven advantages of document analyses for data generation in research. First, he argues that it is an efficient method or tool because it is less time-consuming. It is also more efficient because it requires data selection and not generation or collection, as the case may be. Secondly, most documents are easily available, especially with the continuous popularity of public domains or the internet, even without written permission from the author, as was the case in the eighties. Thirdly, document analysis as a data generation tool is very cost-effective, especially when the generation of new data is not feasible. The data required is already available; what is left for the researcher to do is to look at the quality and content of the document. Fourthly, documents are 'non-reactive', which means that whatever happens in the research process doesn't affect them, unlike in interviews where participants can react badly to a question or break down in the midst of an interview or in observation where the research might be involve in unplanned fights in schools or any other reaction as a result of the research process. The question of reflexivity or the lack thereof is avoided since the researcher is simply selecting what has been said. The fifth advantage of document analysis as a tool for data generation, Bowen (2009) points out, is stability. As a corollary to the previous point, in its non-reactive state, documents are stable. The researcher's presence or absence does not in any way alter the document. Even if many researchers analyse the same document, the document remains the same, making it vital or suitable for continuous reviews. The second to last advantage of document analysis mentioned is exactness. The precision with which the events are often written, with dates,

names and details of events is extremely helpful to the research process since the researcher doesn't have to second guess anything. The last advantage of document analysis Bowen (2009) points out is coverage. Documents often cover a larger spectrum of a particular event or phenomenon over a long period of time, across a variety of settings. A document on the Arab Spring or Uprising (as some call it) would cover the event and how it happened in different countries and over a prolonged period of time. Such information often cannot be gotten from interviewing one or two individuals from each of the countries. It is therefore clear that the advantages of document analysis outweigh the disadvantages, make it a worthwhile data generation tool to use. The next section of this chapter discusses the last data generation tool used in this study.

### **5.4.3 NON-PARTICIPANT OBSERVATION**

Punch (2009) argues that observation as a data generation tool in research dates as far back as the origin of science itself. Specifically in natural science, tremendous progress was made as a result of carefully planned systematic observation and the recording of what was observed, enhanced the understanding of phenomena in its natural environment. He adds that the writings of Charles Darwin practically demonstrate how carefully planned observation generated evidence gave him the impetus to develop the theory of evolution. In the contemporary world, and especially in educational and social science research, where phenomena and the complexities surrounding them have been difficult to analyse, observation comes in handy as a tool for generating data. Downer, Boorena, Limab, Lucknerc and Pianta (2010) define observation as a fundamental approach to discovering new things happening in the world around us. This definition leaves observation open for both researchers and non-researchers who want to discover new things. Sight-seeing, in this case, qualifies as observation since it is a way of discovering the world around us. Punch (2009) offers several definitions of observation, one of which considers observation as making sense of an event or group of people by watching it or them. This definition of observation also doesn't directly link it to research but makes it an everyday activity which everyone can engage in, whenever they want to, at any time of the day or year. Kawulich (2005) offers a more scientific definition of observation by seeing it as the orderly description of activities, behaviours, and artefacts in a particular environment which has been chosen for the study. This definition goes beyond sightseeing or merely looking at situations for the sake of it to the more rigorous activity of describing it in a sequential order, such that those reading it would develop a full comprehension of what is trying to be explained. Bryman (2008), in line

with this, offers an alternative definition of observation by seeing it as a way of generating data looking at or watching behavioural patterns, unfolding of events, or unrolling the characteristics of a thing as it occurs in its natural setting. From this perspective, observation is a rigorous process which requires the full attention of the researcher in order to be effective. Gibson and Brown (2009) offer another definition of observation by seeing it as a data generation tool which involves a continuous engagement in an environment or social situation which has been clearly defined and which requires a sense of self-consciousness in the recoding of the events taking place, and a tactical and methodical improvisation so as to fully grasp or comprehend the complexities surrounding the event and make sense of the event as it progresses so as to establish sequence. This definition clearly outlines what observation seems to be about in research, and as such the researcher adopted it as the definition for observation in this study.

Hume and Mulcock (2013) further argue that observation can also be structured or unstructured. To them structured observations is a data generating strategy whose intension is the testing of a hypothesis. To this effect, the researcher focuses his or her mind on particular things related to the hypothesis to see how they behave or react in a particular situation. Gallagher (2009) adds that in this type of observation, the aim or purpose is decided before hand, such that the researcher knows exactly what he or she is looking for. He adds that structured observation focuses more on numerical data or facts, for instance the number of lecturers in a department (people), the number of performances in a circus (events), the number of incidents of verbal abuse in the university (behaviour). Cohen et al (2011) posit that one vital thing in structured observation is that the categories developed for monitoring should not overlap, since the primary intention is the testing of the hypothesis. Unstructured observation on the other hand, according to Manzi, Nichols and Richardson (2014), is a data generation tool in which the researcher takes notes randomly on the behaviour of the participants in the study. Chevalier (2015) offers an alternative definition by seeing it as a type of observation wherein the researcher goes to the research site with a few general ideas of what is or is not important about the phenomenon, but not on what is to be observed. From this perspective, unstructured observation is holistic or unfocused, noting everything not only the phenomenon being observed, but also the environment where the phenomenon is being observed. There is no checklist or coding schemes for unstructured observation like in structured observation but the researcher most often reports in a descriptive or narrative style what was observed, which is relevant to the research questions. This type of observation

Tullis (2013) points out is often used in conjunction with the interpretivist, critical or constructivist paradigm.

Wragg (2013) argues that there are two major types of unstructured observation: participant observation and non-participant observation. Participant observation refers to a type of observation where the researcher becomes part of the study population over a prolonged period of time for the purpose of understanding certain events or activities. The researcher doesn't just become part of the population under study but also takes part in whatever activities the participants of the study are involved in. DeWalt and DeWalt (2002, p. 92) add that "the principal goal for research design using participant observation as a tool for data generation is developing a general understanding of the phenomenon being studied which is accurate and objective given the limitations of the method". To this effect, participant observation is employed as a tool for increasing validity. This is due to the fact that observation gives the researcher the opportunity not only to see and understand the context but to experience the actions or activities being studied. DeWalt and DeWalt (2011) posit that the challenge with participant observation is that a biased human being with specific intentions is used as an instrument for generating data without considering how his or her gender, sexuality, or ethnicity might affect the study. Secondly female and male researchers often gain access to different types of people, different types of information, different types of bodies of knowledge and settings. As such a male participant observation is already excluded from participating in certain female activities and vice versa.

Non-participant observation according to Zahle (2012) refers to a data generation tool in which researchers enter a particular environment or setting to observe behaviour, activities, events, interactions amongst others in order to construct meaning around a particular phenomenon and its context. In this light, the researcher doesn't take part in any of the activities or events taking place, rather he or she simply observes and records what is happening. The non-participant observer takes on a more distant role or maintains his or her distance so as to establish some level of objectivity in what is happening. When employed in the extreme, the researcher has no contact with the participants of the study (this often happens in covert observation) but simply records the happenings using a one way mirror or camera. On the other hand, the non-participant observer makes some contact with the participants of the study before the beginning of the activity to be observed to get their permission to observe. After this he or she then distances him or herself from the activity so as to have an objective view. Liu and Maitlis (2010) argue that non-participant observation is

a process involving three distinct stages. The first being the description of environment or context in which such action is taking place to establish the basis for subsequent meaning construction. The second stage is the focus on the activity itself to see how the variables around it play out and the different complexities or facets of the phenomenon being explored. The third or last stage is the choice to focus on certain interesting parts of the phenomenon which the researcher has found interesting and also the establishment of the links between the various parts which the researcher thinks are most interesting. Mackellar (2013) adds that non-participant observation only ends when the researcher discovers that 'theoretical saturation' has been reached, or when further observation adds little or nothing to the data already generated or to the researchers' understanding of the phenomenon. This normally happens when the observation takes place over a prolonged period of time – months or years, depending on the phenomenon in question. Non-participant observation in this study was done over a period of five months, wherein the researcher visited the class on several occasions to see what was being thought. This was done to establish the difference between the intended curriculum and the enacted curriculum. Document analysis gave a general understanding of what is supposed to be studied, and non-participant observation was employed to confirm if what was supposed to be studied or taught was actually taught. The researcher also choose to use non-participant observation in this study because the focus what not on how the teaching was done, which might require correction but rather on what was being taught. As such, observing the exchange in the classroom was enough to establish what was actually being taught in the classroom.

Gillham (2008) adds that non-participant observation is more beneficial to a researcher when used in conjunction with other data generation tools like document analysis, interviews, group discussions and journals. This way it offers a 'nuanced and dynamic' appreciation of the phenomenon in ways that other tools cannot capture, thereby giving flair and objectivity to the data generated. Liu and Maitlis (2010) adds that since non-participant observation requires the researcher to enter the world of the participants, he or she must ensure that he or she wins the trust and empathy of those to be observed before the actual observation takes place. This is because, for the data generated to be trustworthy, the researcher wants the participants being observed to act or behave normally. This would be impossible without trust because with trust comes access, which is one of the greatest desires of a researcher using this type of observation. Liu and Maitlis (2010) continue that building trust and developing a strong relationship with the participants is not only a way of breaking the ice but also deepens

the level of insight the researcher is able to gain in the field. Lofland, Snow, Anderson and Lofland (2005), concurring with Liu and Maitlis (2010), add that the key to good non-participant observation is not only establishing trust but also taking or recoding, in detail, what is happening in the field. To enhance the quality of the data generated and to ensure that the researcher doesn't miss anything, he or she might choose to record the event, with the permission of the participants either with an audio or video recorder. This also ensures that incidents which the researcher missed because his or her attention was focused on something else within the same environment is recorded and subsequently made sense of.

Bryman (2008) argues that non-participant observations can either be overt or covert. They are overt in the sense that the individual (or whatever it may be) being watched knows that they are being watched and covert in the sense that the individual (or whatever it may be) has no knowledge or understanding of being watched. Covert observations are more beneficial since people behave or act naturally if they don't know that are being observed. Liu and Maitlis (2010) opine that when non-participant observation is overt, the participants understand that the researcher is simply there to observe, in order to give him or her access to all activities or information which the observer might not get if the observation was covert. Overt non-participant observation was employed in this study since the researcher could not effectively observe what was happening in the classroom without being seen or noticed, especially because of the confined nature of the classes.

Gallagher (2009) adds that non-participant observation can also be direct or indirect. Direct non-participant observation is when a researcher watches the behavioural patterns or direct interaction between two people. For example, a researcher observing a teacher teach a particular lesson to ascertain if the teacher has understood the guidelines outlined by the curriculum document, or if the teacher has mastered a particular teaching approach. Indirect non-participant observation would be observing the aftermath of a particular event to attempt to explore how people felt about the event. For example, observing or measuring the amount to crumbs or left overs left by students in a student restaurant to find out if a new food or menu was acceptable to them, or observing student performance in a drama display to ascertain whether the teacher instructed them well on how to perform on stage. In this study the non-participant observation was direct since the researcher needed to see what actually happens in class and not the aftermath of the teaching of the class. The researcher visited each class on four separate occasions before and after each interview, as already explained in the semi structured interview section of this chapter.

Liu and Maitlis (2010) maintain that researchers using non-participant observation as a data generation tool must be mindful to ensure that certain specifications are met. The first specification is that the researcher should ensure that he or she lives in or constantly visits the environment or organisation he or she is observing. The researcher should also ensure that he or she maintains an aesthetic distance between him or herself and the people or entity being observed. Thirdly, the researcher should ensure that he or she builds trust and develops empathy with the participants, bearing in mind that over-empathising or too much sympathy for the participants would cloud his or her judgment and/or understanding of what happens in the field. A fourth point the researcher must ensure is that in cases where non-participant observation is the key data generation tool, a recording device is used as a backup plan to ensure that no vital detail passes by unnoticed. The last specification is that the researcher must ensure that he or she gets the permission of the participants if he or she intends to make reference to them in the final analysis of the data generated. This is vital, especially in cases where victimisation as a result of identification is possible – confidentiality is thus vital, except where the participants opt to be revealed.

Mackellar (2013) outlines several disadvantages as well as advantages of non-participant observation but concludes that the fact that it has gradually become popular in academic research means that the advantages outweigh the disadvantages. The first advantage of non-participant observation he points out is directness. The non-participant observer gains direct access to the phenomenon being investigated and everything that surrounds it. Instead of asking people how they reacted or behaved in a particular situation, the researcher observes it directly and generates the data for him or herself. This goes a long way to correct the minor inconsistencies or incorrect assertions which the participant might provide during the interview for one reason or another. He adds that non-participant observations help a researcher to avoid a 'social desirability set' which has been prevalent in research in recent years where research participants want to conform to the socially acceptable behavioural pattern in their response to research questions. In non-participant observation, the researcher gets the opportunity of observing first-hand what the behaviour would be. For example, asking a Moslem if he hates Christians might cause such a one to advert to a socially desirable response to such a question even if he is a jihadist and vice versa. The second advantage of non-participant observation Mackellar (2013) points out, is its diverse, flexible and applicable nature. Since it can be used in a variety of settings or is applicable to different kinds of research, both qualitative and quantitative, the researcher can personalise it to fit his or her

study. The researcher chooses when and what to observe after a consideration of the entire environment, making it very flexible. Liu and Maitlis (2010) add that non-participant observation also serves as a source of permanent records. Since the researcher is recording the life event, room is created not only for the researcher to analyse the data but for subsequent researchers coming after him or her, thereby establishing differences in meaning across time. Another advantage of non-participant observation Liu and Maitlis (2010) point out is the fact that it goes hand in hand with other approaches. When a researcher uses more than one tool to generate data in his or her study, the data complement each other and help enhance trustworthiness in the study; it also increases level to which the findings of the study can be generalised, depending on the approach to research used. This ability to work in collaboration with other tools is a strength which can never be ignored. In this study it was used alongside semi-structured interviews and document analyses.

Mackellar (2013) also point out two disadvantages of non-participant observation: practicability and the observer effect. He argues that the practicability of non-participant observation is questionable, especially in large scale research or in research where the researcher doesn't have enough time. Also the question, of what to record and what not to record challenges the practicability of non-participant observation since the researcher cannot record everything he or she sees and even if he or she can, with the use of equipment, most researchers lack the funds to get such equipment. The observer effect is another disadvantage of this type of observation since the presence of the researcher observing the actions of a particular individual or group of individuals is bound to influence the way their behave one way or another. It is clear that the advantages of non-participant observation outweighs the disadvantages, making it a worthwhile approach to engage in any research project. When used in conjunction with other data generation tools the benefits are enormous, making the data very rich and reasonably trustworthy. These advantages amongst other things influenced the researcher to use this data generation tool in this study. This data generation tool and the others (discussed earlier in this chapter) only work perfectly when the participants are sampled appropriately. The next section of this chapter discusses the sampling of the participants.

## 5.5 SAMPLING OF THE PARTICIPANTS

Marvasti (2012) defines sampling as the conscious selection of a population size which is able to represent the entire population in conjunction with the theoretical needs of the research purpose in particular, and the entire study in general. This means that sample is all about choosing who to deal with in a particular study. Onwuegbuzie and Collins (2007) provide an alternative definition of sampling describing it as the process of picking a segment or part of a particular group of people, which represents the whole group. From both definitions it is clear that sampling is all about deciding who the most appropriate participants of the study would be. Onwuegbuzie and Collins continue that sampling is a vital step in any research design or process since the trustworthiness of the findings generated in the study is dependent upon who the data was generated from. An appropriate sample would therefore generate trustworthy data. Marvasti (2012) continues that in qualitative research, attention to sampling is vital in not only ensuring rigor in the study but also because the aim of this type of research is quality data. Cohen et al. (2011) argue that for a sample population to be decided on during the process of sampling, the researcher must be able to answer five questions. The first question the researcher must ask is: what is the sample size? This decision of the sample size must be made before the researcher can go ahead to select from the general population, in a way that would represent the entire population. They add that there is no clear cut answer to this question, but each researcher is to determine for him or herself what exactly his or her sample size should be. In this study, the researcher chose three lecturers as the sample for the study. The answer to this question would lead to the second question which centres on the representativeness and approach used for the sampling. The researcher must answer the question: is my sample size a true reflection of my target population? And secondly, how did I arrive at this number? It is vital that the sample be a true reflection of the whole, making the findings of the study generalisable or a reflection of the entire population. Also the researcher must have reasons why a particular number was chosen and for this to happen, the researcher must have an idea about the population of the group from which the sample is drawn from. The sample was representative of the population because it looks at lecturers teaching literature from first year to third year. A lecturer was chosen for each year. Having chosen the sample size and ascertained that it represents the target population, the researcher must answer the question: how accessible is the sample? It is of no use choosing a sample which the researcher would not be able to access. The researcher should be certain that he or she would be able to gain access to the sample before building the

research process around them. The three lecturers chosen as the sample are the lecturers teaching the modules being explored in this study. Since they are available in the university on a day-to-day basis, they were quite accessible to the researcher. Cohen et al (2011) further posit the researcher must ask: what sampling strategy am I going to use to choose the sample from the entire population? The sampling strategy used goes a long way to influence the actual participants of the study and to ensure that there is representativeness in terms of gender, race, or culture therefore the participants must be chosen wisely. The researcher chose to use non-probability purposive sampling in the study. The last question the researcher must ask: is what kind of research am I undertaking? Since sampling strategies differ based on the type of research being undertaken, the researcher must ensure that the sampling strategy chosen agrees with the type of research being undertaken. For example, probability sampling works better or best with quantitative studies while non-probability sampling works best with qualitative studies. Researchers undertaking a mixed method might choose from both, depending on what the purpose of the research is. Since this is a qualitative study, the researcher chose non-probability sampling, which works well with qualitative studies.

Chambliss and Schutt (2015) postulate that there are two major type of sampling: probability sampling and non-probability sampling. And these two types are further divided into different types making the choice of a specific sampling approach complicated. Probability sampling refers to the statistical selection of units from a target population the researcher is studying. In this type of sampling, the sample is selected randomly using probabilistic methods which ensure the researcher can make statistical generalisations at the end of the study. There are four major types of probability sampling: simple random sampling, systematic sampling, stratified sampling and cluster sampling. Simple random sampling refers to sampling type where in all members of the target population has an equal chance of being selected. Each member is assigned a number and a table of random numbers or a computer is used to make the selection. Systematic sampling refers to a sampling type that is a variation on the simple random sampling. Just like in the simple random sampling, the first number is chosen randomly but the second to the last is chosen in a systematic order, depending on the number needed and the first number chosen. For instance if the 9<sup>th</sup> student was chosen in a school of 1000, every 9<sup>th</sup> student would be chosen until the sample is complete (for example: 9, 18, 27, 36, 45). Stratified sampling is also similar to simple random sampling with the only difference being the participants are selected from subgroups or subunits. For instance, in a school, subunits of learners, teachers, and administrative staff could be the strata from which

the sample is randomly selected. Lastly, cluster sampling is another sampling type similar to the simple random sampling with the only exception being that naturally re-occurring subunits or groups are first randomly selected after which subjects are further selected using randomly sampled subunits. For example in a province where there are 54 school districts, 27 of them can be randomly selected after which a school is randomly selected from each of the 27 school districts and students randomly selected from each school to be tested.

On the other hand, non-probability sampling according to Chambliss and Schutt (2015) refers to a sampling type which uses subjective methods to decide which elements to include or not included in the sample. As such, the researcher uses his or her subjective consciousness to decide the sample population with the full knowledge that it might or might not be a full representation of the target population. Since the target in qualitative studies in depth the researcher is obliged to choose a sample which he or she presumes has the desirable information. Bauermeister, Zimmerman, Johns, Glowacki, Stoddard and Volz (2015) add that there are four major types of non-probability purposive sampling: convenient sampling, quota sampling, snowball sampling and purposive sampling. Convenience sampling refers to a sampling type where the researcher chooses a sample because it is easily accessible to him or her. In this case, members of the sample are chosen because they are easy to recruit, easy going or because it's the cheapest for the researcher. Battaglia (2011) adds that this type of sampling is common in educational research due to the numerous restrictions in the educational environment. Quota sampling is another non-probability sampling approach in which the researcher makes sure that an equal percentage or number of people possessing a particular trait form part of the sample. For example if race is the basis for the quota, then in a school with four different races each race would have a twenty-five percent representation in the sample. Snowball sampling is another non-probability sampling approach where a researcher identifies an individual within the target population and asks this individual to identify another individual who also fits within the sample. This process continues until the sample size is complete. Simelane (2015) points out that this approach is often used when the research is being conducted in a relatively unfamiliar terrain or in areas where there are cultural or other types of hegemonic barriers. Purposive sampling is the last type of non-probability sampling discussed by Chambliss and Schutt (2015). In this type of sampling, the researcher chooses the members of the sample with a particular purpose in mind and with the understanding that every member of the sample possesses the required information required

to answer the research questions in the study. This type of non-probability sampling was used in this study.

Tongco (2007) argues that the goal of researchers using purposive sampling is to focus on particular traits or characteristics that the individuals within the target population possess. Although the sample chosen most often doesn't represent the entire population, generalisation can be possible in such research. Cohen et al. (2011), adding to this, postulate that researchers who chose purposive sampling might do so for one of the following reasons: to ensure that comparisons can be made; to focus on specific issues such that in-depth data can be generated on such issues; to generate theory as a result of the depth generated and the use of multiple data generation tool; and to ensure representativeness. Samuel-Rosa, Anjos and Vasques (2014) argue that purposive sampling centres on a trade-off, ensuring the breadth in the study is traded off for greater depth into the phenomenon. Chithra and D'Almeida (2014) add that purposive sampling is always used to access knowledgeable people in a particular field of study whom the researcher believes possess the data he or she needs. They add that there is no benefit in wasting time randomly sampling a larger population when one knows those who possess the knowledge he or she needs.

Barratt and Lenton (2015) assert that in purposive sampling, the researcher makes the decision concerning all individuals included in the sample based on a well thought out criteria, which might range from specific experiences or specialist knowledge to capacity and/or the willingness by such individuals to take part in the study. This was the case in this study since the researcher purposefully chose the participants with the understanding that since they teach the modules under exploration, they possess valuable knowledge or experiences around the content and ideology of these modules. As earlier stated, three lecturers were chosen and these lecturers were chosen based on the year they teach to establish some level of representativeness. As such, one was chosen from the first year, one from the second year and one from the third year, allowing lecturers from each year of the program to be represented, as well as the modules they teach. Secondly, these lecturers are the content selectors or 'curriculum developers' for this module. Therefore, they know exactly what is being taught and why it is being taught regardless, of where the influence of such a decision came from. The study, being a qualitative case study, meant that statistical representativeness was sacrificed for quality and depth to ensure that the critical research questions are answered at the end of the study.

Chithra and D'Almeida (2014) profess that there are several advantages of purposive sampling as well as a few disadvantages. The first advantage is that the researcher only gets what he or she needs and doesn't waste time on what he or she doesn't need. As such, purposive sampling saves a lot of time for the researcher, as well as money. Secondly the researcher chooses individuals whom he or she is sure possess the skills, knowledge or experience required in the study, thereby avoiding data which simply conforms to societal demands or inaccurate data. Purposive sampling also lays the ground work for subsequent theoretical, logical or analytical generalisation. Since statistical generalisation is impossible with this sampling type, theoretical or analytical generalisation, which is more valuable in qualitative studies, is possible. Also, qualitative research designs sometimes involve different stages of data generation, with one stage building from the other. Purposive sampling comes in handy, therefore, to identify individuals at such levels who would, without a doubt fit in the study, as opposed to randomly picking people who might have no knowledge of the topic under discussion. Cohen et al (2011) conclude that purposive sampling is a key feature of qualitative research which opens the window, not only for the generation of in-depth data, but for data that is trustworthy. Chithra and D'Almeida (2014) declare that on the other hand, one of the major disadvantages of purposive sampling is that it lacks statistical generalisation. Also since the researcher is the one making the judgment of who to include in the sample or not, bias might creep in and some members of the target population might be neglected, not because they don't possess the required knowledge but simply because the researcher prefers others. Nevertheless, when one considers the advantages of purposive sampling, the few disadvantages might be considered a necessary evil. The next part of this chapter discusses the analysis of the data generated from the sample.

## **5.6 DATA ANALYSIS**

Bazeley and Jackson (2013) aver that data analysis refers to the process of making sense of or processing the data generated to explain a particular phenomenon, understand or interpret certain aspects of human behaviour or develop a theory. This means that data analysis contributes towards is the end game of research which entails developing some sort of meaning from the data generated. Gale, Heath, Cameron, Rashid and Redwood (2013) offer an alternative definition by seeing data analysis as the process of strategically using statistical and/or logical tools to construct meaning from data by describing, illustrating, condensing and recapping the data itself. Grbich (2012) adds that different types of analytical procedures offer different pathways of building inductive inferences from the generated data, while

distinguishing the noise (experiences not exactly useful for the current research) from the signal (phenomenon or experiences of interest) inherent in the data. Cohen et al. (2011) avow that data analysis in qualitative research is different from that of quantitative research and define data analysis in qualitative research as the organisation, accountability and explanation of data in terms of the participants understanding or definitions of the phenomenon, identifying the patterns, themes and irregularities. Since this study is a qualitative study, it uses this type of analysis to make sense of the data generated.

Agresti and Kateri (2011), Silverman (2011), Keenan, van Teijlingen and Pitchforth (2015) argue that there are several issues which qualitative researchers need to consider when analysing data. The first issue that they point out is vital to consider is having the necessary skills to analyse the data. They argue that this is vital because most researchers always assume that they have relevant skills to deal with the data and end up presenting inaccurate interpretations of the data. The second issue is the marriage between the data generation tools and the data analysis procedure. Since it would be an uphill task trying to present data generated from an interview statistically, the researcher should ensure that he or she chooses a data analysis procedure which agrees with the tools which were used to generate the data. The third issue worthy of note is avoiding biased conclusions. Since the aim of research is knowledge construction, caution should therefore be exercised in drawing conclusions or stating the findings of the study, since it is only through objectivity that true knowledge can be attained. The fourth issue which is worthy of note when analysing data in qualitative research is representation. The researcher should ensure that the voices of all subgroups within the sample are represented and one is not privileged over another. Ensuring that every subgroup or unit gets a voice adds credibility to the findings. The fifth issue that must be considered when analysing qualitative data is working in accordance with disciplinary guidelines. Certain disciplines have guidelines on how data in such discipline should be analysed; as such the researcher must ensure that the procedure he or she chooses is in line with these guidelines. For instance, it would be unruly to employ guided analysis to analyse data in the field of statistics. Another issue that must be considered is the significance of the analysis. It is worthless analysing data which doesn't engage or answer the research question. The researcher must therefore ensure that the findings of the study are significant in explaining the problem that informed the study in the first place. Another issue which is vital in analysing data in qualitative research is the presentation of the findings. Since qualitative research aims at depth and giving voice to the voiceless, it is vital that the analysis should

empower them to speak for themselves, either by presenting the data before analysing it or presenting it during the analysis as direct quotations. This way the reader gets to understand the actual feeling, behaviour or experience of the phenomenon which was investigated. The last issue which must be considered in qualitative data analysis is generalisation. The researcher should understand the limits of the research type he or she is using and ensure that he or she builds some form of generalisation into the study, be it analytical, logical or theoretical.

Silverman (2011) and Chenail (2012) claim that there are different data analysis procedures, some of which can be used both in qualitative research and in quantitative research. Critical discourse analysis, qualitative content analysis, content analysis, guided analysis, grounded analysis, and computer assisted qualitative data analysis (CAQDAS) are a few data analysis types or procedures in qualitative research. Since this study employed grounded theory not as a research methodology, but as a theory of theory generation, the researcher decided to use grounded analysis which goes hand in hand with grounded theory. Grounded analysis, which stems from grounded theory, is a procedure for data analysis that refers to the analysis of data without the use of pre-defined categories or themes, but rather lets the data speak for itself (Corbin & Strauss, 2014). In this type of analysis the researcher subjects the data to a series of steps to ensure that, at the end, a theory emerges. These steps were employed by the researcher in this study to ensure that a theory which answers or explains the problem emerges. The first step the researcher applied to the data generated is called open coding. Open coding, according to Corbin and Strauss (2014), refers to the breaking down of data by the researcher into segments, and searching for relationships within such segments that could represent themes. This is followed by the interrogation of the data with the researcher looking for what is similar or different, and asking questions. This way the data is broken down into themes or smaller units which represent different aspects or characteristics of the phenomenon being explored. In other words, open coding is all about reducing the data to themes that reflect the phenomenon. During the process of open coding, four major themes emerged which reflected the complexity of the phenomenon being investigated. The second step in grounded analysis is axial coding and this, according to Vaismoradi, Turunen and Bondas (2013), refers to the process of breaking each theme into smaller units thereby unearthing the relationships, context, and/or interaction strategies, amongst others, inherent in each theme. Since the mass of data within each theme must be further explored for meaning making to be thorough, axial coding ensures the creation of sub-themes within each theme to

communicate how the mass of data within each theme is related and why it constitutes a theme. The four themes that were developed during open coding were further interrogated and eight sub-themes emerged from them to not only enhance understanding, but also to explain why that body of knowledge constitutes a theme. These four themes and eight sub-themes were then subjected to the third step in grounded analysis: selective coding. Selective coding refers to the process of fine-tuning the themes and sub-themes and weaving them into a storyline or theory which is subsequently explained. Selective coding ensures that the themes are refined and sharpened to become more poised in explaining the phenomenon. It is also during this process that the researcher ensures that there is theoretical saturation; if there is not, the researcher returns to the field for more data. In this study that dealt with modules studied in a particular semester, there was no time for data generation over a prolonged period like six months, or a year. Theoretical saturation (which is the process wherein new data adds no further contribution to the explanation of the phenomenon) was achieved through the use of diverse data generation tools over a short period of time and also through the checking and confirmation of data by the participants. The last step is the theory development and this entails the putting together of the themes fine-tuned by selective coding and offering an explanation for it. The research weaved the themes and sub-themes into theory in a diagrammatic form and an explanation of the theory was offered with further justification with direct quotations from the data; the development of the theory, and its explanation, is the subject of discussion in the next chapter of this study. While analysing the data, several measures were taken to ensure that the findings of the study are trustworthy. As such the next section of this chapter discusses trustworthiness.

## **5.7 TRUSTWORTHINESS**

Sinkovics and Alfoldi (2012) posit that in qualitative research, terms like validity and reliability no longer makes sense, as such qualitative researchers have all turned to trustworthiness for meaningful meaning construction. They go further to advance a definition of trustworthiness by seeing it as a demonstration of the soundness of the findings and soundness of the arguments that build upon the findings of the study. This means that trustworthiness is all about taking steps to ensure that the findings of the study are able to stand the test of time. Trustworthiness doesn't only deal with the findings of the study but also the arguments built around it through generalisation. Thomas and Magilvy (2011) offer an alternative definition of trustworthiness by considering it to be characteristics of a study or research which guarantee that the results of the study are dependable and reflect the context

from which it was developed. From both definitions, it is clear that trustworthiness is a demonstration that the findings of the study or the arguments made around such findings can be trusted and applied confidently. Morrow (2005) declares that since trustworthiness is all about ensuring the worth of the study, several steps must be taken to ensure this. For trustworthiness to be established in the study, credibility, transferability, dependability and conformability must be pursued and established in the study. These four concepts, when taken into consideration in a study, guarantee the trustworthiness of the study (Thomas & Magilvy, 2011).

Sinkovics and Ghauri (2008) argue that credibility refers to the extent to which the constructed reality or truth reflects the participants or their lived experiences. This is due to the fact that the meaning constructed by the researcher at the end of the study might not be a reflection of participants' experiences from which the meaning was constructed thereby making the findings faulty or problematic. To this effect there are several steps to ensure credibility in a research, some of which are: prolonged engagement, persistent observation, triangulation, referential adequacy, peer debriefing, and member checks (Williams & Morrow, 2009). Williams and Morrow (2009) argue that prolonged engagement refers to the generation of data over a prolonged period of time until theoretical saturation is achieved. This helps to help to destroy whatever influence or impact the researcher might have on the research context. It also goes a long way to limit the encroachment of researcher biases in the study. It is also able to ensure that everything is captured, even seasonal events. In this study, the data was generated over a four months period and involved conducting interviews and observed teaching in the classroom. This period went a long way to ensure some level of saturation and the elimination of bias as well as researcher influence or impact on the research context. The second step a researcher must take to ensure credibility is persistent observation and this refers to the constant presence of the researcher at the research site to capture first hand data of what is happening over a long period of time, until saturation. As discussed in prolonged engagement, observation in this study also spanned four months though not continuously. Triangulation is the third step to ensuring credibility in a study according to Williams and Morrow (2009). Triangulation refers to the generation of data using multiple tools or sources to enhance understanding of the phenomenon. Cohen et al. (2011) argue that when two or more sources are used to generate data and they point to the same direction, this establishes trustworthiness in the study. In this study, semi-structured interviews, non-participant observation and document analysis were used as sources of data

or data generation tools and this ensured triangulation in the study. Referential adequacy refers to the separation of data or the duplication of same such that after the analysis has been completed, the researcher can look back at the data and pitch it against the findings of the study to see if they agree. The data generated in this study is stored for five years in a safe, as discussed, which ensures that I will be able to go back to it and compare. Peer debriefing demands that the researcher engage people of the same level with him or her for possible debriefing about the study to hear their thoughts and comments about the study and its findings. In this study, a critical reader in the United States of America was used for the purpose of debriefing. The last step to ensuring credibility is member checks, and this refers to going back to the participants for them to check both the data and the interpretation thereof. This is done to ensure that errors are corrected, and the overall adequacy of the data is established. The participants of the study were asked to read the transcripts of the interviews as well as its breakdown to ensure that the meaning made of it was credible. Errors were corrected and clarifications were made where needed to ensure that the final result of the study was credible.

Transferability, or generalisability as some researchers often call it, refers to the extent to which the findings of the study can be generalised or applied in a different context. While several qualitative researchers believe true generalisability is impossible because no two contexts are ever the same and that the knowledge developed is tied to a specific context, others avow that a certain level of generalisation can be achieved analytically (Whiting & Sines, 2012). To this effect transferability is possible in two ways: thick description and purposive sampling. Since the ability to transfer the findings of a study from one context to another relies heavily on the similarities between the two contexts, the researcher therefore needs rich data and the presentation of such data in the findings of the study to help the reader make such connections where possible. Thick description using direct quotations from the participants is vital in establishing analytical generalisation because it is the thoroughness of the description that guarantees the level of transferability. Secondly the use of purposive sample in the study is vital in establishing transferability. The researcher therefore needs to purposefully select both participants and locations that differ thereby creating a stronger bond between the participants and their environments and the ability to transfer the findings from one of such places to the next (Whiting & Sines, 2012). In this study, purposive sampling was used in sampling the participants as earlier discussed and direct quotations from the

participants were used regularly in the analysis to offer thick descriptions that would ensure transferability of the findings.

Dependability is the third step to ensuring trustworthiness in any research and this according to Charness, Du and Yang (2011) refers to the ability of the findings of a study to repeat themselves if conducted in the same or similar context, with the same or similar participants. Since credibility in a way is dependent on dependability and dependability dependent of credibility, the establishment of the one guarantees the establishment of the other, to a certain degree. Furthermore an audit inquiry or external audit can be performed to ensure dependability in the study. An audit inquiry refers to the process of evaluating both the data and the interpretation of the data by an individual not involved in the research to ascertain its accuracy. As already stated, a critical reader not involved in the study was used for this process amongst others. The data and the interpretation thereof were presented to him for evaluation and certification. Once the accuracy of the findings were acknowledged, by him, the study proceeded to conclusion.

The last step in establishing trustworthiness in any research is conformability and this according to Cohen and Crabtree (2008) refers to level to which the findings of the study are void of the researcher's bias or the degree to which the results of the study are married to the focus of the research and not the biases of the researcher. Malterud (2001, pp. 483-484) posits that "a researcher's background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication of conclusions". This means that because the researcher is part of the study the self is bound to encroach on the study at certain points and this must be constantly checked. The principal way of checking this is through a conformability audit which is similar to the external audit in order to establish dependability. Duarte, Siegel and Young (2012) and Shenton (2004) argue that some researchers use one audit to establish dependability and conformability. This was the case in this study as both auditing was done to establish that the result of the study was focused on, and built from, the data and not the bias of the research. This process was also enhanced in the study through triangulation (Cohen & Crabtree, 2008).

It is therefore clear from the above that the result of this study is trustworthy, as established through the process of credibility, transferability, dependability and conformability. Although trustworthiness is a relative term and might be enhanced in one study more than the other

depending on a number of factors, each researcher must ensure that the basics are strictly adhered to. Since this study aimed at generating a theory which would explain the problem and subsequently engineer change in society, the researcher was very conscious of bias and took necessary steps to mitigate it, since the application of a theory is only dependent on the extent to which people or the scholarly world are able to relate to it. Trustworthiness would still be shaky without strong adherence to ethical rules or principles since ethics is the backbone of every research. To this effect, the next section of this chapter discusses the measures that were taken to ensure that sound ethical principles were employed throughout the study.

## **5.8 ETHICAL CONSIDERATION**

Resnik (2011) defines ethics in research as procedures, or methods for deciding acceptable behaviours while dealing with or analysing complex issues or phenomena. This means that ethical considerations are about taking measures to ensure that one's behaviour is acceptable and not harmful to those around us. ALRC (2002, p. 1) defines ethics as "an accrual of values and principles that deals with questions of what is good or bad in human affairs". It goes further to state that ethics examines the reasoning to act or not to act in a particular way, for approved or unapproved conduct and for good or bad rules. This means that the employment of ethical rules in any study is to protect both the researcher and the participants of the study from any sort of harm. Cohen et al. (2011) adds to this claim saying that ethics embodies both individual as well as communal codes of conduct based on implicit as well as explicit principles guiding human action. In essence ethical consideration in research deals with the code of conduct that the researcher has to abide to throughout the course of the research. Leedy and Ormrod (2010) argue that ethical considerations in research involve four main things: protection from harm; informed consent; right to privacy; and honesty with other researchers or professional colleagues, while Cohen et al (2011) talks about three principal things: privacy, anonymity and confidentiality.

Leedy and Ormrod (2010) declare that researchers must take precautionary steps to ensure that the participants in their study are not exposed to harm. When human beings are involved in a study, the guiding rule is that the risk any participant is taking as a result of his or her involvement in the study should not be greater than the risk of ordinary living. Participants should not be put under any conditions where they risk being stressed, risk losing their lives or any part of their body, or being embarrassed. In cases where there might be some

psychological consequences, the participants should be told before they participate in the study and provisions should be made for necessary counselling after their participation in the study. In this study there was no risk of harm, since the research involved sit-down interviews with lecturers discussing the content and ideology of literature modules. During observation, the researcher simply sat at the back of the class and as such the participants were not involved in any risk during this process. Secondly, informed consent was gotten from the participants both verbally and in written form before the data generation process started. All the participants were given a consent form upon which the details of the research were specified and were asked to read and sign as a way of indicating approval. This way they were told, and they themselves understood, that their participation in the study was voluntary and that they could withdraw from the study anytime if they so desire. Thirdly right to privacy was also taken into consideration. Any research with people as participants must take the privacy of the people into consideration. Under no circumstances should the research report be prevented in a way that someone would be able to recognise the participants of the study, except in a situation where the participants have, in written form, given their consent. This is because a violation of this right to privacy might expose the participants to danger, depending on the subject being discussed and their position in society. To combat this, any information that might lead to the recognition of the participants should be masked or coded to ensure that every participant's right is respected. Honesty with other researchers or professional colleagues is the last criteria for ensuring ethics in research. Researchers must present their findings with complete honesty and avoid including information that is deliberately (or accidentally) misleading in the writing of the research report. Credit should also be given to those to whom it is due in the study, either by way of citing, referencing or acknowledgement. Once a researcher takes these steps, he or she is guaranteeing ethics in research.

Cohen et al. (2011) adding to Leedy and Ormrod (2010) state that privacy, anonymity and confidentiality are key principles when considering ethics in research. Privacy is all about respecting the individual integrity of the participants and anonymity taking steps to ensure that no one recognises the participants. Confidentiality, which is similar to privacy and anonymity, requires that all participants be shielded, not only in the research report but throughout the research process. In this study, the participants were given code-names or pseudonyms to ensure that confidentiality is maintained throughout the study. The three participants were code named Alpha, Omega and Bravo from the NATO Phonetic alphabet

and these names were used throughout the study. Through this measures discussed, no ethical laws were broken and the participants of the study were shielded from harm, risk or any form of victimisation as a result of the study. In the bid to ensure all of this, there were several limitations in the study and this is discussed next in this chapter.

## **5.9 LIMITATIONS OF THE STUDY**

Cohen et al. (2011) aver that in every research there are bound to be limitations because of the constant interplay of variables and change, especially because every situation changes with time. There are two major types of limitations: methodological limitation and inappropriate findings. Methodological limitations in this case refer to the limitations that might arise as a result of the methodology chosen by the researcher. In this study, the case study style to research was used with only three modules explored. The finding of this study, therefore, is not a full representation of the entire program but of the modules studied. Although generalisation was ensured analytically, it can only apply to an extent. Secondly, since non-probability purposive sampling was used in the study, biased might have crept in as the researcher chose the participants of the study. Inappropriate findings deals with the limitations that might emerge as a result inappropriate data generated. Since the research deals with content and ideology in literature, and why the lecturers chose to teach particular content – some for political reasons – they might be wary of discussing this for fear of victimisation. To counter this, the researcher constantly assured the participants of the confidential nature of their participation and the maintenance of their anonymity in the report of the research.

## **5.10 CONCLUSIONS**

This chapter, titled methodological proclivities and foundations, discussed the methodology or described the entire process of the research and how the findings came about. The chapter had ten sections, with the first being the introduction and the second section discussing qualitative research. The third section discussed the case study style to research, while the fourth looked at methods of data generation. The fifth focused on the sampling of the participants while the sixth focused on how the data generated was analysed. The seventh looked at the trustworthiness of the study, the eighth examined ethical considerations, and the ninth section focused on the limitations of the study. The last section of this chapter is the conclusion which summarises the entire chapter and introduces the next chapter. The next chapter of the study, chapter six, is the actual analysis of the data.

## CHAPTER SIX

### THEORISING THE LITERARY EXPERIENCE

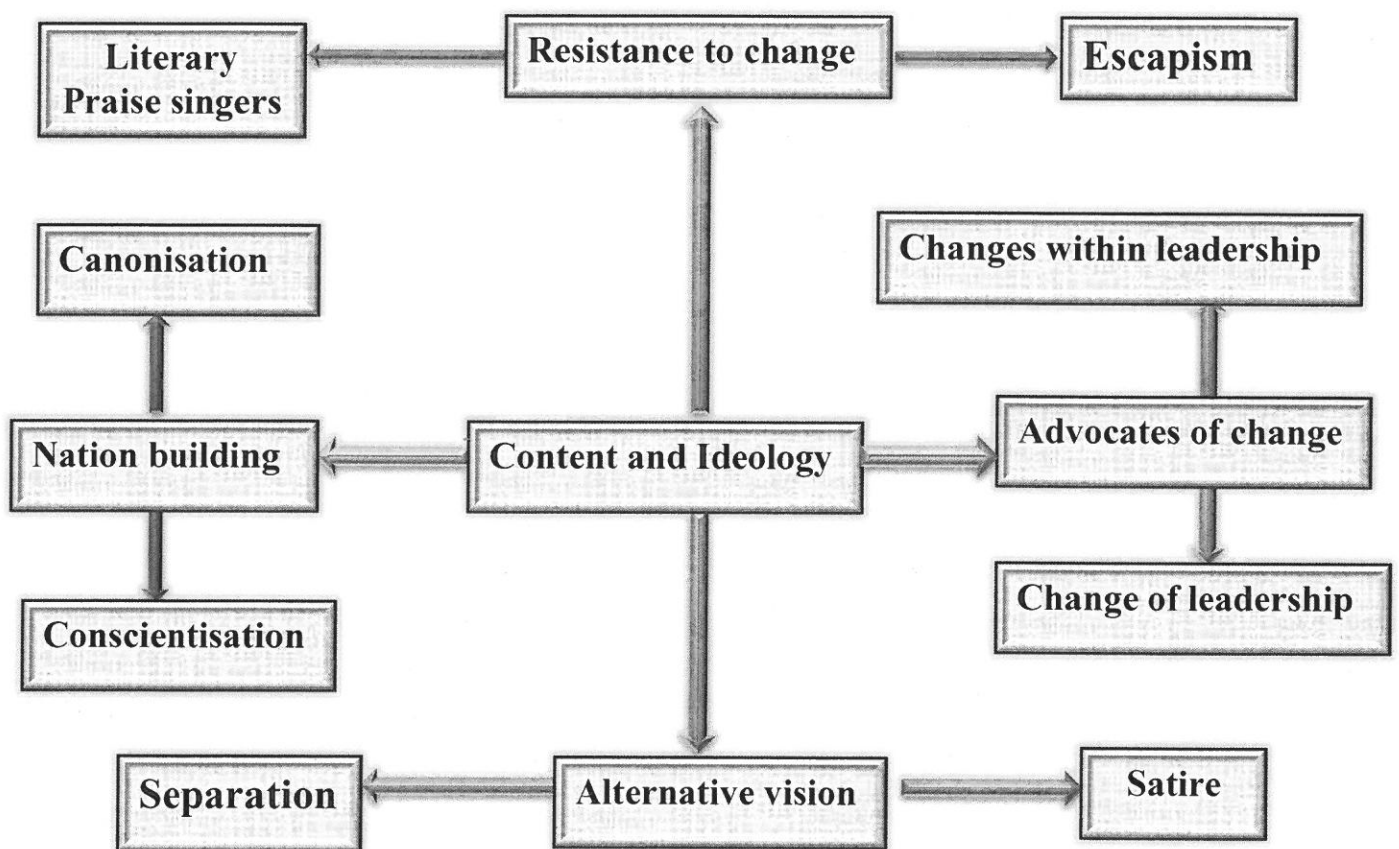
#### 6.1 INTRODUCTION

This study focuses on the content and ideology in literature modules taught in a Cameroonian university. To explore this phenomenon, two critical questions were formulated to offer direction to the research. The first one was: what is the content and ideology of literature modules taught in a Cameroonian university? While the second question was: why is this content and ideology taught? To answer these questions, a research design was formulated alongside the methodology and which followed the qualitative approach to research, and informed the choice of the case study style of research to guarantee in-depth investigation. Within the case study style of research, data were generated using three principal tools: one-on-one semi structured interviews; document analyses; and non-participant observation. The research was also framed within a critical paradigm to create room for change where needed. Grounded theory was employed as the theoretical framework in the study in the bid to generate a theoretical explanation for the phenomenon under study.

Bazeley and Jackson (2013) argue that data analysis refers to the process of making sense of, or processing, the data generated to explain a particular phenomenon, understand or interpret certain aspects of human behaviour or develop theory. This suggests means that data analysis is the end game of all research which entails developing some sort of meaning from the data generated. Grbich (2012), adding to this, asserts that different types of analytical procedures offer different pathways of building inductive inferences from the generated data while distinguishing the noise (experiences not exactly useful for the current research) from the signal (phenomenon or experiences of interest) inherent in the data. Cohen et al. (2011) avows that data analysis in qualitative research is different from that of quantitative research and defines data analysis in qualitative research as the organisation, accountability and explanation of data in terms of the researchers understanding or defining the phenomenon, identifying the patterns, themes and irregularities. Since this study is a qualitative study, it uses this type of analysis to make sense of the data generated. To this effect, grounded analysis was used to analyse the data. Grounded analysis has several steps which must be followed to ensure that data analysis is effective. Different levels of coding such as open coding, axial coding and selective coding were applied to the data and this lead to the development of a theory. Open coding resulted in the creation of four major themes, axial

coding led to the development of eight sub-themes from the four major themes, and selective coding ensured theoretical saturation and the weaving together of the themes and sub-themes concurrently. The last stage resulted in the creation of a theory. Theorising the literary experience is based on the theory of social transformation as each theme and its sub-themes are analysed and substantiated with direct quotations from the participants and the documents analysed or content explored. The figure below shows the theory developed.

**Theory of Social Transformation**



**Figure 6.1 Theory of Social Transformation**

This chapter is therefore divided into six main parts; the first of which is the introduction introduces the chapter. The second deals with the first main theme (resistance to change) as well as the sub-themes. The third deals with the second theme (advocates of change) as well as the sub-themes. The fourth deals with the third theme (alternative vision) as well as sub-themes while the next deals with the fourth theme (nation building) and its sub-theme. The

last part of this chapter is the conclusion which summarises the chapter and introduces the next chapter.

## **6.2 RESISTANCE TO CHANGE**

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 their lives, often building mechanisms that enable them to mitigate change. In the literature modules under exploration in this study, some lecturers select content and ideology which speaks against change. They seek to maintain society in whatever state it is in, as they believe that no other society is better than the one they are currently living in. Their choice of content and ideology is simply a celebration of the current regime while others are evasive or passive about the current situation and choose rather to escape to the fairyland of the literature. Bellettini, Berti, Ceroni, and Prarolo (2014) define resistance to change as actions or an action taken by an individual or group of individuals when they are contended with where they are 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 even necessarily be real resistance to occur. Craig, Nevin, and Odum (2014) argue that there are several reasons why people resist change in their environment or in society as a whole and the first of these reasons is that their needs are already met. Since needs are basic drivers of action, when an individual's needs are met or when an individual is relatively comfortable in a particular society, he or she resist any attempt to take him or her out of this place. Another reason is that people have invested heavily in a particular society, or status quo in a society, and changing this might result in loss. Other reasons include: when people are in the middle of a particular engagement or something important; when they don't understand what is being changed; when the destination being proposed looks worse than their current situation, or seems a potentially painful change; when an individual has gotten everything they want in the society and nothing forward looks attractive; when people do not know which direction to go; when the destination seems wrong, when people don't trust those calling for change; and when change can be ignored or when people have the power to ignore the proposed change.

Berlemann and Haucap (2015) adding to this, propound other causes of resistance to change amongst which are: resentment, frustration, fear, feelings of failure, and low motivation, stability, habit, persistence, selective perception and retention, conservatism, tradition, self-distrust, insecurity, loss of freedom, economic implications, security in the past, and fear of the unknown, systemic and cultural coherence, vested interests, sacred values, and rejection of outsiders. They add that 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 and ideology. From the theory generated, two different approaches to resistance of change emerged: praise singing and escapism. These two subthemes are discussed next in this study.

### **6.2.1 LITERARY PRAISE SINGERS**

Metcalf (2015) defines literary praise singing as the art of loading an individual or group individuals 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. Jegede (2015) offers another definition of a praise singer as an individual who composes or recites praises. He adds that praise singing is all about praising or celebrating ones successes, while, at the same time, belittling the failures of those individuals who are critical of the praised group. In the Cameroonian context this is expressed through the critique of the person of the writer. Dhliwayo (2007) adding to this opines that praise singers are men and women of outstanding ability. She adds that praise singing requires special ability since the praise singer is expected to skilfully lord the people he or she is praising with glory and any others befitting title. 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 want to. Their mental abilities give them the ability to choose content and ideology 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 the Cameroonian university being explored in this study. Many of them celebrate the president, Mr Paul Biya, who has been the president for the past thirty four 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* (Ambanasom, 2009). 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 (though some local newspapers like Cameroon online claim that the arrests were for political reasons and not necessarily because the set individuals have committed a crime since some of them, like Iya Mohammed, were arrested for embezzlement for the past sixteen years in SODOCOTON). 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 Ambanasom (2009) as well as what to focus on, he stated that;

Many Cameroonians claim that the regime in power is not doing anything good. But 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.

Ngugi-Wa-Thiongo (1981) and Olutola (2013) 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 goes above and beyond this perspective of literature on the African continent. Rather than engage with the material to aid the process of social transformation, the lecturer engages it with the intention of singing the praises of the politicians in power. Teke (2015) argues that African leadership in general, and Cameroonian leadership in particular, 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 seek 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 in creating change in his or 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 (Fomunyam, 2014a).

Furthermore, praise singing in the teaching of literature modules is also expressed through a critique of the writer and not his writing, which is supposed to be the focus of literary studies. Bravo focused on the person of the writers and their standard of living forgetting their writing which is supposed to be the actual focus of the lesson. 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 the students that the government is not as bad as the writer is making him to be. Teaching Ngoran Tardzenyuy's *Victims of Circumstances* (2002) 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 Ngoran (2002) to support the fact that Cameroonians writers fail to practice what they preach and turn to blame the government for their failures. The passage from Ngoran (2002, p. 32) that the participant read out was:

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?

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. Fomunyam (2014b) 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. Butake (2008) points out that a writer or a literature lecturer very often cannot survive on the income coming from his books or profession. In order to survive, the individual must strategise, either by “transforming himself into a praise singer for the ruling class or by joining them in order to gain favours and so 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” (2008, 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 through the very tool of social transformation-education. By bypassing the failures of the government and either focusing on the person of the writer or how their people are supposed to behave in society, the participant highlights not only the role education or literature in this case can play in transforming society but also the political nature of education.

Also, not only is it what the participants say that appears to be praise singing, but praise singing is also characterised by aspects of the content and ideology that are selected for the curriculum. If the participant is a praise singer, it therefore follows that whatever content and ideology he selects to be studied would have aspect of praise singing to it. Liberalism, which is one of the ideologies being studied, doesn't stray too far from this concept. Kelly (2004) avers that liberalism is an ideology with three basic tenets. The first aspect of liberalism is that it points out that all individuals are of equal and definitive moral value. Secondly liberalism is individualistic and ethical in nature and not sociological or psychological. Thirdly equality of concern and respect is sold out in terms of ‘basic rights, civil liberties and economic entitlements’ and these rights come with duties and responsibilities that must be upheld. Liberalism which calls upon individuals to take responsibility for themselves even as they expect their rights to be upheld, becomes an excellent ideology to teach and manipulate in ways that the student in the classroom blames himself or herself for the failures of the

government or blames his or her fore fathers for the wanton poverty, corruption and misery that the people are facing. Pitching this against Ngoran (2002) makes an excellent case 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 (2002, 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 passing or inculcating nonsensical information into future leaders (Besong, 2004). And this from the praise singers perspective is an evil which the students are supposed to be warned against or completely shielded from. Ambanasom (2005, p. 13) argues that in the Cameroonian society

The closer one is to the centre of power and influence, the more satisfied or less censorious one is with regard to the system; and the reverse is true, discontent emanating from the periphery. Criticism is thus proportional to the distance from the centre, and the prerogative of the marginalised. No wonder then that the greatest critics of the government come from the marginal 9th and 10th Provinces (North West and South West Provinces, now known as Regions). However, the distance here is a kind of cultural-ideological entity, measurable not necessarily in spatial but in ideological terms.

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 some time (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 Butake (2008), 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.

Resistance to change can therefore be expressed in different ways and praise singing is one of them, since the lecturer wants to pass on the idea that the Cameroon Anglophone writer is creating a false image of society in a bid to destroy peace while enjoying himself or herself in

the luxury provided by the same government they are criticising. Praise singing therefore becomes a weapon of mass destruction in the hands of the lecturer who uses it not only to destroy the consciousness of his or her students, but also to destroy the process of social transformation. By coercing students into believing that the only way out of poverty and misery is by joining the group in power or 'sending a motion of support' to the president (a praise singing letter often sent by individuals or communities to thank his excellency Mr Paul Biya, the president, for remembering them or to remind him that he shouldn't forget them since they are still behind him) is a deliberate and dangerous act to not only fault the education system but also to destroy the whole process of transformation which explains why education has not produced the desired effect of social transformation in society. 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 (Fomunyan 2014a; Marsh & Willis, 2006), a democratic nation, or a supposedly democratic nation (for some Mouiche (2012) and Fomunyan (2014d) have argued that Cameroon is not a democratic nation) like Cameroon must be able to create a safe and neutral space wherein academics can interact intellectually without political affiliations and lobbying encroaching into the set space. Unless this is done, education cannot achieve its goals in society. On the other hand, this can be expected since some researchers like John Nkemngong Nkengasong have argued that Cameroon is not a nation. In an interview with Charles Ngiewih Teke he states that:

Cameroon is still a state, not even a nation-state. A nation is defined by its indigenous homogenous cultural character which Cameroon lacks. Clear evidence can be seen in just one aspect of a nation which is language. Of the over two hundred and fifty ethnic groups and languages in the country, Cameroon does not have a single official national language which is an important militating factor for genuine nationhood. French and/or English do not make Cameroon a nation but colonial humdrums (Teke, 2015, p. 11).

For the concept of nationhood to emerge and for the transformation to take place in society, the government must work hand in hand with curriculum experts and educational stakeholders to not only carve out an effective educational path for the people but also to ensure that education caters for all aspects of society. It is only upon this platform that praise singing

and education for education sake would disappear and transformation would take place in society. Resistance to change through praise singing in education must be dealt with, and effective educational engagement, which takes into consideration the needs of society and the future direction the nation, needs to be introduced.

### **6.2.2 ESCAPISM**

Evans (2001) defines escapism as a conscious attempt to find relief from reality. In other words escapism is a mechanism through which the status quo can be maintained since the status quo detaches itself from reality. Keren (2015) offers another definition of escapism by seeing it as a cultural phenomenon wherein an individual seeks distraction and relief from unpleasant realities; especially by seeking entertainment or engaging in activities that takes one away from the current realities. This can manifest itself in two ways: the individual escaping the socio-political realities of the time through literature (which has entertainment as one of its principle characteristics); and the individual being taken by another into the literary world which has little or nothing to deal with current socio-political society. In this study, escapism manifests itself in both ways since the participants are both escaping and offering this possibility to their students. Sharma, Sharma and Rehani (2015) add that escapism; in its simplest form is an intentional detachment and distraction from the real world to imagined reality or to another world wherein such individual finds solace in, or hope for, a better future. It can be momentary in the beginning, and the more an individual engages into such practices it continuously gets prolonged until it becomes a habit. Escapism gives the individual indulging in it the chance to 'recharge his or her batteries' before jumping back into the cruel or fray reality.

Young (1976) and Buttes (2015) aver that escapism can better be discussed in terms of senses of action and there are two of such senses of action: the traditional sense and the dynamic sense of action. The traditional sense is one which is closely tied to mass culture and judged ethically through conventional wisdom. In this type of escapism the individual attempts to provide himself with a utopia where the trials and temptations of the world become irrelevant. Buttes (2015) points out that some critics have called it a moral triumph or intellectual triumph wherein the individual seeks self-improvement, while other have referred to it as character weakness. The dynamic sense of escapism is more common in the contemporary world where the individual escapes current realities through entertainment in the bid to avoid confrontation or to maintain sanity in a world in which everything seems to

be upside down. Miller (2015) concludes that escapism is form of mood manipulation wherein an individual wants to forget about the real or where another individual wants to encourage others to forget about the real. Miller further claims that it is a search for excitement (since the real which pushes such individual to escape is characterised by misery, and a method to reduce stress brought about by stark socio-political realities. From this perspective, escapism is introduced as a coping mechanism which can be employed as an alternative to facing the challenges brought about by bad governance. This escapism is a result of the lack of agency practised by the powerless in society (Miller, 2015).

From the data generated in the study, it was discovered that escapism was used as a tool to resist change – a way of drifting from the socio political realities into a comfort zone where an individual's agency to question the misdemeanours of stakeholders gradually reduces. Such an individual becomes used to escaping reality into the imaginary, thus ensuring that the status quo remains the same. This was the case with Bravo, one of the participants in the study, whereby it appears that resistance to change motivated the choice of content and ideology used. Teaching Cameroon literature in English, his choice of novels like *A few Nights and Days* (1970) and *Because of Women* (1970) by Dipoko all attempt to offer the student an alternative to the crisis in society through imagined sexual gratifications. *A few Nights and Days*, deals with young people who fall in love in Paris. For some of the couples, cultural and racial differences become a reason why their love affair cannot be fully consummated. Doumbe and Thérèse are in love but cannot get married because Thérèse's parents who are French would not let their daughter get married to a Cameroonian. Doumbe who before this relationship was engaged in several others, and several others after it states that:

After Thérèse and Bibi, there was Ndome. But with her it was a return. I became involved with the three of them. It was risky. But I was going to write. I had to live, and the pleasure which women gave their life, was the very depth of existence. I liked women. I shall write and immortalise their names: Thérèse, Bibi, Ndome and those I had before them and those who would come after (1970a, p. 65).

The adventure of such a man pitched against academic ideology (which is one of the ideologies being taught) becomes a perfect springboard for escapism wherein the individual considers his or her personal gratification to be more important than the good of society. Questioning the happenings in society becomes a myth or fairy tale which only 'fools' are

supposed to pursue. Schiro (2013) asserts that the scholarly or academic ideology sees subject disciplines, the world of the intellect and the world of knowledge, as loosely equal, making education an expansion tool which can be used to extend students' horizons on different levels. These levels; which he goes further to identify as the cultural and individual levels, necessitate the "enculturation of individuals into civilisation's accumulated knowledge and ways of knowing" (Schiro, 2013, p. 4). To this effect, the lecturer can decide what kinds of knowledge he or she wants to ensure that his or her students embrace. Inculcating escapism in the minds of students becomes a distraction from the reality of day-to-day life. Simmonds (2013, p. 249) maintains that "curriculum development should be underpinned by an ideology where learners need to first respect themselves, believe in themselves and love themselves before they can respect each other". Standing against this vision of curriculum development would therefore ensure that students do not only lack confidence but lack trust and respect for one another which ensures division and consequently the flourishing of the status quo since change in this case can only come on a unified platform. Du Preez and Simmonds (2014, p. 11) concur with this when they argue that "social problems are often dealt with in a reductionist fashion; they are divorced from their context and stripped of the dynamics that perpetuate such problems. Attention is given to the symptoms rather than the roots of complex social issues in the curriculum". Whether this happens in research or in curriculum development and teaching, the effects remain the same. For society to be transformed, engagements must be made with different facets of curriculum development and teaching. Education ceases to be useful if it fails to engage social realities and as Hutchison, Beschoner, and Schmidt-Crawford (2012) put it, the teacher or lecturer must ask himself or herself if the tools being used (be it technological or other academic support materials) enhance instruction and promote progress towards the learning or educational goal.

Watony (2012) postulates that education is supposed to bring freedom, create new platforms for meaning making and equip the student with knowledge of the functioning of society, thereby empowering them to bring change where needed. Lyonga (2014) concurs with this by asserting that the university should provide opportunities for quality teaching and should also be dedicated to academic freedom, promoting moral and human values, emphasising relevance, tolerance, independence and critical thinking. The university should also foster cordial relationships and promote staff welfare and productivity. This vision of university education in Cameroon looks like what Bravo wants to destroy when he choose the novel *Because of Women* (Dipoko, 1970b) as one of his core text. The text in itself is not

problematic, but the reasons for choosing the text and the circumstances under which the text was chosen, along with the way in which it was taught, begs the question of its suitability for Cameroonian society as well as its place in the transformation process. Dipoko (1970b) which is centred on sexual pleasure or the joy of love making recounts the adventures of Ngoso the main character of the novel who is a highly skilled womaniser or a satyriasis. His female counterpart Ewudu is a nymphomaniac ruled by one passion only; sexually making the best use of the moment. Both Ngoso and Ewudu are masters of the art of sex; students are exposed to this so that they can either learn and be better at it or escape into this dream world of sexual pleasures. If one were to follow the examples of Ngoso and Ewudu, social transformation would be inconsequential as sexual transformation becomes top of the agenda. A description of one of Ngoso's loving making escapade with Ewudu testifies to this;

Then he began to touch Ewudu's breasts in order to excite her again and it was easy because he was still in her, strong and straight and presently he was on her again and he was saying to himself that it was because, yes, because, because of women that life was really good, yes, really good (Dipoko, 1970b, p. 73).

Ngoso who sees life as really good only because of women, could potentially become a role model for students to follow, and the importance of socio-political events falls away and become a non-effect. Pinar (2012) points out curriculum studies, and by extension education, should seek social transformation through thorough engagement on different fronts, since curriculum theory has failed to provide one single answer to all educational problems. Failing to engage the problem is a repeat of the mistakes of curriculum theory. A description of Ewudu in *Because of Women* testifies to this:

She knew of death and was aware of what it would mean to her body. Her breasts and her beautiful thing would become a mere earth. So why not make proper use of her body while she was still alive? That was why she was very liberal with men for she wanted them to take advantage of the fact that they had better make frequent use of what the earth would waste (1970b: 17).

These two characters (Ngoso and Ewudu) who engage in frivolous relationships while both engaged to others (for Ngoso impregnated Njale and Ewudu is engaged to Ekema's) are absorbed with internal monologues wherein the reader becomes drawn into the imaginative mental life of the characters thereby transferring their importunities into the reader. Potocco (2009) argues that all literature possesses a form of ideology, just like ideology takes

different roles and positions in society. Ideology in literature is seen as a construct that reflects an objective reality as developed by an intelligentsia. Cuthew (2009) concur with Potocco (2009) by pointing out that since ideology is primarily promulgated through discourse or language, and literature is tabernacled in language; it becomes a herculean task to separate literature and ideology. Literature, which is subjective in nature, is therefore never neutral, and as such it can be used as a dangerous weapon, not only to destroy the consciousness of students but also to enslave them.

Bravo continued to drive the theme of escapism through the teaching of “Jabulani–The World Cup Ball” Ashuntantang, 2012. This poem, which constitutes part of the content selected is also focused on sexuality, as well as football which can be seen as another tool used by many to escape current realities. Ashuntantang (2012) states that;

A man is like a Jabulani, the world cup ball  
In a woman's arms he jerks in spasms.  
Drowned in the moans of any vuvuzela  
He does "the Robert Green" and slips inside  
Hard to contain, a Jabulani flies  
To arms of fans in stands  
Defying poise, skill and control  
Or corner kicks from yearning hearts  
It is not a question of referees  
Or countless replays on a wide screen  
Some women already know what Adidas knows  
A Jabulani is a Jabulani  
Even the best sometimes miss  
After all, every net has its holes

Jabulani was the official 2010 FIFA world cup ball heavily criticised for being too light in weight and impossible to control; it is used here as a symbol of a man's penis and how it behaves when it comes in contact with a woman. The vuvuzela of the other hand, which is a plastic horn known for its bee-like noise, made notorious in the 2010 World Cup in South Africa, is used to echo or symbolise the noise often made by women during sexual encounters. Robert Green was the English goalkeeper at the 2010 World Cup. After a 1-0 England lead in a game against the USA, Green spilled a long-range shot from USA midfielder Clint Dempsey. The world watched in surprise as the ball bounced off Green's

gloves and rolled over the goal line. The match ended in a 1-1 draw. The poem's vigorous description of love making as well as the other actions that take place during these period becomes a way of enticing students not only to step into such world, but to remain in it. The last three lines of the poem seems to suggest that a man is a man and must use his organs for what they were made for regardless of what happens, and the fact that even the best sometimes miss simply informs the student that no matter what happens in society the student must understand that the government is liable to making mistakes. The use of the extended metaphor in the poem tallies with Aristotle who argues that the greatest thing by far is to have a command of metaphor in literature which is the mark of genius, for to make good metaphors implies a good eye for seeing resemblances (Azabdaftari, 2015, p. 18). Metaphors are a vehicle through which messages can be carried in their simplest form; this can be linked to Schiro's (2013) Social Reconstructionist ideology which guarantees escapism for the students. Though the social constructionist ideology is an excellent educational philosophy or ideology, it also has ideas which, when used with a corrupt mind, become a force to reckon with. Schiro (2013) avows that the social constructionists ideology helps the people construct better societies for themselves in that it give the citizens of such a society clear long term goals wherein directions are clearly mapped out, which in turn informs their thinking and ensures that the distractions from their daily lives and surroundings are avoided. This is particularly important if escapism is the goal because short term goals of change or vaguely defined goals and priorities will only lead to confusion and chaos in society and hinder transformation in the long run. For as Oyedepo (2010, p. 45) puts it "if you don't know where you are going, anywhere would look like it". As such a man on "a mission to know where will never get anywhere" (Oyedepo, 2010, p. 45). Escapism therefore empowers the students to embark on a mission to nowhere, making each destination look like an intended destination. Since transformation is a conscious process which only comes when individuals take conscious steps, whether through education or through participation in society, for the status quo to be maintained, it becomes pertinent for this consciousness to be destroyed.

Linking the poetry to drama (another genre of literature), Bravo another participant chose *Lake God* (Butake, 1999d) as part of the content to teach. *Lake God* dramatizes the anger unleashed by a supernatural force on the residents of a village whose leader abandons the traditional ways of worship, converts to a new religion and marries a woman from another clan. *Lake God* is built around a historical event, what has come to be known in Cameroonian history books as the Lake Nyos disaster of 1986. In 1986, there was an explosion in Lake

Nyos (in the North West Region) which killed about 1700 people in the villages surrounding the lake. In the absence of satisfactory scientific explanations of the cause of the explosion, many people at the time insinuated that the lake had been used as a testing ground for a new atomic bomb by certain Western powers (Tangwa, 1993, p. 109). Butake (1999d) (the book though written and published in 1986 is cited here as 1999 because the 1986 version was republished in 1999 and the former is not available which explains why Tangwa (1993) is critiquing it) acknowledges the general sentiments of people at the time of the Lake Nyos disaster but neither endorses their speculations nor demystifies the situation. Lyonga (1993) critiqued Butake (1999d) for adding mystery to a tragedy whose cause even scientists cannot agree on. Adding to this, Tangwa (1993) pointed out that “Butake is a writer who takes refuge in anachronism and cosmogonic myths which enables escaping into the safe zone of mythology instead of confronting the issues surrounding the explosion with the directness that the time and situation demanded” (1993, p. 169). This literally means that the book offers a vantage point for escapism which the students can take to avoid confronting the socio-political realities of the time which require instant and direct confrontation if social transformation is the ultimate goal. Also Butake (1999d) offers instances of direct reprimand for social action and threatens the overall wellbeing of the individual if any social action is taken. In the novel, Father Leo harangues the women for their social action to transform their society when he states that:

Yensi, Kimaa and the other devils; yes they must be called by the name they deserve. Yensi, Kimaa and the other devils are taking you on a fast and easy ride on the big motto road to Lucifer’s kingdom. You were in the Fibuen, not so? And you too. And even you, Sister Maria. You are not ashamed that you went to soil the virgin mothers name in Satan’s play? You all were in the Fibuen, participating in Satan’s play and eating of his goods and taking oaths. All of what my children? Mere corn? Common corn? Have you forgotten so soon what the lord Jesus said? Therefore, I tell you, do not worry about life, what you will eat or drink; or about your body, what you will wear. Look at the birds of the air; they neither soar nor reap or store away in barns, and yet your heavenly father feeds them. Are you not much more valuable than they? (Butake, 1999d, p. 32).

This warning becomes metaphorical for all those in the classroom who might be thinking of engaging in any social action with the hope of changing and status quo. As Aristotle said the greatest of a literary devices is a metaphor and this kills not only the desire for action but

spells impending doom upon any individual who decides to engage in any such action since the almighty God himself has already warned against it. Escapism is therefore the only option readily available to society, and with the lecturer willingly offering the tools for such activity to the students, it follows that transformation is still a long way away. Escapism is therefore an educational weapon used by the participants to ensure that society remains stagnant. Buttes (2015) states that escapism in the traditional sense is closely tied to mass culture and is judged ethically through the conventional wisdom. As such, if escapism is successfully built into the lives and culture of future leaders, the process would continue, even with those after ensuring a strong resistance to change.

Resistance to change carried out through education can manifest itself in different ways like literary praise singing and escapism. This cause is championed by politically affiliated necromancers masking themselves as the agency of society, in whose hands future leaders must be raised. These polyglots (speaking both languages of social enslavement and political manipulations) stand out as the major source of the quagmire in the educational system and for this to be resolved, curriculum experts and theorists must dismantle the whole charade of democratic curriculum development and theorise on the educational needs of society so as to guarantee transformation. Theorising needs to be done not only at the level of curriculum theory but at the interface of a hundred thousand theories (Fomunyam, 2014b) so that all levels of society can be catered for as change becomes the overall agenda. Focusing curriculum theorising at this level on content and pedagogy becomes a mirage which would soon blow up. Theorising the foundations as well as the finished product becomes the only way to achieve change, as proved by the South African curriculum experience (for the academic world has learnt the hard way that there is a great difference between the intended curriculum and the enacted curriculum as well as the hurdles of dealing with a barren educational system). Transformation which is, or should be, the endgame of education in Cameroon according to Watony (2012) and Lyonga (2014) is only obtainable through disentangling theorising from the backdrop of a hundred thousand theories – a nation of curriculum theorising advanced by Morrison (2007) and further developed by Fomunyam, (2014b) and Fomunyam, (2015) – which questions not only the curriculum but its function in society.

### **6.3 ADVOCATES OF CHANGE**

As already pointed out, change is constant, therefore individual can advocate or push for change or champion the cause of change themselves in different fields. Sachs (2009, p. 313) 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. Watony (2012) avers that education is supposed to bring transformation in society, as such lecturers who are pillars of knowledge or facilitators of knowledge in the university are supposed to pioneer the cause of change in society through their students such that even if they cannot bring the desired change the students they are teaching should be able to do so. And since change is a process or journey rather than a one-time action, teaching and learning is the best way to champion it. Edokat (2011) 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. He adds that “if you are looking for a life-changing experience that will equip you with the knowledge and skills you will need to meet the future with confidence, we are sure that you will find it in one of our universities” (p. 2). If innovation, skills, knowledge and life changing experiences are what we are looking for in higher education, 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 engages critical reality in society but also theorises a way forward for it. With the confines of the study, two major tracks of change emerged. While some was for change within the leadership or status quo, others were for change of the leadership or status quo itself. These two sub-themes expressed themselves in different ways through different means and these two sub-themes are the focus of this section of the chapter.

#### **6.3.1 CHANGES WITHIN LEADERSHIP**

Different people experience society differently based on their social capital, or resources – both human and material amongst other things – and this often leads to different understandings about society as well as what society needs. To this effect, those who are comfortable in a particular society but want to be more comfortable advocate for changes

within the leadership, and these changes is often propounded in ways that would benefit society as a whole. Pusca (2008), concurring with this, maintains that the idea of change whether of the leadership itself or within the leadership is inextricably related to the material world, and the material is used to demand, support, justify and legitimate change. To this end, any process of change, be it social or political, is expected to positively and significantly reflect in the material statutes of the common man. There is a great relationship between societal and material change and this is often regulated by ideology. Ideology frames the changes within the larger discourse of social change and transition, as well as through the fundamental pathway of material needs since the ultimate goal of every society is the provision of material needs which tends to be different for different people. For the participants of the study change was also driven principally for material reasons as well as the general improvement of social conditions in society. Omega pointed out that

In this current dispensation, change is vital. There are many things which are going wrong and it is our duty as academics to ensure that we articulate these things and call for change and if we cannot produce the change, we must ensure that we train the generation coming after us to create the desired change or demand for it as the case maybe. This is why socialism is one of the ideologies I teach. The vision of the society can always be improved upon through rigorous engagement with stake holders or would be stake holders (students) so as to guarantee change in the society whether now or in the future.

Socialism, as an ideology, means collective ownership and management of all means of production or social services (Vincent, 2010). It has been, and is still being, considered as a social ideal by many scholars who believe in equal societies and opportunities. Vincent continues that socialism is an ideology which believes that the very nature of society is threatened and can only be remedied by the implementation of socialist ideals. Socialism evolved as a result of societal challenges in relation to employment and service delivery. In the face of these challenges, a lot can be done to redeem society by constructing a vision of society which is better than the current one, along with attempting the implementation of this vision to ensure that society moves forward (Meighan & Siraj-Blatchford, 2003). These issues might include inequality, poverty, corruption, unemployment exploitation, dictatorship amongst others. Socialism sees change as a constant process which should not be elusive to mankind but which should be embraced and utilised to take society forward (Vincent, 2010). Socialism as an ideology has gradually moved from being a tool to societal and economic

transformation towards education which it sees as the core of change. Since everyone is equal, or at least supposed to be equal, in a socialist state, this equality is in turn represented in the education system.

The literary materials selected and taught by Omega also go a long way to advocate change. One of the materials taught is *The Tragedy of Mr No Balance* (Musinga, 2008). The play depicts the down fall of Zacharias Kongmelima No-Balance, a young chief clerk of Vemsarbatreborp Corporation who is not contented with his salary and wants all the good things life can offer or money can buy. He makes up his mind to get rich or die trying, against the advice of his best friend, and his conscience (Ernest and Voice respectively). The tragedy begins when Mr-Balance realises that his get rich schemes are not sufficient and decides to do a review of his strategy. Bih, one of No-Balance's illiterate victims, proves to be the catalyst to his downfall when he reports Zacharias to the police for bribery and corruption. Though Mr No-Balance is acquitted of the charge, he is immediately re-arrested and charged with attempting to corrupt an officer of the law (a crime he committed when he was being investigated for defrauding Bih). The evidence against him is overwhelming and he is sentenced to seven years imprisonment with hard labour. Musinga (2008) sums up the play with a cry for change in the Cameroonian society as he warns against this type of behaviour, or suffer the consequences. In this way, leaders in different spheres of the Cameroonian society; be it public or private, are called upon to turn a new leaf or suffer the consequences of their actions, just like Mr No-Balance. Bribery and corruption is a common phenomenon in Cameroon with a huge number of political and economic leaders having been imprisoned for such crimes. Ndedi, Alain & Mua (2015) list some of the politicians or top business men and women who have been arrested and imprisoned for bribery and corruption, amongst other crimes:

- Haman Adama former minister of Primary Education,
- Yves Michel Fotso Director General Cameroon Airlines,
- Chief Ephraïm Inoni, Cameroon's prime minister between 2004 and 2009,
- Marafa Hamidou Yaya, a former secretary-general at the presidency and minister of territorial administration and decentralisation,
- Jean-Marie Atangana Mebara, former secretary general at the presidency, former ambassador to the United States of America and former director general of Cameroon Airlines,
- Urbain Olanguena Awona, former Public Health minister,

- Polycarpe Abah Abah, former minister of Economy and Finance,
- Titus Edzoa, the president's personal doctor, former secretary general at the presidency and former minister of health
- Edouard Etonde Ekotto, retired colonel, former Member of Parliament of the Wouri constituency in Douala and former government delegate of Douala,
- Iya Mohamed, Sodacoton's former managing director, and former FECAFOOT president,
- Gervais Mendo Ze, former General manager Cameroon Radio Television

Doh (2008) has argued that these imprisonments are politically motivated. Cameroon was ranked by Transparency International as the most corrupt country in the world in 1998 and has consistently been amongst the top 30 percent of the most corrupt nations in the world (Ndedi, Alain & Mua, 2015). Musinga (2008) advocates for change and demonstrates the consequences that await any member of society who doesn't abstain from illegal practices. Through the use of the literary text, speaking about the larger context of Cameroon, the student is therefore cautioned to not only become the watch dog of society to ensure that crimes are punished, but also to ensure that he or she doesn't become part of the problem in the future. The call for change is therefore directed at both society and the students since a better society can only be built when the citizenry become responsible.

*The Survivors* (Butake 1999c) also constitutes the content selected and taught by Omega. Butake (1999c) is a dramatic write up which centres on a group of people who escaped death after a terrible disaster in their village. The five survivors task themselves with creating a stable life for themselves, though this proves to be a herculean task in the face of victimisation and waste by a domineering military officer. In order to get food and other provisions, one of the survivors – the only adult female survivor – offers herself to the officer. The survivors plan to move to Ewawa is constantly hampered by the officer who believes that their leaving would stop the flow of food and financial aid from internal and external donors. The officer who has been exploiting the unfortunate circumstances of the survivor is eventually killed by Mboysi the female survivor after she convinces the former to give her his gun. Though she is eventually killed herself, Butake is pointing out that if leadership doesn't institute changes within society, change (whether positive or negative), will eventually come. Students who were studying this novel are therefore called upon to take initiative to create the change they want to see in society. Changes within the leadership are

therefore seen as vital if exploitation and victimisation (in whatever form it may express itself) is to be stamped out of society.

When asked why he believes change is necessary in society and why he believes the individual (students in this case) has to take the initiative to demand for change in whatever way possible, Omega responded that “we have waited and waited for change to come to no avail. Students still leave school and remain jobless as was the case fifteen years ago. To see real change in society, the individual must demand for it otherwise it will never come”. Omega went further to discuss the cry for change by Cameroonians, especially Anglophone Cameroonians by quoting a section of the Buea Declaration; this declaration is the result of the first ever Anglophone conference, held on the 2<sup>nd</sup> and 3<sup>rd</sup> of April 1993 and was held with delegates from all works of life and whose grievances were enshrined therein (Ambanasom, 2010). The declaration stated that;

Within these thirty two years, our Union accord has been violated. We have been disenfranchised, marginalised, and treated with suspicion. Our interests have been disregarded. Our participation in the national life has been limited to non-essential functions. Our natural resources have been ruthlessly exploited without any benefit accruing to our territory or to its people. The development of our territory has been negligible and confined to areas that directly or indirectly benefit Francophones. Through manoeuvres and manipulations, we have been reduced from partners of equal status in the union to the status of a subjugated people. The common values, vision and goals which we share as a people and those of our francophone partners in the union are different. And clearly cannot blend within the framework of a Unitary state such as was imposed on us in 1972. The so-called peace revolution of 1972 was a ploy by Francophones to use their overwhelming majority to alter the basis of reunification for which Anglophones and Anglophones ONLY had voted. The conformity with the procedure which the constitution itself has laid down, for the amendment of its provisions and also in so far as its aim was not only to impair the federation’s unity and integrity but to abolish the federation itself (Ambanasom, 2010, p. 7).

This declaration, which has been the subject of both national and international scrutiny, depicts a cry for change by Anglophone Cameroonians who believed that they are being marginalised. Omega added that “Cameroonians have been waiting for change for a very long

time. It is time for them to initiate the changes they want to see". This message of change was anchored in Marxism and it argues that every society is stratified with dominant groups constantly marginalising the others and it is the duty of the marginalised to fight for their freedom. According to Magzan (2009) the social class to which we belong shapes the way we think and see the world. The members of different social classes are instructed or brought up to think and see the world through a particular lens that is seen as appropriate for that class. Education is therefore the only way through which an individual's view about society can change and it is the responsibility of the lecturer to empower the student in ways that he or she would be able to demand for change in his or her society. All in all, Marxism propounds that it is often difficult to break free from the grip of the superstructure because its established institutions of socialisation like schools, churches and many others are there to indirectly ensure the continuity of the hegemony (Abercrombie, et al, 2012). To the participant, therefore, if society cannot completely breakaway from the superstructure, it can at the very least demand certain changes within the super structure to make life better. Apple (2004) and Fomunyam (2014e) concur with this by arguing that schools are reconstructive agents of society who help to either maintain or destabilise social power, control and relationships through the socialisation of students with society's understandings and definitions of social class, gender, race, economic, cultural and political relationships amongst the people. As such education is the cornerstone of change in the students' life as well as within the dominant superstructure in society and if this structure cannot be destroyed, changes can be made to it at the very least.

Alpha was another participant who dealt with the subject of change in his lectures. Using poetry to effectively communicate this message, he selected; *Disgrace: autobiographical narcissus & Emanyankpe: collected poems* (Besong, 2007), and *Cry of the Destitute* (Gwangwa'a, 1995) as part of the content to be taught to his students. Alpha believes that change is a must in the Cameroonian society and the academics must do all in their power to spark such changes. This is the very basis of Besong's (2007) poem entitled "Appointments in UB". Written about the University of Buea in particular and other Cameroonian public universities in particular, the poet condemns the actions of academics who are supposed to be shining light on bad governance, but who have rather accepted political positions and have become stooges. Ngeh and Suleiman (2014, p.6) argue that the "poem is written by a member of the intelligentsia using revolutionary language to debunk the ills that characterize appointments in the academia. Lecturers have abandoned academics and are in pursuit of

administrative positions and this they do to frustrate, oppress and intimidate colleagues with dissenting voices. They are no longer trust worthy...”. The poem calls for change not only amongst academics but also amongst students who are future academics to ensure that they stand up for their society. Besong (2007, pp. 22-24) in “Appointments in UB”, writes:

These prisoners who have now  
become numbers  
in the Gaullist galley  
system Where Good is Bad &  
Bad is Good.

...

I speak of yesterday’s undesirable  
lecturers, whose  
rheumy psyche still  
bear the scars of occult-  
Cannibalism

...

I write  
Against freak messiahs, so that  
We may all rise  
Against their foulest treachery;  
Against their raucous greed.

The poet ends the poem with a cry for change as he beckons everyone to rise up with him against the treachery and greed of the intellectuals. These intellectuals in UB in particular, and the nation at large, are depicted and portrayed in this poem as schemers and traitors, who ensure that their colleagues with dissenting voices are muzzled, gagged and victimised, giving precedence to mediocrity over meritocracy. The poet uses poetry as a social efficiency ideological maxim and argues that the corrosion of state legitimacy is what seems to be bringing authoritarian and neo-colonial politics into the academia. Alpha uses this poem to challenge his students and society by extension to stand up for change within the status quo because these leaders are neo-colonialists who want to do all in their power to maintain the status quo. Analysing this poem from the social efficiency ideology perspective helps advance the course of change. When asked why he chose to teach Besong (2007), Alpha pointed out that:

University education is and should be the pillar of transformation in the society, where knowledge and truth is imparted. Whatever happens in the society it is our duty as academics to inspire our students to change it since they are the leaders of tomorrow. If we have failed to change, we must inspire them to succeed in righting our wrongs. But when academics become puppets to political bureaucrats and abandon the course of truth, we must inspire our students to demand for change not only within the university but also in the society at large since everyone in the university is a part of the society.

Schultz (2006) advocates that education from the social efficiency ideological perspective is supposed to aid in the smooth functioning of society by training youths to function as future mature and responsible citizenry. Through this, youths or students develop skills, procedures and talents which will be further utilised in the workplace in years to come. The essence and success of education according to proponents of social efficiency ideology say it is in the competence students' exhibit and the activities they are able to perform in society. Education in this sense gears towards enhancing social productivity and this is achieved through a careful selection of the content to be taught and the strategies through which it will be taught. This revolutionary or change-oriented content becomes the first step to changing society beginning in academia itself. As such, education begins by examining the needs of society as a whole or a particular part of society, after which terminal objectives are developed and the duty of lecturers in this case is to generate knowledge and produce students who meet these terminal objectives thereby solving the identified problem in society by sending students out to function within the set society (Schiro, 2013).

With change being such a constant, lecturers should do all they can to fan it and by doing so, improve the level of engagement in the class or lecture room. Ivala and Kioko (2013) argue that the level of engagement between the teacher and the student is dependent on a variety of factors and the resources available within the university. Birthing or inspiring change in society or in an institution becomes a function of engagement between the lecturer, student, and the overall content of the module. They add that the more comfortable the students are with the lecturer, the more they can engage with the subject. Combrinck, Spamer and van Zyl (2014), adding to this, point out that in recent time education has shifted focus from the teacher or lecturer, to the student. Learner-centred education becomes not only a strategy for students to take responsibility of their own learning but also for them to believe in what they are supposed to do to improve society. If the core objective of education in Cameroon, as

pointed out by Watony (2012) and Lyonga (2014), is social transformation, then the level of engagement between the lecturer and the student goes a long way to ensure transformation, which in turn guarantees changes within the leadership or societal status quo.

### 6.3.2 CHANGE OF LEADERSHIP

Doh (2015) 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-four years. Nyamndi (2009), adding to this, points out that this literature captures the history and experiences of Anglophone Cameroonians from the days of colonialism to the present. This literature is therefore focused on the liberation of the masses from tyranny and oppression. Doh (2003) captures it more succinctly when he argues that Cameroon Anglophone literary writers seem to be focused on two main subjects: change or cessation (though addressed from different perspectives and in different ways). Doh (2003, p. 40) continues that in plays like *Beast of no Nation* by Bate Besong,

Anglophones are presented as night-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.

Cameroonian literary writers are therefore committed in seeing a change in leadership. The writers are committed to the protest of the derogatory way Anglophone Cameroonians are treated by the Francophones, and are prophetic in that they see change ahead, a day Cameroonians will be free from tyranny and oppression. Ambe (2007) 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 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 a variety of critical Anglophone writers like Bate Besong and Bole Butake to study in his class. *Palm Wine Will Flow* (Butake, 1999a) is another 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’” (1999a, 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 which 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” (Eyoh, 1998, 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. The gradual nature in which the revolt takes place with the Earth-goddess manifesting herself through Kwengong and Kibaranko manifesting itself through Tapper and the final blow coming from the women shows that every individual in the class has a role to play, and women, who most often are considered as helpless in the fight for change, take centre stage to demand for change. Change in leadership becomes a central issue which must take place if social transformation is the end game.

Habib (2015a) 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 Butake (1999a) 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.

Furthermore, Omega uses literature in his class to advance the course of change in leadership by teaching *Beast of No Nation* (Besong, 1990). *Beast of No Nation* has been considered by some, such as Ambe (2004b), as the most controversial and compellingly provocative dramatic writing of Bate Besong. This play captures the reality of the Anglophone problem or the Anglophone Cameroon's marginalisation by Francophones in the Republic of Cameroon. In the play, Anglophones are treated as 'second class citizens', while the leaders who perpetuate these acts are represented as insatiable locusts devouring a forest of green, yet producing nothing useful. This novel contains a lot of scatological imagery, which stands out as a central issue in the play, with its stench transcending the playwright's world into the real. The narrator, one of the characters in the play, opens the play by describing the leaders as;

Aadingingin is the flag! He will raise up a golden serpent for the safety of Ednouay... You have come to him with your oceans of flattery ...He is not very bright, is Aadingingin, but if the Swiss maharajahs knew how many farthings he left behind, they'll fall about laughing ... Because you have not been clubbed and eaten by the crisis and you have never been ignored in a subterranean cell for two nights...(Besong, 1990, pp.1-2).

The destructive, insensitivity, ineptitude, treacherous and dictatorial nature of the nation of Ednouay where one man is the law, judge, jury and executioner calls for immediate review and intervention. This is demonstrated in the stage directions found in the play;

Narrator, priest-like stands like a statue by a lavatory. The stench from the lavatory stands in the theatre like pangs of S.A.P [structural adjustment program]. One of the

Night-soil men sits on an empty bucket. He is asleep besides his night-soil equipment. Narrator climbs on one of the lavatories... (Besong, 1990, p. 85)

The people have been victimised and degraded to a level that they are caught in the throes of a structural adjustment program that has 'clubbed' and 'eaten' them as maggots. The mention of the structural adjustment program within the play informs those that Ednouay is a 'weak' or 'failed' state requiring an instant change in leadership.

Besong (1990) is frustrated with the socio-political realities in Cameroon as well as the injustices meted upon the Anglophone Cameroonians by Francophones. As Butake (1993) puts it "with the accession of Paul Biya to power and more especially after the April 1983 (sic) coup attempt, tribalism was instituted as a way of government and so the Anglophones came to constitute the most marginalized tribe in Cameroon" (1993, p. 155). Ednouay, the setting of the play, which, if read from the right to the left, becomes Yaounde the capital city of Cameroon is seen as the seed of oppression; Anglophone Cameroonians described as Night soil men in the play lack identity and labour for the pleasure and glorification of their masters, the Francophones. The Night soil men lead destitute lives, carting away night soil and their quandary is aptly captured in the unadorned nature of the stage and in images of decomposition. This picture is painted more clearly in in the last scenes of Besong (1990, p. 126);

Action takes place by the lavatory. Sound of defecating terrors before twilight hour. Lights should shift to lavatory: Brooms thick with excrement. Pails of human waste, brownish, yellowish, greyish or black matter intestinal products of an inebriated society waiting to be carted away. Odour of human faeces hangs thick in the air despite the rigorous application of several tins of carbonic acid.

Through the narrator, these destitute people are called to action as they too have the right to freedom and dignity. The description of the leader of Ednouay Aadingingin paints a terrible picture of filth and decay which must be dealt away with. Besong (1990), speaking about him, avers that "Comrade Aadingingin is a lumbering gargoyle of [a] mayor with a brooding brutishness. He is fat; extremely fat. The sort of bloated fatness associated with a very juicy toad" (1990, p.48). To do away with this filth, the people storm Aadingingin's office in protest, demanding change in leadership. This becomes a way forward for all students and the Anglophone Cameroon society at large if they want to abdicate their place as second class citizens.

*Beast of No Nation* (Besong 1990) is therefore a strong political statement on the nature of oppression in Cameroon and calls for Anglophones to rise up and fight for a change in leadership if there is to be transformation in society. This play's ability to cause changes has been proven in the past when it was performed in March 1991 at the University of Yaounde 1 campus, and the playwright Bate Besong was arrested and imprisoned due to a lengthy report written by the presidential spy Jean Stephan Biatcha (Ambe, 2004b). The report which was later leaked to the press partially averred that

It is a clear political pamphlet directed at the regime in power that is held responsible for the economic crisis through corruption, favouritism and capital flight to foreign banks. The author holds the thesis that Francophones in power are responsible for the economic crisis because they are producers of waste matter, embezzlers of public funds... The author equally affirms, and this is the central thesis (philosophy) of the play that Anglophones of Cameroon are marginalized and confined to undignified roles like that of "carriers of excrement"... At the end of the performance, the playwright took to the stage to publicly declare that the future of Cameroon is uncertain and that chaos can set in at any time (Ambanasom, 2010).

Less than a month later a violent strike erupted on the University of Yaounde 1 campus which eventually led to the creation of the University of Buea, which was the lone Anglophone University in the nation until the creation of the University of Bamenda in 2010. Tande (2011) asserts that in late March, 1991, talks about strike actions that and on April 2 a protest march was stage. This march led to the formulation of Parlement (French for parliament to mark the democratic nature of the movement) and Talla who was nicknamed General Norman Schwarzkopf (the general who led US troops during the Gulf War campaign) was elected as its leader. Bonamoussadi, in Yaounde, is called 'Bassorah' (another Gulf war reference, Bassorah is the French name for Basrah, Iraq's second largest city), became the headquarters of Parlement. Within a matter of days, major towns and cities across the country like Douala, Bafoussam, Mutengene, Kumba, Ngaoundere, Fouban and Bamenda took over the strike and it became a nationwide issue. By May 1991 the University of Yaounde had become a war zone occupied by heavily armed military men and the famous or infamous presidential guard. The leaders of Parlement took refuge at the offices of the European Economic Community (EEC) and the government used every ruse in the book to extract them to no avail and when they eventually returned to the university, it was under the protection of the US marines – yet another improbable chapter in an uprising that had already

witnessed the involvement of Israeli soldiers. Such fire is what Omega desires to fan amongst his students when he chose to teach Besong's (1990) play. Although the uproar which started in 1991 and eventually ended in 1993 with a series of changes didn't lead to a change in leadership, Omega believes that "it is time for change in leadership" particularly because "regardless of what the regime in power can offer, it has become stale considering the fact that it has been there for thirty three years. We want a change in leadership! No we need a change in leadership if this nation must see any meaningful transformation".

Habib (2015b) professes that there is an activist layer within every transformation movement and in some cases or societies this activism take different formats. Since in such societies the poor are subjected to structural violence, many activists turn to use it in the course of their struggles. He adds that there is an urgent need for debates around political strategy in the transformation drive within universities. These debates must be grounded in present socio-political realities if the goal is an egalitarian society. *Beast of No Nation* (Besong, 1991) becomes one of such strategies used Omega to spark of change in the Cameroon society. Since the president of Cameroon has surrounded himself with a professional network of corrupt individuals as earlier demonstrated, birthing change requires the engagement of both the intellectual and the ideological within a milieu which is receptive of such ideas.

Alpha, on the other hand, chose *People Be Not Fooled* (Takwi, 2004) as part of the content to teach as she advances the course of change in her classroom. Takwi (2004) 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. Takwi (2004) 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 continues in the same poem by pointing out that there is no more game in the forest because all the trees have been transported abroad. Cameroonian leaders are conniving with Europeans to exploit African resources without any traceable

benefit for the people. 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. This is typical with African presidents who, day after day, host receptions about anything and nothing while the masses face empty plates every night. A case in point is the recently built mansion by President Jacob Zuma of South Africa worth of 270 million rand while thousands are sleeping on the streets. The people must rally themselves therefore and do away with such leaders in whatever way possible if they must stop embracing their messes.

Takwi, in another poem titled “When shall we dance”, points out the woes of election malpractices. He questions when Africans “will see the end be able to dance to the dying tunes of election misappropriation”. Takwi continues by questioning when Africans “will dance to the ending tunes of tribal appointments to high offices” and “tax evasion by ruling party barons while national treasuries dries up” and concludes the poem wondering when Africans will shout “at last we have been unchained from bondage”. The last lines of the poem become a strategic call for change: change championed by the people to free themselves from oppressive and nonchalant leaders who feed on the misery of the masses.

To add to this, the Cameroonian society has become a land where the will of the leaders always prevails over that of the masses. Leaders make all the decisions while the masses endure the consequences of such decisions; the rights of the people are curtailed and the citizens have become mere tools in the hands 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 (Ambanasom, 2009). 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, Omega pointed out to his students that 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 may be, Cameroon

has been ruled by two presidents, with the one ruling for twenty two years and the other for thirty three 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” (Takwi, 2004). 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”. Cameroonian leaders most often than not only visit the masses to canvas votes and on such occasions they are heavily guarded by armed military men while the masses are left to suffer from the brutality of the military. 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. A strong believer in intellectual agency, as she calls it, or the scholar academic ideology as Schiro (2013) puts it, Alpha responding to why she chose such content and ideology to teach in her module stating 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.

Vincent (2010) 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. William (1977) adds that ideology

embodies revolutionary thinking which in most cases is often unwanted by the ruling class. 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. Marx and Engels (1965), concurring with this, claim that ideology embodies legal, religious, aesthetic and political consciousness of conflicts arising from disparities and changes in economic production or the current status quo of society as a whole. This makes ideology a strong tool in shaping and reshaping the direction of society. Null and Ravitch (2006) avow that the scholar/academic ideology sees subjects or education as a hierarchical organisation of people in search of truth within one body in the intellectual world. The hierarchy consists of three different stages: those who discover the truth (renowned scholars in the field; Takwi in this case); teachers of the discovered truth (university lecturers who pass this truth unto students; Alpha in this case); and finally students of the discovered truth (students who sit in lectures to learn the truth so as to acquire some level of competence and proficiency in the subject). Schiro (2013) concurs with this by adding that the academic ideology sees education as a means of sustaining truth. Students are therefore the vehicle through which this truth (the need for change in leadership) is sustained in society until change is effected and transformation begins.

With the convoluted nature of the Cameroonian society, made worse by the othering of Anglophone Cameroonians by their Francophone brothers, 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.

#### **6.4 ALTERNATIVE VISION**

Cameroon Anglophone writers or Anglophone Cameroon literature seem to be committed to a particular vision which is different to that of Francophone Cameroon literature or the rest of the world. This literature is committed to the liberation of the masses (Anglophone Cameroonians) from civilised colonisation by their Francophone counterparts. Teke (2015) maintains that Anglophone Cameroonian literature is riveting across the globe, providing new impetus not only for Cameroonians to further question and engage with their society but

also to enrich their worldview about a unique experience of colonisation. History is turning the tides as the Anglophone Cameroon heritage formerly considered to be crude and savage by their Francophone compatriots is today the agency of modern civilisation. Anglophone Cameroonian literature has been influential in shaping this mentality not only for Anglophones but for all Cameroonians. In the wake of this, society has to adopt an alternative vision to meet the turning tides. This vision, which is undoubtedly political in nature, seems to be the bone of contention amongst Cameroonian Anglophone literary writers who, in their fight to make a difference, seem to pursue different visions. A lecturer teaching literature therefore chooses the vision he can best associate with to communicate in his class, and this vision is often represented in the choice of content. Amongst the participants in this study, two visions stood out: separation (propounded by those who think that the only way for Anglophone Cameroon to be free is for separation to occur, and the establishment of an independent sovereign stage); and satire (advanced by those who believed that satire is the best way to articulate the challenges faced so as to birth a mental revolution). These two sub-themes are further discussed in this part of the chapter.

#### **6.4.1 SEPARATION**

The Republic of Cameroon today (known in French as *La République du Cameroun*), is an amalgamation of two formerly federated states, Southern Cameroons and East Cameroun that amalgamated in 1961 following a United Nation's plebiscite in February 1961 under the name Federal Republic of Cameroon. Southern Cameroons which was previously administered as a UN Trust territory under Britain was predominantly English speaking, while East Cameroun, another former UN Trust territory under France was predominantly French. These two regions which were formerly a German Protectorate called Kamerun were lost to Britain and France after the First World War (Ambe, 2004a). In 1972 a stage-managed referendum was organised by the then president Ahmadou Ahidjo which resulted in a vote of 99.99% to end of the division of the two territories in favour of a Unitary State. In 1982, Ahmadou Ahidjo abdicated his office as president and handed over power to Mr Paul Biya who in July 1984 through a presidential decree, unilaterally reverted the name of the country from the United Republic of Cameroon to *la République du Cameroun* – the name under which former East Cameroun gained its independence from France, and membership of the United Nations (Ambanasom, 2010). Foncha (1995, p. 3) avers that by this singular act “*la République du Cameroun* has wrongly presumed to be the *de facto* successor state to the Federal Republic of Cameroon which was constituted by the union of the Southern Cameroons and *la République*

du Cameroun". This inadvertently led to the Anglophone problem and many Anglophone Cameroonians have been trying to untangle themselves from this till date. Ambe (2004a, p. 16) further argues that

the Anglophone-Francophone marriage in the Cameroon republic, and the ensuing dramatic compositions that attempt to define that reality is a systematic machinery set in place to assimilate and integrate the English-speaking minority populace of the country into a so called *société évoluée* or black French Africans.

As a way of moving forward from this several Anglophone Cameroonians writers have professed that separation is the only way out. Alpha is one such believer in this and selected *What God Has Put Asunder* (Ngome, 1992) and *Takwi* (2004) to teach in her class.

Ngome (1992) is an artistic rendering of the Anglophone-Francophone union in Cameroon. The play captures both the political and economic manoeuvres of East Cameroon over its counterpart West Cameroon. East Cameroon and its cohort who are major players in the union continue to oppress the other party in the union. The play becomes a way forward for West Cameroon since the union has proven it cannot work. The cast of the play include its heroine Weka (symbolising West Kamerun), her husband Garba, whom she marries unwillingly (symbolising East Cameroun), Louis, her husband's mentor and chief consultant (representing France), her guardian at the Orphanage, Rev Gordon (symbolising Britain during the Trusteeship), and the officiating priest at the wedding Rev UNOR (symbolising the United Nations at the Plebiscite). This play is a political allegory of the coming together of the two Cameroons, the challenges that have ensued since then and the eventual disannulment or divorce between the two. Ngome (1992) is the story of Weka, a child brought up in an orphanage under Rev Gordon and sister Sabeth. When Weka is old enough to be married, two suitors; Emeka (who grow up with her in the orphanage) and Garba (a politician) ask her hand in marriage. Weka eventually marries Garba reluctantly and the marriage is officiated by Rev Unor. Weka is maltreated by Garba and when she can no longer stand such treatment she escapes with her children back to her father's compound. After trying with no avail to bring back his wife, the matter is brought to court and the court rules that the couple will live in separation though united by what is referred to as 'simulated wedlock'. Even the simulated wedlock is subjected to confirmation by both husband and wife and would become null and void if any of the two parties object to it.

Besong (1996, p. 50) remarks that “by creating the metaphor of unequal marriage in his play, Ngome attacks the domineering Francophone influence over the minority Anglophone population of Cameroon, and lampoons the notion of national unity and the national mission”. To Alpha, the separation of the Weka and Garba is call for Anglophone Cameroonians to take steps, like Weka did, and fight for their freedom. Alluding to this she pointed out that:

If we fail to get a change in leadership, then the only option we have is to separate ourselves from this unholy wedlock which God has already put asunder and man is struggling to put together. Weka is a symbol of West Cameroon and we west Cameroonians, must follow her example and get freedom for ourselves. As Marxist[s] put it, we must move beyond the false consciousness being created by the super structure (Francophone Cameroonians) that we are equal in this union and break this hold upon us. Until we do so, we would continue to suffer like Weka.

One of such attempt at separation was the gathering of Anglophone Cameroonians in Buea (2-3 April 1993) and Bamenda (29 April to 1 May 1994) and the production of what became known as the Buea Declarations and Bamenda Declarations respectively. The Bamenda Declaration in particular stated that;

Should the government either persist in its refusal to engage in meaningful constitutional talks or fail to engage in such talks with a reasonable time, the Anglophone council shall so inform the Anglophone people by all means suitable. It shall thereupon proclaim the revival of the independence and sovereignty of the Anglophone territory of the Southern Cameroons and take all measures necessary to secure, defend and preserve the independence, sovereignty and integrity of the said territory (Ambanasom, 2010, pp. 9-10).

Ambanasom (2010, p. 10) adds that “five years after this declaration the daring Justice Ebong Alobwede seized control of Radio Buea for several hours and in ‘daring quixotic move unparalleled in Cameroon history declared the Proclamation of the Restoration of Independence of Southern Cameroons”. Although this move didn’t succeed, Alpha believes that it is the responsibility of education to map out a course for society in conjunction with the socio-political realities. Habib (2014), concurring with this, opines that academics need to take stock of its successes and failures in the drive to transform not only education but society at large. Academics should also ask hard questions about whether the country’s institutions

are the embodiment of the values that are much needed in the nation. He continues that answering hard questions like these requires the interrogation of the legitimacy of the democratic government's vision for society and whether such vision has the courage enough to make socio-political choices required in order for the vision to be actualised. The academic world, therefore, is no playground for the weak or feeble in mind who cannot stand up to speak and take steps towards righting the wrongs of society. Pinar (2012) asserts that curriculum theory has failed in providing solutions to all educational problems, making way for curriculum theorising to step in and theorise about all facets of society on the basis of mankind in a hundred thousand context. Curriculum theorising therefore engages all possible solutions to the crisis, of not only educational transformation but also the transformation of society. This makes curriculum decisions more political than social, as well as educational, since schools do not exist in a vacuum but within socio-political structure which serves (or is meant to serve) the interest of the superstructure. Alpha, in the wake of this develops a curriculum which fits the vision of society she wants to see, and ensures that all who enters her classroom leave with such vision. Since education is never neutral, she attempts to influence her students to her particular vision, rather than letting them join the network of professionally corrupt individuals who would do all in their power to stall the course of transformation.

Ngome (1992) also doesn't only emphasis the separation of two distinctively different sets of people but also advocates this without outside intervention or intervention from another foreign nation. Ngome (1992) believes that the constant interference of colonial masters like France in the affairs of their former colonies goes a long way to destroying the integrity of the nation, as well as the unity of such a nation. This is seen in Garba who does nothing without consulting Louis (a representative of France). Weka puts this more clearly when she states that:

And Louis taught Garba to feel like a member of his own family. To this day, even as an old polygamist and a father of a brood of brats, Garba does nothing without asking Louis first. Would you believe, for instance, that Garba lets Louis keep his money for him and cannot buy anything without Louis' blessing? (Ngome, 1992, p. 36)

This dependence upon the former colonial master makes Garba an ordinary stooge who cannot do anything except he gets the blessings of his masters. This has not only turned Garba into a criminal but also made him a liar giving more room for break up in the union. For

example as a General Manager, Garba is wasteful in his spending. He spends the co-operatives funds which he is supposed to managing in hotel rooms with other people's wives and prostitutes and shamelessly addresses a political rally the next day using the following words:

...What happiness can there be in a home where the husband squanders the money living it up with prostitutes? (Applause). Dear comrades we have a battle to fight and we shall win. We will defeat nepotism and sectionalism! (cheers) Tribalism ... Bribery and corruption! ... Neo-colonialism (1992, p. 16).

Garba who is nepotism, sectionalism, tribalism, bribery and corruption personified presents himself as a symbol of light. Being a representative of the Cameroonian president Paul Biya, he understands how to manipulate his subjects and keep them in a continuous state of disrepair. This demonstrates the cunning nature of Cameroonian leaders and how they would do anything and everything to remain in control, making separation the only way to go. Further since these stooges constantly enjoy the support of their masters, Ngome finalises the separation between Garba and Weka with a clause issued by the court which states that "...the marriage remains subject to confirmation between husband and wife and on a one-on-one basis, and to the total exclusion of all other parties. It shall become void once any of the two parties concerned objects thereto" (1993, p. 58). wa Thiong'o (1997, p. 26) argues that:

Literature cannot escape from the class power structures that shape our everyday life. Here a writer has no choice. Whether or not he is aware of it, his works reflect one or more aspects of the intense economic, political, cultural and ideological struggles in society. What he can choose is one or the other side in the battle field: the side of the people, or the side of those social forces and classes that try to keep the people down. What he or she cannot do is remain neutral. Every writer is a writer in politics. The only question is what and whose politics.

Victor Epie Ngome finds himself within such circumstances and all he can do is write about it. He chooses to side with the masses and strive for their liberation from the shackles of political psychopaths with a bestial hunger for the already battered resources of the land who masquerade themselves as democratic chieftains. Under such circumstances, transformation becomes a non-negotiable process and because the curriculum process is a political one (Apple, 1995), lecturers who engage in different modules in the university do their best to orient society towards the direction they believe it ought to go. Fomunyan (2014e) concurs

with this by arguing that schools are reconstructive agents of society who help to either maintain or destabilise social power, control and relationships through the socialisation of students to adopt society's understandings and definitions of social class, gender, race, economic, cultural and political relationships amongst the people. This in essence is what Alpha wants to achieve by inspiring her students to bring about change in society. Joseph, Bravmann, Windschitl, Mikel and Green (2000) argue that because Social Reconstructionists view education from a social perspective; the nature of society both as it should be and as it is becomes primary factors or determinants of the ideas within this ideology. This ideology sees human capital or experiences as determined primarily by cultural factors which means that meaning construction in the individual's life is a function of social experiences. As such, when the proletariat or the 'have-nots' in society unanimously see that they are oppressed by their leaders, regardless of their race or gender, it offers them the opportunity of creating a common vision of a better society or life and empowers them to act together to meet general or shared needs, thereby collectively improving themselves and society as a whole (Apple, 1996, pp. 14-15).

Alpha concludes her attempt for societal transformation through separation by looking at Takwi (2004). On the cover page of *People Be Not Fooled* Takwi (2004) is a picture of the collapsed Mungo Bridge (this bridge is the boundary between Anglophone Cameroon and Francophone Cameroon from the South West Region) and she points out that the collapse of this bridge means the annulment of the Anglophone-Francophone union. Ndifor (2004, p. 2) concurring with this points out that:

...Interesting is the symbolism of the collapsing Mungo Bridge on the cover of the book...*People Be Not Fooled* is supposed to push Cameroonians, especially decision makers to revisit the collapsed bridge with an open mind. To the poet, the Mungo Bridge (Reunification Bridge) actually collapsed before the so-called accident that occurred the previous year.

To this effect, the union between the two factions has collapsed and as such the two should go their separate ways. Ndifor (2004) adds that the choice of this picture for a cover page was certainly not accidental, for at some level, it reflects the state of the union of the two Cameroons. The revisiting of the union, Alpha thinks should be done on the platform of separation because what God has put asunder no man must join together.

Separation in this case becomes a viable option especially because Southern Cameroonians (North West and South West Regions) already have their constitution, as well as other administrative plans waiting for the day separation would take place (Ambanasom 2010). Whatever way transformation occurs, Alpha believes that it must take place and is committed to utilising every means at her disposal to achieve this. Since education, especially higher education, is supposed to bring transformation, this transformation can be championed through literature within the confines of the classroom.

#### **6.4.2 SATIRE**

Boukes, Boomgaarden, Moorman and de Vreese (2015) defined satire as the literary art of critiquing or derogating a subject thereby making it ridiculous and evoking feelings of contempt, scorn, and or indignation with the aim of changing it. They continue that satire is geared towards correcting human vice and folly. Satire focuses on the faults, and more so corrigible ones rather than on an individual's personal make up. Fowler (2015) added that satire has a major function in society which is orienting the public on traditional and apt behavioural patterns so as to cause a change from the incongruous one. Concluding on satire Fowler (2015, p. 99) points out that;

Satire or the satirist believes that change is possible; both personal change and social change since personal change would inadvertently lead to societal change. Bad leaders make bad societies, as such by portraying the self to the self it (satire) demands that we change so as to make the society a better place.

Boukes, et al. (2015) maintain that there are two major types of satire: Horatian and Juvenalian satire. Horatian satire was named after the Roman satirist Horace (65–8 BCE), who playfully criticised several social ills through gentle and light-hearted humour. Horace's satire aimed at ridiculing dominant ideological opinions as well as the philosophical beliefs of Greece and Rome. Horace employed a gentle satirical tone to discuss the absurdities and follies of human beings, especially their leaders. Juvenalian satire, on the other hand, named after its principal proponent Juvenal (late 1st century – early 2nd century AD), is more condescending and abrasive, especially since he disagreed with several public figures, their opinions and the institutions of the republic in which they found themselves. Literature became his weapon of war as he strived to change society in which he lived. Juvenalian satire discusses social ills using scorn, outrage, and savage ridicule. The language in this case is often dark or pessimistic, characterised by sarcasm, irony and personal invective geared most

often specifically towards politicians. This type of satire subjects individuals to moral scrutiny and indignation with the goal of provoking some sort of change because the writer believes this is what society needs.

Cameroon Anglophone writers who seem to be flabbergasted by the level of political misappropriation and moral degradation to which Cameroonian leaders have subjected the public, and employ satire to spark change in society. While some authors employ Horatian satire, the majority employ Juvenalian satire as they cry for change in their society. Omega preferred to teach those writers who use Juvenalian satire and this is because:

There is nothing about the Cameroonian society that is worth laughing about. The educational system is collapsing daily and all the government want to do is create a brood of politically subservient citizens who would neither question any of her actions or stand up to her. We have laughed enough. Most often people laugh about the jokes that writers make and forget the most important message which was inherent in the laughter. The political situation is terrible and it is gradually encroaching into the academic world. We need to stand up to it and call it the name it deserves rather than suit it with laughter. Maybe by calling it the name it deserves the society would wake up and change.

Freeden (2003, p. 55) sees ideology as “the arrangements of political thought that illuminate the central ideas, overt assumptions, and unstated biases that in turn drive political conduct”. The ideology that exists in the world is therefore reflected in literature; Culler (2000, p. 2), and Russian formalism, describes language in literature as “organized violence committed on ordinary speech”; this attitude is one that Omega prefers over a subtle or gentle criticism of the status quo. Ambe (2007) points out that Anglophone Cameroon literature has a unique character in that it unites the masses to become agents of change. It is a constant reminder to the masses that ‘people power’ is their heritage as such they should fight in whatever way possible to keep it. It is from this wide variety of literature that Omega selects *Born to Rule: Autobiography of a Life President* (Asongwed, 2009) and *Fire on the Mountain* (Takwi, 2008).

Asongwed (2009) is a novel about postcolonial Cameroon in particular, and Africa in general. The fictional nation, Mandzah, where the novel is set, is ruled by Wan Nei the self-proclaimed life president. Nei is a representation of many African presidents like Paul Biya and Robert Mugabe who seem to be determined to die in power. Nei is a titular leader of the

former colonial masters and have brought the country to ruin in terms of poverty and underdevelopment. Nei, just like many African leaders, has siphoned national resources to foreign bank accounts and “his administration is characterised by dictatorship, intolerance, ruthlessness, kleptocracy, mendacity, squandermania and megalomania” (Ambanasom, 2009, p. 159). These have led to underdevelopment in Mandzah. Wan Nei, who grew up as a bastard in an orphanage aligns himself with the colonial masters and eventually ends up as the president of the ‘independent’ Mandzah. Ambanasom (2009, p. 160) argues that Nei can better be understood from the ideological stand point that “the search for power and not sexual drives is the single important factor that determines how an individual thinks, feels, or behaves”. Asongwed therefore satirically presents Nei as someone who is proud of his actions in society, believing that he inspires in the people the desire for change. Nei, the villain, tells his own story and describes his ruthlessness in not only dealing with public finance but also in silencing opposition. Nei is determined to make the socio-economic conditions unbearable for people as a way of keeping them preoccupied. For example Wan Nei himself declares that “the big guns are not paying the state a farthing...the result is that taxes are paid by the wretched of our earth who do not have the money to pay” (2009, p. 153). No evil seems to be beyond Nei who converts the national treasuries to his personal wallet. Wan Nei, like Cameroonian leaders, daily take Africa back to the dark ages making democracy a mere catch phrase making the so-called peaceful nation the land of uneasy peace or silent volcano. Ambanasom (2009) continues that in Cameroon, leaders have used political positions, bribery, and violence to silence political opposition. This makes opposition leaders toothless bulldogs and servants of the regime in power, and as a result the masses are silenced and their resources plundered. The privileged few become rulers of the nation’s resources, leading to poverty and underdevelopment.

Asongwed (2009) has twenty-one chapters and these chapters have titles like: from pluralism to single party, appointments in government, economic planning, tourism, agriculture, foreign affairs, debt problem, internal security, taxation amongst others. Under each of these topics Asongwed outlines the ills of the government and how their actions ultimately lead to underdevelopment in the country. Asongwed satirises the stronghold that the love for power has over Cameroonians, in particular, and African leaders in general since this has led to political crises in recent times in places like Egypt, Algeria, Tunisia, Libya, Ivory Coast, South Sudan, amongst others. Nei, the self-proclaimed life president had this to say about politics “people say politics is a dirty game. I say politics is not a dirty game; people are dirty.

Proof is that I have been in this business now for over fifty years and have neither soiled my hands nor dirtied my name” (2009, p. 156). Paul Biya the current president of the Republic of Cameroon has been in power since November 6<sup>th</sup>, 1982 and seems to be prepared to continue until his death, whenever that might be. The eighty-two year old, just like Nei, has fought tooth and nail to silence all opposition to his continuous rule in the nation. Asongwed created the character Nei and let him blow his trumpet about his ingenuity and charm in ruling the nation Mandzah as a way of adding salt to injury and creating an unquenchable thirst for freedom in a land where freedom is only in relation to what to eat. Nei speaking about his administrative competence argues that:

Rumours have been spread by our enemies worldwide that in quelling the student demonstration that took place four years ago, my soldiers shot indiscriminately at poor defenceless students. I say that is hogwash. The press who claim to be so knowledgeable about everything should have done its homework. In the first place, it was a battle between two opposing forces. The students were heavily armed to the teeth with slogans, petitions and fiery speeches while my soldiers only had armoured cars, tanks, guns, truncheons, tear gas and long drawn out penises to defend themselves against the blighted fury of the massive student crowd (2009, p. 182).

Nei, just like Paul Biya, gives no room for the citizenry of the nation to express itself and this seems to be replica of the 1991 University of Yaoundé 1 (Cameroon) student strike or the 2005, 2006, 2013 University of Buea student strikes where several students were shot and killed by the military (Tande 2011). Tande (2011) points out that the 1991 University of Yaoundé 1 strike left several death and several others injured or jailed. The 2008 nationwide strike in Cameroon saw several brutal attacks on people by the military and presidential guard who were deployed on the president’s orders to shoot to kill. In the wake of the 2008 strike the president declared over the national television that:

the youths who took to the streets (to protest rising cost of food and plans to scrap limits to presidential term of office) were ‘manipulated’ by ‘demons’ who had failed to obtain power democratically and were not bothered about the risk that they made them [the youths] to run by exposing them to confrontations with the forces of law and order (Fominyen 2011).

Fominyen (2011) adds that officially, 40 people were killed but civil groups put the death toll at over 100 as the government (in the president's words) used all legal means available, despite their violence, to ensure the rule of law in the constitutional state.

Omega therefore believes that such a government, which does all in its power to destroy the citizenry, forgets that those in power are only there because the people are there to be ruled. Change must therefore be effected by whatever means possible. Fandio (2004) argues that Anglophone Cameroonian literature constitutes a unique set of written works to awaken Cameroonians from their usual stupor. It glorifies the ever increasing intellectual capacity and life of Cameroon and stands as an advocate for its homeland, because every homeland from time past always requires a voice or mouthpiece both in writing and print. This mouthpiece must therefore be used in the educational classroom to champion the cause of transformation since societal transformation must begin with educational transformation (Pinar, 2012). Fandio (2004) continues that most critical Cameroon Anglophone writers cannot be tolerated by a majority of the societal elites because of their critical stance and their polemic nature. Cameroon Anglophone literature according to him is at crossroads, whether to continuously search for imprint or to continue with a piercing, incisive, menacing, soothing and satirical nature. This satirical nature is what Omega believes to be the core of transformation when he points out that

Nobody in the society wants to be cheated and all academics have to do is to unravel the gangstarcic and kleptomaniac nature of the societies rulers and the people would stand up for their rights. But because the culture of reading has been killed in Cameroon and people hardly go to the Theatre to watch theatrical performances, the principal way of educating the people is by committing this education to the youths who would intend carry it to all works of life when they graduate and ensure the process of change.

Besong in this novel argues that Cameroonian politicians have turned their backs on their people and have become key players in gangsterism as the process of 'ghettozisation' is going on in society. Anglophone writers no longer attempt to anaesthetise them but are rather bent on terminating the current situation of a few unsympathetic characters who hold all positions of authority with any relevance to the country. Anglophone Cameroon Literature therefore is protest literature, inspired by oppression and marginalisation, which goes beyond the borders of people's immediate needs to give valuable insight about the exorbitant lives of

Cameroonian leaders and their response to constant calls of rigour and moralisation all over the country.

Nei states that no attempt at unseating him would ever be successful without the backing of the colonial masters because he has literally made them shareholders and stakeholders in his country. He adds that; “our roads are paved with evil intentions and littered with corpses of victims of road accidents. Government is doing everything possible to ensure that the roads are maintained in a permanent state of disrepair and that road users pay increasingly more bribes”(p. 86). This was the case with the Kumba-Mundemba highway in Cameroon where the contractors constructed about one quarter of the road, squandered the money and abandoned the rest till date. Officially it was announced that the road had been completed, but in actual fact less than half of the road had been constructed. Rather than focus on the agricultural and economic development of the nation, Nei is committed to pleasing his political godfathers and remaining in power. To this effect he states that;

Anyone who thinks he can stage a coup against me and succeed must connive with them [France] because a coup that doesn't have their blessings will not succeed. But since I have made them shareholders and stake holders in our country – against our people's will – they know that if I am overthrown, they stand to lose all the opportunities I have given them in my country (2009, p. 149).

Ngeh (2013) and Nkealah (2014) aver that resolving this issue and discarding such an image requires special care and skill like some writers are more allusive and engage in the metaphorical while others but others condemn it in strong terms and shocking language. They use words to deliver punches to people in society and vividly evoke emotions or reactions so as to enlist an audience for their writings and performances. Since political demonstrations or actions might not be possible due to victimisation, the writer's pen might become the best weapon for his or her attack and defence. Anglophone Cameroon literature is therefore not only for entertainment but rather can be used as a weapon of education and liberation.

*Fire on the Mountain* (Takwi, 2008) is another text selected by Omega as part of the content to teach. Teke (2013) maintains that (2008) is an excellently crafted work of art aimed at inspiring the Cameroonian society for change. Its poetic intensity as well as thematic depth transcends anything previously written by the author. Takwi (2008) is “characterised by incisive intratextual bonding inscribed in the dynamics of the writer and affirms Takwi's maturity as a prolific writer as well as provides fundamental yeast for his other writings

which has already incontestably alienated him as a satirical and established author (Teke 2013, p. 8). Teke (2013b) continues that Takwi (2008) is an enriching collection which touches all spheres of the Cameroonian society. Teke adds that Takwi (2008) is a maverick who ventures to satirise and question the excesses and backlashes of ruling barons. Upbringing one of the poems in the collection captures the experiences of a sacrificed youth within the so called democratisation process that has gerontocracy as its trade mark. The poet satirises the ardent political refusal by politicians to exercise goodwill and maturity and points to the abuse of power in postcolonial Cameroon. Politicians use campaigns as a strategy to brainwash, misinform and confuse on the state of society. This political machinery is a highly skilled cohort of professional tricksters whose art ensure that society is marked by progressive regression. These tricksters who

When the palace clock tolled: elections,  
Arrogant brandish of sparkling bank notes  
To agile loafer youth littered,  
Sprinkled foodstuff to fallowing stomachs  
Of wrinkled young reigned,  
Bottles of cheap liquor to cracked throats  
Of withered parents spread,  
And teens fearlessly ferried  
Like goods from area to area,  
By eager egos from high places

With low minds in conscience purchase...(26) Takwi writes that these individuals are hell bent on rigging the elections so as to keep their man in power (which explains why he has been in power for the past thirty three years) and manipulate both the minds of the people as well as the election process in order to do so. The election process itself is merely for appearances since the winners and losers have already been determined even before the election begins. The fact that all these is done against the backdrop of the "chorus of anticorruption chanted/Now and to children unborn," (2008, lines 26-27) demonstrates the shamelessness with which these professional networks of corrupt individuals orchestrate nepotism, bribery, corruption and tribalism. Ambe (2004) avows that Cameroon Anglophone literature seeks to dramatise the socio-economic, cultural, political and psychosocial disequilibrium which has characterised society up until now, and in doing he seeks to address the traumatising of the proletariat, the political trickery which has seen the president rule for over twenty years and

the engrafted mentality of poverty and servitude. It is such activities that Takwi (2008) satirises in the bid to spark off the transformation process. In “Instead”, the poet makes a strong political statement as he satirises political regimes that employ the guise of democracy to hold on to power. He round’s off this poem with a prophecy “Time will be up and the hand-picked crown down” (2008, line 52). Cameroon Anglophone drama also evokes the socio-political realities of the changing times and calls upon both the people and their leaders to work or fight for change. Ambe (2004) continues that some Anglophone Cameroon writers are probably the most provocative and controversial in Cameroon.

Songs of Wounded Walls” is another satirical poem in Takwi (2008) which captures the inhuman nature of governance and dictatorial setups in Cameroon. The poet points out that:

When the people’s transparent choices are announced  
Not to be transparent in transparent boxes;  
By those glued to appointed seats like wood to wood  
Economy stuck in marsh, taxes lift heads like hippopo’ from water  
All the cracks and all the walls drag down their faces;  
Sinking to sing and show no more (2008, p. 45)

In this case, the minorities are rendered helpless, voiceless, politically eclipsed, socially debased and economically disempowered by their paradoxical post-independent colonial masters. It is this notion that Omega seeks to change by lampooning these leaders and create in the students the desire never to be like them. According to Omega “since these students are the leaders or today or tomorrow, as the case may be, they must be inculcated with virtues which would ensure that they don’t toe the line created by their predecessors. Satire becomes a strong weapon to point them towards the right direction”.

Furthermore Takwi in “Mission and Vision” lends himself to a deeper level of satire when he points out in stanzas two, three and five that;

My mission is to remind rule masters  
That frightful fangs of unemployment  
Gnaw the flesh and bones of certified ageing youth,  
But I have the winged out vision that agile loafer young  
Would soon, like bees in a hive, become.  
My mission is to trumpet dirges of legal tender

Innocently imprisoned in foreign maxi prisons,  
But I have a brightening vision  
Of some smiling day of their unconditioned release  
And safe sprint to the land of their honest parents  
My mission is to tickle thinking of topping masters  
And reverse locomotive of arrogant motion,  
For I have a dovy vision that my roundabouts would glitter,  
Wrinkled faces greased and smoothened,  
And endless rows of pink, pink roses, bloom and blossom. (19)

Ambanasom (2000, p. 2) opines that Cameroon Anglophone poetry also employs;

A mordant muscular style of verbal pugilism, and adopts a modernist approach, placing the poetic practice within the tradition of modern poetry, with some of its characteristic obscurantism. Its imagery is conditioned by his peculiar pre-occupation; for the satirical butts of his verbal punches are irresponsible political leaders pictured as buffoons, clowns, fools and dunces, people reduced to the level of animals; a cartel that to satisfy its greed seeks to grab all for itself, leaving little or nothing to the rest of the nation.

From this standpoint therefore Takwi is a professional who understands the Cameroonian society, as well as the political buffoonery constantly displayed by its leaders. He then sets out to not only inspire these leaders to change their ways by unravelling the mess they are creating in the strongest terms possible but also to inspire the people to do something about their society. Since transformation can only be achieved if those (students) who have been schooled in the way of truth take necessary steps to ensure it, Takwi and Omega take necessary steps to ensure that the students get the kind of information they need to birth change or transformation in society.

Ngara (2008) adds that in nations which were previously (or is still being) colonised like Cameroonian, ideology always manifest itself in literature. This manifestation often occurs in three forms: dominant ideology, authorial ideology and aesthetic ideology. He continues that in the past, the ideologies of the colonial masters are often expressed as the dominant ideology represented by colonialism, neo-colonialism, patriarchy, subjugation amongst others that have always found expression in the literature of these countries. In Cameroon, where

one part of the nation is still being colonised by the other, education in whatever form becomes the principal tool for transformation since political machinations stifle all other attempts at transformation. Habib (2015a, p. 3) quoting the 19th century Danish philosopher Søren Kierkegaard argues that

If I were to wish for anything I should not wish for wealth and power, but for the passionate sense of what can be, for the eye which ever young and ardent, sees the possible. Pleasure disappoints; possibility never. And what wine is so sparkling, what so fragrant, what so intoxicating as possibility.

It is this possibility that the poet as well as the lecturer sees as the end of the tunnel that empowers them to blaze the trail and set the pace for their students to ensure that if and when they eventually join the ranks the story would change. Ngugi-Wa-Thiongo (1981, pp. 79-80) captures the transformation process in Africa through education more succinctly when he posits that what the African writer or the Anglophone Cameroonian writer in this case is called upon to do is not an easy task since he or she must recognise the global personality of imperialism and the global dimension of the forces struggling against transformation. The writer must reject, repudiate and negate his roots in the native bourgeoisie and its spokesmen and find his or her creative links with the pan-African masses in alliance with all the socialistic forces of the world; the writers writing must show the vibrations and tremors of the struggles of all the working people within his or her society in particular and Africa in general. He goes on to add that the writers work must champion the cause of liberation and transformation and show support and commitment, not to abstract notions of justice and peace but the actual struggles of the people to seize power and hence to be in a position to control all the forces of production and create a foundation for peace and justice. Omega therefore selects his content and ideology wisely show that the information need for the process of transformation to begin can be transferred to the students.

## **6.5 NATION BUILDING**

Ahlerup and Hansson (2011) posit that nation-building is an open concept which means different things to different people. The latest theorising on this subject sees it as the drive by a dysfunctional or unstable nation seeking to rebuild its broken walls by reconceptualising its strategies and approaches to make the nation a better place. Nation building from this perspective involves conflict or dispute resolution, economic assistance, and peaceful negotiations. Ahlerup and Hansson continue that it is often assumed by nation building

theorists that the building of the nation is being done by someone or something intentionally. Miguel (2004) maintains that nation building is not revolutionary but evolutionary and this process takes a longer period of time since it involves careful negotiation, expansion of citizenship, rights and duties amongst others. Ahlerup and Hansson (2011, p. 1) offer a definition of nation building by considering it to be “the process of unifying the population in a country by constructing a national unity where people feel bounded together by a sense of community and cohesion, and where people talk to, understand, and trust one another”. This means that nation building is all about creating a common nationality instead of tribal, regional or ethnic identity and would be an alternative road for a nation battling ethnic fractionalisation and subjugation. Oliva (2014) avers that higher education has a significant role to play in the process of nation building and it determines to a large extent whether the nation will be consumed by tribal identities or develop a unified national identity. Indigenous knowledge systems are therefore vital in building the nation since it takes into consideration indigenous perspectives thereby bypassing issues of access and control. Ruming (2014) further points that nation building is the solution to ethnic diversity since the challenges or potential challenges associated ethnic diversity have constantly been propounded as a contributing reason for the poor economic and political performance of some countries. In a nation like Cameroon, plagued by ethnic fundamentalism, tribal fractionalisation, political subjugation, colonialism and linguistic segregation (Ambe, 2004) some lecturers consider nation building to be the principal pathway for transformation, especially since education in Cameroon is supposed to lead to social transformation and economic progression (Watony, 2012). Alesina and Reich (2013) cited Napoleon I who said;

There cannot be a firmly established political state unless there is a teaching body with definitely recognized principles. If the child is not taught from infancy that he ought to be a republican or a monarchist, a Catholic or a free-thinker, the state will not constitute a nation; it will rest on uncertain and shifting foundations; and it will be constantly exposed to disorder and change (Napoleon I, 1805, cited in Alesina and Reich, 2013, p. 1).

It is from this backdrop that Bravo and Omega choose to expound nation building in their classrooms. With the social political atmosphere of Cameroon, this theorising or these discussions on nation building tend to be approached in two different ways. Bravo focuses on canonisation and Omega chooses to deal with conscientisation. These two sub-themes are the focus of this part of the chapter.

### 6.5.1 CANONISATION

Ojaide (2009) defined canonisation as the process of making something recognisable or privileging something or someone so they can be recognised by a particular culture or people. For someone or something to be canonised, it must be of great importance to society and serve as a guide or inspiration for others in society to learn from and improved their own lives, and by extension build the nation. Classen (2011) adds to this by positing that canonisation is a crucial part of critical engagement with literary history, social transformation and conscientisation. It also blinds us to actual situations or recent happenings in the literary world as well as denies us access to up-and-coming literary firebrands until they have become obsolete in society. To him, canonisation is disruptive of discourses prevalent at any given time because some are very loud, and others are low and almost imperceptible. This process turns the actual issue under discussion into a cacophony of individual voices, voices echoing and re-echoing while society continues to decay. From this standpoint, canonisation can be both positive and negative, depending on who is championing the cause and for what reason. McGinn (2014) argues that canonisation helps readers or students of such text focus on what their predecessors have identified as valuable and timeless and which forms the cultural memory of the people. Whether one accepts or refuses these canons is a function of the ideologies we carry and the identity we are building for ourselves. McGinn (2014) continues that societies entangled with power and cultural politics both in the 'transitive' and the 'intransitive', might either make or mar the process of developing national consciousness, as specific works and their authors are canonised while the application of what is being canonised is left to chance. It is from this standpoint that Eagleton (2000, p. 50) discusses regimes and their need for legitimacy when he argues that;

No regime can survive satisfactorily by naked coercion. It will lose too much ideological credibility, and so prove dangerously vulnerable at times of crisis. [...] To govern successfully, it must therefore understand men and women in their secret desires and aversions, not just in their voting habits or social aspirations. If it is to regulate from the inside, it must also imagine them from the inside. And no cognitive form is more adroit at mapping the complexities of the heart than artistic culture.

This simply means canonisation can be used as a tool for oppression by the one against the other when they understand the inherent needs and desires of the people. Literature in the

hands of a manipulative person becomes a tool for distraction, or a call to forget the real, and focus on abstract. Bravo appears to be from this background when he argues that:

We need to teach our students the history of our nation so as to raise consciousness on how far we have come and our drive to build the nation. They must be made to know who our heroes are, what they did and how we have benefited from such actions till [sic] date. It is the consolidation of what they have already that we help us in the process of nation building. The struggle for freedom is over. We are now free and must tell our students how we got this freedom and why it is important that we keep it.

The content and ideology of literature modules according to Bravo must focus on the history of the nation and raise consciousness on how far the country has come and the contribution of people in the nation building process. To put this to practice in his classroom, Bravo selected *Footprints of Destiny* (Nchami, (2009)Nchami (2009), according to Teke (2014), is an intricate blend of historical and aesthetic issues surrounding Cameroon. She blends historical facts with artistic ornaments making her commemoration of memory a unique and unmatched one. Nchami (2009) is the story of a youthful and enthusiastic Martin Paul Samba who is educated by the Germans and stationed Doula as the captain of the German overseas army. It also captures real life experiences of Cameroonian heroes like Rudolf Douala Manga Bell and his cousin Felix Bele. The novel traces the trajectories of these individuals and their common drive in laying the foundation for what is known today as Cameroon. The novel also goes beyond their super-human nature within the Cameroonian society but also to capture the trivialities of their lives like love, passion, adventure, parenthood, the conviviality of family and social cohesion. Teke (2014) further points out that this novel is artistically crafted in a way that the reader is forced to suspend all forms of disbelief. The novel which is heavily adorned with literary tropes paradox, metaphor, symbol and hyperbole as well as dialogue, action, suspense, contrast, and vivid description all go a long way to enshrine the importance of these figures in the Cameroonian mind.

Martin Paul Samba joins the ranks of patriotic Cameroonians after making the decision to fight the expropriation of indigenous land by the Germans during their occupation of Cameroon from 1884 to 1916 when they were defeated in Cameroon by the Allied forces during the First World War. Canonising him as a Cameroonian hero becomes a way of rallying all Cameroonians behind him to work together and build the nation rather than fight

amongst themselves because of petty differences. Martin Paul Samba who had made enemies of almost everyone around the coastal region as a leader of the German army became a symbol of redemption in the nation, pointing out that no matter what an individual might have done wrong, there is always room for redemption if such an individual is given the chance. Therefore, regardless of what mess the regime in power has created, there is still hope for the people, and instead of the people rising up against its leaders to destroy what is left, the people can work hand in hand with the government to ensure that the process of nation building continues gradually.

The resistance to land expropriation and racial segregation was a collective process championed by Douala chiefs like King Rudolph Douala Manga Bell and the educated soldier Martin Paul Samba. This becomes a lesson for Cameroonians to learn, according to Bravo, since peace, prosperity and national growth or freedom can only be achieved when the people are united. As such, whether people have grievances or not, the process of nation building is a collective one and is of utmost importance. This exchange between King Rudolph Douala Manga Bell and Governor Theodor Seitz on the subject of land expropriation throws more light on the unity of the people as well their decision to collectively stand for what is right:

Governor Theodor Seitz blinked through rimless eyes of glasses at the Douala chiefs looking expectantly at him across the office desk. I'm afraid the rumours you have heard are true, Your Highness. But Goddammit Seitz Rudolph's fist hit the table top loudly. The German Government cannot do this to us – not after all the concessions we've made to them. What? Expropriate our land? Dispossess us? You just hate our guts don't you? The Douala people have been the biggest thorn in your white flesh ever since you annexed our country, haven't they? They are proud people. They are your commercial rivals. They refused to pay your taxes. They have consistently refused to work on your plantations, they have refused to become your beasts of burden. In short, they have refused your assumption of racial superiority over them (2009, p. 64).

Pinar (2012) argues that the curriculum most often exists in our embodied relationships with others as well as our selves. This means that the curriculum is never in a vacuum, as such whatever is learnt is gleaned in through experiences and relationships of the people. Nchami (2009) is part of such experiences and Bravo aims at using it to foster the process of nation building. Pinar (2012) continues this discussion by making a comparison between the

educational journey and the process of mourning. He argues that the art of mourning, of reminiscence, demands that the mourner uses her or his own impulse to deal with the lost object, to make the difference between the effect of loss (and attempt to reconcile the idea of the loss), by familiarising with it as well as the fact that it can or does no longer exist. So too can this process apply to that of education, the curriculum and its enactment in the classroom. All these work together and the individual's reaction towards teaching and learning (the loss in this case) should be that which recognises the errors or strengths of the past and makes the decision to move forward by learning from such a past. Canonisation becomes one of such steps wherein the lecturer extracts valuable lessons from the past for the leaders of tomorrow as such individuals can engage in the process of nation building.

Martin Paul Samba himself highlights the importance of this when he ponders about his past actions, and how long it has taken him to realise what should be done and how it should be done. He states that:

It has taken me a whole lifetime to realize them. Meanwhile I have turned my own people against me. I have made myself the white man's tool. I want to wipe that smile of superiority from their hypocritical faces. ... I want to re-instate myself in the eyes of my country men as a true Kamerunian. From now on I shall be working against the Germans (69).

Bravo considers these to be a critical lesson for all his students to learn as they strive in the process of nation building. He believes that instead wasting time with a few Anglophone Cameroonians who are advocating for the resolve of the Anglophone problem, who believe that the government should simply give them everything they want, they should join forces with the rest of the nation before it is too late. As such it is not just the novel being canonised within the classroom environment, but also different characters within the novel are canonised as role models for the people to follow and build their nation. Pinar (2012) further posits that every nation depends on its schools and universities to furnish its citizenry with intellectual training that would transform them into not only functioning individuals within the society but also nation builders. The functioning of these individuals in society is dependent on what the government have made available or the different avenues which they have created for nation building. As such, any regime desires its education system to produce intellectuals who would buy into their ideologies and idiosyncrasies as a way of ensuring

continuity. This is exactly what Bravo is doing and very well hopes that such 'world class citizens' as he calls them would eventually take their place within the society.

Bravo also emphasised the fact that the struggle for liberation has been won and every other attempt at liberation is only mimicry. He stated that "our predecessors have already fought for our liberation and all we have to do is build our nation". He justifies this by pointing to the actual struggle as pointed in Nchami (2009):

The new Governor, Otto Gleim, two months old in Kamerun, cleared his throat. The decree you are holding in your hand just arrived from Berlin. Rudolph held up the paper in question and read out loud, Decision to move natives from Doula to New Location separated from Europeans by one kilometre. In other to prevent land speculation and also to improve health conditions for Europeans, it has been decided ... Rudolph let the documents flutter from his fingers to the floor. If living side by side with us natives is a health hazard for you said the chief softly, why do you want to put only one kilometre between yourselves and us? Put a million kilometres, in fact leave Kamerun. What could be safer for your health than that? (2009, p. 73).

Pinar (2004) sees the curriculum (which in this case is theorised as content) as a life long journey, and he points out that it is the actions and complicated discussions individuals have about schooling. Bravo considers this discussion in the literary class to be more political especially since the curriculum is political in itself and secondly since Cameroonian Anglophone literature is gleaned in the experiences of the people. This life long journey, often referred to as the Method of Currere, focuses on the autobiographical experiences of individuals and entails both inward and outward reflection. Currere according to Pinar (2004) deals with "the analyses of one's experiences of the past in order to understand more fully, with more complexity and subtlety, one's submergence in the present" (2004 p. 4). Bravo's engagement with the colonial heritage of the nation therefore offers both him and the students the opportunity to theorise from these complex discussions of individual lives to chart a course forward.

Bravo concludes his teaching of Nchami (2009) by pointing out to his students that their country has been liberated and if there is any other need for liberation, the nation already has a leader or a Moses to lead them out of their captivity. To this effect he pointed out a section of the text:

...Brothers and Sisters, he reminded them. The Israelites in Egypt waited in patience for God's sign. And he did not fail them. God never fails those who wait for Him to show them the way. And I can promise you this: Yes God's time is almost at hand. A few more days, a few more months, what does it matter if in the end we overcome the Evil that has landed in our midst? Our Moses is here. I have seen him with my own eyes. He has his rod ready in his hand. It won't be long before he waves it over that mighty sea to let us through and drown our enemies in this bloody tide. Oh, what a bloody bath awaits them my countrymen! But beware of becoming impatient lest the Lord, in His holy anger, scatter us further afield like unplanted grain before the wind. Vengeance is mine saith the Lord. And to you, my people, I say, we shall be avenged, Amen. (2009, p.130)

The enemies in this case are those who, according to him, want to thwart the course of nation building; the Moses with a rod in his hand in this case is the president of the nation Mr Paul Biya. Decker (2002) argues that the process of teaching and learning most often arises from the very nature of the society and the curriculum through individualised theorising reflecting the specific needs of the society as appointed by those in power. Bravo therefore aligns himself with the regime and power and strives for the building of the nation under such a structure.

Canonisation, therefore, within the context of the research, emblematises individuals, their works and those who represent these individuals in the contemporary society. Canonising the past becomes a pathway for the future, and in this case the future becomes a replica of the present since no meaningful engagement is made for social transformation. Transformation within the context of Bravo's class is all about conformability and support for the regime in power as it strives to build the nation. Bisong (2007) argues that this is done to ensure the continuity of the regime it power and its ideologies. Aristotle (1976) posits that man is a political being and if so whatever he does is linked to the political which is reflected in the primarily political nature of the content and ideology of literature modules in this context.

### **6.5.2 CONSCIENTISATION**

Ngeh, Mbuh and Stanley (2015), point out that the word conscientisation originated from the Portuguese word 'conscientizacao' which means 'conscious raising'. They add that the term had been used in different areas within the higher education milieu before it made its way to the English or literary world. Keqi (2014), adding to this, posits that conscientisation has

found expression in different academic discourses and it is all about learning to see social, political and economic contradictions within a particular society and taking steps towards bringing change. Conscientisation offers an alternative pathway to better understand the root causes of human suffering, dehumanisation and how humanisation can be achieved.

Takem (1990, p. 174) citing Femi Osofisan avers that “man can change his society if the right decisions are made. There is no reason why we should not be able to move our society from its present chaos. And this is one of the fundamental duties of literature”. The literature of a particular nation often contains the ingredients needed to conscientise the people about the happenings in the nation as a whole, as well as inspires people to take necessary steps to ensure change. Cameroon Anglophone literature in this case becomes a viable tool for creating the much needed critical awareness, not only in the consciousness of the people but also in those of the leaders with the hope that together they can create change. Ngeh, Mbuh and Stanley (2015) emphatically point out that “the primary virtue of literature is its subversive change hidden behind the façade of entertainment”. Freire (1970, p. 36) confirms this when he argues that “the awakening of critical consciousness leads the way to the expression of social discontents precisely because these discontents are real components of an oppressive situation”. The idea of conscientisation is thus vitally important in a country like Cameroon, characterised by tribal appointments and ethnic fundamentalism.

Pointing the main characteristics of conscientisation Keqi (2014, p. 46) writes that:

The critically transitive consciousness is characterized by depth in the interpretation of problems; by the substitution of causal principles of magical explanation; by the testing of one’s finding by openness to revision; by the attempt to avoid distortion when perceiving problems and to avoid pre-conceived notions when analysing them; by refusing to transfer responsibility; by rejecting passive positions; by soundness of argumentation; by the practice of dialogue rather than polemics; by receptivity to the new for reasons beyond mere novelty and by the good sense not to reject the old just because it is old by accepting what is valid in both old and new. Critical transitivity is characteristic of authentically democratic regimes and corresponds to highly permeable, interrogative, restless and dialogical forms of life in contrast to silence and inaction, in contrast to the rigid, militarily authoritarian state...a historical retreat which the usurpers of power try to present a re-encounter with democracy.

Conscientisation therefore arms the citizens of a nation with a new understanding of the concept of self, nationhood, human dignity, freedom and mutual respect for one another. This means that nation building is only possible when individuals put to work what they have learnt through the process of conscientisation; since education is aimed at bringing transformation in the society, the students become the appropriate set of people to begin the conscientisation process with the hope that as they continue this process in all aspects of society and eventually ensure social transformation. It is against this backdrop that Omega chooses to teach *Wading the Tide* (Doh, 2009).

Doh (2009) is a collection of poems spanning a wide range of issues ranging from the birth of the nation, Cameroon, her political meandering, and the political holocaust and upheavals that has plagued the nation Cameroon in the past. Asong (2010, p. 2), in his review of Doh (2009), states that:

The poems are weighty, touching, enduring...[Doh] is extremely sensitive and acutely aware of the world in which he lives, the human predicament, the beauty of the weather, the horrors of war and dirty politics, the love of one person for another, the angers, sorrows, pleasures of everyday living...The dominant mood of the collection is one of outrage, gloom and decadence, the vision apocalyptic. In *Wading the Tide*, it can be pointed out that Emmanuel Fru Doh has broken much new ground using very familiar implements.

Omega arguing for his choice of this text and its Marxist undertone maintained that:

Emmanuel Fru Doh is a renowned Cameroonian who has made his mark on the sands of time as far as Anglophone Cameroon literature is concern. As a literary critic and an Anglophone Cameroon writer, he understands the plight of Anglophone Cameroonians and having worked in the Francophone Cameroon for several years before moving to Minnesota. Teaching the work of such an experienced intellectual to my students lends credence to not only the subject being discussed by also the course of change. His poems are highly focused with a Marxist undertone, aimed at conscientising the people to change the society in which the live and consequently build their nation.

With nation building at the back of his mind, Omega believes that not only his content should inspire the students, but also the author of the content itself. He hopes to open their mind to

the socio-political realities as well as guide them on what to do to take the nation out of such socio-political difficulties. This is what Doh does in “Lament of the Town Crier” one of the poems in Doh (2009). The poem captures the poet’s disapproval of the illegal and political incarceration of some renowned Anglophone journalists who were kidnapped and incarcerated for demanding multipartism in Cameroon. The poet laments that:

Traitors to train a town-crier then  
control the ringing of his bell:  
brainwashing him into a praise-singer  
instead of his people’s eyes, ears, and mouth.  
A parrot is caged for telling the truth. (2009, p. 13)

Ngeh, et al. (2015) argue that these descriptions paint a frantic picture of Ntemfac Ofega, Charley Ndichia and Boh Herbert Anglophone journalists who were imprisoned in Kondengue maximum security prison. Such political victimisation and violations of human rights, Omega believes, must be rooted out if the nation of Cameroon; the people’s consciousness must be raised in relation to this. Doh goes further to raise the consciousness of both politicians and would be politicians (students) on the level of corruption manifested on the political landscape of Cameroon. In “Kwashiorkor Graveyard,” the poet articulates that;

Thou graveyard of my pre-natal chair  
thou preserver of my natal  
gifted in all to make me happy,  
fertility, fruitfulness  
yet today thou are accused. (2009, p. 6)

At this point the country’s wealth generated from agricultural products like coffee, beans, tea, bananas and palm produce has been squandered or ferried abroad. The leaders who are responsible for this have created all many of excuses such as ‘bad weather’. Argueing against this, the poet states that:

Treason! It is the tapper, who squanders  
all the wine and says bad weather  
affected the raffia palms; he drinks

the oil and says the kernels  
were barren... (2009, p. 6)

Doho (2008) maintains that Cameroonian Anglophone literature centres on change by scrutinising the marginalisation of Anglophones and portraying the terrible realities of post-colonial Cameroon. He continues that this literature captures “the historical synopsis of the country which clearly shows how corrupt francophone politicians have deliberately violated the terms of federation and reduced Anglophones to the peripheral role of oppressed producers” (2008, p. 2). Mukong (1992, p. 10), adding to this, comments on the wealth generated from agricultural products in Cameroon through the Marketing Board in Anglophone Cameroon points out that

this [Marketing Board] serves the farmers faithfully and the government respected that the reserves of the Marketing Board belonged to the farmers and hence... the reserves rose to over 45 million, including internal and external holdings and investments. After the 1972 referendum and abolition of the federation, these funds fell into the hands of the authorities in Yaounde.

It seems as though claims of bad weather were really gross mismanagement, professional corruption and ghettoization.

Furthermore, in “The Politician Never Learns” the poet argues that politicians seem to have lost their ability or consciousness to learn because:

“Only the politician makes the same mistake twice;  
Only the politician is the second fool  
He alone never learns” (2009, p. 12).

This poem is a lampooning of Anglophone Cameroon politicians making the move to join Francophone Cameroon (which was the first mistake) and repeating this mistake at the Fouban conference through the abortion of the federation, as well as Amadou Ahidjo having handed power to Paul Biya on November 6, 1982 without any elections. Doh expounds this further in another poem titled, “This is My Chop-Chair”. He sarcastically states that “Thanks Ahidjo, Such a will to bequeath posterity” (2009, p.11). Doh goes further to lament the misery brought about by the corruption-choked government of president Biya. Talking about this cohort of corrupt individuals Doh states that;

For decades a good pupil  
of Al-Hadji's you were,  
yet crisis – the wage  
of the masses  
ushered by Iscariot and his kind  
legalised barons of multi-coloured ills  
with bursting coffers alienated  
With profits from our sweat exiled. (2009, p. 10)

As stated previously, Culler (2000, p. 2) argues that literature can be considered a type of writing which represents “organised violence committed on ordinary speech”. Literature in this sense manipulates and intensifies ordinary language giving it a new meaning which deviates from the ordinary usage of such words. True conscientisation can only be achieved through the use of such skilful language since everyday language has failed to produce the kind of change needed. In a country where poverty, greed, segregation, and dictatorship is the order of the day, raising the consciousness of the people become an issue which can only be carried out in a space open for discussion and meaning-making – that of the classroom. Cameroonian politicians are living off the sweat of the people and because of such marginalisation, exploitation and fear of repression, the marginalised continue to suffer in silence. In “Down Time Avenue” the poet writes;

But down Time-Avenue my heart aches:  
from afar I hear the muted cries  
of a people who know not how to handle a  
strange tide as those who direct and protect,  
like a purgative, drain the entrails  
and leave the triangle hungry  
...  
They care less  
what our plight is;  
at all costs they seek the steering,  
even against the wish of the passengers,  
who dread the many ghastly accidents  
social, political and economic (2009, p. 3).

Cameroon, which is shaped as a triangle, is the subject under discussion here and the cries of the people are as a result of wanton misery perpetuated by the leaders upon the people. Teke (2013, p. 186) postulates that Cameroon Anglophone literature is a literature of “threat, defiance or resistance” in favour of sovereignty, and the end of dehumanisation or the ‘thingfication’ of Anglophone Cameroonians. To achieve this, this literature centres on the rights of the people, the fall of the autocrat and his sycophants or the collapse of a dehumanising system and its destructive ideologies. It also frowns upon the bastardisation and reduction of Anglophone Cameroonians to things which are obedient or at the disposal of the autocrat or ferociously powerful ideological machinery which ensures that the subdued masses remain powerless. This literature, Teke (2013) adds, centres on the lives of the people and how they react to their powerlessness and their constant ‘othered’ state.

Omega wants to produce a new breed of leaders in the nation whose consciences are clear and who would in turn conscientise the people about their rights and duties so as to build the nation and move it forward. In “Njangi House” the poet bemoans the actions of parliamentarians who rather than represent the people, represent their own stomachs and families in the house of parliament:

Representatives my foot.  
Foot North to South  
from East to West they  
claim to have come errand boys  
and girls. Yet, before  
they sit, the fruits of  
our labour to squander, they  
Care less our opinion to sample (2009, p. 7).

The parliament is where the interests of the people are supposed to be tabled and discussed but when these parliamentarians fail to sample the opinions of the people to know what they need, all they do is represent their own desires, and that of their families. As such, these parliamentarians become mere puppets as corrupt political barons swallow the people’s sweat. These parliamentarians are so disinterested that Doh describes them sleeping when bills are discussed: “Absent minded in their looks,/ siesta time for others, for what is there to discuss” (2009, p. 7). These are the reasons why most of these politicians see nothing wrong

with the system. Tita (1993, p. 15) argues that Cameroon or Anglophone Cameroon needs a leader:

Who is one of us, best of us; not the buffoons in Yaounde. We need genuine leader not self-styled elites who arrogate themselves leadership by virtue of their education and wealth. Achidi Achu and company should be the last Anglophone buffoons. Away with the buffoon and, welcome to UNITY. Yes! Anglophones cannot be free without unity. United we survive, divided; perish.

Such leaders are difficult to find and as such, lecturers must take responsibility to build or conscientise society, beginning from their students so they can start preparing themselves to change the society in which they find themselves in and help in the drive to build the nation. Kah (2010), validating this, points out that in Cameroon, political appointments is a way of canvassing motions of support from the people so as to ensure that the appointee remains in power. Adding to this Nyamnjoh (2013) argues that in Cameroon 'politics na njangi' (njangi is the Cameroonian equivalent of *stokvel* or a situation where individuals come together at a particular time and contribute for one individual to benefit and this process continues until everybody has benefitted) wherein the president appoints a few Anglophone Cameroonians to lousy political positions and Anglophone Cameroonians are expected to respond in kind with motions of support and votes. The Cameroonian society has been 'coerced' into believing that politics is a game of infinite attempts to balance between competing and conflicting regional, ethnic, linguistic and religious interests, selecting and relating to intimate others. To deconstruct the minds of a people who have been conned in such a manner, requires content which would actively engage their minds and breed in them the desire to change both themselves and the society around them. Content and ideology must be selected which speaks to the conscience of the people such that by the time they go through the course, the conscientisation has been actively engaged with so that they can, in turn, conscientise society.

## 6.6 CONCLUSION

This chapter focused on the analyses of the data generated and the theory formed from the data generated. This theory developed the idea of social transformation, and has four themes and eight sub-themes, all of which have been discussed in this chapter. The chapter was divided into six parts with the first being the introduction and the second being the discussion of the first main theme: praise singing. The third focused on the second main theme: advocates

of change, while the fourth dealt with the third main theme: alternative vision. The second to last part focused on the last main theme: nation building, while the conclusion sums up the chapter and introduces the next chapter. The next chapter of this study – chapter seven – is on curriculum theory and social transformation.

## CHAPTER SEVEN

### CURRICULUM THEORY, CURRICULUM THEORISING AND SOCIAL TRANSFORMATION

#### 7.1 INTRODUCTION

Smith and Ewing (2002) argue that curriculum studies focus on fundamental educational questions like: what knowledge is worth studying? And whose knowledge is worth studying? The answers to these questions opens up new horizons in the educational sphere where further engagement is necessary. Because such knowledge is often orchestrated by the political structure in place, it is drawn from different areas of knowledge and structures within such a society. This makes these choices politically and psychologically based, as curriculum developers chart the course society is to take in the near future. Pacheco (2012) concurs with Smith and Ewing (2002) when he opines that curriculum studies, and by extension the curriculum, is a very complex and controversial field which, in times past, has been approached differently by different authors. Pacheco (2012) continuous that one of the major challenges in the field which has produced a lot of discordant voices is the artificial division between the curriculum as theory and the curriculum as process. Schubert (2009, p. 392) adds that “we must be willing to see contemporary curriculum theorists as scholars who sometimes need to distance themselves enough from practice and context to theorize both practice and context as curricula in a larger social sense”. As such, within the domain of curriculum studies, curriculum theorists, whether focusing on the product or the process as has been the case in recent times, must be conscious of the more nuanced nature of the field so as to recognise the isomorphic forces shaping the discipline (if it can be referred to as such, for some researchers Smith and Ewing (2002) and Pacheco (2012) have referred to it as interdisciplinary). As Page (2009, p. 9) puts it

...the central question of curriculum studies has been its identity: curriculum studies seems to have always had something of an identity problem...The identity problem has also always been inflected by external developments, including broad societal shifts and, more recently, increasing intervention in curriculum by formal government (local, state, and federal) and by a growing number of informal interest groups.

This identity crisis can be seen as a result of the diverse nature of the subject; wherever the field is being engaged, the individuals engaging it come up with an identity and this explains the diverse nature of its identity. Pacheco (2012, p. 2) adds that curriculum studies or

curriculum as a discipline has a lot of challenges and possibilities informed by “a thousand of voices,” and characterised by the “proliferation of discourses” in what can be defined as an “energetic field”. All of these are only possible because “curriculum is an extraordinarily complicated conversation” which has broken free from the bands of rigidity and is no longer moribund.

The question of social transformation achieved on the platform of the enacted and received curriculum becomes difficult when one which must theorise from different contexts and perspectives, producing theories which inform practice in different societies. This means that both curriculum theory and curriculum theorising are vital in the process of social transformation since the process leads to the product and the use of the product leads back to the process and vice versa. To this effect, this chapter of the study engages curriculum theory, curriculum theorising and social transformation not only in the Cameroonian society but in the broader spectrum of the discipline as a whole, especially since social transformation has become the new world order in this age and time. The chapter is therefore divided into five sections; the first one is the introduction which introduces the chapter and what it entails. The second one focuses on curriculum theory and its role in the process of transformation. The third section looks at curriculum theorising and how curriculum theory should be developed in the drive for social transformation. The fourth part deals with social transformation and how it influences both curriculum theory and theorising. The last part of the chapter is the conclusion which sums up the discussion within the chapter and introduces the next chapter.

## **7.2 CURRICULUM THEORY**

Young (2013) categorically argues that the easiest way to kill a discussion on curriculum theory is to ask an individual to name one. This is due to the fact that the field is marked by discordant voices advancing different notions of what the curriculum theory is, rather than actually producing theories which can be classified as such. Kliebard (1982) argues that curriculum theory is a set of codified educational ideas or principles that offers an explanation of curriculum phenomena. These mean that there are several theories that make up curriculum theory as a specialisation. Pinar (2012) concurs with this when he posits that curriculum theory is an interdisciplinary explanation of the educational experience, although not every interdisciplinary study or explanation of a phenomenon can be described as curriculum theory and vice versa. He goes further to add that curriculum theory is a unique field with a distinctive history which has informed a complex present as well as an uncertain

future. This elevates curriculum theory from the ranks of a fragmented sub-structure of the field of curriculum studies to a field in itself within the broad construct of education.

From this perspective, curriculum theory engages the broad discipline of education producing interdisciplinary theories which engages not only issues of teaching and learning in the classroom but also issues policy, access, internationalisation amongst others. If curriculum theory, as a field in itself (Pinar, 2012), engages in an interdisciplinary way around education, how then does it affect the process of transformation in the society? Pinar (2010a, p. 528) argues that

The present state of the field of curriculum theory seems sufficiently variegated to conclude that what curriculum studies scholars have in common is not the present but the past. Perhaps this is why that is what curriculum theory or history has emerged as key specialization. Despite its centrality in efforts to understand the present, curriculum history remains underdeveloped in a field traumatized by malevolent politicians and undermined by opportunistic colleagues.

With different individuals (whether politicians or capitalists) stepping into the field to influence the direction of the field making crisis a defining characteristic of the field. The resolution of this crisis becomes further engagement within the field by experts who are grounded in the knowledge of curriculum as a whole, in a bid to silence the discordant voices as worthwhile theories and ideas a brought forth. But curriculum experts have never agreed on a definition of the word curriculum itself, particularly as to what its meaning is and what its functions are in the society. This explains why Breault and Marshall (2010, p. 179) argue that:

For more than a century, curriculum scholars produced new working definitions of curriculum, creating the field's definitional largesse. However, definitions do not come from curriculum scholars alone...Today's conflicting definitions reflect different vantage points from which curriculum is engaged with as well as different philosophies and foci regarding the relationship between schools and society.

Curriculum theory just like curriculum itself, therefore, is open to different interpretations and utilisation within the classroom or society at large. Literature lecturers in Cameroonian universities in particular, and the rest of the world at large, find themselves wrapped up in this web because they have to figure things out for themselves, individual ideologies, social

status and positionality influence how they go about this. This both makes and mars the future of the society as the one seems to be against change or pro-government (as is the case with Bravo) and the other pro-change or against the government (as is the case with Alpha and Omega) because of affiliations or non-affiliations popular or government ideology. These discordant voices are what the society is most in need of, even if the fundamental structures and relevance of such voices has not been theorised. This stems from the fact that these voices are not esoteric in nature but rather telepathic and whether educational experts agree or disagree with them at different points in time, they are making vital contributions to the field, whether by helping us to understand what is wrong by making an 'inaccurate' arguments, or by pointing educationalists towards the right direction. Gorman and Carlson (1990, p. 149) cite Thomas Edison, the inventor of the light bulb, and point out that the scientist, when questioned why he kept going after failing with his research he responded "I have not failed. I've just found 10,000 ways that won't work". It therefore follows that learning doesn't only occur from what is right but also from what is wrong. If social transformation is one of the goals of education, as is the case in Cameroon and most countries at large, then discordant voices whether right or wrong are vital in the process of transformation. Du Preez and Simmonds (2014, pp. 11-12) argue that

[Doctoral] students often use curriculum studies as a dumping ground for complex issues in society on the assumption that any social problem can be addressed in the curriculum. The result is that social problems are often dealt with in a reductionist fashion; they are divorced from their context and stripped of the dynamics that perpetuate such problems. Attention is given to the symptoms rather than the roots of complex social issues in the curriculum...most theses made a theoretical contribution either by approaching curriculum development as technical in a similar way to Tyler (2013) or as socially constructed and contextual, as understood by Stenhouse (2012)...However, what is problematic is that theoretical contributions to curriculum and curriculum development are only descriptive accounts and do not reach the level of normative curriculum theorizing or initiate profound change.

To them, doctoral theses and by extension research within the field of curriculum studies is supposed to make theoretical contributions at a normative level or initiate profound change. While this is true, the normative level of curriculum theorising, which in this case also constitutes part of curriculum theory if one were to consider it as a product rather than process as a result of it being normative because problematic in itself because of the lack of

unity as to where the standards should be and if these standards should be stagnant or change with new developments in the field and if such new developments should be considered as a breakaway from the norm hence be disruptive or innovative and relevant. And because this is problematic, including the level of theorising in doctoral theses, it births or initiates profound change, one of which is Du Preez and Simmonds (2014) and the many others who have engaged with their students to enhance this field of study. Change is a varied concept which can be looked at from different perspectives. Inglehart (1997) theorises change at two different levels: change created by an individual for a particular reason; and change created inspired by an individual and further carried on by others in a different field of endeavour. Curriculum students and other curriculum or educational experts with their discordant voices, whether strong or weak, are therefore of great value within the curriculum theory debate as well as the advancement of the field – without these voices, the process of transformation would be incomplete. Bravo, Alpha and Omega represent these different voices, or are examples of these different voices choosing to focus on different things within the society. Although some of them might not do what some educational experts expect them to do, the different ways in which they see things open up new horizons for theorising about such subjects and because knowledge is never absolute, curriculum theory as a field continuously encounters these voices. This is confirmed by Simmonds and Du Preez (2014) when they conclude that policy initiatives within the South African context must revisit the purpose and characteristics of a PhD qualification to ensure greater levels of knowledge exchanged in the global environment. Since knowledge is neither good nor bad (Gorman & Carlson, 1990), but useful by reason of it being knowledge, the question of quality (which is not the focus of this discussion) only steps in to highlight how useful such knowledge would be to open up the discussion for further engagement.

Popkewitz (2009) professes that there are several ontological underpinnings of curriculum theory which help define the direction of the field. The first underpinning centres on the ‘what’ and/or ‘why’ of any educational endeavour. This takes the focus of curriculum theory from teaching and learning to knowledge itself be it process or product knowledge. This study, focused on content and ideology in literature and theorised not from the backdrop of the actual teaching and learning process (pedagogy) but on what is taught (product knowledge) and why it is taught, as well as the place of what is taught in the process of transformation within the context in particular and the general landscape of the world in general (process knowledge) therefore introduces another theory which does not only

discusses the nature of conflicting voices but also highlights the importance of such voices in the process of transformation as will further be discussed in subsequent parts of this chapter. The second underpinning focuses on alternative intellectual structures for organising and 'transferring' knowledge. For this to be possible, each alternative structure, regardless of how many they might be (since it is influenced by the number of discordant voices engaged in the discussion) assumes or offers an answer to the question: what knowledge has the most worth? The worth of the knowledge within the confines of this study, as well as any educational terrain can or should be measured by its ability to deliver the aim and objectives of education in such a context; the content and ideology of literature modules in a Cameroonian university appear to be working towards this direction, as demonstrated by the numerous protest actions by students demanding change, some of which have eventually led to the arrest and imprisonment of both students and lecturers: students for violence and destruction of public property and lecturers for terrorism, sedition and inciting students to violence (Ngeh & Suleiman, 2014). To this effect, the worth of the knowledge 'transferred' begins to manifest itself in different ways and voices. The third underpinning deals with the move towards the universal and the abstract. This means that the knowledge constructed transcends the confines of the context from which it was constructed to have universal relevance (as already emphasised by Simmonds and Du Preez, 2014) in the scope of curriculum theory. This further leads to a shift from the concrete to the abstract; further theorising of the theory at an abstract level not only has universal relevance and value in the different communities in which it has been applied but, it goes towards further defining new pathways for the field for future endeavours.

Wraga and Hlebowitsh (2003), arguing for the revitalisation of curriculum theory, posit that curriculum theorising has brought more crisis to the field than solutions. They continue that it has opened the flood gates for differing views, most of which are untested hence inapplicable. They continue that curriculum theorising has exonerated ideology over ideas and this has left to the repudiation of the history of curriculum theory, the separation of theory from practice and a shift in the notion of the curriculum as a course of study to the course of an individual's life experiences. Over time, these experiences become reified into doctrines or ideologies and they function as "articles of faith than as ideas to be tested" (2003, p. 431) and these are made worse by the fact that such ideological tenets "prove intellectually indefensible" (Wraga & Hlebowitsh, 2003, p. 431). Pinar (2009, p. 113) confirms this to a certain extent when he avers that:

Through the reconceptualization, we continued the political work of the sixties. Many of us wanted to relocate the political to the subjective and the personal. I would say in retrospect we were both political, but at different sides of politics. I would say the political theories were also subjective theories, without realizing it, because they wanted a shift in attitudes and structures and practices, which required different subjectivities. We were both a little overstating the distinction between the subjective and the social, maybe.

This mix and confusion of the political and the ideological mars rather than enhances the progress of the field. This mix, which doesn't only manifest itself in United States of America (Wraga & Hlebowitsh, 2003; Pinar, 2009) but also in South Africa (Jansen, 2002; Cross & Taruvinga 2012), Cameroon (Nkwetisama, 2013; Scholte, 2003) and many other parts of the world, becomes one of the reasons for lack of transformation in most education systems. Expounding further on this subject of disunity Slattery (2006, p.57) claims that:

Every October, graduate students and faculty travelled together to a conference associated with the Journal of Curriculum Theorizing, now JCT: An Interdisciplinary Journal of Curriculum Studies, held at Bergamo Centre in Dayton, Ohio...It is important to note that a diverse group of scholars attend this conference, and they are united only in their opposition to the managerial and prescriptive nature of curriculum studies aligned with Frederick Taylor's scientific management and Ralph Tyler's principles of curriculum and instruction...There was no ideological or thematic unity among the participants.

This study, therefore, is partly a move away from such disunity and confusion about the basics of curriculum theory which can be tested and implemented on the basis of its practicality and not its doctrinal or ideological status. What constitutes literature modules in particular and any other subject or area of study, in general, and why such content was selected to be taught are questions which can and should be answered on the platform of curriculum theory. This explains why Du Preez and Simmonds (2014) point out that doctoral curriculum studies students are expected to make theoretical contributions in their dissertation.

In recent times there has been a mismatch or divorce between theory and practice especially in places like Cameroon (Fomunyan 2014b), South Africa (Cross & Taruvinga, 2012; Kibirige, Osodo & Mgiba, 2014), United States of America (Hodges & Kuper, 2012; Pallagst

2012), Spain and Cuba (Sekulova, Kallis, Rodríguez-Labajos & Schneider, 2013), China (Zhang, Chen & Ang, 2014) and Africa as a whole (Nsamenang, 2012). In a bid to reconnect theory with practice, I venture into curriculum theory to construct a theory which is not only grounded in theory and practice since both theory (what was selected to be taught), and practice (what was actually taught), were not only studied, but also open for further engagement, application and review. From the theory, a pathway is also created, not only for the students and lecturers who study the module but for everyone involved in society in particular and other places with similar situations. Whether the theory is implemented in full or adapted and implemented, a pathway is created for transformation within such societies since the individual comes to the understanding of what should be done for the desired change to take place, as well as what would happen if what needs to be done is not engaged with. Curriculum theory therefore has its place not only in the field of curriculum studies or curriculum as a whole but also in the subjectiveness of educational practice. For as Vansteenkiste and Sheldon (2006, p. 44) “in theory, there is no difference between theory and practice, but in practice, there is. And actually, nothing is more practical than a good theory”.

### **7.3 CURRICULUM THEORISING**

Curriculum theorising refers to a process wherein curriculum experts and or educational practitioners are involved in three distinct activities: being sensitive to new trends in education; identifying similar trends and issues; and finally relating these trends to particular context (Marsh & Willis, 2007; Pinar, 1975; Pinar, 2012). This means that curriculum theorising is a specific task which individuals engage with and it focuses on the process of the engagement rather than the product of the engagement. Morrison (2007) offers another definition of curriculum theorising when he maintains that curriculum theorising is an educational endeavour marked by depth, diversity, conflicting voices, productiveness, diverse philosophies and theories. To this effect, once the process is engaged with effectively, the product whatever it might be, would be sound and plausible. Curriculum theorising, therefore, is the process of expounding education issues thereby birthing new ways of solving educational challenges. In a world where knowledge is never enough and new discoveries are merely grounds for further engagements, curriculum theorising becomes very apt since maintaining the process ensures the constant flow of new ideas, whether concordant or discordant.

Apple (2003) conveys the notion that theory or curriculum theory should never be seen as an academic endeavour on its own since theory is only the end product of theorising. Curriculum theorising offers the platform for the interrogation of academic concepts and context in the drive to produce new meanings and theories since the educational landscape is constantly in a state of flux, either as a result of change in policy or change in socio-economic or political scenery. Apple (2003) adds that curriculum theorising should avoid 'academising' the political and rather focus on the more succinct issues plaguing the different educational landscape or society at large.

Marsh and Willis (2007) further avow that curriculum theorising isn't the job of curriculum experts alone, but a process which all educational experts or those interested in solving educational challenges should engage with. This has proven to be the primary reason why curriculum theorising has been marked by disunity and discordant voices as already pointed out elsewhere (Slattery, 2006). The different viewpoints which different curriculum theorists bring to the process, some or most of whom have no background in curriculum studies as well as the underlining principles of the field, become the sources of confusion in the so called democratic world in which we live in where the majority carries the vote, regardless of whether they are right or wrong or regardless of whether the process was flawed or plausible. Curriculum theorising should be marked by depth and conflicting viewpoints of curriculum experts who theorise about the field with a clear cut understanding of the issues discussed, as well as the implications of the discussion. From this standpoint, whether they agree or not, the process becomes meaningful since ideas grounded in theory, practice and expertise and not politics, ideology and doctrines become the basis for theorising.

Fomunyam (2014b) confirm this when he argues that the central idea about curriculum theorising should be people in varying contexts and situations and how the experiences of these individuals, as well as the context in which they live, can provide the basis for future knowledge. This way, whatever fresh ideas that are constructed become subject to amendment or adaptation as the circumstances under which they were constructed change. This lays emphasis on the process of theorising rather than the product of the theorising which, in most cases, is a theory since it keeps changing. This continual changing links actions to thought and makes the intended curriculum the enacted, linking both to the received curriculum and restarting the process afresh. Morrison (2007) expounding on the importance of this, argues that the basis of curriculum theorising should be mankind, which would lead to the celebration of fresh ideas constantly as the process of theorising continues

with the investigation of the changes emerging in these contexts. This also explains why more experts are needed in the process of theorising such that all contexts can be taken into consideration. Finding a common ground for such theorising has been a challenge and this explains why teaching and learning in university modules like the one under exploration in this study have seen such disunity in the content, as well as the ideologies propagated. To attain a solution to this challenge and situate this study within the landscape of curriculum theorising, we return to the three basic activities of curriculum theorising: being sensitive to new trends in education; identifying similar patterns and issues; and relating these patterns and issues to particular context (Pinar, 1975; Marsh & Willis, 2007; Pinar, 2012).

Being sensitive to new trends in education requires curriculum theorists to be conscious of the happenings around them so as to notice changes when they occur and to be able to decipher when a particular approach no longer works and requires certain changes. This means that education would no longer be stagnant but would embrace the process of transformation. As already discussed in the previous chapter, some of the participants pointed out the need for change and sensitivity in what is being taught, owing to the fact that the anticipated change is yet to show itself. This study, therefore, is an attempt to identify new trends in literature or to be sensitive to emerging pathways or mind-sets which might change the field in a particular way. Since often lecturers and students alike become more skilled and experienced with time, and in turn change their mind-set about certain issues in the society as a result of prevailing socio-political realities, curriculum theorising becomes vital in identifying what is new or what is changing over time. Being sensitive to new trends in education, Marsh and Willis (2007, p. 100) point out, is all about:

Thinking carefully about individuals in specific situations and developing the most desirable course of action that can be implemented under the prevailing circumstances. All of this is subject to further change and improvement through further thought about what has been experienced. This is what curriculum theorizing (in the broad sense) does. Emphasis falls on the ongoing process, not on any particular result, and the ongoing process links thought with action—and the planned curriculum with the enacted curriculum and both with the experienced curriculum.

To this effect, one of such trends is transformation or social transformation, which has become the new world order in recent times. In nations like South Africa, Nigeria, Rwanda, Ivory Coast, Egypt, Libya, Cameroon, China, United states of America, Cuba, and Spain, just

to name a few, transformation or social transformation is the focus of education or university education in particular. This transformation is only possible through the content of the modules delivered in the university system since it is the primary mode of engagement between lecturers and students. Content, therefore, is pivotal in the process of transformation and in some cases, this content is separated from ideology (though both of them would constitute part of the curriculum), for in some cases they are not thought out but simply there to give an overall direction to the module (Fomunyan, 2014a), while in some cases it constitutes part of the content taught. Whatever the case, whether separated or combined, content and ideology paves a direction for the students and further informs their actions in the society. Popkewitz (2009) confirms this when he argues that to select content or develop curricula or undertake research on theories or ideas (ideology by extension, for ideology is a composite of ideas (Schiro, 2013)) is to theorise, as well as orchestrate the processes to change people. The inclusion of theories or ideas into the curriculum is a way of defining conduct, classifying actions, and offering a new direction for the individual. By extension, this is a way of defining what a child or student should become in the future. This becomes transformation, whether for good or bad, depending on the intentions of the stakeholders involved. This was practically the case in Nazi Germany and Apartheid South Africa. Transformation is therefore possible on the platform of education and this trend appears to be the new world order in education across academia. This process of transformation is the focus throughout this study, which eventually will hopefully lead to the theory of social transformation.

With the curriculum theoriser's sensitivity being heightened about new trends in the educational world, he or she begins to identify similar patterns and issues within these new trends. This becomes the process of theory formulation. New trends in education often bring challenges, opportunities, and discordant voices and all of these require solutions, as well as harmonisation, to see which wants are similar, which issues require further engagement and which challenges require solutions. Building a pattern becomes the first step towards developing an explanation for such issues and since a theory itself is built from patterns that are similar to form a codified thought or explanation, this process becomes vital. Eisner (1998, p. 87), arguing about the importance of identifying similar patterns and issues in the chaos that often manifest itself in the educational landscape asserts that:

The problems of life are much more like the problems encountered in the arts. They are problems that seldom have a single correct solution; they are problems that are

often subtle, occasionally ambiguous, and sometimes dilemma-like. One would think that schools that wanted to prepare students for life would employ tasks and problems similar to those found outside of schools. This is hardly the case. Life outside of school is seldom like school assignments – and hardly ever like a multiple-choice test.

It therefore follows that curriculum theorising must be able to identify the subtle, the ambiguous so as to build up theories to address these, since no single theory can address all these issues. As Morrison (2007) posits, the basis of this should be mankind in a hundred thousand contexts, such that theories which are intellectually defensive and academically sound can be constructed to address these issues. This is best explained by the notion of chaos, or chaos theory, which, according to Pryor and Bright (2011), teaches us to expect the unexpected. With the butterfly effect we are exposed to the fact a butterfly flapping its wings in Cape Town can cause a hurricane in Cuba. Although it might take a very long time, the connection is factual and traceable. If the butterfly failed to flap its wings at the set time and place, the hurricane would never have happened. To avoid this hurricane, patterns of behaviour of the butterfly indicating when and how it might flap its wings must be studied and majors taken to ensure that the flagging of such wings is avoid. On the educational landscape to avoid a decline in quality as well as non-transformation which would eventually lead to chaos, issues must be identified and packaged in ways that can be dealt with (Marion, 2015).

The content and ideology of the literature explored in this study was studied carefully and similar patterns and issues around them identified and grouped together to form the theory of social transformation which understands the importance of transformation in the literary classroom. Literature praise singing, nation building, alternative ideology and advocating for change become major themes identified, along with the sub-themes identified within these patterns. This gives the opportunity of ploughing back into the system or classroom via the theory to articulate what needs to be changed and what should be adapted. The importance of literature or arts cannot be over emphasised in the transformation of the society which dictates why Eisner (1998, p. 56) argues that:

The arts inform as well as stimulate, they challenge as well as satisfy. Their location is not limited to galleries, concert halls and theatres. Their home can be found wherever humans chose to have attentive and vita intercourse with life itself. This is, perhaps, the largest lesson that the arts in education can teach, the lesson that life

itself can be led as a work of art. In so doing the maker himself or herself is remade. The remaking, this re-creation is at the heart of the process of education and transformation.

After these patterns and issues have been identified and a theory built from the process, the theory is then redeployed back to the context to see its practicality so that the process can begin again.

Relating these patterns and issues to particular context is the last step of curriculum theorising (Pinar, 1975; Marsh & Willis, 2007; Pinar, 2012). A theory has no value in itself except it is applied to a particular context and because different contexts have different mitigating factors which influence the happenings in such context, it is vital for theory to be related or implemented to a particular context to not only ascertain the difference between theory and practice but also to understand how theory can shape practice. Morrison (2007) argues that in the educational sphere, theories that capture the dynamics of human life, and celebrate the thriving vitality of individual context are needed to keep the field afloat. He adds that context is vital in the thriving of the curriculum field since it is the basis for the creation of a hundred thousand theories of education which would not only speak to critical issues in education but would also speak to the advancement of the field as a whole. This is confirmed by Pinar (2010a) when he articulates that the problem with curriculum as a field of study is its history which separated the school from the context in which it finds itself, thereby assuming that the school exists in a vacuum. Theorising from such a backdrop creates abstractions with no concrete platform for implementation or context upon which the theory can stand. To such theorists, the school “functions as free-floating signifier of fantasy” (Pinar, 2010a, p. 528) making educational or academic achievement devoid of reality. The context is pivotal in educational transformation and transformation revolves around issues which are specifically tied down to a particular place or group of people. Within this study, the context is the Anglophone Cameroon which consists of two regions: North West and South West Regions. Relating the content and ideology of literature modules back to this context becomes a way of testing the theory to see its practicability as well as its relevance in such a context, the whole of Cameroon, and the rest of the world with similar issues in general. Establishing the practicability of the theory by relating it to the context becomes a way of proving its workability, whether it is used in its entirety or adapted in another context with similar issues, those using it or the theory would be able to justify its principles. The context from which it is related also makes way for further adaptation to fit other contexts, if the mitigating factors

appear to be different. Klein (2010, p. 119) points out that in the heart of the curriculum debate, many scholars were involved in seeking alternative ways of engaging in curriculum and one of the results of such engagement was the relevance of the context and how to plough back into the context what it has generated, in order to create a link between theory and practice. Young (2010, p. 221) argues that;

The first arose from my initial recognition that knowledge is not given but a social reality. In other words, forms of knowledge always in some way have social relations embedded in them. The second assumption that I became aware of much later is that certain forms of knowledge, which I refer to as powerful knowledge have properties that are emergent from and not wholly dependent such as being a resource for reliable explanations; I have contrasted it with the idea of 'knowledge of the powerful', the more familiar sociological view that focuses on such questions whose knowledge?, and who does it benefit?

Since knowledge is socially constructed from particular realities or societies, it is vital, therefore, to relate such knowledge back to the context from which it is created. Pinar (2004) observes that the curriculum is local, national, as well as international and for what is said to make sense wherever it is read across the globe, the context has a significant role to play. He further argues that one of the major challenges in studying the curriculum or theorising about the curriculum is that we are part of the curriculum. We must therefore revert our theories back to the societies from which we are theorising to enhance the course of transformation.

Pinar (2010b) concludes that curriculum experts might not have all the answers to educational challenges at the moment, but it is vital to stick to the process of curriculum theorising since it is the only way of keeping the field afloat. Education is simply the introduction to the world of life, which explains why the foundation for transformation must be laid in school to ensure that once the learners or students leave school they will birth a new society. Talking about his schooling Pinar (2010b, p. 144) maintains that "I received a solid introduction to the various school subjects, taught by often animated and dedicated teachers". The process of theorising must continue if transformation is the end game.

#### **7.4 SOCIAL TRANSFORMATION**

Social transformation (or simply transformation), refers to the process by which an individual changes his or her social position within a particular society. It also refers to a particular

society taking steps through certain individuals within that society to change the course of happenings in that society. Social transformation according to Jianrong (2014) is a controversial issue and refers to large scale socio-political changes within a particular society for the better. In other words, social transformation is all about improving socio-economic as well as political situations within a nation to ensure better living conditions and harmony. Stetsenko and Arievitch (2014) add that social transformation is the coming together of different isophormic forces to shape and reshape the society until meaningful social changes emerge. To this effect, transformation and actions whether social, economic, political or cultural go hand in hand and should lead to general improvement in society. Daszko and Sheinberg (2005, p. 1) reverberate that “transformation is the creation and change of a whole new form, function or structure. To transform is to create something new that has never existed before...Transformation is a ‘change’ in mind-set and it centres on gaining new knowledge and taking resultant actions”. Transforming the Cameroonian society for example requires a change in mind-set on the part of young Anglophone Cameroonians, upon whom the onus lies. As pointed out by the participants, transformation is what society needs though they might be divided as to the level to which such a transformation agenda should be pursued, as well as what direction it should ultimately take.

Poutiatine (2009), Mezirow, Taylor and Associates (2009) and Cranton (2006) outline four major ways of social transformation: elaborating existing frames of reference; learning new frames of reference; transforming points of view; and transforming habits of mind. These four frames, though not exclusive, offer a sound platform for theorising social transformation. Elaborating on existing frames of reference, requires an examination of what already exists in the society (that is, its structures, social systems, political life, and economic statues amongst others) and how to improve such frames to ensure change. In Cameroon the existing frames of reference are that of political subjugation, tribalism, sectionalism and corruption; the recognition of such frames paves the way for transforming the society. Through literature, the existing frames of reference are elaborated upon to the students as a way of explaining the need for change as well as changing things themselves. For this to have continued up to this point means that such engagement has been lacking or such engagement at the level required to produce the change is yet to be reached. Engaging such frames enables the champions of such process to navigate from first-order change to second-order change; first-order change involves simple improvements and adjustments which might alter but not completely shift the core of the society and is continuous in nature and such continuity is often inspired by a

secondary source and second-order change which involves in a multidimensional or multi-level manner in societal structures. In the Cameroonian society this would be a shift from the centralised Yaounde government towards regional autonomy as well as the end of tribalism, sectionalism, segregation, corruption and political subjugation.

Developing new frames of mind requires that the individual who desires to see the change takes steps to initiate the change process. This is because an individual can never be forced to change or transform, but when such an individual takes the responsibility of learning and what it takes to transform, he or she becomes empowered and equipped to initiate the transformation process. Teaching students from different literary text is all about equipping them with what they need for their transformation in society. Literature students are exposed to a multiplicity of frames of mind and pointed towards a particular direction though only the student has the power to choose whether to follow that direction or to chart an alternative course for his or her life, and by extension society. Social transformation from this perspective begins from the inside the individual, outward to the rest of society, and with the lecturers themselves having been transformed by others or by the materials they have read or the prevailing circumstances in society, and they in turn communicate such mind frames to their students and this becomes their own role in the process of transformation. Since an individual can be changed or forced to change by another individual or mitigating factors, but he or she can never be forced to transform, transformation becomes a one way street which is impossible to go back upon. For this process to work effectively, the individual comes across a disorienting experience which challenges his or her understanding of how things work or how they should work. In the context of this study, this disorienting experience would be the Anglophone problem (which covers a whole range of issues) and the lecturers, as well as the students, then make the choice whether to transform or to ignore. Transformation in this case becomes all about reformulating social structures and establishing new norms and standards which include establishing regional autonomy, ensuring equal participation and representation in the political life, ensuring economic freedom, as well as the alleviation of poverty and the enactment of laws which would guarantee equality and ensure that the rights of all individuals.

Transforming points of view becomes an obvious requirement since social transformation is a stringent process with which individuals must consciously engage. The experiencing of a disorientation becomes a catalyst of a change in world view whether to act or to ignore. The decision to act, which is what often leads to transformation, is only possible when we

experience a change in point of view. Anderson and Anderson (2001, p. 39) argue that “transformation is the radical shift from one state of being to another. This shift is so significant it requires a shift of culture, behaviour and mind-set...in other words, transformation demands a shift in human awareness that completely alters the way the organization and its people see the world”. Without a change or worldview or mind-set, transformation would be difficult because the process only begins when the individual decides to turn a new leaf which is a product of change of point of view. This certainly explains why most of the participants of the study are Marxist orientated and in turn communicate such ideologies to their students such that they can challenge the status quo. Poutiatine (2009) adds that transformation only occurs when the individual, the lecturer in this case, creates a vision for transformation which not only questions but also challenges certain assumptions, paradigms and patterns (political subjugation, inequality, tribalism, sectionalism and dictatorship) in society so as to create a platform for change and subsequently the transformation of society. Anderson and Anderson (2001) conclude that transformation requires those involved in the process to transform their point of view which would invariably lead to the expansion their consciousness, making the process of transformation a permanent one. It is a change in point of view that has caused the participants in the study to demand changes at different levels for the ultimate transformation of the Cameroonian society. Their change in point of view gives them an added impetus which others generally do not have, making them very expectant for the transformational journey of society. The content and ideology they teach becomes an instrument in their hands to change the world view or point of view of the students so as to initiate them in the transformation process.

Transforming habits of mind is the major platform for the transformation process. Habits of mind, according to Poutiatine (2009), refers to the behavioural patterns or belief systems of the individual and since this is the core of any individual which influences what he or she thinks, eats, does, and works, amongst other things, and is extremely important to engage. If the individual’s habits of the mind are transformed, often such an individual becomes a key player in the process of transformation in society as a whole. Since transformation requires a certain level of input from all those involved, it is vital to begin this process with the transformation of their habits and to follow this up with the larger spectrum of social structures. Tolliver and Tinsdell (2006) maintain that transforming the habits of mind is all about bringing who one is, into what one does. This combination merges the identity of the

individual with whatever it is he or she is doing, making the two one. This explains why once an individual is committed on the process of transformation, there is no going back. At this level, transformation begins with a deep inner reflection on the self and how it tallies with or disagrees with the social structures and ends with the resolution of acting to ensure transformation of such destructive structures. Tolliver and Tinsdell (2006, p. 40) add that

Many of us know from personal experience how it feels to live a divided life. Inwardly we experience one imperative for our lives but outwardly we respond to quite another. This is the human condition, of course—our inner and outer worlds are never in perfect harmony. However, there are extremes of dividedness that become intolerable, when one can no longer live without bringing one's actions into harmony with one's inner life.

And because such a condition is intolerable, the process of transformation is initiated to ensure that society is transformed. Some of the participants in the study are at this point in their lives wherein their inner thoughts and the actions they have to take or are forced to take don't agree. They therefore stand committed to ensure that come what may, the society must be transformed. Popkewitz (2009) confirms this when he avers that the making of the individual is the making of the society. This is because educational planning, research and teaching is geared towards moulding the student to function in a particular way in society in the future, as well as how what is discovered through research can transform human lives. Theory and practice becomes a constant way of ensuring change in the lives of students, which invariably changes who they are in the society in which they live. As such, whatever it is that brings the change, be it research, teaching, and educational planning amongst others, is meant to shift not only the thought and behavioural patterns of the students but those of the teachers as well, thereby transforming society in a particular way. To make or transform a society therefore must begin by transforming the people in society who would in turn transform the structures of such society, ensuring the transformation process penetrates the nooks and crannies of the society (Popkewitz, 2009).

Social transformation therefore is not the primary goal of education in Cameroon alone but the rest of the world, and all those involved or committed in the transformation process would do all in their power to ensure the transformation of society as long as they themselves have been transformed. The subject of transformation has been on the table for debate in South Africa, United States of America, China, Cameroon, Nigeria, India and many other countries

for a long time. Only those who are committed to it actually take steps to ensure that it eventually happens. Commitment to the process of transformation is a way of getting education to interact with the current social structures. As Habib (2015b) puts it, we must move away from dabbling with what doesn't work and find solutions that do work. The participants of the study seem to have found a solution to the challenge of transformation that works and are committed to continue with it until it yield results.

## **7.5 CONCLUSION**

This chapter, which is titled curriculum theory, curriculum theorising and social transformation, was divided into five parts with the first part being the introduction and the second part being a discussion on curriculum theory. The third part was a discussion curriculum theorising and the fourth part discussed social transformation in the context of education. Curriculum theory and curriculum theorising were also pitched against social transformation and their roles in the transformation process were also discussed. The last section of this chapter which is this part is the conclusion which summaries the chapter and introduces the last chapter of the study. The last chapter of this study which is chapter eight is titled profundities of the study.

## **CHAPTER EIGHT**

### **PROFUNDITIES AND RECOMMENDATIONS**

#### **8.1 INTRODUCTION**

This study which is titled “Content and ideology in literature modules taught in a Cameroonian university” is a qualitative study which employed case studies to research in order to explore the content and ideology of literature modules. To do this, the study was divided into eight chapters and each chapter was further broken down for ease of understanding. Chapter one was the introduction to the study wherein the researcher set the pace for the study by introducing the research questions, the focus of the study, the rationale amongst others. The chapter ended with an outline of the entire study. This chapter was followed by chapter two which reviewed literature around content, ideology and literature in general. It also discussed the peculiarities of these phenomena and situated them in the study. Chapter three was the next in line and it discussed ideology in literature and Anglophone Cameroon literature. How ideology manifests itself in literature was theorised and the core of Anglophone Cameroon literature was also discussed. Chapter four focused on the paradigm employed in the study, which is the critical paradigm as well as the theoretical framework which informed the analyses of the data. Grounded theory was employed in this study as the theoretical lens to make sense of the data. Chapter five theorised the research design and methodology and highlighted issues like qualitative research, case study approach to research, methods of data generation, sampling of participants, data analysis, trustworthiness, and ethical considerations amongst others. Chapter six focused on data analyses and the data generated was broken down into smaller units and a pattern established and these patterns were further used to form themes and sub themes which informed the structure of the chapter. Chapter seven which was the next chapter further theorised the issues raised in the theory within the broader spectrum of curriculum theory, curriculum theorising and social transformation. The next chapter which is this chapter centres on the profundities of the study and also concludes the study. To this effect, this chapter is divided into four sections; the first section is this section introduces the chapter by way of summarising the entire study. The second section centres on profundities, while the third section focuses on the recommendations. The last section is the conclusion of the chapter.

## **8.2 PROFUNDITIES**

The ultimate goal of curriculum studies is to deal with specific and important issues in the educational milieu. These issues, which transcend educational disciplines or learning areas to the more complex social, political economic and social conundrums within the society, make curriculum studies an endless task which the individual only finishes when he or she transcends this world to the grave beyond. Curriculum studies, therefore, encompasses all works of life since the skilled individuals who function in these different positions are trained using a particular curriculum. As such, the debates about where issues of curriculum studies begin and end are complex challenges which we can only give partial answers, and rely on future research for other parts of the equation. What each research endeavoured to do is to contribute to the field as a whole to address one of the challenges, and looks forward to further contribution in the field. To this effect, this section of the chapter summarises the information that emerges from this study. It is divided into two: education and social transformation; and literary aesthetics.

### **8.2.1 EDUCATION AND SOCIAL TRANSFORMATION**

In every society, education is a way of improving individual situations and circumstances. Whether the purpose is to get a job at the end of the qualification and improve living conditions or to build up the individual so that he can become a better citizen, education is often part of this vision. Developing this vision can be crafted by the student himself or herself, or by another party for the student to follow. Within the context of this study, the vision comes from both the education system or the university structure and the lecturers teaching the different modules. From this vision of education, the student constructs his or her own ideology and this becomes the manifesto by which he or she lives. The lecturers who participated in this study had a clear cut vision of the kind of students they wanted to graduate and the kind of activities they want these students involved with when they graduate. From the findings of the study, several key ideas emerged about education and the process of social transformation.

The first key idea was that education is a preparation for transformation. The Cameroonian society seems to have degenerated to a point where there are merely two sides: you toe the line drawn by the government or you join the opposing camp – there is no room for anything in between. Being in-between means to become the casualty for when two elephants fight, the grass suffers the most. The lecturers are preparing their students for different roles in society;

some believe that the students are the ones to champion the transformation process while others believe that the students are supposed to toe the line and follow the lead of those in power. In this case, education is not an end in itself but a means to an end and the ultimate goal is social transformation. To guarantee the transformation of society, content and ideology or ideological content knowledge which speaks to freedom, change, transformation and liberation are engaged to plant the seed of transformation. Once the seed begins to grow, the individual is transformed and undertakes the task of transforming the others. At this point, content and ideology for literature lecturers ceases to be material which they engage with in the classroom. Content and ideology become weapons of war with which political battles are fought in the educational milieu. Depending on the individual's political stand, he or she chooses content and ideology that will make an everlasting impact. This therefore means that education by its very nature – just like the curriculum – is political, be it in the language or even a chemistry classroom, since chemistry lecturers still grapple with the same issues, though on a different scale. Neutrality is out of question in the educational classroom and it is a battle of opinions and ideas about which ideology or body of knowledge is more productive. This is exemplified in the recent push towards learner-centred education, as well as learning-centred education. There is always a conflict about what to do and what not to do to achieve a particular result and while some think and believe in a particular idea, others might believe in the contrary. Education therefore is a platform upon which students are prepared for social transformation, whatever that means for the social in which they live in.

Secondly, change or educational change, as the case might be, is merely the first step towards transformation; breaking the boundaries and advocating for change in the literary classroom is merely the first step towards transformation. This means that change is not synonymous to social transformation. Initiating changes in the curriculum and the classroom may or may not result in social transformation but it definitely lays the ground work for it. As exemplified by the University of Yaounde I 1991 student strike, once the seed is sown (the performance Besong, 1990) the fruits about bound to emerge sooner or later. Some of the participants therefore appear to be sowing the seeds of change in their students, expecting to reap the harvest in the near future. With education being a multifarious tool for growth and development, and the curriculum the vehicle, through which this change is carried, education becomes a smoking pan or the Trojan horse through which social transformation is ferried. One can therefore predict that in the nearby future, transformation or social transformation should occur as the seed that was planted begins to take roots.

Thirdly, education is a manifestation of the political in every society. In this case, the government or the powers that be are able to dictate the terms which brings the political into the classroom especially at a university level where students have an understanding of politics and their role in society. This is also a stage in life where students are more vulnerable, susceptible and gullible about social issues. A pan with reality (whatever this means for the individual) might utterly shift the landscape and bring to the fore new ways of thinking about a particular phenomenon. The political becomes synonymous to the yoke of an egg as man who is a political being his or herself fiddle with it to create new directions for the society. In this case, education becomes politics, and politics education, as both students and lecturers navigate their way to social transformation. But with politics being a dirty game (an opinion hold by many) synthesising politics and actual teaching and learning becomes a complicated process which leave many unsure of the difference between the two and where the one ends and the other begins. This becomes worse in a learning area like literature whose very nature is political and which discusses the manifestation of the political in society. An engagement with literature, and especially Cameroonian Anglophone literature becomes an engagement with the political, this often emphasises not only the shortcomings of the political structure, but also the pitfalls of curriculum development at this point, along with the gap between theory and practice and the politics of education as well as politics in education.

Fourthly, content is the centre piece of two opposing binaries in education. Content or content and ideology, also manifesting itself elsewhere as ideological content knowledge, is the cardinal point for transformation or non-transformation. Knowledge construction in this case ceases to be a function of communal experiences in the knowledge construction process, as pointed out by the different participants, but rather knowledge becomes part of an imagined reality. The two opposing binaries of transformation and non-transformation as well as those championing them manipulate the content and ideology of the modules they teach to suit their purpose, thereby eliminating the individual's right to choose. Education, which is supposed to inform the individual's choice whether to pursue social transformation or the continuity of the social structure restricts his or her right to choose and points him or her to a particular direction which he or she is expected to take. What content and ideology the lecturer chooses to engage with from the broader spectrum of academic content in the classroom and is a function of their individual convictions and aspirations. Education has the capacity to both enlighten and blindfold the individual, depending on what kind of content is engaged with and how this engagement is led.

Lastly, teaching and learning is an emotional, subjective and transformative process. Lecturers who are directly involved with the teaching, experience it not only as an emotional process, as seen in the emotional way in which some of the participants address their students and the content, but also as a subjective and transformative process. Some of the lecturers have been transformed by the content they teach and the society they live in such a way that their worldviews about certain situations and circumstances have also been altered. This transformation has led them to seek the course of transformation, or non-transformation, in different ways within the same landscape, making the process of transformation a complicated one. Change as well as transformation becomes a personal project which the individual devotes himself or herself to, making teaching and learning a subjective, emotional and transformative process.

### **8.2.2 LITERARY AESTHETICS**

Literature has, in recent times, manifested its powers in diverse ways whether to spark up or predict a revolution, as was the case in Libya, or to change the course of society as theatre for development and other literary art forms have done in the past. The aesthetics of literature become more glaring if it can inspire the consumers of such literature to some sort of action, regardless of what it is, since the primary focus of literature is not just to entertain but also to educate. The aesthetics of Cameroon Anglophone literature in particular and literature in general is inherent in its ability to chart a course for society, as demonstrated in the theory generated. The four major themes of the theory – resistance to change, advocates of change, alternative vision and nation building – become an aesthetic representation of the reality in the society and a method for society to navigate its way out of such crisis. With the four themes working together, transformation is sure because one theme is complemented by the other. Without the praise singing, advocating for change would not make much sense, because the need for change is intensified by the literature praise singing. From the discussion of the theory, several aesthetic artefacts stand out. These key artefacts are further summarised in this section of the chapter.

To begin with, resistance to change stands out as an aesthetic artefact in the process of transformation. It doesn't only add colour to the drive for transformation, but it goes a long way to explain why transformation is needed. Resistance to change becomes an added impetus towards the demand for change, thereby impacting the overall aim of education which is social transformation. Whether it happens by design or it is merely a coincidence,

resisting change plays an important part in the process of transformation. It stands out as a symbol of the unwanted, to explain why transformation is needed in the first place. By resisting change and choosing to engage with certain content and ideology and neglecting others, the lecturer's concern is also communicating, through the hidden curriculum, the need for social transformation since education is not only a function of what we teach but also what we fail to teach and how our attitude towards both what we teach or fail to teach. Without resistance to change, the course of social transformation would be hampered, especially because the students understanding of social transformation would be one sided. This is further emphasised by the fact that good only have to triumph where there is evil.

To add to this, advocating for change becomes meaningful because there is a resistance to change. Advocating for change at all levels which would eventually lead to social transformation is not only in line with the vision for education, but is also reified by social and individual experiences. The demand for change, be it changes within the leadership or change of leadership, is enacted as part of the intended and received curriculum since the primary aim for the content and ideology is to stir up the desire for change and transformation in society. Since knowledge is constructed at this level from experiences both of the lecturers and students, and since the content and ideology is set to be a representation of social reality, meaningful knowledge construction becomes a reconstruction of mental pictures or mind maps rather than fresh encounters with the isomorphic forces shaping reality at this level.

Furthermore, an alternative vision for society within the whole process of social transformation becomes even more beneficial. With the current vision for society seen as obscure and unproductive, an alternative vision is needed and whether this vision is propounded through satire or outright separation, it stands to reify the need for transformation within the society. The president's ability to hold onto power for the past thirty three years, as well as his inability to transform society becomes two mutually exclusive enigmas which can only be resolved through social transformation. This vision for society is constructed from the intended, enacted and received curriculum with the belief that theory would be translated into practice. The gap between theory and practice in this case is not dependent on the teachers, as the case often is in the teaching and learning process, but the gap is dependent on the students who are part of the knowledge reconstruction process, and by extension, the construction of the society.

The last aesthetic artefact, nation building, enforces itself as the pillar for the transformation process, especially since after transformation, as seen within the framework of alternative vision or the re-imagining of the society from the predictions echoed through satire, follows the process of nation building which also results in the canonisation of those who played key roles in the transformation process, as well as the conscientisation of the people about where they are coming from and where they are going to. Nation building becomes a way of consolidating social transformation and establishing peace and stability not only in society, but also in the academic system. This is because conscientisation empowers people for action and inspires change, along with heaping coals of fire upon those who are on the other side of the tunnel. Social transformation would therefore not be complete without nation building and nation building would practically be senseless without conscientisation and canonisation; canonisation would not be experienced as real without literature praise singing for the individuals or work being canonised. This means that for social transformation to occur, the process of transformation must come a full circle. As such, whether the lecturers are working harmoniously or disjointedly, there seem to be some sense of unity in the diversity of the literature modules. All of them seem to re-enforce each other. While resistance to change emphasises the need for change, advocating change emphasises the need for the resistance, ensuring that the process keeps unfolding until it reaches a full circle. The theory of social transformation is therefore a holistic one, dealing with a wide range of issues and laying emphasis on diverse issues which go a long way to enforce the vision of university education, or education in general.

### **8.3 RECOMMENDATIONS**

From the findings of the study and the theorising around the phenomenon, several recommendations can be made as it pertains to the content and ideology of literature modules in a Cameroonian university, the lecturers and students engaging with such modules, the field of curriculum studies and the academic community at large. Firstly, at the level of lecturers dealing with these modules and lecturers in general by extension, curriculum development or content selection should be a harmonious process which speaks to the general aim of the programme being offered. This means that personal differences and politics should be separated from the academic, and common ground should be found upon which these individuals can work together to develop a curriculum which doesn't only speak to the personal desires of the lecturer but which speaks to the common good, according to the specifications of the programme. This would help to reduce the gap between the intended and

enacted curriculum. The 'dysfunctional' nature of these group of lecturers who are supposed to be examples to their students become part of the hidden curriculum which is transmitted to the students which they would intend transmit where ever they go duplicating the process along the line.

Secondly, all educational stake holders in Cameroon must rally together to interrogate the vision for education in general and university education in particular to ensure that it meets the demands of society. They must also interrogate themselves about whether or not such a vision is right for society, and take necessary steps to ensure that all those involved follow through with the vision. The age of celebrating thousands of pages of policy documents are long gone and educational experts and all those involved in the education system must ensure that what is intended is enacted, even if not to the degree to which it was intended.

Thirdly, content and ideology in literature modules within the university and elsewhere must unanimously convey social experience and speak to the socio-political realities from an intellectual perspective and not the politics of 'wash my hand I wash your hand' or the politics of psychopathic gangstarism. Education is vital in the society as such regardless of what an individual's beliefs might be, the intellectual nature of the exercise is crucial in not only resolving social disputes through research, teaching and learning but also through social transformation.

Next, curriculum experts must be involved in the curriculum development or content selection process for education programs to ensure the soundness of the content and its resulting effect on those to whom it is to be communicated, as well as society in general. Curriculum studies as a field of study and curriculum experts as the giants at play in this field must further explore these issues to not only pinpoint the relevance of curriculum development and the technical expertise, but also to theorise on such issues in order to keep the educational community aware of what is happening. Since the bottom-line of education is an understanding of the content, whether deposited upon the learner or constructed within the learner, more emphasis should be placed on the content that is being delivered and how this impacts both the lives of the students and society at large, than on the recent trend on pedagogy.

Also, further research should be undertaken of a wider scope to cover the entire program of study in literature and not just the three modules this study focused on in order to understand what is being studied, how it fits in the society and how it matches the overall vision for

education. Further, all programs within the set university and Cameroonian universities at large should be explored to ascertain its suitability in the journey of life and its place in the academic world.

Lastly, this study recommends that since the potential of literature to not only influence but change the course of the society is unquestionable, and since inherent in literature is all other learning areas or subjects, ranging from nuclear physics to agriculture or any other course of study in the educational milieu, engagement with literature should be at a higher magnitude theorised by experts who do not only understand the intricacies of the field but its power to shift the landscape. Also, since curriculum or curriculum studies is of similar nature with no clear cut scope but cutting across all academic disciplines, the discipline and expertise utilised in curriculum theorising should be upheld in literary criticism and teaching to ensure that those who are involved in the process are fully conscious of what they are doing.

#### **8.4 CONCLUSION**

This chapter, which is the last chapter of the study titled 'Content and ideology in literature modules taught in a Cameroonian university', focused on the outcomes of the study, as well as the recommendations made as a result of the study. The chapter is divided into four parts with the first part being the introduction to the chapter which introduced the rest of the sections in the chapter. The second part is the profundities of the study, which were divided into two parts with the first focusing on education and transformation pointing out several key issues emerging from the study as they pertain to education in general, and social transformation on the platform of education in particular. The third part dealt with literary aesthetics as it pertains to the theory of social transformation developed in the study. The third section of the study focused on the recommendations which the researcher is putting forth to the participants of the study, curriculum experts and the education world in general. The last section, which is this section, is the conclusion to the chapter and it summarises the chapter, and highlights key points, finally concluding the study itself.

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