



Re-imagining Decolonized Educational Leadership in Ghana

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Abstract: The remnants and relics of colonization continue to persist across post-independence states. Colonialism did not just go away when countries attained independence, it is maintained alive in books, in cultural patterns, in what is considered common sense, in the way the people see themselves and what they aspire to, and several other aspects of daily living and institutional structuring. Today, these legacies of the colonial past, such as the names and artifacts representing colonization, are increasingly being critiqued and denounced around the world, and as one of the most impacted sectors in every colonized society, education is reflecting this shift. Calls for education decolonization have been raised across various education levels and areas of focus. However, one area that has received little attention in the education decolonization discourse is the question of education leadership. The formation and development of education leaders reflects a highly colonial system and a prescription of colonial masters to serve western interests. Using a conceptual and qualitative approach, this paper situates education leadership within the larger discourse of education decolonization and traces the lineage of colonial educational leadership terminology and models in Ghana's educational lineage. With a particular focus on the selection and role of formal school leaders in Christian mission schools, the paper also discusses the extent to which, barring their colonial parentage, school leaders at mission schools can incorporate indigenous culturally acceptable leadership traits and roles into their everyday work. This paper contributes to the discourse on decolonizing education through the educational leadership lens and provides a framework for healing colonial harms and transforming education on a national, regional, and international comparative basis.

Keywords: Decolonizing education, educational leadership, school leadership selection, role of school leaders, indigenous school leadership.

Introduction

The student protests of 2015–2016 in South Africa, which unfolded under the hashtags #RhodesMustFall and #FeesMustFall, denounced the deep racial, economic, social, gender, and educational inequalities that run through the South African higher education system. These protests called into question the ways in which university teaching and administration reproduces a system where whiteness is centered and over-represented; and where academic disciplines and administrative structures are driven by epistemologies entrenched by colonialism and apartheid (Ndlovu-Gatsheni, 2018) Throughout history, the formal school site has been foundational in establishing, spreading, and consolidating the colonial project by



seeking to construct a collective imaginary which organizes populations into an established hegemony and hierarchy based on race, class, gender, etc. (Adzahlie-Mensah & Dunne, 2018). The teaching and learning traditions perpetuated in formal schools have been used to rationalize “genocides, ontolocides, epistemicides, culturecides and linguicides” and to achieve colonial and neo-colonial goals across the world (Ndlovu-Gatsheni, 2018b, p. 161). Responding to the processes—racial, imperial, religious, gendered—of epistemological violence, exclusion, and erasure, this recognition of the colonialism and inequalities built into the formal school project has spurred a movement that seeks to critique, challenge, and transform these structures (Lee and Ahtone 2020; Stein 2021).

The discourse on decolonization invokes a spectrum of responses. Some debates focus on advancing more critical reflections in attending to the contemporary power structures, and the socio-cultural, political, and economic landscapes that have been shaped by the history of colonialism (Matasci, 2022). Other approaches signal a call to action, where decolonization is not to be seen merely as an intellectual endeavor or “metaphor” but a prescription and a mandate to begin to undo and heal the harm enacted by colonialism, by decentering the Eurocentric order of things through indigenous, anti-capitalist, and transformational actions, to bring forth practical and empirical change (Matasci, 2022; Tuck & Yang, 2021).

Therefore, emerging as both a ‘spirited debate’ and a call to action (Laakso & Hallberg 2023), particularly in former colonies of imperial states, the field is about more than just a fundamental call for the rediscovery and infusion of indigenous knowledge. Going beyond the impacts of the continent’s encounter with the colonial state, during which time African knowledge systems were violently rejected and their leaders subjugated (Muchenje & Goronga 2013), education decolonization scholars highlight the need for recognizing and challenging the lingering effects and continued presence of the exclusion, exploitation, racism, violence, and imbalanced power relations that make up the postcolonial context and the resulting onto-epistemological erasure that has affected much of the Global South and their indigenous knowledge systems (Fanon 1952; Said 1979; Spivak 2003). Decolonization scholars argue for critical and transformational approaches towards highlighting and undoing these destructive processes by looking at how education pedagogies, policies, and practices—in all their variety—intersect in fraught ways with histories of colonialism and their contemporary relics. Working towards education decolonization means doing work that reveals power relations, critiques hegemonic structures of knowledge production, and emphasizes the vigor to be found in heterogeneous knowledge production (Hagan 2010, Ndlovu-Gatsheni 2013). The drive has led to several strands of education decolonization, focusing on different geographic regions, education levels and forms, curriculum, and pedagogy (Adjei & Dei, 2008; Kapoor, 2009; Shahjahan et al., 2022) all (re)imagining what it means to decouple and heal from colonial logics, power structures, and ways of knowing and being (Quijano, 2000; Ndlovu-Gatsheni, 2018).

Much has been discussed and written about various theoretical and structural approaches to education decolonization. However, in this moment when education systems are being challenged to wrestle with their relationships to colonial histories and structures, not enough has been done in the education leadership space to tackle how school leadership practices are also entangled in colonial legacies (Sawalhi, 2022). Across leadership structures, we see how colonial frameworks are reproduced, including forms of discipline, violence, ordering, and



categorizing. It is important that we recognize the ways in which the hegemony of colonial systems persists in the contemporary process of school leadership and discuss how these systems continue to inform the policy choices and reform efforts advanced by neocolonial agendas.

Drawing on interviews and conversations with thirteen school leaders and school observations across seven mission senior high schools in Ghana, this article discusses the nature of current educational leadership arrangements in Ghana as relics of Christian missionary-led and colonial educational foundations. Based on their history, mission schools are heavily steeped in colonial Christian traditions, including their leadership structures. Against the backdrop of current discourses on decolonizing education, this paper attends to the questions of education leadership in Ghana, particularly regarding the selection, preparation, and roles of school leaders in selected senior high schools of Christian religion missionary parentage. The paper concludes with a discussion on how indigenous knowledge and leadership systems can be attended to and be recentered in schooling practices to decolonize and transform school leadership structures in the educational sector.

As Stein explains, decolonial frameworks “issue a call to responsibility and humility, an invitation to question the benevolence of our desires and our institutions, and a gesture toward a horizon oriented by the possibility of an educational system that would not be premised on violence” (2021, p. 407). The foundations of colonialism and the continued presence of colonizing systems and actors that perpetuate subordination and dependence through international education development agencies, external donor funding systems, expertise, and frameworks have produced education systems and processes that center Western, Eurocentric epistemologies and hierarchies of being. For true transformation, we need to consider all aspects of our educational structures, which includes leadership systems, and recognize the relations of power that have shaped history and that continue to exist currently and seek practical action that extends beyond the performative understanding of indigenous knowledge to more legitimizing and decolonizing engagements (Tuck & Yang 2012).

Missionary and Colonial Administration of Education in Ghana

The missionary-led and British colonial history of education in Ghana has been well-documented (Ankrah 2014; Asiedu-Acquah, 2016; Berman 1974). To speak of education’s decolonization, is to first explore the nature and purpose of education as part of the religious and imperial colonization agenda. Education played a major role in the mission to ‘convert’ and ‘civilize’. During this period, education was used as a tool of conquest, control, and domination, with the curriculum designed to promote Christian European ideologies while simultaneously subjugating and erasing indigenous systems. The school site was a place that successfully organized African people into an inferior population under European superiority based on race; and to introduce ways of knowing and ways of being that did not account for the local realities of indigenous people (Chisholm et al. 2018; Sayed et al. 2017; Trnovec, 2019). After independence, imperial colonial education management evolved into neo-liberal policies through the introduction of developmentalism, humanitarianism, and modernization philosophies that continue to shape education systems and policies (Kallaway, 2020).



Today, the education system in Ghana continues to be heavily influenced by these colonial and neo-colonial logics, particularly through the legacy of Christian faith-based schools and the introduction of international development education schemes post-independence, that privilege Western epistemologies; and continue to neglect and disregard attention to indigenous knowledge and cultures. We continue to experience school systems and methods of teaching and learning that are shaped by a structure of “civilization”, domination, and control (Trnovec, 2019)

The arrival of various Christian missions—Wesleyan Mission, Basel Mission, Catholic Church—in the 19th century brought European Christian education to the Gold Coast as a means of spreading the gospel. One of the most significant developments in missionary education in Ghana was the establishment of a teacher training college by the Basel Mission in 1848. This college trained local teachers who would go on to work in the mission schools, and later in the government-run schools that were established after Ghana gained independence. By the beginning of the 20th century, the colonial government had also established many of its own schools, which were heavily influenced by the Christian missions that preceded them but with significant differences as well. The main role of these schools was, first, to train local elites to serve as intermediaries between the colonial government and indigenous communities and then second, to train people for clerical and vocational roles in the colonial administration (Owusu-Ansah, 2014). The British colonial education system in Ghana was also characterized by a more centralized management structure, with the Director of Education and education officers playing a significant role in the management and administration of the schools. The system was supported by school inspectors, who were responsible for ensuring that the schools were properly managed and maintained. Also, the traditional constructions of student, teacher, and teaching as discrete and hierarchized roles and these were seen as acts that were products of coloniality (Patel, 2016; Harris, 2002).

On these foundations, school leadership has always been primarily about control, discipline, and management (Lopez and Rugano 2018). The missionaries and British colonial administrations used school leadership structures to reflect the goals of imperialism—to colonize, subdue, assimilate, dominate, and control. Schools, through schooling leadership structures and other practices, have always been powerful tools used to erase Indigenous autonomy, ways of knowing, and ways of being (Jacobs 2009; Wolfe 2006). Today’s school leadership mechanisms are the direct relics of these colonial administrative systems and practices (Calderon, 2014; Obiakor, 2004; Tikly, 2004). In the following section, we discuss examples of how colonial administrative practices are reflected in Christian mission schools in Ghana today.

Leadership in Educational Christian Mission Schools in Ghana

While the colonial origins of formal education are well established, the effects this has had on school leadership today is largely missing from contemporary educational leadership literature (Khalifa et al. 2019). For instance, as Fitzgerald points out (2003, p. 9-10), “Just who might be leaders and how circumstances of social class, location, ethnicity and cultural worldview might underpin [leadership] work and identity is not fully discussed and disclosed...That is, considerations of race and ethnicity are not uncovered to examine ways in which these trajectories impact on the exercise of educational leadership” (Fitzgerald 2003 pp. 9-10)



Today, Ghana's formal education system continues to reflect its missionary and colonial history. Many of the elements of the education system largely remain the same since independence; from the curriculum and using English as the medium of instruction, to the organization of grade levels and the development and roles of school leaders. The legacy of colonization in Ghana's education system is also seen in persistence of a centralized system of education governance.

In several post-colonial states, more formalized leadership structures have been adopted, not as a natural development of the schools, but as relics of colonized educational leadership. In Ghana, the Education Act (2008) provides guidelines for the decentralization of education to the Regional and District Education Directorates, all operating under the auspices of the Ghana Education Service (Ghana Education Act, 2008).

Overview of Mission Schools

Mission schools in Ghana have been historically associated with religious education (Kwarteng, 2013). The aim of religious education legitimized the transmission of Christianity within state schools. This meant that mission schools could provide denominational indoctrination in addition to providing general education for the young. At a glance, schools were meant to 'cater for children across the divide' (Gearon, 2013:106), mission schools had a religious responsibility to ensure 'pupils were being led into a commitment towards Christianity' and other patterns of colonial life (Bastide, 2007; Copley, 2008).

Although these schools are now managed by the Ghana Education Service (GES), their contact with the missionaries has left several relics and symbolisms in different aspects of the schools that still influence educational leadership in Ghana today. This paper focuses on senior high schools because the missionaries established many secondary schools, most of which were boarding houses, thereby increasing the level of influence and indoctrination due to students being secluded for several months within these controlled societies. Today, there are several of these mission schools still running and actively supporting the provision of education. Based on their reputation as disciplinarians and their commitments to the mandate of faith-based learning, most mission schools are still preferred by parents, hence making them relevant till date.

Although not explicitly recognized, religious affiliation is one of the most powerful predictors of educational attainment in Africa today and faith-based institutions constitute a large percentage of schools in African countries (Russo, 2014). In making a choice of school for their wards, parents consider religious affiliation to be a very important factor. The perception is that schools do not only educate but also instill morals in students (Gallego and Woodberry, 2010).

Historically, the Catholic and Methodist Churches have been known to provide education and voluntary service. As explained by the US FADICA Report (2014), "For years, Catholic schools have adhered to a fairly standard style of governance. Elementary schools were attached to local parishes and governed entirely by a priest, who occasionally received advice from a board, council or commission. High schools for the most part, were either established by the diocese and governed by the bishop or established and governed by a religious order. However, as Catholic schools across the country have struggled to survive or sustain themselves, new and



innovative forms of governance have emerged to breathe life into parish and diocesan schools” (p.3)

The concept of Mission led schools has not been badly received, offering mass schooling opportunities for the growing population. However, overtime, these schools have assumed the representation and beliefs of their founding missionary churches, so much so that it is difficult to clearly identify what indigenous educational leadership should look like. At the very top, the leadership structures include the School Governing Boards (SGBs), Principals, who sometimes have School/ Strategic Management Teams (SMTs), the Parent-Teacher Associations (PTA) and the Students Representative Council (SRC) in some education settings (Adan & Orodho, 2015). There is also the appointment of House/ Hall Masters, Chaplains and Prefects (who are student leaders in secondary schools). These are adaptations of the colonial structures, which serve the purpose of domination.

Methods

The descriptive case study design was used for this study. This qualitative approach allowed researchers to gain first-hand knowledge from respondents based on their experiences (Creswell, 2013). The sample was drawn from a population of 42 publicly funded schools in the Greater Accra Region of Ghana, out of which 14 are GES-Managed Christian Missionary schools. Data was collected from school leaders purposely selected from seven of these mission schools based on specific criteria of their positions as school leadership.

Purposive sampling was used to select the sample for this study based on the purpose of the study and due to the peculiar characteristics of faith-based organizations. By Christian Mission Schools, the researchers referred to senior high schools which were founded by early European missionaries, religious organizations or have specific religious background as offered by Ommering (2009), 'affiliation with a religious body; a mission statement with explicit reference to religious values; some form of financial support from religious sources; a governance structure where selection of board members of staff is based on religious beliefs or affiliation; decision-making is based on religious values' (P. 7). The selected sample was made up of headteachers (2), assistant headteachers (6), senior housemasters (2) and school chaplains (4), drawn from a total of seven Christian faith-based schools, Catholic (3), Presbyterian (2) and Methodist (2).

Data was collected using a semi structured interview guide that sought how the nature of leadership within the schools had been influenced by their Missionary parentage and some specific relics and practices of the schools that were a direct inheritance from the founding Church. The interviews were transcribed and organized using the Qualitative Data Analysis (QDA) to identify themes and analyzed using thematic analysis. Additionally, the physical structures such as the assembly halls, chapels, classrooms, offices, and activities in the schools were also observed including school morning devotion and worship, interaction of school leaders and student leaders with students and activities in the student residence, to draw conclusions forming the basis for discussions in this paper.

Findings: Relics of Colonized Educational Leadership in Mission Schools

**Role of school leaders**

A major role observed was the role of religious indoctrination and discipline. The physical and spiritual needs of the students were a major preoccupation for the school leaders. First off, all the mission schools had a Chaplain, a recognized school leadership position, charged with attending to the spiritual and moral nurturance of students. Classrooms and offices were marked with symbols of the Christian religion, such as the crucifix, rosaries or pictures of Jesus or the Bible. Schools were observed to have daily assembly meetings, where all students were to gather in the assembly hall every morning for morning worship. These were platforms for denominational prayer and worship and weekly worship or church services. There was time devoted to learning hymns in one Catholic school, because 'this is how the Reverend Sisters used to do it', one respondent said. Students were to learn to say prayers, sing hymns and attend all services. Those who flouted such rules were punished.

Another key role of school leaders is that of maintaining discipline within the schools. Morning assembly times were also used as platforms for announcements and discipline, to serve as a deterrent to other students. Within the schools, several daily activities are still highly tainted with colonial educational structures. The school leaders and prefects were seen as symbols of discipline, and students were constantly weary of their presence and powers as disciplinarians. Similarly, House Masters and Prefects were also responsible for maintaining discipline within the dormitories, in classrooms and within the school compound. These are also forums for public punishments for the school for announcements and re-iteration of school rules and public discipline.

Selection of school leaders

Respondents alluded to the fact that although the missionaries were long gone, selection of school leaders, including student leaders and prefects, was still based on a preference for nominees who were members of the religious affiliation of the school. Hence, in addition to competence, a Catholic headteacher will be preferred over other nominees who did not belong to the Catholic fraternity. To them, school leaders who were members of the founding church of the school will have a better understanding of the traditions of the Church and ensure that they are duly recognized and celebrated within the schools.

These preferences were based on deeply ingrained traditions of the missionaries that were also to a large extent a reflection of colonial subordination of the people. By preferring headteachers, other school leaders and prefects from the religious background of the founding fathers of the schools, the colonial traits were being propagated. To continue the religious indoctrination of students and maintain discipline within schools, members of the affiliated Church were in a better position to understand the traditions of the Church.

Leadership by Imposition and Fear

Respondents alluded to the notion of leadership by imposition and fear. Leaders at all levels were expected to be feared to maintain their respect and control. Headteachers were feared and this sense was desired. To respondents, when headteachers are not feared, it makes the students misbehave. Students who were usually handpicked by teachers were appointed as prefects and their primary function was to assist teachers and monitor their peers. Prefects played a very important role in the hierarchical order in schools. They were there to support the efforts of teachers in maintaining discipline through punishment. This produced a hierarchical form of



leadership that created a leader and follower atmosphere in schools. Students were monitored using the timetable that dictated what activities were conducted at any given time; waking up, going to bed, break time, prep, lights out, etc. Morning assemblies entailed the whole school lining-up military style in the school compound and responding without hesitation to drills and instructions from the teachers or prefects. Those who failed to comply quickly and exactly to the commands were flogged with canes or received other forms of punishment, such as weeding or cleaning bathrooms.

Discussion: Imperatives for Decolonizing Educational Leadership

As the years have gone by, there has been a wholesale adoption of colonial educational leadership ideologies, although proven to be counterproductive in modern day democratic educational systems. Dunne and Adzahlie-Mensah, (2018) discussed the negative effects of the adoption of these colonial educational leadership relics. In their work, they highlight the negative impact of colonial education on the 'African child' to illustrate that colonial educational leadership has negative implications that delve deep into the psyche of the children, such as an oppressive environment where leaders know it all and followers know nothing.

Indigenous Educational Leadership

As Khalifa et al (2019) explains, "From a non-Indigenous perspective, the most relevant leadership role would be the school leader. But from an Indigenous perspective, this leadership happens in the community as much as it does in the school." This is perhaps the greatest differentiation in meaning that sets colonial educational leadership from indigenous educational leadership.

There is limited attention to pre-colonial educational leadership. There were several important aspects of the way of life within indigenous communities that relied on education leaders to pass on their language, cultural and historical peculiarities, heroes, symbols, and artifacts. These roles included the work done by linguists, griots, craftsmen and artisans, musicians, and clan heads to pass on indigenous knowledge and organize learning spaces. Today, there is little documented literature on these forms of pre-colonial education and leadership structures that, relying on oral traditions, were largely eroded by missionary and colonial education (Asante, 2007). In that vein, it cannot be assumed that there was no form of education in pre-colonial times. Contrary to this assertion, indigenous education has always been the backbone of the continuity of ceremonies, rituals and other key features of the community. The processes of indigenous education were often informal and community-based (Whitcomb, 2015).

To begin with, there was ongoing learning in pre-colonial times, although their nature and structure was not as is seen and experienced today. The language of instruction was the language spoken within the community and the curriculum was based on what the young needed to know to survive as adults. There were forms of gendered education, based on the differing roles of men and women. Men were taught the art of warfare and the occupational activity of the community, such as fishing, farming, or hunting, often through the apprenticeship model of education. The girls were schooled in housekeeping and childcare and other skills as expected of women within the community through observation and practice in small groups or domestically.



A situation like this could easily be passed off as lacking structured leadership. However, there were meticulous governance and leadership structures for the maintenance of equilibrium within societies. The key function of discipline was a shared responsibility of all within the society, hence, children could be corrected by any elderly person within the community. Their Chieftaincy system was highly respected and considered as the final port of call for all disputes and matters of interpretation.

In addition to the Chiefs and Queenmothers, there was a Council of Elders, elderly members of the community with deep knowledge and understanding of the culture of the community. Also, all family heads were tasked with the responsibility of ensuring that their family members were 'well brought up. Naturally, 'educational leaders' emerged from within the communities and were endorsed by the Chief and Council of Elders. They were selected based on utility qualities, a son or daughter of the land, good orators, knowledgeable in the history of the people or artisans with special skills they could teach to the young. The trait of an exemplary moral standing was also important since children learn best by observing their 'teachers'.

Pre-colonial educational leadership can be described as a form of shared and distributed leadership because there was a sense of the distribution of responsibility for the different aspects of education and the communally shared responsibility for raising responsible members of society. Due to the informal nature of indigenous education, it is often erroneously considered as no education at all.

The Way Forward for Decolonizing Educational Leadership

In seeking to re-imagine decolonized educational leadership, we refer to moving beyond the widely held beliefs about the advantages of colonial education that prevent us from giving recognition to the discourses and arguments that see, current educational leadership in our schools as a form of social control in a colonial environment (Matasci, 2022). For instance, some have argued that there are many benefits of colonial education including its role in creating an African elite that became highly visible and highly powerful leaders in the fight for African state independence (Samatar, 2019). However, it is important to construct a reflection of the colonial project that creates room for the contradictions, nuances, and atrocities of colonization. Many lives, languages, and cultures were violently lost because of colonial education. Acknowledging this is key in any attempt to undo some of the harm. Responding to calls to 'Africanize' educational structures, including leadership, this article proposes three main ways this can be achieved.

Firstly, decolonizing educational leadership should start with a critical analysis of current educational leadership structures to ascertain fitness for purpose. The inherited educational structures from colonial masters only re-emphasize coloniality and until these elements are removed, colonialism will continue to be propagated. The analysis should involve a review of current educational systems, structures, symbols, and practices to ensure that they align with the intended purpose of education as needed within the communities. Such an assessment will reveal for instance that appointment of headteachers and their specific roles should be based on the ideals of the community within which the school exists and will have in-depth knowledge of the practices and beliefs of the community. This will ensure that teachers and students who attend the schools learn about the culture of the community, which then has better chances of



surviving. As Faircloth & JW Tippeconnic (2013) put it, “If leadership is to be used as a tool for transforming schools into sites of empowerment and promise for Indigenous students and their communities, it is important for academics and practitioners to reflect upon the ways in which leadership is conceptualized and practiced in schools and communities across this nation”

Secondly, policy makers should consider a review of educational leadership structures and nomenclature, such as headmaster, headmistress, senior housemaster, prefect, superintendent, etc. By replacing such terminology with titles recognized within the community, the unseen mental imagery of colonial oppression can be removed from the minds of the students and staff who are led by those authorized to do so. Additionally, using titles such as ‘House Mother’ or ‘House Father’ instead of Housemaster automatically removes the fear elicited by students and the wickedness exhibited by educators who carry that title.

Thirdly, school leadership development should focus on improving schooling experiences for learners and teachers by making room for more culturally responsive/sensitive schooling, practices that consider and support school-community partnerships, and drawing on indigenous ways of being and knowing. Based on the key role educational leaders carry as exemplars, the qualities they exhibit are emulated by teachers and students alike. By training school leaders to be culturally sensitive, they become mentors and advocates for advancing indigenous educational leadership.

Conclusion

Current discussions around the decolonization, indigenization, or Africanization of our education systems are certainly not new (Pratt et al. 2018). In 1961, at a conference of African education ministers held in Ethiopia, Joseph Ki-Zerbo from Burkina Faso asserted that, “education must be African, that is to say, it must be founded on the basis of specific African culture” (UNESCO-CEA, 1961, p. 59). He particularly argued for revision of academic content to reflect more Pan-African ideals. Across the continent, specific concrete policies were also put in place to infuse education spaces with pro-African and pan-African ideals, leading to the establishment of institutions such as the Institute of African Studies at the University of Ghana, Legon, in 1963, and the History of Uganda Project launched at Makerere College in 1969 (Tella & Motala, 2020).

In this paper, we extended this long history of the discourse and practices of education decolonization by attending to often neglected areas of education leadership. Based on ethnographic, empirical research, we examined how school leadership in Ghana reveals and perpetuates its colonial lineage, and how many practices, once viewed as colonial, now exist as normal parts of school leadership and administration. We demonstrated how formerly colonized people knowingly or unknowingly reproduce colonial structures in their approaches to school leadership.

In decolonizing educational leadership, the paper recommended a review of the current educational leadership structures and titles and making educational leadership development more culturally sensitive so that education is relevant to the communities within which the schools are situated. Our intention was to open the conversation on re-framing educational leadership and how turning to indigenous practices of leadership may offer possibilities for



more transformative educational practices and outcomes that decenter a focus on Western, hegemonic ways of being.

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