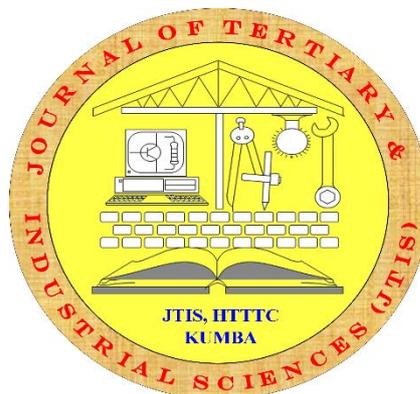


ISSN 2709-3409 (Online)

JOURNAL OF TERTIARY AND INDUSTRIAL
SCIENCES
TERTIARY SCIENCES

SOCIOLOGY AND ANTHROPOLOGY

A MULTIDISCIPLINARY JOURNAL OF THE HIGHER TECHNICAL TEACHERS'
TRAINING COLLEGE, KUMBA



VOLUME 6, NUMBER 1
February, 2026

PUBLISHER:
HIGHER TECHNICAL TEACHERS' TRAINING COLLEGE (HTTC)
UNIVERSITY OF BUEA

P.O Box: 249 Buea Road, Kumba
Tel: (+237) 33354691 – Fax: (+237) 33354692
Email: editor@jtis-httcubuea.com
Website: <https://www.jtis-httcubuea.com>

EDITORIAL BOARD

Supervision:

Professor Ngomo Horace Manga
University of Buea

Editor-in-Chief:

Prof. Akume Daniel Akume, University of Buea, Cameroon

Associate Editors:

Prof. Ebune B. Joseph, University of Buea, Cameroon
Prof. Defang Henry, University of Buea, Cameroon
Prof. Lissouck Daniel, University of Buea, Cameroon

Advisory Editors:

Prof. Tabi Johannes Atemnkeng, University of Buea, Cameroon
Prof. Leno Doris, University of Buea, Cameroon
Prof. Lyonga N. Agnes Ngale, University of Buea, Cameroon
Members of the Editorial Board:
Prof. Yamb Belle Emmanuel, University of Douala, Cameroon
Prof. Ambe Njoh Jonathan, University of South Florida, USA
Prof. John Akande, Bowen University, Nigeria
Prof. Talla Pierre Kisito, University of Dschang, Cameroon
Prof. Rosemary Shafack, University of Buea, Cameroon
Prof. Njimanted Godfrey Forgha, University of Bamenda, Cameroon
Prof. Nzalie Joseph, University of Buea, Cameroon
Prof. Mouange Ruben, IUT University of Ngaoundere, Cameroon
Prof. Boum Alexander, University of Buea, Cameroon
Prof. Patrick Wanyu Kongnyuy, University of Bamenda, Cameroon
Prof. Tchuen Ghyslain, IUT Badjoun, University of Dschang, Cameroon
Prof. Rose Frii-Manyi Anjoh, University of Buea, Cameroon
Prof. Foadieng Emmanuel, University of Buea, Cameroon
Prof. Tchinda Rene, IUT Badjoun, University of Dschang, Cameroon
Prof. Tabi Pascal Tabot, University of Buea, Cameroon
Prof. Katte Valentine, University of Bamenda, Cameroon
Prof. Zinkeng Martina, University of Buea, Cameroon
Prof. Obama Belinga Christian Theophile, University of Ebolowa, Cameroon
Prof. Nkongho Anyi Joseph, University of Buea, Cameroon
Prof. Cordelia Givechek Kometa, University of Buea, Cameroon
Prof. Ngouateu Wouagfack Paiguy, University of Buea, Cameroon
Prof. Tchakoutio Alain, University of Buea, Cameroon
Prof. Morfaw Bertrand, University of Buea, Cameroon

Prof. Tamba Gaston, IUT University, Douala, Cameroon
Prof. Koumi Simon, ENS, Ebolowa, University of Yaounde I
Prof. Ajongakoh Raymond, University of Buea, Cameroon
Prof. Ntabe Eric, University of Buea, Cameroon
Prof. Kinface Juetsa Aubin, University of Buea, Cameroon
Prof. Bahel Benjamin, University of Buea, Cameroon
Prof. Agbortoko Ayuk Nkem, University of Buea, Cameroon
Dr. Abanda Henry Fonbiyen, Oxford Brookes University, UK
Dr. Luis Alberto Torrez Cruz, University of Witwatersrand, South Africa
Dr. Negou Ernest, University of Buea, Cameroon
Dr. Aloyem Kaze Claude Vidal, University of Buea, Cameroon
Dr. Mfombep Priscilla Mebong, University of Buea, Cameroon
Dr. Asoba Gillian, University of Buea, Cameroon
Dr. Massa Ernest, University of Buea, Cameroon
Dr. Mouzong Pemi, University of Buea, Cameroon
Dr. Orock Fidelis Tanyi, University of Buea, Cameroon
Dr. Wanie Clarkson Mvo, University of Bamenda, Cameroon
Dr. Molombe Jeff Mbella, University of Buea, Cameroon
Dr. Emmanuel Tata Sunjo, University of Buea, Cameroon
Dr. Ndi Roland Akoh, University of Yaounde I, Cameroon
Dr. Nkenganyi Fonkem Marcellus, University of Buea, Cameroon
Dr. Hannah Kolle, University of Buea, Cameroon
Dr. Kamda Silapeux Aristide, University of Buea, Cameroon
Dr. Roland Ndah Njoh, University of Buea, Cameroon

Managing Editor:

Dr. Negou Ernest, University of Buea, Cameroon

CONTENTS

Domestic Resource Mobilisation and Sustainable Development in Africa: Do Institutions and Regulatory Frameworks Really Matter?	1
Les Pratiques Africaines de RSE dans le Secteur de la Microfinance: le Cas des MUFID au Cameroun	31
The Effect of Accountability in Local Councils on the Management of Community Development Funds in Cameroon	53
The influence of Leadership Adroitness on Project Team Performance within Agribusiness Firms and Agro-industry Organizations in Bamenda, Cameroon.....	69
Assessing the Relevance of Local Epistemological Knowledge to the Emergence of Cameroon by 2035.....	91
Cocoa Value Chain Dynamics and Deforestation in Kumba, Cameroon: Towards Agroforestry-Based NTFP Systems for Livelihood and Biodiversity Trade-offs.....	111
Assessment of physical and energetic characteristics of pellets produced from <i>Elaeis guineensis</i> shells, <i>Cocos nucifera</i> fibers and <i>Distemonanthus benthamianus</i> sawdust	133
Utilization of Various Sand Deposits in Pavement Blocks Production with Plastic Waste Binder: A Comparative Study in Bamenda City.....	153

Assessing the Relevance of Local Epistemological Knowledge to The Emergence of Cameroon by 2035

Kingsley Nkwelle Ebako Dibo* and Oben Timothy Mbuagbo
Department of Sociology and Anthropology, FSMS, University of Buea

*Corresponding Author: kngsleynkwelle3@gmail.com

To Cite: Nkwelle & Oben (2026), Assessing the Relevance of Local Epistemological Knowledge to The Emergence of Cameroon by 2035. *Journal of Tertiary and Industrial Sciences*, JTIS, 6(1), 91-110. <https://doi.org/10.5281/zenodo.18685810>

Submission Date: 23/12/2025

Acceptance Date: 13/02/2026

Abstract

One of the most ignored, yet probably the most important dimensions of the development problematic in Cameroon and Africa is the question of intellectual sovereignty. Intellectual sovereignty requires a fundamental paradigm shift from the consent dominant, Western epistemological framing of African socio-cultural realities to local-level understanding of African socio-cultural experiences. This requires the usage of methodological and theoretical insights that are mainly home-grown. In this regard, this paper examines the current content of the undergraduate program offered in the department of sociology and anthropology of the University of Buea. It discusses how this program remains trapped in Western social science paradigm, proposes an intellectual rupture with inherited models, and finally points the way towards a Cameroon – focused social science analysis. This is done through a careful content relevance analysis of the departmental brochure of sociology and anthropology (2022/2023 academic year) to critically assess their relevance with respect to the ambition of Cameroon to emerge economically and otherwise by 2035. On the basis of the aforementioned methodological approach, the research finding shows that the disciplines of sociology and anthropology in their current outlook are in need of novel theoretical or methodological insight grounded in local socio-historical and political realities. This social critique calls for the transformation of dominant, mainly Western and colonial, social science Paradigms which are historically ideological projects for domination and control. The outcome of this research recommends a thorough understanding not only of the resilience of colonial education in Africa, but probably more importantly, to rid the content of sociology and anthropology of coloniality of knowledge, coloniality of being and coloniality of power as advanced by decolonial theorists such as (Dussel, 2013), (Mignolo, 2011), (Quijano, 2000) and others.

Key words: **Coloniality, decolonial theorists, Emergence, Content analysis, local epistemological knowledge**

1 Introduction

According to Nwaoba (2017) most African countries remain underdeveloped or developing economies after many years of independence. This underdevelopment is still informed by inherited colonial epistemological dominance. Nwaoba argues that “Colonialism is adjudged to be the tool the colonial masters/European countries pillaged and sabotaged the African economies. In order to address this problem of socio economic underdevelopment, the government of Cameroons in 2009 came up with a socio economic development plan, Vision 2035. The Vision 2035 expresses the intention of Cameroon to

become an emerging economy by 2035 (The Working Paper Cameroon Vision 2035, Feb 2009).

The intellectual scheme of deconstruction has remained and persists to be a pertinent scholarly and especially theoretical debate in the social sciences. Those concerns are driven by intellectual ambitions to re-invent and re-imagine the social sciences in hither to colonized societies, whose intellectual roadmaps are largely a by-product of imperial domination. This is in agreement with (Ake, 2008) that sociology as well as anthropology, like all other social sciences, remain a victim of imperial domination because it is framed and taught from the epistemological perspective of the dominant West.

With the coming of colonization in Cameroon, “Eurocentric epistemological knowledge was introduced in Cameroon and has continued to inform local epistemological realities. The colonial curriculum was designed to prepare a selected few individuals from the local citizenry to serve basically as civil servants (Nkemnji, 2012), and to serve just colonial needs and Western socio-cultural interest. This curriculum continued through to post-colonial or independent Cameroon and has inadequately been in touch with local context or local epistemological realities. For more than six decades after the independence of most African countries, the curriculum of most African universities is still basically Eurocentric and Western, rooted in colonial and imperial dispossession, looting and humiliating of Africa and its people (Pillay, 2015).

According to Mbembe (2016), most African universities still follow the hegemonic Western and Eurocentric epistemic canon that attributes truth only to Western ways of knowledge production. Such a curriculum does not develop students critical and analytical skills to understand and move the African continent forward in all dimensions. According to Mbembe (2016), most academics that teach about Africa rely primarily on Western interpretation of the African continent while knowledge about Africa from African is ignored. He points out that decolonization is not about closing the door to the West, or other traditions.

Nyamnjoh (2012) argues that education in Africa is a victim of the presence of colonial and colonizing epistemology, which takes the form of science as an ideology and hegemony. He further argues that the outcome is often a devaluation of African creativity, agency and value system, and an internalized sense of inadequacy. One thing stands out clear from the Eurocentric epistemology, which is the little regard for local epistemological knowledge, undermine local socio-culture values and promote extractive production activities for Western interest. That is why exploring the theories of coloniality, this paper critique the resilience of colonial education in Africa and Cameroon in particular.

The primary objective of this study is to evaluate how indigenous knowledge, traditional practices, and local wisdom can be integrated into development policies to foster sustainable, culturally appreciated economic growth aligned with the Cameroon vision 2035 economic goals. Furthermore, it aims to identify, map, and analyse the efficacy of these local systems in assessing local challenges like poverty reduction, resource management, and social cohesion.

2 A Review of the Concepts and Theories

2.1 Conceptual Review

2.1.1 Dominant western epistemological perspective

This study is framed in the intellectual context of decoloniality, arguing that the resilience of Western epistemological understandings/interpretation of the social world distorts local social realities and therefore an object of intellectual domination and epistemic violence.

Since the independence of most of colonized countries in Africa like Cameroon, epistemologies and knowledge systems at most African universities have not yet had a considerable change from what was planted by the colonialist (Kwesi, 2016). They remain basically rooted in colonial and Western worldview and epistemological tradition and knowledge system (Syed, 2024), having a bearing on local epistemologies, economic development and socio-cultural tendencies. The curriculum and more especially that of the social sciences have witness not enough changes and remains significantly Eurocentric and continues to reinforce white and Western dominance and features (Kwesi, 2016).

This research project traces its roots to the influence of Western epistemic tendencies on universities in Cameroon with the undergraduate program of sociology and anthropology in the University of Buea as a unit of analysis. It also advocates for a dismantling of the epistemic violence and tendencies of Eurocentrism (Syed, 2024), to completely rethink, reframe and reconstruct the content of sociology and anthropology in the country's universities.

After the University Reforms of the 1990s in Cameroon, epistemological transformation was supposed to entail a reorientation away from the inherited colonial knowledge system, in which curriculum was used as a tool of exclusion to a curriculum that is inclusive of all, reflects national diversity and elements local epistemological knowledge and realities. However, these university transformation efforts have not sufficiently been translated into any significant shift in the structure and content of higher education curriculum to reflect the country's local epistemological realities.

Thus what we have in most fields of study (more especially in the humanities and social sciences) is Western and Eurocentric indoctrination, which marginalizes Africa and is often full of patronizing views and stereotypes about the local content (Savo, 2016). Eurocentric and Western values are still perceived as standards on which the countries education is based and rooted (Syed, 2024). Western and Eurocentric values and methods which dominates the social science curriculum, seeks to universalize the West and provincialized the rest. Such an education system does not critically interrogate the outcomes of a history of patriarchy, slavery, imperialism, colonialism, Western supremacy and capitalism (Savo, 2016).

2.1.2 The Concept of a Local Epistemology

The concept of a local epistemology has to do with the understanding of knowledge that is specific to a particular place, or community (e.g. Cameroon) or social context. It emphasizes the situated and contextual nature of knowledge, recognizing that knowledge

is not universally applicable but rather shaped by the specific experience, facts/realities, practices and values of a particular people (for example Cameroon) (Morrison, 2020).

Epistemology is a branch of philosophy that examines the nature, origin, and limits of knowledge. It is also known as the theory of knowledge (University of Sheffield, 2024). It explores different types of knowledge such as propositional knowledge about facts, practical knowledge in the form of skills and knowledge by acquaintance as a familiarity through experience. Epistemology is concerned with the mind's relation to reality (this study has to do with the mind's relation to the local realities of Cameroon). What is it for this relation to be one of knowledge? Do we know things? And if we do, how and when do we know things (University of Sheffield, 2024).

The Idea of a local epistemology in this study is focused on local epistemology that corresponds to Cameroons diversity. Drawing from the perspectives and composition of African epistemological knowledge, such as its nature, sources and validation, a local epistemological reality for Cameroon can be considered, bringing into play the uniqueness of Cameroon and how Cameroonians understand and interact with the rest of the world.

2.1.3 Vision 2035 Development Goal

Cameroon's development goal can be clearly seen in vision 2035. Cameroon vision 2035 is a document that presents Cameroon's overall policy direction in pursuit of socio economic development. The main objectives are reducing poverty to minimal levels; becoming a middle income country, becoming a newly industrialized country and consolidating democracy and enhancing national unity.

Cameroon's vision 2035 emphasizes the relevance of education more especially the higher education to produce well trained and skilful youths who have the country at heart with a growth oriented mindset towards the socio-economic development of the country. This supposed that there is a relationship between education and development. Education and development have an interconnectedness; that the process of acquiring knowledge and skills (education) and the progress and improvement of societies (development). It encompasses various perspectives such as economic development, human development as well as holistic sustainable development as proposed by vision 2035. Thus a quality holistic sustainable education is essential for a holistic sustainable development and that is why this study is advocating for a paradigm shift in the curricula of the social sciences in Cameroon's higher education to reflect local epistemological realities or knowledge.

2.1.4 Coloniality of Power

Coloniality of power is a concept interrelating the practices and legacies of European colonialism in social orders and forms of knowledge, advanced in postcolonial studies, decoloniality and Latin American Subaltern studies most prominently by Anibal Quijano. It identifies and describes the living legacy of colonialism in contemporary societies in the form of social discrimination that outlived formal colonialism and became integrated in succeeding social orders (Quijano, 2000).

2.1.5 Coloniality of Knowledge

Coloniality of knowledge is a concept that Peruvian sociologist Anibal Quijano developed and adapted to contemporary decolonial thinking. This theory critiques what proponents commonly refer to as Eurocentric or Westernize system of knowledge. The theory argues that, the legacy of colonialism survives within the domains of knowledge (Shivant & Diego, 2025). As far as colonial scholars are concern, the concept of coloniality of knowledge is primordial to the functioning of the coloniality of power and is responsible for turning colonial subjects into victims of the coloniality of being, a term that refers to the lived experiences of colonized peoples (Quijano, 2000).

Tucker (2018) identifies the coloniality of knowledge as, “one of multiple intersecting forms of oppression” within a system of global coloniality. The coloniality of knowledge raises epistemological concerns such as who create what knowledge and for what purpose, the relevance and irrelevance of knowledge and how specific knowledge disempower or empower certain peoples and communities (Tucker, 2018). According to Hoagland (2020), some of the features of coloniality of knowledge include; the research subject analysed solely through the perspective of rationality as defined by modern epistemology Thus for Cameroon to emerge by 2035, there is need for intellectual and practical deconstruction of inherited colonial forms as explained by the coloniality of power, coloniality of knowledge and coloniality of being.

2.2 Theoretical Insight

This study is aligned with recent social science literature (2021 - 2025) on the theory of coloniality that focuses on how enduring power asymmetries, white supremacy and Eurocentric knowledge systems (coloniality of knowledge, power and being) persist after formal decolonization. However, it is more align with coloniality as propounded by Maldonado-Torres (2007) and Quijano (2007).

This study explores the Theories of Coloniality of Power and Knowledge to explain colonial elements and Western domination on Cameroon in particular and African higher education as a whole. These theories also explain the presence of colonial and colonizing epistemology on Africa, which takes the form of science as an ideology and hegemony (Syed, 2024).

For Maldonado-Torres (2007) coloniality denotes the long-standing power structures that developed as a result of colonialism but continues to have an impact on culture, labor, interpersonal relations, and knowledge production that extends far beyond the formal boundaries of colonial administration. According to Maldonado-Torres (2007), coloniality lives on in literature, social science, socio-cultural trends, academic achievements standards, common sense, individual’s self-images, personal goals and other aspects of modern life.

Quijano (2007) described this power structure as “coloniality of power” that is predicated on the idea of coloniality of knowledge”, which is central to the operation of the coloniality of power. The academic circles of African universities like those of Cameroon and the University of Buea, our unit of analysis, is dominated by what sociologist Anibal Quijano called coloniality of knowledge and which is closely linked to coloniality of

power. According to Quijano (2007), Coloniality of knowledge is a concept that deals with contemporary decolonial thinking. The concept critiques what proponents call the Eurocentric system of knowledge, arguing the legacy of colonialism survives within the domains of knowledge as is in most African universities and institutes of research which are centers for the production of knowledge.

De-colonial proponents hold that the coloniality of knowledge is central to the functioning of the coloniality of power and is responsible for turning colonial subjects into victims of the coloniality of being within and without the university settings (Syed, 2024). Coloniality of being refers to the lived experiences of colonized people all over the world including Cameroon. While the term coloniality of power refers to the inter-relationship between “modern forms of exploitation and domination”, the term coloniality of knowledge concerns the influence of colonialism on domains of knowledge production (Quijano, 2007). The influence of colonialism on knowledge production is favoured by the banking model of education which is more of knowledge reproduction. Thus for Cameroon to emerge by 2035, it requires an intellectual and practical deconstruction of inherited colonial forms of understanding governing Cameroon’s social realities.

A deconstruction and a paradigm shifts from a banking method of education and a pedagogy of the oppressed, where students are like containers into which educators must put knowledge (Freire, 2006): To a paradigm which is problem - based learning which according to Freire is a problem-posing education system which students/learners are encouraged to think critically and actively solve local problems presented to them (Freire, 2006). That is decolonizing and deconstructing the current mindset imposed by the coloniality of power, coloniality of knowledge and the coloniality of being in the Cameroonian intellectual space by enforcing local epistemological knowledge.

3 Research Methodology

The research design is a content analysis qualitative research design. This design is systematically use to carry out a content relevance analysis on the brochure of the department of sociology and anthropology (2022/2023 academic year) of the University of Buea. It should be noted that this edition of the brochure is the most recent one. The reason for using only the brochure is to allow a proper and precise content relevance analysis without any interference or mix-up with the course outline and lecture notes. That is why the researcher recommends further studies using the course outlines and lecture notes for content relevance analysis. The researcher will undertake a systematic rigorous approach, analysing and making apparent the assumptions, judgments and values that will be drawn from the brochure. These assumptions, judgments and values will be used to evaluate or assess how the content of the brochure explores local epistemological realities or knowledge for the emergence of Cameroon by 2035. The findings based on the content of study of sociology and anthropology as found in the brochure will be analysed in themes relevant to local epistemological knowledge or realities.

4 Disclosing and Discussion of Findings

In this section, the content of study of sociology and anthropology in the brochure will be disclosed to set the premise on which the arguments will be advanced in the course of discussing the findings. In discussing the findings our focus will be on the relevance of local epistemological knowledge/realities for the emergence of Cameroon by 2035 in connection to the content of study of sociology and anthropology.

4.1 Disclosing of Findings

Before discussing the findings of this study, it will be expedient to set the premise of discussion as found in the brochure, on which the arguments will be advanced. The following shall be considered while setting the premise; mission of the program, objective of degree program, employment opportunities, skills to be acquired, and the course description.

4.1.1 Mission of the Program

The Mission of the Program according to the brochure goes thus

“Sociology and anthropology have been traditionally concerned with the question of the genesis, organization and transformation of society taken from a global perspective. As academic disciplines, they have been geared at explaining through scientific method complex issues around group life, individual and collective behaviour within social contexts, the conditions for harmony and conflict, social action, organization and disorganization, social relations, intercommunity and international relations, authority and power, transformations in a variety of contexts (rural, urban, North, South), beliefs, social representations and knowledge systems, social institutions (the school, the religious group, the family, the work place) and the operation of other facets of practical life within society (economy, education, development, medicine, agriculture, law and order, communication, art, governmental policy).”

The mission of the undergraduate program of sociology and anthropology as found in the departmental brochure points largely to a global perspective of the goals of the study of sociology and anthropology and fails to adequately address the country's local epistemological realities. Though the mission statement acknowledges the narrowing down of the global perspective of the study of sociology and anthropology, it did not emphasize the relevance of contextualizing the study of sociology and anthropology to the local realities of the country. The words Africa, Cameroon, or local context/realities is not contained in the mission statement of the undergraduate program. Instead a global or universal perspective is considered in the mission statement of the brochure.

4.1.2 Objective of Degree Program

The brochure outlines the objectives/aims of the program as follows

“The aim of this program is to introduce students to the disciplines and to instil in them a scientific attitude in the interpretation of social phenomena and facts. Besides providing grounding in theory and method, the course will introduce students to the various sub-sections of sociology and anthropology that deal with either social institutions or contexts of social organization, action and behaviour. Students will also be given courses in areas of the disciplines with practical applications deriving from sociological and anthropological knowledge (social work, social policy, community development, development studies). Specific attention will be focused on Cameroonian and African

realities. At the end of the course potential graduates will be required to formulate and undertake research projects displaying the students' capacity to conceptualize social and cultural problems in a scientific manner"

The objective of the program gives specific attention to Cameroon and African realities. The objective if followed will equip graduates with the knowledge and skills needed to explain social phenomena, identify social problems, inform social reforms, develop sociological theories and foster a critical analysis of local norms and values to improve the well-being of Cameroonians. However, the objective is not adequately reflected in the course description as will be seen later.

4.1.3 Employment Opportunities

According to the brochure, the employment opportunities for graduates of sociology and anthropology in the University of Buea go thus;

"Graduates should be able to find employment in teaching, health system, development work, the social services, administration and private sector".

According to the brochure, the employment opportunities for graduates of sociology and anthropology from the University of Buea are basically to be employed in teaching, health system, development work, the social services, administration and private sector. Though it may not be possible to enumerate all the employment opportunities available, the aspect of job creation or self-employment is completely left out. However, a graduate of sociology and anthropology can be self-employed in many ways. For example, offering freelance services in market research, social research, and data analysis, leveraging knowledge and skills in qualitative and quantitative data interpretation, survey design and report writing. Others may include consultancy on community programs or rendering strategic planning and communication services to business as a policy or public relation consultant, utilizing their understanding of social dynamics and behaviour (Arizona State University, 2025).

4.1.4 Skills to be acquired

According to the brochure, students are to acquire some skills.

"Students will receive a general grounding in four domains: theory, methods, major divisions of sociology, and anthropology and practical applications. As such, graduates should be in a position to approach societal issues from a theoretical angle, apply sociological and anthropological methods in the identification, analysis and interpretation of same, and apply the scientific approach to social and cultural problems. They will acquire the aptitude to identify and analyses questions which can be identified as sociological and anthropological"

The skills to be acquired would have been adequate enough to equip graduates for employment and job creation if the content of study was made adaptive to the local epistemological realities. Nevertheless, considering the course description, the country's local epistemological realities are not adequately reflected.

4.1.5 Course Description

According to the brochure, there are 36 sociology and anthropological courses and 7 university requirement courses. It is worth noting that, the courses which are designed to deal with realities/perspectives of African as a whole as well as Cameroon in particular

are elective courses while courses on global perspectives are compulsory. For example, courses like pre-colonial people and social institution (ANT 203), social structure of contemporary Africa (SOC 301), African social thoughts (ANT 414) and peoples and cultures of Cameroon (ANT 205) are all elective course. Among all these courses only one of them is directly tied to Cameroon and it is equally an elective.

After a close examination of the course objectives, content and outcome of all the 36 compulsory and elective courses, Cameroon is mentioned only three times. Two times in the course people and cultures of Cameroon because it deals directly with Cameroon and one time in the course introduction to community development as a practical case study. The rest did not mention Cameroon as a particular case study. This is suggestive that the different courses do not reflect a reasonable proportion of Cameroon's local realities.

Also alarming is that, if not all, more than 90% of the theories and concepts used in all these courses are of Western origins or completely out of Africa. The references as well as the reading material found in the course description are equally of Western origins. A few of them are from authors and scholars of African origin but based in the West. This signifies that we study Africa more from a Western perspective. That is to say the West is telling Africans about Africa instead of the African telling Africans and the rest of the world about Africa. Studying African from the viewpoint of the West is a form of coloniality of knowledge, power, being and culture.

Thus the study deals with advancing a rigorous relevance analysis on the content of study of sociology and anthropology, analysing how relevant and reflective is the content to the local realities of Cameroon and how much of local epistemological is considered. A critique and perspective of local and Western epistemology is done in order to emphasis the relevance of local epistemological realities in Cameroon's higher education knowledge system.

Another worry in the course content is that, the theoretical knowledge reflected in the course description are explained and understand with the theories and concepts from Western origin such as the conflict theory, system theories, the Malthusian theory of population, the evolutionary theory, classical functionalism and the dependency theory. Some of these theories are not only out-dated and do not fit local African realities. Some of these theories at times barely fit the context of Cameroon or Africa as a whole. Theories and concepts from African authors are very insignificantly reflected in the course description.

Furthermore, sources and references of the theoretical and conceptual knowledge found in the course description are mostly from Western authors and scholars. In instances where these authors and scholars are of African origins, their works are done out of Africa and from a Western perspective. That is to say even when we study Africa and Cameroon in particular; it is studied from a western perspective. Very less of indigenous African based in Africa sources and references are reflected in the course description. Knowledge source from Cameroonian intellectuals are rarely reflected and credited in the course description as opposed to those from the West. These are all evidence of coloniality of being, power and most of all knowledge.

It is based on the above content relevance arguments advanced that, the Western dominant epistemological knowledge opposed to the local epistemological propositional knowledge/realities about facts, local epistemological practical knowledge in the form of relevant skills and local epistemological knowledge of familiarity will be discussed. The arguments hold that, local epistemological knowledge should be giving more attention than it is reflected in the content of study of sociology and anthropology in brochure.

4.2 Discussion of Findings

As earlier mentioned, our concern for the relevance of a local epistemology for Cameroon will focus on evaluating how the local epistemological propositional knowledge/realities about facts, local epistemological practical knowledge in the form of relevant skills, and local epistemological knowledge of familiarity through experience is reflected in the brochure. Our concern for the local epistemological realities of Cameroon will endeavour to evaluate how relevant the propositional knowledge about facts peculiar to Cameroon, how practical knowledge in the form of skills relevant for Cameroon as well as knowledge as a result of familiarity through local experience can be helpful to the country's socio economic development.

4.2.1 Local Epistemological Propositional Knowledge

Epistemological propositional knowledge (realities) is the theoretical understanding of facts truths, typically expressed in declarative sentences like "Kesy knows that kangaroos hop" it is considered a relation between a knower and a known proposition, requiring that the proposition be true, believed and justified (Lee, 2025). The content of study of sociology and anthropology in the University of as projected by the departmental brochure which is our main document of analysis and some course outlines which are supporting documents reflects less of Cameroon epistemological propositional realities. The content exhibits less concern on case studies drawn from Cameroon where local epistemological propositional realities would have been reflected. This is an indication of an inadequate consideration of the local epistemological propositional knowledge or realities of Cameroon. Local epistemological knowledge or realities of Cameroon will mean knowledge about particular facts held by ethnic groups or the country as a whole with deep familiarity to their specific context.

For example, Cameroon has a bicultural system of education (English and French) which makes it different from all other African countries. She also has a history of three colonial heritages German, English and French. Such knowledge and realities are highly relevant for institutional epistemology and solving collective action problems of the country's ethnic communities as well as the country as a whole. It is very relevant for effective training of skills and equipping with knowledge to trainees and students of institutions like universities and other professional institutions. With such knowledge and skills, graduates from such institutions will go a long way to enhance the socio - economic growth of the country in divers' communities. This will be made possible by enabling graduates to fit adequately in the local labour market which is their immediate possible labour market.

Graduates having knowledge of local epistemological propositional knowledge or realities are crucial for informing effective governance, policy making and socio-economic development of communities and the country as a whole. Local epistemological propositional knowledge or realities helps to provide insights that are often overlooked by centralized top-down approaches. Understanding the local context of the country and communities is very relevant for graduates' local epistemological propositional knowledge.

4.2.2 Understanding Local Context

The social sciences according to Adeleke (2017) have widely been regarded as a category of science that accommodates mainly the disciplines which study human in relation to his social environment for the purpose of formulating laws, generalizations and more importantly to make predictions on the future actions of human. Cameroon vision 2035 is a prediction of the future made on the base of some socioeconomic calculation to be attained through supposed human actions. Thus the content of study of sociology and anthropology in the country's universities need to take into consideration local epistemological realities and knowledge in order to meet the predictions of vision 2035.

The content of study of sociology and anthropology in Cameroonian institutions like the University of Buea should accord greater attention or consideration than found in the brochure to the local context of the country in most of its academic programs. Thus understanding local context or local knowledge is very relevant - local knowledge encompasses practical skills, understanding of specific situations or realities and social dynamics amongst others within the country's ethnic communities or country as a whole. This type of knowledge is essential for finding solutions to local communities' needs as well as country's needs. This helps to ensure that interventions to needs and challenges are relevant and effective.

Ignoring local knowledge in addressing local communities and country's needs and challenges can lead to ineffective policies, waste of meaningful resources and even unintended negative consequences for communities and country. Thus in order to achieve the ambitions of vision 2035, the relevance of local epistemological realities is vital. One way of doing so is to give greater attention to local epistemological realities when considering the content of study of academic programs like that of the undergraduate of sociology and anthropology in the University of Buea.

4.2.3 Relevance of Local epistemological Propositional Knowledge

Local epistemological propositional knowledge in the content of study of sociology and anthropology can be relevant to graduates by given them knowledge and skills upon graduation to achieve the following goals helpful to the emergence of the country by 2035.

a) To address collective action problems local epistemological propositional knowledge and skills often held by these directly concerned in a challenge is essential for working out effective solutions to collective action problems. (Anderson 2024). Institutions that fail to incorporate this knowledge in their content of study risk graduating students with inadequate skills and knowledge (Anderson 2024) to fit the labour market as well as create jobs for themselves.

b) Understanding local context or local epistemological propositional realities, which is having a deeper understanding of the specific situation, dynamics, and practical considerations that determine particular issues in communities and country as a whole is crucial for graduates. Such contextual awareness is crucial for graduates to design appropriate interventions in the search of jobs or during job creation or self-employment.

c) Knowledge of local epistemological propositional realities will help graduates to challenge dominant narratives, this will enable graduates to have knowledge and skills as well as critical thinking to challenge existing dominant or “expert” narrative, bringing to notice overlooked perspectives and potential biases when engaging in a project. Such knowledge and skills will be very relevant to graduates when faced with situations where knowledge systems or epistemology may not be completely aligned with lived realities of local grouping and whole country.

d) Comprehending local epistemological propositional realities can enable graduates promote participation and empowerment of individuals and communities. Knowledge and skills from local epistemology will help graduates as well as individuals to recognizing and valuing local knowledge found in a community when engaging in a project. This in a special way helps in strengthening a sense of ownership and participation in decision-making process.

e) Local propositional epistemology knowledge will help graduates with knowledge and skills on the dynamics of epistemic diversity. That is to leave graduate with the knowledge and skills of identifying the variety of perspectives and ways of knowing the particularities when found within a new community or country. This knowledge of epistemic diversity will enable graduates to be more robust and nuance in understanding and fitting in new communities as well complex issues and more creative solutions.

f) Local propositional epistemic knowledge will equip students upon graduation to have the required knowledge and skills needed to evaluate programs/projects before and after a project. When evaluating programs/projects or interventions, graduates will be able to do a valuable assessment of their effectiveness and also to identify unintended consequences that might not be apparent from a purely centralized top-down perspective. The above mentioned relevance of local propositional epistemological knowledge can be of help to graduates when employed or engaging in fields of environmental management, public health, disaster response, community project/programs amongst others. In essences, local epistemological knowledge is not just a collection of facts; it is a vital resource for graduates to understand problem-solving and promoting a just and sustainable development to variety of context. Thus there is a greater need for a paradigm shift or the deconstruction of the current content of study of sociology and anthropology from one which is more reflective of a colonial and Western epistemology to one which is more reflective of a Cameroonian epistemology.

4.2.4 Local Epistemological Practical Knowledge

Epistemological practical knowledge refers to “knowing how” to do something as opposed to simply knowing a fact or proposition (“Knowing that”) (Ndah, 2025). It is the

kind of knowledge involved in exercising skills and involves understanding the practical application of knowledge (Ndah, 2025).

The content of study of sociology and anthropology as projected in the departmental brochure is more of theoretical knowledge as opposed to practical knowledge. This does not suppose that practical knowledge reflected in the brochure should equally theoretical knowledge, but that the practical epistemological knowledge reflected in the brochure should be adequately proportionate to theoretical knowledge. The time allocated to practical: field trips and internship is less than 20% as opposed to more than 80% allocated for theoretical the content of study of sociology and anthropology in undergraduate program in the University of Buea. A 70% theoretical knowledge and 30% or more practical knowledge for graduates to acquire the needed epistemological practical knowledge to fit in the labour market as well as being innovative and creative (Job creation) would have been preferable.

4.2.5 Key component to Epistemological Practical knowledge

The following key concepts can be considered when considering local epistemological knowledge “know how vs. “*knowing that*”, skills and abilities intentions and Agency, as well as tacit knowledge.

a) “*Knowing how*” opposed to “knowing that” have to do with contrasting practical knowledge with theoretical or propositional knowledge which involves knowing facts and information (Compbell, 2017). For example, knowing how to drive a car is different from knowing that cars have these various parts and functions theoretically. Thus epistemological practical knowledge has to be given more attention when considering the course content of university course whether professional or not.

b) Epistemological practical knowledge is closely linked to skills and abilities. This type of knowledge (skills and abilities) will enable graduates to perform tasks, solving problems and engage in activities effectively and efficiently, to fit in the job market as well as be innovative and creative.

c) Practical knowledge some philosophers and scholars argued is tied to the intension to perform and the agency of performing. It is not about knowing what to do but also about knowing how to do it intentionally (Horsthem, 2017). During the course of learning, learners most develop a spirit of implementing what they practice – a mind-set towards taking the challenge to do. Such a mind-set can only be cultivated via epistemological practical knowledge. This adds to graduates motivational spirit to engage practically.

d) Epistemological practical knowledge at times is tacit knowledge that is often implicit and difficult to articulate or explain fully theoretically. It is the kind of knowledge one “just know” how to do even if they can’t put it into clear words. Students need this type of knowledge which can mainly be acquired during practical sessions during internships, field trips and job shading.

Epistemological practical knowledge also considers how practical knowledge is acquired, justified, and applied in real local or world situation. In summary, it is about “knowing how” to do things, involving skills, abilities and internalize action and crucial for

graduates from the department of sociology and anthropology in the University of Buea (University of Southern Denmark 2024).

4.2.6 Relevance of Local Epistemological Practical Knowledge

As already mentioned, epistemological practical knowledge is not reflected adequately in the content of study of sociology and anthropology and more especially local epistemological practical realities or knowledge (of Cameroon) which would have been very relevance to graduates from the department of sociology and anthropology in the University of Buea. Epistemological practical knowledge can be helpful to graduates in the following ways; enabling professional or career development of graduates, graduates to discern between true and false beliefs, evaluate information critically and develop effect skills and strategies for learning and problem - solving.

By understanding how knowledge is acquired and applied, graduates can improve their professional skills or career profile. During practices they can adapt to new challenges and foster a culture of innovation and creativity. It can also enhance critical thinking and problem-solving abilities in graduates. Epistemological practical knowledge can also enable graduates to analyses practical operations, arguments, evaluate evidence, and make informed practical decisions in various contexts when engaged in community or country program /project.

Epistemological practical knowledge can equally help graduates distinguish practical knowledge from beliefs preventing the acceptance of unrealistic information as realistic or practical information. It also helps graduates to acquire knowledge practically through experience, reason and testimony. In essence, epistemological practical knowledge will help graduates have a proper blend between theory and practices.

4.2.7 Epistemological Knowledge of Familiarity

Epistemological knowledge of familiarity or knowledge by acquaintance refers to a type of knowledge gained through direct experience and interaction with something, rather than through description or representation - knowledge through direct encounter rather than just knowing facts about things (Lee, 2024).

Epistemological knowledge of familiarity or acquaintance can be gained through direct experiences or interactions with something. Such experiences and interactions can mainly be gotten through field trips, internships and even on the job training. Considering the undergraduate program of sociology and anthropology according to the departmental brochure, very little time is allocated for field trips and other forms of acquaintance visitation to project sites, programs ventures, features and cultural practice events and interactions. Students on their own at times may have to visit this sites in order to gain first-hand knowledge on what they may have learn from the classroom theoretically, since the university may not have all it takes (resources and time) to do so.

Another way out can be that, since the university may not have all it takes financially and the time to enable adequate field trips and internships for students to gain experience and acquaintance, youth training programs upon graduation can be introduced by the ministry of higher education. With such programs, graduates may be required to select career or job paths of their choice and undergo at least a year of training by doing practical

work with professionals (on the job training). It is epistemological familiarity /acquaintance knowledge that most organization/institutions need when they ask for years of work experience during recruitments. Graduates will never have the work experience upon graduation unless they undergo such on the job training. Thus graduates on their own upon graduation may go in for voluntary services just for the purpose of experience and acquaintance (epistemological familiarity knowledge).

Therefore, when formulating the content of study of the social sciences like sociology and anthropology, the following should be considered in order to enable graduates have the epistemological familiarity/ acquaintance knowledge - direct experience acquisition and not just facts acquisition:

Direct experience or knowledge acquaintance arises or is gotten from our senses and direct engagement with the world or what we do or come across. We know that farms can be watered through irrigation not because we have learned it in class but also because we have seen it and have done it.

It is more than just knowing facts (propositional knowledge) but being able to demonstrate the facts or to live the fact. For example, knowing that there is a national museum in Yaoundé that serves as a reference centre to all other museums in Cameroon (propositional knowledge) but you also know the national museum practically through your experience of visiting it or by knowledge of acquaintance.

4.2.8 Relevance of Local Epistemological Familiar Knowledge

Local epistemological familiarity knowledge or understanding of the nature of knowledge or being familiar to the realities of a society and how we acquire it is highly crucial across different fields and aspect of life and more so to graduates who find themselves in the job market.

Local epistemological familiarity and acquaintance knowledge will help graduates to have the work experience needed to fit in the job market within as well as creating jobs for themselves and others. They stand a better chance to compete with others in the job market. It equally helps graduates to evaluate themselves to understand the limitations of their knowledge and make informed decisions about that. This understanding is crucial for effective learning and teaching as well as research. Students will take opportunity of learning new skills and experience seriously. They will be able to offer voluntary services for the purpose of learning new skills and experience. Instructors will find it easier to teach students who understand that they need such skills and experience. Students with this understanding will take their research work seriously because through researching in some organizations and institutions, students can gain more knowledge, skills and experience beneficial to their field of interest.

Epistemological familiarity or acquaintance knowledge promotes intellectual humility by acknowledging the limits of one's own knowledge of a local context and possibility of alternative perspectives. In a nutshell epistemological familiarity empowers graduates to be more informed, critical and effective thinkers in all aspects of life.

According to Subina (2015), social science like sociology and anthropology through local epistemological familiarity or acquaintance knowledge keep the students aware about the

surrounding happenings and happenings of the past, in order to make graduates potentials citizens of a country and also helps in solving the practical problems of the country. The relevance of the content of study of the social sciences (sociology and anthropology) study in UB to vision 2035 can be summarized following its objectives as follows:

Local epistemological familiarity or acquaintance knowledge gives knowledge about civilization and culture and provides knowledge of social development. This is in line with the objectives of vision 2035 which have to do with Cameroon remaining a united and indivisible nation enjoying peace and security. That is to say the content of sociology anthropology taught in the University of Buea should be able to sustain and enhance unity based on Cameroonian values embedded in the diverse cultures of Cameroon. Meaning the civilization and social development for the emergence of Cameroon can only be gotten from a paradigm shift of the content of study of the social science in the universities in Cameroon which is colonially rooted to that which is more of Cameroonian values and realities.

According to the vision 2035 document, one of the objectives of vision 2035 is also aimed at upholding 'a true strong and fair democracy': To achieve these, the content of study have to shift from a Western styled democracy or colonial fashioned administration to that which reflects the Cameroonian local epistemological familiarity or acquaintance knowledge as well as the cultural values in diversity. The country has to put in place a decentralized administration at the service of all considering the diversities of the country in order to promote self-reliance development.

Local epistemological familiarity or acquaintance knowledge develops or improves social behaviours and civil qualities or civility. The content of social sciences study in the University of Buea through local epistemological familiarity or acquaintance knowledge has to propagate graduates' interpersonal relationship, moral rectitude, work ethics and civility as a whole which are elements of Cameroons ethnic social and cultural values.

Knowledge of local epistemological familiarity enhances the power of thinking and reasoning. For Cameroon to have well train youth exalting merits and country's expertise which is one of the objectives of the vision, the content of the social science in the University of Buea have to contain elements of philosophy (epistemological familiarity or acquaintance knowledge) more especially African philosophy. This will enable students/graduates to develop rational thinking and reasoning towards the socio - economic development of the country.

Local epistemological familiarity or acquaintance knowledge develops a feeling of brotherhood and suitable proficiency and moral rectitude. The content of study of sociology and anthropology should be able to recoup African sociological and philosophical postulations. Epistemological familiarity or acquaintance knowledge enhances moral, social and ethical values among others.

4.2.9 Epistemological Shared and Try Out Knowledge

Epistemological shared experience and try out knowledge will include knowledge from shared experience/experiments as well as knowledge from seminars, workshops and

conferences (Brouni, 2019). Knowledge gained through shared experience often called experiential knowledge or tacit knowledge is knowledge acquired through direct participation in an activity or situation, rather than through formal learning or instruction (Brouni, 2019). When participating in an activity or situation, students and instructors share their ideas and experiences while learning from each other. This type of knowledge is deeply personal, embedded in practice and difficult to articulate or transfer through traditional means. It can foster innovation, problem-solving and sense of collective understanding.

Sharing experiential knowledge usually takes the form of sharing narratives, observation, mentoring, apprenticeship and collaborative problem solving (Borkman, 2023). These are all elements to be taken into consideration when formulating the content of study of social science disciplines like sociology and anthropology. It enables graduates to develop team-spirit and a good work interpersonal relationship. These elements create opportunities for students / graduates to learn from professionals and each other. Sharing experiential knowledge may lead to the following, increased innovation, improved problem-solving, enhanced learning and development, stronger organization/ institutions/ communities and more effective work flows.

Try out knowledge refers to understanding the process and expectations of a try out activity. It encompasses knowing what skills, qualities and behaviours are being evaluated as well as how to best prepare and present oneself during try out. Try out knowledge is about being well prepared, informed and able to showcase your abilities effectively and positively. This usually takes place during competitions and open doors of organizations and institutions (The Billiken Tryouts Information Saint Louis University, 2025).

Seminars, workshops and conferences are valuable avenues for acquiring knowledge and developing skills. Unfortunately, the brochure made little or no mention about seminars, workshops and conferences for students. Seminars are very essential for students because they focus on in-depth knowledge transfer and sharing. They focus on deep dives into specific topics of contemporary concerns often led by experts with strong emphasis on knowledge transfer and academic discussions (Marilena, 2023). They are beneficial to student in that, they enhanced understanding of complex subjects that may have not been well understood during instructions. They give ample opportunities for questions and answers for better understanding as well as greater interaction on specific subject matter with experts (Matthieu, 2025).

Workshops emphasize hands-on skill development. They focus on practical application of knowledge and skills often involving hands-on activities and group exercises (Matthieu, 2025). Workshops are beneficial to students/ graduates in that they foster development of practical skills, opportunities for networking with peers, and immediate feedback on performance.

Conferences offer broader networking of students and provide them with industrial insights. They focused on knowledge sharing, networking opportunities and exposure to new trends and best practices. Conferences are beneficial to students/ graduates in that

they expand their professional/career network, insights into industrial trends and opportunities for collaboration and career advancement (Matthieu, 2025). Seminars, workshops and conferences are valuable events for continuous learning for graduates enabling them to stay updated with industrial trends and fostering innovation and are vital instruments for both graduates/individuals and organizations.

5 Conclusion

This paper has argued that the content of study of the undergraduate program in the department of sociology and anthropology of the University of Buea remains a victim of colonially inherited social science paradigm. As a consequence of the above, it remains captured in analytical traditions imposed by western intellectual imperial designs. This does not bode well for a country that aspires towards economic and social reward, or what is known in the national political lexicon as emergence by the year 2035. Through an intellectual critique of the said undergraduate program, this paper argues for an epistemological outlook responsive to local social realities, while dialoguing with other epistemological traditions in a globalizing context. It is hoped that a change in the paradigm landscape of the social science, disciplines as currently framed in Cameroon could unleash the developmental potentials of the country towards the desired 2035 goals.

5.1 Implications of the Study

This study assessing the relevance of local epistemological knowledge to the emergence of Cameroon by 2035, which is a contextual relevance analysis of the brochure of the undergraduate program of sociology and anthropology in the University of Buea as a unit of analysis has the following implications:

Addressing epistemic justice, suggesting that the current curricula in Cameroonian universities often remain rooted in Western academic organization, which silence non-Western voices and failing to meet the realities of a country aiming to emerge by 2035.

Reclaiming indigenous voice; highlighting a limited “indigenous voice” in social studies education, noting that centralized curricula frequently reflect Western content rather than local experience/realities. Thus “deconstruction” in this study aims to advocate for the integration of these missing perspectives.

Bridging theory and practice; this study argues for a sociology and anthropology of relevance” for Cameroonian universities that moves away from predominantly Western empirical data - to include data from Bafaw community and other local ethnic communities in Cameroon to better inform socioeconomic policies.

Empowering local agencies deconstruct colonial framework to better address local issues of socioeconomic backwardness and also to empower and promote language ideologies.

5.2 Contributions to Science

This study contributes to science by advocating the decolonial turn in the social sciences, specifically through the deconstruction of Eurocentric curricula to make them epistemologically relevant to the African context and Cameroonian in particular; To

advocate for the decolonization of scientific knowledge, refining social science methodologies and contextual relevance in social theories to be more locally grounded.

5.3 Recommendations

Based on the need to deconstruct the undergraduate sociology and anthropology curriculum at the University of Buea for local relevance, key recommendations include decolonizing the content of study by prioritizing African and Cameroonian theorists, integrating indigenous knowledge systems, strengthening field-based research/work and fostering interdisciplinary approaches to address local socioeconomic realities.

5.4 Suggestions for Further Studies

Since this study is mainly a content analysis of the brochure of the undergraduate program in the department of sociology and anthropology of the University of Buea, further research can be done on the study of the course outlines and lecture notes of sociology and anthropology, and on other social science and humanist disciplines. The same study can be carried out in other universities of the country.

6 References

- Adeleke Olumide Ogunnoiki. *The Social Sciences: The Root And Route of Political Science*. July 2017.
- Anderson, lizabeth. *Local Knowledge in Institutional Epistemology* 2024.
- Claude Ake: *Colonialism and Social Change in Africa*.
- Daniel Brouni *Sharing Knowledge and Experience*. July 18 2019.
- Freire, Pedagogy of the oppressed. New York: Herder and Herder. OCLC 103959. Paulo (1970).
- Freire Paulo. *The banking method of education*. In provenzo, Eugene F. (ed.). *Critical issues in education: an anthology of readings*. Thousand Oaks, CA: SAGE publications. (2006).
- Hellstrom Tomas *Claiming Relevance For Social Scisnce And The Humanities: Relevance Expressions Across Methological Divides*, 18 Dec 2024. *Minerva* 63,257-279 (2025). [Htts://dolog/101007/s1102-024-0951-z](https://dolog/101007/s1102-024-0951-z)
- Hoagland, Sarah Lucia (2020). "Aspects of coloniality of knowledge" *Critical Philosophy of Race* 8 (1-2).The Pennsylvania State University Press.
- ˆ:Kai Horsthem ke, "Epistemological Diversity" in *Education: philosophical and Didactic consideration* 2017.
- John Nkemnji. *Education in Cameroon: National and Colonial Elements for Children in A New Nation*. August 2012.
- Lee Sarah, *cultural Revival strategies. Effective Approaches to Fostering cultural Renaissance in Diverse Communities*, (2025).
- Lee, Sarah. *Decolonizing Culture: A comprehensive Guide*. Understanding the impact of colonialism on modern societies and culture May 27 2025
- Lee Sarah: *The impact of colonialism on culture: Exploring the lasting effects of colonialism on modern cultural identity*. May 27, 2025.

-
- Lucy cumpbell. An Epistemology for Practical Knowledge. *Canadian Journal Of Philosophy* 48(3): 1-19. June 2017.
- Maldonado – Torres, Nelson. “On coloniality of Being”. *Cultural Studies*.21 (2-2).Informa UK Limited: 240-270. (2007).
- Marilena De Niar. The Benefits of Attending confidences for Career Advancement. Dec 14 2023
- Matthieu Charter, Seminar Vs Conferences: Key Differences for Academic Organizers. 29 Jan 2025.
- Mbembe, A, 2016, Decolonizing the University: New Directions; *Arts & Humanities in Higher Education* 15(1), 29-45. <http://2x.doi.org/10.1177/1474022215618513>.
- Ndah Gordan. The need for practical Epistemology March 18 2025.
- Nyamnjoh, B Francis. A critical Reflection on the Resilience of colonial Education in Africa: *Journal of Asian and African studies*. February 15, 2012.
- Nyamnjoh, B Francis, Potted plants in Greenhouse: A Critical Reflection on the Resilience of Colonial Education in Africa 2012. (*Journal of Asian and African studies* 2012 47:12g).
- Pillay, S, 2015; Decolonising the Universtiy, Africa is a country, viewed 16 June 2016, From [http://africacountry. Com/2015.06/decolonizing the university](http://africacountry.Com/2015.06/decolonizing the university)
- Quijano, Anibal (2000) “Coloniality of power, Eurcentrism and Latin America, Nepantla: Views from the South. Archived from the original on 16 June 2012.
- Robert Grant: *The Ideology of Deconstruction imagining the real palgraveMaemillan*, London 2003.
- Shivant Jhagroe & Diego Salazar-Morales. A Theory of Policy Coloniality: The Role of Race and Colonial Knowledge in Policy Formulation. 31 July 2025.
- Syed Farid Alatas. *The Coloniality of Knowledge and the Autonomous Knowledge Tradition*.22 August 2024.
- The Billiken Tryouts Information, Saint Louis University: Philosophy made simple. Philosimplicity. What is Epistemology? Pt. 2: Types of Knowledge. 7/8/2025.
- The Working Paper Cameroon Vision 2035 Feb 2009.
- Thomasina Borkman What is Experienciak Knowledge, Peer Support Gorge Mason University. Oct 5, 2023.
- Tucker, Karen, *Unraveling Coloniality in International Relations: Knowledge, Relationally and Strategies for Engagement*. *International Political Sociology*.12 (3).Oxford University Press. (2018).
- University of Sheffield, School of History, philosophy and Digital Humanities 2024.
- Victor Nwaoba ITUMO: *The major challenges of African Economies*. Bucharest University of Economic Studies 6 Piata Romana, 010374 Bucharest, RO. (2017).