



Indicators of Neo-Colonialism at the O-Level Curriculum Education in Uganda

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ABSTRACT

The study established the indicators of Neo-colonialism at the O-level curriculum Education in Uganda. A descriptive survey research design was used in the study. A total sample population of 316 participated in the study which included 8 officials from National Curriculum Development Centre (NCDC), 4 District education officers from Gulu, Mbarara, Jinja and Kampala Capital City Authority, 8 policymakers and administrators from the Ministry of Education and Sports who were purposively selected respectively and 296 secondary teachers who were selected using simple random sampling technique. Data was collected using a self administered questionnaire, interview guide, documentary analysis guide, and observation checklist. The study findings showed that indicators of Neo-colonialism had an influence on educational curriculum at O-level Education in Uganda. It was therefore concluded that educational curriculum at O-level Education in Uganda does not fully suit the needs of the local people because it is indirectly influenced by Neo-colonialism which makes the indigenous people benefit less compared to the developed countries. It was recommended that, teacher's preparation should emphasize skills development rather than the knowledge acquisition to avoid dependency syndrome. Similarly teacher trainers must be retooled to implement the changes in the novice teachers. Education policies that create dependency on textbooks, western educational experts and priorities from external sources that cannot be translated into locally relevant forms of education should be abandoned. The purpose of this study was to establish the indicators of neo-colonialism at the O-level curriculum education in Uganda.

Keywords: Neo-colonialism, O-level curriculum, Dependency Theory, Education, Uganda

INTRODUCTION

The country we know as Uganda was created by the British imperialism. Imperialism occurs when a strong nation takes over a weaker nation or region and dominates its economic, political and cultural life (Karugire, 2003). The British occupation of Uganda was accomplished in the last quarter of the 19th century, specifically in 1894 when Captain Fredrick an agent of Imperial British East African Company declared Uganda a British protectorate. This was the period in which European activities in Africa culminated in the partition of the continent between the major powers of Western Europe. To control the source of Nile, It was necessary to control Uganda where the source of the Nile was located. By the time the British and other foreigners came to Uganda, the kingdom of Buganda was the most dynamic, sophisticated, the large and strongest, and also the most prosperous of all Ugandan centralized and non-centralized societies of the period. This is largely why colonial rule, education and other forms of "modern" development began in Buganda and then percolated elsewhere in Ugandan and, in turn, this is why the rest of Uganda, appeared as if it was a footnote to Buganda during the colonial period. This of

course; caused resentment in the rest of Uganda, which resentment took a violent form after independence, but more of this later (Karugire, 2003). Although Uganda has been independent since 1962, it remains economically, militarily, culturally, and technologically dependent on the richer states of the world (Nsamba, 2003).

Historical Overview

The study was concerned with the influence of western educational approaches in non-western countries in Africa, Uganda in particular. A new situation arose in Uganda by 1875 and it was partly responsible for Kabaka Muteesa I's invitation of European teachers to come to Uganda. The Kabaka wanted them to teach Ugandans new knowledge and skills which would help them and him to cope with the new situation. King Muteesa I also wanted European teachers to connect him with the government of Britain and France so that the king could defend Buganda kingdom more effectively against foreign invasion, especially by the Egyptians. Muteesa I also wanted to use their new knowledge fight more effectively against his neighbors and thereby control them (Ssekamwa, 2000).

In 1844 the Arabs, Sheik Ahmad bin Ibrahim with a few other Arabs and Swahilis arrived at the court of the father of Kabaka Muteesa I, Kabaka Ssuuna II at Banda near present day Kyambogo in Kampala. These Arabs and Swahilis were traders. Besides their trading activities, they also introduced Islam in Uganda and some people began to follow Islam. Kabaka Ssuuna died in 1856 and his son Muteesa I succeeded him as Kabaka. Muteesa I found the Arabs and Swahilis already teaching Islam and the Kiswahili language to some Baganda at the palace. This new knowledge impressed Muteesa I and wanted his people to learn it so that they could widen their outlook and easily deal with the foreigners who were coming to the kingdom (Ssekamwa, 2000).

When the news appeared in the Dairy Telegraph, at once some British teachers who belonged to Church Missionary Society (CMS) volunteered to come to Uganda. They were Protestants and British people and they arrived in 1877. One of them was a Scottish missionary engineer called Alexander Mackay who was however not an ordained pastor. Mackay became the most known among the first missionary teachers of the CMS. The Baganda pronounced his name as Makaayi a Kiganda name given to Baganda men who belong to the lung-fish. They did this because they could not pronounce British names properly. They also wanted to Ugandanize him by initiating him into the lung-fish clan (Ssekamwa, 2000). Muteesa I sent the first CMS to live in Nateete village near his palace of Kasubi, Nabulagala in present day Kampala. A secondary school was put on the site in Nateete where Mackay and his CMS colleagues first lived. It is known as Mackay Memorial Secondary school, Nateete in memory of this great protestant missionary who contributed greatly to the missionary work of establishing Protestantism and Western Education in Uganda. Soon afterwards the CMS missionaries were followed in 1879 by French catholic missionaries who belonged to the White Father Society, Muteesa I welcomed them warmly too. Muteesa sent them to live in the village of Rubaga again near his palace of Kasubi, Nabulagala in Kampala (Ssekamwa, 2000).

By 1879, there were three groups of foreigners in Uganda near the palace of Muteesa I. Each group had a new way of worshipping God. These groups were the Arab Muslims who had arrived in 1844, the British protestants who had come in 1877 and the French Roman Catholics who had followed the Church Missionary Society missionaries in 1879 (Ssekamwa, 2000). Prior to colonialism, Africa like any other society, had its African indigenous education which was relevant to Africans in sharp contrast with what was later introduced by colonialists; the western Education. Informal and vocational training constitutes the core of indigenous education in Africa. Under this traditional system, each person in the community is practically trained and prepared for ones' role in society. It is a holistic system in which story-telling, proverbs and myths also play an important role (Omolewa, 2007).

In the traditional education system in most societies of Uganda, there existed no schools of the type we have today however in Buganda there was an arrangement of exchanging children by elders and educating children of the chiefs in palaces commonly known as Bisakaate. Nonetheless, people were educated and trained though they didn't know how to read and write (Ann, 1968). There were no defined institutions of learning, any blackboards or pencils and books, but children could be taught all the same.

In all societies, the system of instruction tended to be similar, only the subjects matter or syllabus differed according to the particular needs and social values of the given society (Diang, 2013). The instruction normally took place around the fireplace after the evening meals or whenever a child committed an offence. Through stories, tales and riddles, the mother or grandmother would alert the children to what society expected of them as they grew up. The father would, through proverbs, stories and direct instruction, teach the young boys their expected roles (Abdi, 2006). Such roles would include hunting, carpentry, iron smelting and back cloth making for males. On other hand females would be taught by their mother female related roles like cooking, digging, peeling, weaving among others. In nutshell they would learn as they are doing which gave room for employment in the society (Abdi, 2006).

Indigenous Education in pre-colonial Uganda handed down from generation to generation, skills, knowledge and attitudes that inculcated into Africans self-esteem, self-respect, feeling of belonging to that particular society, feelings of togetherness due to; Its close link with social life both in a material and spiritual sense. Its collective nature where by all aspects of life were covered and there was no separation of education and productive activity or any division between manual and intellectual education (Rodney, 2005). However, the whole traditional system of education and training of the younger generation in the Ugandan societies and in many Africa societies was discouraged by colonialism as it was deemed disorganized lacking a formal curriculum arrangement and trained instructors. Thus basing on this it was replaced by what is termed as formal education in a colonial arrangement. Arguably neo-colonialism might be frustrating the reclamations of indigenous voices in the O-level education in Uganda.

Historically, the origins of O-level education are traced in the 1950's. The de Bunsen Education Committee which Governor Sir Andrew Cohen appointed in 1952 to launch a programme to execute the suggestions of the Binns Study Group, recommended that the candidates sitting for the O-Level Cambridge School Certificate Examinations should gradually increase from 250 in 1955 to 500 in 1960. O-Level education was introduced by the British Educational Reform in the 1950's alongside the more in-depth and academically rigorous A-level. The general certificate of education was advanced in Wales and Northern Ireland and this qualification is still awarded by the CIE Cambridge International Examinations. As a former colony of Britain, O-level education was introduced by the British in Uganda (Ssekamwa, 2007).

In Uganda, O-Level is a four year of lower secondary, joined just after the completion of seven years of primary education; a system recommended by the Castle Education Commission in 1963. The major characteristics are; learners study thirteen or fourteen subjects in the first two years of the level and then major in at least eight to ten subjects for the remaining two years, a Uganda certificate of education is awarded on successful completion of the level, curriculum reviewed by the National Curriculum Development Centre and some co-curricular activities are included in the planning to improve learner's skills and talents (Ssekamwa & Lugumba, 2002).

Colonial education has taken on a life of its own that has little to do with the needs of society (Mazrui, 1993, cited in Shizha, 2005). Thus, schools are not places that give children meaningful responsibility in order to produce conscientious, mature adults and citizens. They have been regarded as places where obedient children do what they are told or learn to do what teachers will reward (Shizha, 2005).

In colonial Education, Children were learning to read and write and not given the opportunities to apply those skills in either useful or interesting areas. This means that, children simply become good at doing things which are primarily only useful and rewarded in school its self (Abdi, 2005). It is now evident that the colonizers did not introduce education into Africa but they introduced a new set of formal educational institutions which partly supplemented and partly replaced those which were there before. Surprisingly it crippled the innovative, creative and vocational skills development in Africa's education system. They did this with the purpose of sustaining and strengthening their exploitation of African natural resources through colonization In addition this colonial educational was geared towards provision of numeracy and literacy skills almost which had nothing to do with the developmental needs of the society. In more or less the same vein, this curriculum emphasized memorization on the expense of practical skills

To some extent Europeans applied their own curricular without reference to African conditions but very often they deliberately did it with intent to confuse and mystify (Rodney, 1972).

The imposition of colonial Education on Africa altered its history forever. African modes of thought, patterns of cultural development, and ways of life were forever impacted by the change in political structure brought about by colonialism. The aim of colonial Education was to exploit the physical, human, and economic resources of an area to benefit the colonizing nation (Takako, 2011). Colonial education in Uganda was introduced by missionaries as part of their evangelistic mission. The aim was to Christianize and civilize the Africans within the context of western civilization. Colonial education started with the training of sons and chiefs in literacy skills. For instance Kings College Buddo Junior was set up to train sons of chiefs in Buganda while on the other hand, Gayaza Junior was set to train daughters of chiefs in probation that they would marry sons of chiefs from Kings Collage Boddo junior. Likewise, these schools were also to provide the government with junior functionaries. By 1905 almost all missionary societies in Uganda were providing education involving the 3Rs that is, reading, re-writing and religion (Verna & Ocheng, 1996).

Europeans imported their forms of education to African and the education system inherited from colonial powers has remained virtually the same since independence. The missionary groups, who established the first European-style schools in Uganda, remain influential in the county's nationalized education system. Teacher training colleges in Uganda train teachers to employ European methods of instruction (Takako, 2011). In conjunction with the above Mamdani (2007) alludes to the same that many of the schools established follow the western formal school arrangement which has little to do with Ugandan educational needs. Therefore, this education created a dependency syndrome where the former colonial masters and industrialized nations designed the education system in their colonies to foster uncritical obedience to authority, or slave-like mentality and neo-colonialism (Kalanzi, 2012). In addition, European colonialism did not introduce education in Africa but instead it brought a new type of education institution and fastened new set of educational cultural and social values which were designed to Europeanize and de-Africanize the Africans (Gardener, 1969). This type of education would produce a white graduate in black skin rendering it impossible to contribute to the social economic development of Uganda.

After Uganda had gained independence in 1962, a commission under the chairmanship of professor E.B. Castle formerly professor of Education at HLL University, was appointed in 1963 to report on Education in Uganada (Ssekamwa & Lugumba, 2001). When it comes to education, neo-colonialism works in both obvious and subtle ways. Neo-colonialism is indirect and diplomatic, but its effects are clear. Neo-colonialism is a period in which a nation is in theory independence and in reality, its economic system and internal policy is directed from outside. By promoting the culture of the colonialists in a country, cultural assimilation was facilitated thus opening the national economy to the multinational corporations of the neocolonial country (Diang, 2013).

Most of the tragic events now experienced by third world countries; Uganda in particular, are consequences of international economic order of which the western world is the chief beneficiary since the economic super structure determines the ideological super structure (Mutibwa, 1962).

The attainment of political independence did not mean the end of economic exploitation and domination by imperialists. Although British direct imperialism has been broken, a new form of integration has been developed by the transitional cooperation monopolies in post-colonial states (Mamdan, 1975). Countries like Britain, France and other colonial masters were still interested in their African colonies but were forced to grant independence under nationalistic pressure. They therefore devised means of maintaining their influence in Africa so as to continue exploiting Africa's cheap raw materials, cheap labour, get market for their finished goods and make fresh investments in Africa. Neo-colonialism is indirect and diplomatic, but its effects are clear. Colonial masters left Africa using the front door but came back using the back door (Reinke, 2004).

The colonial system of education which Uganda inherited serves to alienate youngsters from their traditional culture and often inculcated attitudes and values which do not conform to national interests. The system bred an attitude of contempt for and indifference to traditional cultures such that even during the post-independent period, schools failed to perform cultural functions (Verna & Ocheng, 1996). This suggested that cultural events were considered as evil and satanic in schools. Colonial education has been

maintained in many African societies up to today because it was and still viewed as one of the pillars through which the African countries could develop and modernize like their counterpart in the west.

The study anchored on Dependency Theory advanced by Raul Prebisch in late 1950s under the guidance of the Director of the United Nations Economic commission for Latin America. The theory states that developing nations are dependent on more developed nations, who use them for their resources. The Theory further assumes that, developing nations hope that by forging a relationship with more developed nations, this would improve their economies and this is rarely the case. This theory is related to this study in the way that, since our economy is poor, O-level curriculum education in Uganda must be dependent on the financial support of industrialized countries. For example the O-level curriculum as it stands now with subjects grouped into science and humanities is a reflection of the colonial ideology since they determine which subjects are compulsory, elective, the mode of instruction, the assessments strategies, the teaching learning strategies, the language of instruction and O-level school management for reason being they are the ones funding it. Uganda's dependency on industrialized powers influence would imply effectiveness and efficiency of O-level education when the needs of beneficiaries are considered while neglect of industrialized powers influence in due consideration of beneficiaries needs would imply that O-level curriculum would fail as the industrialized powers as its primary funders would shun it. This study sought to establish the applicability of the above theory on neo-colonialism and O-level curriculum education in the lower secondary schools in Uganda.

Today the relationship between Neo-colonialism and O-level curriculum education continues to be a question of critical concern in Uganda. The curriculum is almost as it was during the colonial period. After decolonization in 1962, the emerging Uganda elites continued to follow the European models of education at O-level in particular. World pressure for modernization was mounting and the ruling elites believed that the only way to modernize Uganda was to continue with a European formal education (Kruithof, 1993). Specifically in the areas of curriculum it is crystal clear that the O-level education curriculum objectives, the content, teaching methods and assessment strategies are more of a reflection of the neo-colonial tendencies since they are influenced by western industrialized world. In that regard, the current O-level curriculum in Uganda makes students unable to grow anything; make anything; or repair anything unless they learned to do those things outside of school (Shizha, 2005). In the post colonial Uganda, more especially at O-level, Students are just graded on how well they can remember mere statements of ideas rather than being encouraged to create, discover, understand, or appreciate those ideas. The current O-level curriculum education rotates on 'polluting' the Ugandan languages and culture. Today schools at O-level teach already codified texts, written in a western language projecting knowledge and skills unfamiliar to students and this has made the children's cognitive development and learning outcomes impossible (Shizha, 2005).

Cuban (1992) asserts that, subjects like chemistry in Uganda's curriculum more especially at O-level enriches knowledge but does not help children learn to experiment and apply what they learnt. The current curriculum at O-level imparts knowledge to learners but does not develop a whole person to apply what they learnt to earn from it when they are out of school which arguably attributes to educational neo-colonialism. Shizha, 2005: Abdi, 2005 noted that, O-level curriculum education in Uganda today is largely a cocktail of colonial education. Teachers only meet students in class to give out notes and concentrate on student's academic performance. Thus, there is no room or forum for discussing challenges and opportunities in these schools which could help growing children. The current O-level curriculum education in Uganda has made students to be school based rather than home based yet it does not provide values and ethics that protect and promote good children behavior patterns. Instead it sows seeds of envy, helplessness, corruption, violence, laziness and insecurity among others. The existing O-level curriculum seems not to deliver the kind of skills that the labour market requires to meet the emerging needs of the nature (Muyingo 2012).

The aim of lower secondary in Uganda is to equip knowledge and skills but skills seem to remain largely untaught even when their masterly is stated in the curriculum objectives. For example the O-level curriculum is being reviewed and the learning areas that include; mathematics, science, social studies, languages, life education, creative Art, Religious Education and Technology and Enterprise are arrived at

after merging and integrating the existing 43 subjects (Kateeba, 2013). It is not clear whether this new curriculum will liberate O-level education from the yoke of educational neo-colonialism which seem to have caused skyrocketing youth unemployment in Uganda due the fact that learners largely study outside their context.

Nguyen (2009) note that, today decisions at O-level curriculum Education are taken by the bilateral or multilateral institutions such as the International Monetary Fund (IMF), and the World Bank. These cartels of states can impose a particular (western) view of education and development on debt- receiving countries like Uganda and reinforce neo-colonialism by further limiting the capacity to qualify for loans, and other forms of economic aid which may be potentially detrimental to their own educational development.

In Uganda, currently there is a problem of unemployment among the youths and the blame of this unemployment is largely put on the irrelevant curriculum which seems not to prepare young people more especially at O-level to be job creators but instead prepare them to be job seekers. Most of the stakeholders have argued that, the current O-level curriculum was designed by the colonialist to prepare them for white collar jobs without an emphasis on applied skills which are needed for blue collar jobs. However the white collar jobs are decreasing as the numbers of graduates is increasing. There has been a substantial blame on theoretical nature of what it taught at lower secondary schools being composed of mainly scientific facts without applied principles to solve day today problems of the society. This is evidenced by most of the O-level leavers being non-productive in the society and hence an economic liability to the country (Ssempala, 2013).

Impact of Neo-Colonialism Indicators on O-Level Education Curriculum

Many scholars have attributed origin of educational curriculum in African societies to the planting of colonialism. The educational curriculum of most developing countries remains rooted in the administrative structures of the colonialists. Scholars like Phillip (1971), Kevin (1985) among others belong to this category of writers. Philip (1971) contends that the curriculum of the schools and college often reflect orientations of the colonial roles of other advanced countries which provide assistance. Textbooks are imported from advanced countries and occasionally expatriate teachers teach in schools particularly in the universities. Of course there can be little quarrel with this explanation as indeed the educational curriculum remains rooted in the administrative structure of the former colonial rulers. However this argument under estimates and falls short in explaining the role of neo-colonialism in the educational curriculum at O-level Education most especially in developing countries like Uganda.

Kevin (1985) stresses that; British educational values were inherited by the newly independent system of Kenya. This inheritance created several persistent assumptions about what curricula might contain and also imposed a number of constraints on innovation. The Kenyan Institute of Education (K.I.E) was the source of curriculum development after 1964 but its curriculum models were also inherited from metropolitan ones. These curriculum agencies were staffed by expatriates and most of them were British. These personal and agencies imported the metropolitan curriculum assumptions, methodologies and models that swamped the Kenyan system, particularly, in Mathematics and literature. Thus western values were perpetuated in an implicitly neo-colonial educational system. One thus wondered whether the curriculum models followed at O-Level secondary schools in Uganda was neo-colonial in nature. This study established the same in Uganda.

In more or less the same way, Philip and Altbach (1982) assert that, foreign Aid and technical assistance such as helping design the curriculum, provision of physical facilities and other educational materials have had an impact on education system in developing countries. However the geographical study is different from that of the study at hand.

Besides, Carreiro (1988) noted that the majority of our schools do not provide venues for learning valid skills that will prepare children for adulthood. It could be accepted that the basis of formal education in Sub-Saharan Africa was laid by nineteenth century missionaries from Europe. From the beginning of missionary activities, education assumed a central role in the spreading of the Christian religion. It was not enough that missionaries tell the inhabitants of Africa about the Christian religion, but the

congregation had to literally see and read the Bible as well. The school was a characteristic part of the typical station. Most missionary schools offered only elementary education and converts were only taught the rudiments of literacy so that they could read the Bible and the doctrine of the Church and the advanced levels of education did not exist. However, it is not yet established whether neo-colonialism has an impact on educational curriculum at O-level Education in Uganda. This therefore made the researcher feel the urgency to investigate whether neo-colonialism affected the educational curriculum at O-level in Uganda.

Meanwhile, David (2003) noted that missionary schools had used book-oriented curriculum, which did not prepare the indigenous population for their own society and world. Missionaries saw education as an instrument to dismantle the indigenous cultures of Africa and replace them with western culture and religion. The indigenous population was educated outside the context of their cultures and environments, schools were used to serve colonial interests. The quality of education that colonial administrations were prepared to supply were just enough to train staff for auxiliary and subsidiary positions such as clerks, interpreters and preachers. This suggested that the colonial master's curriculum had less to offer in terms of the development needs of Africans. This study will empirically show the extent to which neo colonial tendencies impacted on O-level curriculum in Uganda

Colonizing governments realized that they gain strength not necessarily through physical control, but through mental control. This mental control is implemented through a central intellectual location, the school system. Colonial schools sought to extend foreign denomination and economic exploitation of the colony. The process is an attempt to strip the colonized people away from their indigenous learning structures and draw them towards the structures of the colonizers (Taylor, 1992). However, it is not established whether neo-colonialism has an effect on curriculum at O-level Education in Uganda.

The implementation of a new educational curriculum leaves those who are colonized with lack of identity and a limited sense of their past. The indigenous history and customs once practiced and observed slowly striped away. The colonized become hybrids of two vastly different cultural systems. Colonial education creates a blurring that makes it difficult to differentiate between the new, enforced ideas of the colonizers and formerly accepted native practices. People believe in their names, in their language, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves (Kelly, 1984). This therefore suggested that the issue of cultural consideration would in one way or the other be violated in the new curriculum arrangement. This study hoped to establish the same in O-level secondary schools in Uganda.

In order to eliminate the harmful, casting efforts of colonial education curriculum, post-colonial nations or territories must remove the sense of nothingness that is often present. To decolonize our minds we must not see our own experiences as little islands that are not connected with the processes (the global education process). Post-colonial educational curriculum must reverse the former reality of education as a means of mystifying knowledge and hence reality (Kelly, 1984).

Meanwhile, Bray (1993) asserts that, expatriates educators from the western nations have continued to play a significant role as specialists and consultants in education much as the indigenous people have assumed a more active role in deciding the nature of curricular and teaching methods. The school curricula offer relatively little to people who wish to follow a traditional style of life and only slight attention is accorded to them. The curricular are designed mainly to western people because to a greater extent it does not fully answer the needs of the society which the researcher attributes to neo-colonialism. A new educational curriculum boosts the identity of liberated people and unites previously isolated individuals (Kelly, 1984). However it is not yet established whether neo-colonialism has an effect on curriculum at O-level Education in Uganda thus the urgency of the study.

On the other hand, Bray (1991) asserted that, one reason why education system takes little account of indigenous cultures is that at its apex, is dominated by examination designed for international recognition. Of course there can be little quarrel with this explanation as indeed education system of Pacific Island takes little account of indigenous cultures due to the fact that they are dominated by examinations designed for international recognitions. These examinations emphasize memorization at the expense of

skill development in learners. However this study intended to analyze the effects of neo-colonialism on educational curriculum at O-level Education in Uganda.

Abdi (2007) argues that while the colonial powers have left the Africans shores, they have been replaced by the international system of globalization which represents a current imperialism. Some might call this the beginning of colonialism that is still under developing Africa and its people. Abdi (2007) further contends that globalization is not designed to develop the African people and its educational prescriptions making the situation worse for African children and thus globalization is an ineffective tool for improving the life chances of Sub-Saharan Africans. Abdi's solution to the misapplied colonial and neo-colonial education curriculum that has been pervasive across Sub-Saharan Africa is twofold. First, Sub-Saharan Africa's education system must recast the philosophical foundations of African education and re-introduce indigenous ways of knowing to formal education curricula. Secondly, the African systems must re-organize to better African realities and cultures to fit the texture of children's lives and community realities. However, this study intended to analyze the influences of neo-colonialism on educational curriculum at O-level education in Uganda.

Shizha (2013) observed that the school curriculum in the post-colonial sub Saharan Africa experiences challenges that are a legacy of colonial education that remained in place decades after political decolonization. The case for African school curriculum is contagious in contemporary Africa because it negates the voices of Africa indigenous populations'. Despite the advent of decolonization that started in 1960s, African Education systems mirrors colonial education paradigms inherited from former colonial Governments. For example, in the 1960s, the education development centre (EDC) of Newton Massachusetts was launched as "African Education Programme", when it was only meant for Anglophone countries. Under this project the EDC initiated the African Mathematics programme (AMP) and the African social science programme (ASSP) as curriculum reforms. However, these programmes had no relevance to the localization and indigenous programmes required in decolonized states. Educators' from the US and UK working with the so called counterparts prepared teaching/learning materials for African classrooms which were out of touch with the required indigenization programmes. Subsequently, these curriculum reforms failed to capture indigenous perspectives and discourses but reinforced western curricula after independence (Sifuna and Sawamura, 2008). Although this might have conformed to the colonial curriculum arrangement for education curriculum in Africa, it was just an assertion not an empirical study on the true influence of neo colonialism of O-level education curriculum in Uganda which this study did.

Muyingo (2012) further note that, careful curriculum design linked to effective assessment and learning materials has been a major factor in improving pedagogy. Importantly effective learning approaches that characterize effective pedagogy value the existing knowledge of learners and stimulate the integration of new knowledge. Very little of this is reported to take place at this moment in classrooms of O-level in Uganda and yet it is a cornerstone for creating the kind of competences demanded by the 21st Century changing workplace and roles in society. Uganda, like the rest of Africa is experiencing a period of steady economic growth, sustaining this requires a flexible and technologically literate labour force at all levels. There is much evidence that, the existing curriculum at O-level is believed not to address these needs adequately which the study attributes to educational neo-colonialism which has no bearing to our context.

METHODOLOGY

The study was anchored on the interpretivism philosophy particularly zeroing on the ethno methodology school of thought of Harold Garfinkel (1917-2011). Ontologically the philosophy holds that reality is indirectly constructed basing on individual interpretation of events occurring because reality is multiple and relative. Reality cannot be objectively observed from outside but subjectively from within through direct experience of the observer. Therefore, reality is understood and explained through the eyes of different participants. Garfinkel created the term "ethno methodology" to describe how people use different methods in order to understand the society they live in. This implies that the person's attitude towards anything is determined by the nature of the context in which one is positioned. Therefore one's conduct should be understood in relation to the existing context. This philosophy was used because neo-

colonialism has been one of the events occurring that seem to have influenced on O-level education in Uganda and that people seem to interpret it basing on individual subjective interpretations. Thus it requires knowledge of a social scientist to make subjective interpretations using methods that are subjective in nature. The study also hinged on the linguistic ethno methodology which owes much on the cultural influences that determine interpretation of events. In this way, the neo-colonial cultural influences seem to have a deep relationship with O-level education in Uganda.

The study applied a descriptive survey design because this design satisfied the characteristics of the study. Mixed methods were because they provided a better understanding of the research problem than either type by its self. However, majorly the study was qualitative in nature.

The purposive sampling technique was used to select, District education officers, officials from the Ministry of Education and Sports and officials from Uganda National Curriculum Development Centre in order to get depth information about the problem under the study. Seven, secondary schools were selected in each region using simple random sampling. Also in each school, 10 teachers were selected using simple random sampling method. Table 3.1 shows sample size determination

Table 3.1: Sample Size Determination

Category	Population	Sample size	Sampling strategy
Ministry of Education and Sports	15	8	Purposive
Officials from NCDC	50	8	Purposive
DEO,S	4	4	Purposive
Teachers	1300	296	Simple random sampling
Total	1369	316	

The results of data gathered from open ended questions in the questionnaires, interviews and document reviews were coded, categorized, interpreted and analyzed descriptively to get meaning out of it, and incorporate the developed meaning into themes that corresponds to the context of the study. Thus, data analysis in this perspective was thematic in nature depending on how it related with aspects the study variables as in the conceptual frame work. Data from document reviews was arranged according to the themes of the study and was critically analyzed basing on how it related with the study objectives and conceptual framework. The results of data collected from questionnaires was coded, edited, categorized and entered into Statistical Package for Social Science program (SPSS Version 20). The data was computed in frequencies, and then analyzed using percentages. Conclusively quantitative data was descriptively analyzed.

RESULTS

Impact of Neo-Colonialism Indicators on O-Level Education Curriculum in Uganda

The research findings from the interview responses on whether the selected learning experience in the O-level curriculum match with the needs of the society, showed that, One of the male curriculum official replied;

Most choices selected in the curriculum are intended to add on knowledge of the learners instead of equipping them with skills, most subjects are not skill based in most aspects taught, some learning experiences selected force learners to cram and reproduce in a rote form because there is little value added to the content as it appears in the text book. Some learning experiences selected are too dictatorial and yet we are talking about a democratic society for example teachers set papers which are compulsory and offering compulsory subjects at O-Level disregarding learner's ambition and interest.

Another official from NCDC said that;

The curriculum content in all disciplines must be revised to lay more emphasis on practical elements. Further, learners need to be consulted to enable implementation of what they want to learn in practical terms.

This implied that learners' interests are not fully considered in the selection of teaching and learning experiences. Still it appears that learners' interests are ignored at all levels of O-level education yet they are the primary beneficiaries of the educational programme.

An official from NCDC in response to whether educational curriculum reflects the colonial orientation of western countries, said

To a bigger extent, since independence many attempts have been made to review the curriculum to match with the local needs and less has been achieved. The curriculum still portrays a colonial model not addressing the current issues and problems that are related to the independent nation-state.

Another NCDC official observed that;

The current O-level education curriculum is too westernized. For instance another NCDC official said that most of the examples and formulas used in the teaching of all subjects have to be drowning from the colonial master's educational arrangements'. Some of the formulas used in the teaching of mathematics are derived from text books suggested by the colonial masters though they have little to do with the local environment.

The implication of this is that the selection of teaching content and examples are too far from the beneficiaries at O-level Education in Uganda. This further suggests that the curriculum officials base majorly on what the former colonialists suggest hence ignoring views of the Ugandans.

Whereas when other curriculum official were asked, whether our educational curriculum must be changed to suit our needs of Uganda, one of the curriculum official replied,

The stakeholders and the population have to be sensitized so that they can be in position to embrace the changes in addition to that, teacher's preparation should be changed to have attitude change in them in order to have teachers who can promote more practical skills than academic knowledge. Teacher trainers must be retooled to implement the changes in teachers.

Another curriculum official noted that;

There is no doubt our O-level education curriculum need a serious change to fit the beneficiaries' will. Since it creates almost no room for self sustenance in the area of vocational skill acquisition, there is need to revisit all that is offered to avoid wastage of resources on the O-level education curriculum that will not promote national development and growth.

This meant that curriculum officials had been made aware that the curriculum was not relevant to the needs of Ugandans.

Also NCDC officials we asked, whether the content has a bearing to the reality on the ground, one curriculum official replied,

In some subjects the content is not realistic in our society. For example students of Geography study Rhine lands in Germany; some of the content is outdated because we still teach the tallest building in New York which has changed.

This concretizes the view that what is taught in some disciplines of the Uganda's curriculum at O-level does not reflect our context hence making students fail to understand how applicable it is to study about Western related aspects before grasping theirs and the researcher attributes this to neo-colonialism. Qualitative findings from observations showed that most of the O-level secondary schools visited had churches and chapels and students were worshipping in these religious places especially during lunch and evening hours. Further in some classrooms teachers were observed teaching Christian religious education. The implication of this was that teachers implement what their colonial masters suggest at the expense O-level students education beneficiaries.

In the same way educational expatriates were observed actively teaching in some of the O-level secondary schools. This was a manifestation that as colonial agents they carry out monitoring of whatever that goes on in schools to ensure that all that goes on in schools is in line with their colonial tendencies.

The qualitative findings from District Education officers from the four regions studied also showed that neo-colonialism has a strong bearing on O-level secondary school curriculum. One of the DEOs from Northern Uganda on the question; Does the education curriculum reflect the colonial orientation tendencies of western countries? showed that to a great extent the education curriculum followed in O-level secondary schools is a true reflection of the colonialists.

In my analysis I see that the curriculum of O-level secondary schools is a reflection of the colonial curriculum, for example the subject categorizations as science and humanities are a colonial related aspect that was adopted as it is in the western world.

This implies that to a great extent the curriculum of O-level secondary schools is a direct reflection of the curriculum followed in the west. Another DEO in the central region observed that;

The curriculum followed in O-level secondary schools is directly borrowed from the west. Since there is much emphasis on what the colonialists want us to learn, our input and decisions on what should be studied in O-level secondary schools is minimal.

On the question whether our O-level education curriculum need to be changed to suit needs of Ugandans, one of the DEOS from the western region stated that;

Changing the curriculum to suit the needs of Ugandans is an obvious thing which needs no debate. By changing this curriculum, many Ugandans will benefit by acquiring practical skills that will enable them fit in the society.

On the same question a DEO from the Eastern Uganda said that;

As Ugandans, it would be wise for us to change the curriculum that produces job seekers instead of job creators. For the first time Ugandans would have a curriculum of their own, rooted in their culture and environment.

The findings from the review of the White paper document (1992) indicated that the current system of education still burdens the student with very many subjects, confusing Arts with Sciences and hence limiting chances of specialization. This implies that students are made to do Arts and Sciences denying them an opportunity to specialize in an area where they have interest and ability as early as possible at ordinary level. Although the white paper had a policy on Africanisation of Education content through Africanised books, this was not effectively implemented as almost all O-level secondary schools books are donated by former colonial powers and agents. Most of the examples in these books are given in the western contexts suggesting a mismatch with African values, norms and traditions.

The document reviews like Castles Report 1963, also showed that vocationalisation of O-level Education was viewed to be a major tool of advancing Education. This report showed that the curriculum would enable students to develop manual skills and to express their aesthetic skills. It was also emphasized in this report that the curriculum was to be made more practical and technically applied. Teachers' education was to be upgraded according to learners needs. Nonetheless, few O-level secondary schools had the capacity to purchase these vocational materials. Though the recommendation was good in practice, more of the theoretical nature of curriculum left by the colonial powers is still carried forward. This denies creative thinking of learners ending as job seekers than job makers.

UNEB (2008) showed that all Ordinary level students must sit at least eight subjects and that no candidate will be allowed to enter more than ten subjects. These subjects are grouped into languages, science, humanities, cultural and technical subjects. This subject categorization is more a reflection of the typical British subject categorization implying a neo-colonial influence in the curriculum of ordinary level education. These findings were in agreement with those collected from the self administered questionnaire as presented in Table 4.2.

From Table 4.2 respondents 45.90% disagreed that the objectives in the curriculum at O-level education promote learners creativity compared to 45.60% who agreed while 8.50% were neutral. This suggests that the objectives of O-level secondary school curriculum do not promote creativity in learners. Additionally respondents 62.90% disagreed that the selection of learning experiences in the curriculum at O-level match the needs of the society in Uganda compared to 23.10% who agreed while 13.90% were undecided. This implied that the needs of Uganda are not reflected in the O-Level education curriculum and too do not promote the needs of local citizens. Respondents rated high on disagree that the teaching methods in the curriculum at O-level education have a bearing with the reality on the ground in Uganda with 50.90%, followed by agree with 32.80% and rated low on undecided choice with 16.40% as the highest score. Over 52.40% of the study respondents disagreed that the assessment strategies used at O-level Education in Uganda examines more of practical skills than analytical skills followed by 34.20% who agreed while 13.40% were in the middle line. The implication of this is that practical skills are not highly assessed in O-level education in Uganda at the detriment of national development.

Table 4.2: Teachers' rating on O-Level educational curriculum in Uganda

O-level Curriculum		Frequency	Percent
The objectives in the curriculum at O-level Education promote learners' creativity	Disagree	135	45.90%
	Undecided	25	8.50%
	Agree	134	45.60%
The selected learning experiences in the curriculum at O-level education match with the needs of the state of Uganda	Disagree	185	62.90%
	Undecided	41	13.90%
	Agree	68	23.10%
The teaching methods in O-level secondary school curriculum have a bearing to the reality on the ground	Disagree	149	50.90%
	Undecided	48	16.40%
	Agree	96	32.80%
The assessment strategies at O-level examine more of analytical skills than practical skills	Disagree	153	52.40%
	Undecided	39	13.40%
	Agree	100	34.20%

In general all the above findings suggest that the curriculum in place does not fully reflect the needs of Ugandans. It might be imperialistic in nature to serve the needs of our former colonial powers or industrialized nations which the researcher referred to as educational neo-colonialism.

Attention now turns on when the respondents were asked to give the ways in which our educational curriculums design at O-level can be changed to suit our environment, this is presented in Table 4.3.

Table 4.3. Ways in which our educational curriculum at O-Level education can be changed to suit Uganda's environment

Curriculum	Frequency	Percent
Encouraging practical subjects/education	155	52.5%
Reviewing the curriculum	50	16.9%
In-service/refresher courses	9	3.1%
Availing schools with instructional materials	5	1.7%
Teaching in local languages	8	2.7%
Reduction in the number of subjects taught	26	8.8%
Curriculum be student centered	14	4.7%
Carry out needs assessment	28	9.5%

From Table 4.3 respondents highly recommended that practical subjects/education be encouraged. This was mentioned by 52.5% of respondents. Hence the findings suggest that practical subjects should be highly emphasized in schools at all levels. Such disciplines would entail courses like carpentry, farming, metal fabrication, wood curving among others. Others suggestions include reviewing the curriculum (16.9%), reduction in the number of subjects taught (8.8%) and carrying out needs assessment as 9.5% of the respondents indicated. All in all the above findings suggest the curriculum should to reviewed to fit societal needs of Uganda, so that subjects taught can give practical skills hence creating a group of job makers than seekers which the researcher attributes to neo-colonialism. Hence the above findings suggest further that practical subjects like carpentry, wood work, metal work, computer studies, farming among others that need hands on experience should be made compulsory.

5.1 DISCUSSION

The finding revealed that, neo-colonialism in all its facets has a detrimental effect on O-level education curriculum in Uganda. This is clearly reflected in Chapter four by statistical details contained in Table 4.4. The finding concurred with Philip and Altbach (1971) who asserted that, foreign Aid and technical assistance such as helping design the curriculum, provision of physical facilities and other educational materials have had an impact on education system in developing countries. This is in harmony with Cuban (1992) who maintained that, subjects like chemistry in Uganda's curriculum enriches knowledge but does not help children learn to experiment and apply what they learnt. The current curriculum imparts knowledge to learners but does not develop a whole person to apply what they learnt to earn from it when they are out of school. This is in harmony with Phillip's (1971) study that, the curriculum of schools and colleges often reflect orientations of the colonial roles of other advanced countries which provide assistance. Textbooks are imported from advanced centers and occasionally in the universities. This explains why neo-colonialism affects the educational curriculum design at O- Level because such loopholes cannot allow educational curriculum to be relevant to the local needs of the people.

This was in consonance with Kelly's (1984) who maintained that, the idea of assimilation is important when dealing with colonial education. Assimilation involves those who are colonized being forced to conform to the cultures and traditions of the colonizers. Cultural assimilation is the most effective form of political action and cultural denomination works by consent and often precedes conquest by force. Colonizing governments realized that they gain strength not necessarily through physical control, but through mental control. This mental control is implemented through a central intellectual location, the school system. Colonial schools sought to extend foreign denomination and economic exploitation of the colony. Education in colonies seems directed at absorption into the metro pole and not separate and dependent development of the colonized in their own society and culture. The process is an attempt to strip the colonized people away from their indigenous learning structures and draw them towards the structures of the colonizers.

Kelly (1984) further note that often the implementation of a new education system leaves those who are colonized with lack of identity and a limited sense of their past. The indigenous history and customs once practiced and observed slowly striped away. The colonized become hybrids of two vastly different cultural systems. Colonial education creates a blurring that makes it difficult to differentiate between the new, enforced ideas of the colonizers and formerly accepted native practices. People believe in their names, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from them. In order to eliminate the harmful, casting efforts of colonial education, post-colonial nations or territories must remove the sense of nothingness that is often present. To decolonize our minds we must not see our own experiences as little islands that are not connected with the processes (the global education process). Post-colonial education must reverse the former reality of education as a means of mystifying knowledge and hence reality. A new education system boosts the identity of liberated people and unites previously isolated individuals.

Similarly David's (2003) who maintained that, the academic nature of missionary schools was strengthened by the fact that missionary schools were modeled on the templates of the schools in countries of origin of the missionaries. Missionary schools, therefore, too had an abstract, book-oriented curriculum, which did not prepare the indigenous population for their own society and world. Missionaries saw education as an instrument to dismantle the indigenous cultures of Africa and replace them with western culture and religion. The indigenous population was educated outside the context of their cultures and environments, schools were used to serve colonial interests. The quantity and quality of education that colonial administrations were prepared to supply were just enough to train staff for auxiliary and subsidiary positions such as clerks, interpreters and preachers. This was also in agreement with Abdi's (2007) study who mentioned that, while the colonial powers have left the African shores, they have been replaced by the international systems of globalization which represented as current imperialism. Some might call this the beginning of colonialism that is still under developing Africa and

its people. Abdi also contends that globalization is not designed to develop the African people and its educational prescriptions are making the situation worse for African children and this globalization is an ineffective tool for improving the life chances of Sub-Saharan African. From the findings of the current study, for an education system to benefit the indigenous people, it must respect the local realities and cultures of the society.

Abdi's solution to the misapplied colonial and neo-colonial education has been pervasive across Sub-Saharan Africa is too fold. First Sub-Saharan Africa's education system must recast the philosophical foundations of African education and re-introduce indigenous ways of knowing to formal education curriculum. Secondly, the African systems must re-organize to better African realities and cultures to fit the texture of the children's lives and community realities. Given the views expressed by the above scholars, it is made clear that there is an effect exerted by neo-colonialism policies practices in educational curriculum and if the people are to benefit from education, the government should review the current courses and programs where necessary and make them more relevant to the local needs of the people.

Bray (1993) asserts that, expatriates educators from the western nations have continued to play a significant role as specialists and consultants in education much as the indigenous people have assumed a more active role in deciding the nature of curricular and teaching methods. The school curricula offer relatively little to people who wish to follow a traditional style of life and only slight attention is accorded to them. The curricular are designed mainly to western people because to a greater extent it does not fully answer the needs of the society which the researcher attributes to neo-colonialism. A new educational curriculum boosts the identity of liberated people and unites previously isolated individuals (Kelly, 1984). However it is not yet established whether neo-colonialism has an effect on curriculum at O-level Education in Uganda thus the urgency of the study.

The findings were in the same direction with Bray (1991) who asserted that, expatriate educators from western nations have continued to play a significant role as specialists and consultants in pacific educational curriculum. One reason why education system takes little account of indigenous cultures is that at its apex, is dominated by examination designed for international recognition. Of course there can be little quarrel with this explanation as indeed education system of Pacific Island takes little account of indigenous cultures due to the fact that they are dominated by examinations designed for international recognitions. These examinations emphasize memorization at the expense of skill development in learners. This in one way or the other meant that the current O-level education curriculum does not give room to the promotion of African values and cultures.

Similar with the study findings Shizha (2013) observed that the school curriculum in the post-colonial sub Saharan Africa experiences challenges that are a legacy of colonial education that remained in place decades after political decolonization. The case for African school curriculum is contagious in contemporary Africa because it negates the voices of Africa indigenous populations'. Despite the advent of decolonization that started in 1960s, African Education systems mirrors colonial education paradigms inherited from former colonial Governments. For example, in the 1960s, the education development centre (EDC) of Newton Massachusetts was launched as "African Education Programme", when it was only meant for Anglophone countries. Under this project the EDC initiated the African Mathematics programme (AMP) and the African social science programme (ASSP) as curriculum reforms. Conclusively neo-colonialism has a strong influence on O-level education curriculum. Through neo-colonial tendencies the o-level education curriculum has reflected more of the colonial nature demanding students to do a mixture of science and Arts subjects.

Muyingo (2012) further note that, careful curriculum design linked to effective assessment and learning materials has been a major factor in improving pedagogy. Importantly effective learning approaches that characterize effective pedagogy value the existing knowledge of learners and stimulate the integration of new knowledge. Very little of this is reported to take place at this moment in classrooms of O-level in Uganda and yet it is a cornerstone for creating the kind of competences demanded by the 21st Century changing workplace and roles in society. Uganda, like the rest of Africa is experiencing a period of steady economic growth, sustaining this requires a flexible and technologically literate labour force at all levels.

There is much evidence that, the existing curriculum at O-level is believed not to address these needs adequately and the researcher attributes this to educational neo-colonialism which has no bearing to our context.

CONCLUSION

From the study results, it was concluded that the educational curriculum at O- Level in Uganda does not fully suit the needs of local people because it is influenced by neo-colonialism which makes the indigenous people to benefit less compared to the western world.

RECOMMENDATIONS

It was recommended that, teacher's preparation should be changed to have attitude change in them, in order to have teachers who can promote more practical skills than giving theoretical memorized knowledge. Similarly teacher trainers must be retooled to implement the changes in teachers. Probably Practical oriented education is likely to maximize participation levels of ordinary Ugandans in government's poverty program and facilitate the process of wealth creation and attainment of the goals of prosperity for all in the country. Some of the good practices in non-formal education in Uganda should be linked to good practices of formal education as a strategy for diversifying and recognizing the various learning options available for promoting and accelerating socio-economic transformation among people. On the side of learning methods the curriculum designers should ensure that the methods of teaching suggested in schools are practical in nature. Such methods to be emphasized include field experience, active discovery, close observation which reflects a progressive pedagogy that seems to promote retention of learning than classroom-based book and test methods that dominate western schooling.

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