



Education and Cultural Transmission: Balancing Tradition and Westernization

Frederick Ebot-Ashu

Associate Professor, Department of Educational Foundations, Faculty of Education University of Buea Buea Cameroon

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Abstract

This paper adopted a case study design and carried out a critical literature reviews to have an in-depth knowledge about education and cultural transmission balancing tradition and westernization in Cameroon. The study hinges on theories which throw light on to ubuntu, decolonization, indigenization, spirituality, religion, ethnicity, kinship, child development, initiation, procreation, ethics, justice and identity, and democratic socialism. This paper considers liberation theology as a theological approach that emphasizes total liberation encompassing political, economic, and spiritual freedom, advocating for an end to oppression and exploitation of marginalized groups like poor youths, women, and minorities. A qualitative research design was adopted which made use of applicable documents were reviewed for the presentation of findings. Conversely, this paper showcases the context within which western colonization can be decolonize using theatrical arts activities act as a preventive mechanism and promote values such culture, equity, identity, respect for human rights, freedom and confidence. The adaptation of Western notions and customs into African societies has sparked considerable interest due to its far-reaching impact on the fundamental bedrock of cultural norms and traditions, specifically within familial domains (marriage patterns, gender roles and intergenerational relationships). A decolonized peace education curriculum in Cameroon universities is required for crises prevention and management strategy to advance cultivation of cognitive, sensorial, spiritual, and physical capabilities that comprise a foundation for peace facilitation in the Far North, Southwest and Northwest Region of Cameroon.

Keywords: - Education, Cultural transmission, Tradition, Westernization

Introduction

The cultural heritage of the Southwest Region is inseparably associated with the history of indigenous education, slavery, colonialism and imperialism in Cameroon. Modern schooling in Cameroon started effectively in BIMBIA is a village in the Southwest Region of Cameroon discovered by missionaries in the first half of the nineteenth century. Baptist Missionaries from Jamaica, working under the sponsorship of the Baptist Missionary Society (BMS) based in London introduced it (Ebot Ashu 2020; Mac Ojong 2008; Tambo 2003). Pioneer missionary was Reverend Joseph Merrick (1818-1849) Jamaican who was joined later by the Reverend Alfred Saker (1818-1849; British) and others as explained in colonial history books written by Europeans (Ebot Ashu 2020; Mac Ojong 2008; Tambo 2003). The Southwest Region today is a region with special status in December 2019, granting additional rights and responsibilities in relation to

economic, health, social, educational, sports and cultural development. Its capital is Buea. As of 2015, its population was 1,553,320. The Southwest Region is largely Anglophone and Protestant Christian.

Background of the Study

The western culture has tremendously impacted on African traditional society in a very positive and negative dimension. Traditional African cultural practices paved the way for foreign way of doing things as Africans became fully 'westernized'. Western culture now is regarded as frontline civilization. African ways of doing things became primitive, archaic and regrettably unacceptable in public domain. Modernization theory has seen contributions from Talcott Parsons believes that societies undergo a process of modernization as they adopt Western values, institutions, and structures, leading to social and economic development (Ebot-Ashu 2024). When applied to the changing family structures in Africa, this theory helps analyze how Westernization has influenced traditional history, culture, religion and African family systems and weakened the peaceful nature of Cameroonians are truly in agony and distress (Tchoumbou et al. 2023). Different theoretical and conceptual frameworks proposed in this study are used to enable Cameroonians understand their history and escape from destructive conflict distorting their emotions, opinions, and hopes for the future as well. The researcher explores the historical development of education in Cameroon from African indigenous Education in the sixteenth centuries, through the post-colonial eras (1960-Present) in the late nineteenth and early twentieth centuries, to current concerns about the Cameroon educational system in the twenty-first century (Ebot-Ashu 2024; Ebot-Ashu 2021; Dupraz 2019).

Table 1: Factors affecting the various stages of change (historical, economic, social, political, cultural, philosophical and sociological) aspect that influence the development of education from African indigenous through the post-colonial eras

	Indigenous	Missionaries	Germans	France	Britain	Post Colonial
Historical	Cameroon's educational system in the analysis exposes the complexity of African indigenous cultural colonialism by missionaries, Germans, France and Britain	Missionaries' education in Cameroon was deeply influenced by evangelization and colonial legacies of the German, France and Britain	Germany's colonial history has left a lasting historical legacy, including the development of educational institutions, cultural exchanges, and linguistic influence	French colonial authority-controlled Cameroon educational system as early as 1920	British colonial policies used indirect rule which allowed natives to execute judicial and executive decisions	Marked the beginning of decolonization of Cameroon and other significant changes
Economic	Importance for job orientation	Missionaries provided health care services and social support; they were involved in the establishment of infrastructures, vocational training programs, and initiatives aimed at addressing poverty and	Introduced vocational education and labor force development that provided training and jobs in trades such as carpentry, agriculture, mechanics and other practical skills The colony of Kamerun was the most economically productive of the	Factors that influenced educational changes were the focus on labour needs and economic development.	British present creates employment opportunities for both local and experience teachers and support staffs. Recognize the significance of financial resources in maintaining and improving the	Decolonization of African countries brought about nationalization of industries, modernization, industrialization, and infrastructure development

		social welfare challenges	colonies for the German Empire.		educational system	
Social	Socially, African indigenous education today promotes community involvement, cultural preservation, respect for traditional authority, gender roles and responsibility	Missionary involvement in the development of the Cameroon educational system brought new culture, religion and social norms	The Germans adopted peaceful and forceful methods expanding from the coastline to the interior.	Transformation in social hierarchies, land tenure systems and local governance structure Cameroon is a diverse nation with plenty of ethnic and cultural tensions exist between the two separate systems	Importance of education in fostering social, cohesion, promoting diversity, and ensuring equal opportunity for all individuals within the society	Cameroon is a home of more than 250 ethnic groups, with the largest being the Bantu-Speaking group
Political	Political participation, spiritual and moral values	Missionary education in Cameroon faced a range of political issues linked to colonial legacies of France and Britain before reunification	German atrocities during such punitive expeditions amount to mass murder and genocide	France assimilation ideology sought to replace indigenous cultures and languages within its educational system	English is one of the official languages in Cameroon alongside French. Centralization in the governance of the educational system	French Cameroon got her independence from France and in 1961 English was declared as the official language of Southern Cameroon
Cultural	Cultural colonialism by missionaries, Germans, France and Britain that rejected the traditional African educational system invariably affected Africans belief system, attitudes and perception of self	Missionaries in Cameroon stem from the rich linguistic diversity; missionaries needed to be mindful of local cultural norms, values and traditions	German language policy for Germanization eroded natives' culture and reinforce German cultural dominance; marginalization of indigenous languages	French has become the primary language for instruction, and the curriculum content emphasized French literature, pedagogical approaches, history, and values	English remains as the official language in Cameroon and widely spoken and used in education, government, and the business sectors	Advocates of traditional education continue to emphasize the value of indigenous knowledge, community-based learning, and the preservation of cultural heritage

Philosophy	Ra, Ma'at, The Teachings of the Vizier Ptahhotep, The Tale of the Eloquent Peasant, The Dialogue of a Man with his Soul, Imhotep, As Above So Below etc	The philosophy of the missionary society was focused on evangelization and civilization		Assimilation required the drastic adoption of French culture, politics, social mores and beliefs on Africans as model, an ideology of cultural annihilation.	British adopted indirect rule colonial education philosophy that suits mental, aptitude, occupations and traditions of Cameroonians	Rise in Africanization agenda likely brought a philosophical emphasis on humanism and promotion of national unity
Sociological		Introduction of western style education system, focus on vocational education, and limited access to education for a selected few	Indigenous slave trade was banned in 1902 and all slaves born after 1902 declared born free.	French trusteeship in Cameroon aimed to assimilate the local population into French culture and values	Witnessed efforts of cultural assimilation and transformation of the Cameroonian educational system.	Diverse identities and cultures within the country

Source: Ebot-Ashu (2024)

The history of education in Cameroon is an interesting area for sustainable development which has caused frustrations in the development of the educational system. Table 1 above provide better understanding of the historical, economic, political, philosophical, sociological, social and cultural factors inherited from the Indigenous, Germans, France, Britain to the post-colonial eras.

Aims of the Study

This paper review literature concerning education and cultural transmission balancing tradition and westernization. A comprehensive theoretical and conceptual literature review has been conducted concerning the historical development of education in Cameroon from indigenous education through the missionaries, Germans, France, Britain and the post-colonial eras have played a central role in cultural development, serving as a promoter and preserver of Cameroonians cultural identity. This study was substantiated by Obafemi Awolowo's political philosophy and his concepts of democratic socialism (Liberal Democratic Socialism), economy, state is a left-wing economic and political philosophy that supports political democracy and some form of a socially owned economy, with a particular emphasis on economic democracy, workplace democracy, and workers' self-management within a market socialist, decentralized planned, or democratic centrally (Glickman 1992; Mailafia 2020; James 1981; Ames 1981; Sklar 2004). (Mbiti's 1969) theory concerning ubuntu, decolonization, indigenization, spirituality, religion, ethnicity, kinship, child development, initiation, procreation, ethics, justice and identity was also reviewed. Conceptually, this study review literature on cultural diversity development in the Southwest Region of Cameroon, education and cultural transmission balancing tradition and westernization to push the boundaries of what often encompass all three types of traditions (cultural, religious, family structures and peacebuilding) in Cameroon.

Theoretical Framework

It is interesting that Chief Obafemi Awolowo of Nigeria can be properly credited with a precise political theory which is 'Liberal Democratic Socialism' (Glickman 1992; Mailafia 2020; James 1981; Ames 1981; Sklar 2004). Awolowo Argued that democratic Socialism be regarded as somehow unique considering his rejection of most of the basic presuppositions of both the Marxist and African variants of Socialism, there is no reason for his total rejection of the incorporation of some aspects of African traditional Communalism into his 'Scientific' Socialism (James 1981; Ames 1981).

Awolowo's advocacy for non-violent transition of Nigeria from Capitalism to Socialism is here rejected. It is not argued that revolution is inevitable to Socialism, however, it is believed that some element of force or violence may be required in breaking the resistance of the agents of exploitation, if any, when this is noticed (James 1981; Ames 1981; Sklar 2004). Assuming the method of philosophical analysis, this study argues for the contemporary relevance of Awolowo's pedagogy for Nigeria which could also be applicable in places that face challenges as Nigeria in the past. This review agrees with Awolowo that the intellectual enormity of the people is most important because when a person is educated, his mind and body would be developed and transformed; hence such a person would approach issues correctly, rightly and timely noticed (James 1981; Ames 1981; Sklar 2004). These unfortunately are qualities that are on the downswing in recent times. The entire gauge of Awolowo's leadership is therefore aimed at unpacking this philosophy with recommendations for application. It is the fervent conviction of this study that assuming Awolowo's proposals, there are indigenous African legacies that may assist in charting the right course for the continent's humans and educational developments (Glickman 1992; Mailafia 2020).

(Oladele 2009) conviction is that the general system of a thinker's philosophy influences his/her views on education having an impact on his/prescriptions on educational goals, the curriculum, teaching method and school structure. Awolowo's general philosophy is based on his metaphysical and socio-political thought (Mailafia 2020; James 1981; Ames 1981; Sklar 2004). Thoroughly idealistic in character, his metaphysical position is a concern for a harmonious universe and the human being's place in it. His concept of human nature grows out of his understanding of the nature of the universe, so that the kind of society he visualizes is that which will enable the individual human being to play his/her part effectively in maintaining the harmonious state of things. The human being, Awolowo tells us, is dual in nature: he/she has a body and a mind (Awolowo 1981, 12). Nevertheless, Awolowo takes the mental to be superior to the physical. He holds that "the fundamental law is that thought is the cause and the material world only an effect" (Awolowo 1968, 187). Awolowo conceives the human being as a prime mover in every activity a creative, free and purposively dynamic being in nature. Awolowo believes that the kind of individual he conceptualizes can best be molded under conditions that are democratic and socialistic in nature. Awolowo's educational philosophy can be aptly described as socialist-Idealist. The historical circumstance behind Awolowo's philosophy of education was political. Consequently, there is a degree of harmony between his general socio-political idea, namely, democratic socialism, and his philosophy of education, with the latter being primarily aimed at achieving the goals of the former.

(Mbiti 1969) contributes significantly to African philosophy and has several ideas that are relevant for school and educational system leadership including, but not limited to ubuntu, decolonization, indigenization, spirituality, religion, ethnicity, kinship, child development, initiation, procreation, ethics, justice and identity. His main idea is Africa has its own religion. He challenged the European view that Africa has no religion of its own, and the colonial and christian view that African religious views are primitive, demonic and evil, and Africans are savages. He argued that African religion and religious views are just as legitimate and require respect as Christianity, Islam, Judaism, and Buddhism. He translated the New Testament from Greek into his mother tongue, Kamba. During the translation, he noted more than 1000 mistakes and misrepresentations that were in the westernized Kamba Bible. Promoted inclusion of African religions and philosophy within curriculum despite skepticisms and opposition mainly from missionaries. Mbiti said even though attempts are made to give Christianity an African character, its Western form is in many ways foreign to African peoples. This foreignness is a drawback because it means that Christianity is kept on the surface and is not free to deepen its influence in all areas of an African life and problems.

Conceptual Framework:

Cultural Diversity Development in the Southwest Region of Cameroon

The Southwest Region of Cameroon has a rich and diverse culture made up of a mix of about 250 indigenous languages and customs from different regional/cultural groups. The Southwest Region culture is emblematic of Cameroon's diversity (Ekane et al. 2003). The mother-tongue of most children is one of more than 250 African languages native to the region. But French and English are also learnt from a young age (Ebot-Ashu 2020). As of 2015, its population was 1,553,320 people living on 25,410 km² (9,810 sq mi) Cameroon land size (Ekane et al. 2003). This diversity is marked by a variety of behaviors, activities, cultures and languages. The people of Southwest are so diverse that it is usually not that easy to predict a person's reaction upon meeting him/her for the first time. Increased diversity in education have had a profound impact on the inheritance of ethnic cultures and identity of its people and communities (Ebot-Ashu 2020; Ekane and Ayamba 2023). One of the most important developments in education at the present time is the cultivation of diversity (Ekane and Ayamba 2023; Ekane et al. 2003). Increased diversity in education will have a profound impact on the inheritance of ethnic cultures. Considering the current age and contemporary social changes, the

significance of the inheritance of ethnic cultures within the process of globalization is magnified (Zhang 2019; Ekane and Ayamba 2023). The trend of diversification in education profoundly affects the inheritance of traditional ethnic cultures in the Southwest Region of Cameroon. Under the influence of modern technology, the educational models, methods, means, and content have greatly changed. The traditions of ethnic cultures can be transmitted at a faster rate, shared more broadly, and communicated with fuller content. Although social and educational diversity have affected the inheritance of traditional ethnic cultures, they have also brought more opportunities (Ekane and Ayamba 2023; Ekane et al. 2003). A variety of educational institutions, members, models, and methods should all manifest positive changes for the promotion of ethnic cultural heritage (Zhang 2019).

Education and Cultural Transmission

(Hanley 2006) paper explores the dialectic of transmission and transformation of culture in public education and contextualizes those processes through which knowledge, beliefs, values, and norms are passed down from one generation to another within a society. Through formal and informal educational systems, cultural transmission ensures that essential cultural practices and societal norms are preserved and adapted for future generations (Widodo and Putra 2018). (Ertuğruloğlu et al. 2024) comparative study the impact of cultural differences between societies on the change and development of education system. These scholars hold that education plays a significant role in cultural transmission by formalizing culture and providing structured environments where individuals can engage with their cultural heritage. This is achieved when preservation is done from one generation to another (Brint 2017; Widodo and Putra 2018; Ertuğruloğlu et al. 2024). (Brint 2017) claim the major purposes of education in developing countries like Cameroon consist of transmitting knowledge; culture; socialization of young people for class locations or the training of values, attitudes, and habits of conduct; and social selection, or the sorting of people for higher- and lower-level jobs in the occupational and class structure (Brint 2017). Brint went on to explained that when students read silently at their desks or work on problems at the blackboard, they are studying the knowledge that one generation of educators considers important to transmit to the next generation of students. When students are told to sit still, concentrate, and do their own work, they are being socialized—in this case into habits of industriousness and independence. When they are directed based on grades and test scores into more demanding or less demanding courses of study, they are being evaluated in ways connected to social selection (Brint 2017). By “transmission of school knowledge,” the researcher mean specifically the instruction of the uneducated members of a society by school authorities in the facts, theories, interpretations, and reasoning abilities that are consequential for the cognitive development of the individual and the transmission of culture in the larger society (Brint 2017).

Brint continues that in modern industrialized western societies, the transmission of school knowledge occurs through a curriculum of subjects distributed over blocks of time in educational settings. The curriculum can be regarded as “a historically specific pattern of knowledge, which is selected, organized and distributed to learners through educational institutions (Brint 2017). It is important to keep in mind that the knowledge transmitted through schooling is only a subset of all knowledge in the world. Brint contributes to this study that the transmission of school knowledge consists, first, of the subjects and course content that go into making up the curriculum and, second, of the extent to which this material is successfully transmitted to the next generation. The sociology of classroom interaction is important because teaching and learning are connected not only to the transmission of knowledge but also to socialization, social selection and industrialization (Brint 2017).

Methodology

This paper employed the case study design. This design was ideal because the study sought to review literature to understand how education and cultural transmission balancing tradition and westernization. A comprehensive theoretical and conceptual framework has been reviewed to push the boundaries of what often encompass all four types of traditions (cultural, religious, family structures and peacebuilding) in Cameroon. The researcher encouraged the use of ideal forms of authentic African theories and philosophy of education in the emerging postcolonial situation (Ebot-Ashu et al. 2022). This article made of the wisdom of the spirit of Maat and Ubuntu are essential African philosophies for developing cultural identity in any given African context (Ebot-Ashu et al. 2022).

School educators must be trained to acquire understanding about the African continent’s representation of creation and truth. Maat was deity of truth, justice, harmony, equilibrium, cosmic law, and righteousness, incorporating a holistic blend of theory and practice. Maat represents order (of the social world and/or the cosmos), and ethical and moral righteousness or justice for the Egyptian or

say African people and not to Westerners alone. The kind of leadership and teaching needed today requires school leaders and teachers to have a high-level of moral and cultural orientation (p44)

A potential new global leadership philosophy that all stakeholders have to fit into an organisation and be involved in the sharing of resources. Ubuntu promotes the common good of society and includes humanness as an essential element of human growth. In African culture, the community always comes first. The individual is born out of and into the community, therefore will always be part of the community. Interdependence, communalism, sensitivity towards others and caring for others are all aspects of Ubuntu as a philosophy of education (p43).

The study draws on various review from published journal articles, and theories focused Decolonizing Western Colonization through Culture (Ebot-Ashu 2024); Decolonizing Western Colonization through Religion (Gearon 2020; Jørn Borup 2024); Understanding Westernization and African Family Structures (Enato 2018; Andeskebtso 2023). For ensuring credibility and reliability in document analysis the researcher used multiple data sources or analysis techniques to validate findings. By comparing insights derived from different theories and concepts, researchers can identify consistent patterns and strengthen this study conclusions. Utilizing a descriptive qualitative analysis approach of selected work from different researchers, theorists, and others engaged in developing a Decolonized Peace Education Curriculum for Cameroon Universities (Ebot-Ashu 2024) for the next generation of peace builders in Cameroon.

Findings and Discussions:

This section summarizes findings and contributions made by the literature review in terms of knowing the impact of

- Decolonizing Western colonization through arts and culture and how the contribution can be applied
- Decolonizing Western Colonization through Religion and how the contribution Can be applied
- Understanding Westernization and African family structures and how the contribution can be applied
- finally recommending a Peace Education Curriculum for Cameroon Universities and how the contribution can be applied

Decolonizing Western Colonization through Arts and Culture?

(Ebot-Ashu 2024) contributed from literature review and focus group discussions with students in terms of knowing the impact of decolonizing western colonization using theatrical arts activities for peace education with students at the department of Educational Foundations and Administration, Faculty of Education, University of Buea, Cameroon.

Table 2 :How western colonization can be decolonized through theatrical arts activities?

Decolonization Activities through Education	Balancing Tradition and Westernization
Development of a peaceful mind, love and unity	Promoted through theatrical arts activities in Cameroon Universities
Social science and humanities researchers	Applied dialogue, theatre arts performance, drama, storytelling, film within there is a education for peace education
Remove hatred and spread peace	Theatrical arts activities are vital for peace development
Reduce inequalities, injustices, and inhumanities to which that Anglophones in the Southwest and Northwest region of the country	Apply theatrical arts activities and teaching and learning and promote cultural diversity activities
Curriculum should share Knowledge, skills and attitude related to understanding, self-awareness	Using theatrical arts activities and cultural understanding
Develop Peace Education Curriculum	Has good cultural topic about peace and global politics

Educational authorities and stakeholders	Practicing peace mediations and peace settlements
Young people are encouraging to provide a series of research activities	To research how the arts could be used to inform the national peace curriculum
Producing peace and wellbeing	Can readily be extended to a variety of art forms such as dance, music, documentary video, radio, as well as pictorial or literary forms such as painting, drawing, photography, and poetry can help decolonize western colonization in African countries

Source: Adapted from Ebot-Ashu (2024).

Observation: Data presented in the table 2 from (Ebot-Ashu 2024) work reveals that western colonization can be decolonize using theatrical arts activities for sustainable development. The study reviewed that a decolonize peace education curriculum should share knowledge, skills and attitude related to understanding, self-awareness through theatrical arts activities (Betts 2012; Tuhiwai 2013; Strang). The study advocated the importance for educational stakeholders to develop online peace education programs that promote peace and decolonization of western ideologies plaguing African civilization (Ebot-Ashu 2024; Dze-Ngwa 2014). Universities should encourage dialogue, theatre arts performance, drama, storytelling, film within peace education in your area of specialty. Good peace education curriculum has a good cultural topic about philosophy of peace, practicing peace meditations is important for both learners and the different educational authorities for peace settlement (Mbiti 1969). Young people are encouraging to provide a series of activities to research how the arts could be used to inform the national curriculum; helping to remove hatred and spread peace through theatrical arts activities is vital for peace development in Cameroon universities (Ebot-Ashu 2024; Dze-Ngwa 2014).

Decolonizing Western Colonization through Religion

Decolonization is about a political agenda that challenges power structures and global inequalities. Since the fifteenth century until the era of decolonization in the twentieth, religion and education were at the epicenter of all European Empires. Religion played an important factor in the colonization of Africa. Decolonizing Christianity traces the dramatic transformation of Christianity from its position as the moral foundation of European imperialism to its role as a radical voice of political and social change in the era of decolonization. Postcolonial theologians argue that, in the past, the dominant Western form of Christianity is determined, shaped, and defined by European colonialism, implying and reinforcing notions such as Eurocentrism, colonial exploitation, and the superiority of European values and culture. For both England and France, they used religion to foster new partnerships with local leaders or to rid of former religions that was considered barbaric (Ebot Ashu 2020; Mac Ojong 2008; Tambo 2003). One approach Christians used to convert Africans to Christianity was through missionary work (Ebot Ashu 2020; Mac Ojong 2008; Tambo 2003). Missionaries would travel to Africa and establish churches, schools, and hospitals, often offering medical care and education to the local population (Ebot Ashu 2020; Mac Ojong 2008; Tambo 2003).

(Ebot-Ashu 2024) claimed decolonization is about “cultural, psychological, and economic freedom” for indigenous people with the goal of achieving indigenous sovereignty citing (Betts 2012; Tuhiwai 2013; Strang 1991; Ngūgī wa Thiong’o, 2014). Other scholars view decolonization of colonialism as a historical and ongoing global issue where settlers continue to occupy land, dictate social, political, cultural, psychological and economic systems, and exploit indigenous people and their resources (Ebot-Ashu 2024). These decolonial theories challenges the Eurocentrism of the academic study of religion, foregrounding the role that the field has played in legitimizing the historic and enduring violences of colonization. Decolonial theory begs a radical preconception of the origins of critical biblical scholarship; invites a delinking of biblical interpretation from the colonial matrix of power; and provides resources for doing so, as this paper demonstrates through a decolonial (un)reading of the Gospel of Mark (Mbiti 1969). Decolonial thought and its analytic of modernity/coloniality as a theory and method for the study of religion calls for a careful reconsideration of the dominant yet often unmarked and unnoticed–Eurocentric epistemic framework dictating the field (Mbiti 1969; Ebot-Ashu 2024).

(Gearon 2020) and (Jørn Borup 2024) view liberation theology as a theological approach that emphasizes total liberation encompassing political, economic, and spiritual freedom, advocating for an end to oppression and exploitation of marginalized groups like the poor, women, and minorities. The Epistemological decolonization of Christianity requires the relocation of theological thinking moving its epicenter from imperial Christendom to the oppressed colonial subjectivity (Mbiti 1969). Decolonizing religious studies

means making the hierarchies that exist materially among peoples and their knowledge systems legible (Gearon 2020). It also means reclaiming and re-centering Indigenous epistemologies, given their historically violent subjugation. One starting point for decolonizing the study of religion is to recognize and explore the discipline's historical contingency (Jørn Borup 2024; Mbiti 1969). At its most basic level it is a recognition that the injustices are not only historic and that there is continuing violence caused by the legacies of colonialism. Decolonizing theological studies in an African context involves challenging and transforming the Eurocentric and colonial frameworks that have historically shaped theological education and discourse in Africa. Scholars argue that decolonization involves disentangling religious and spiritual practices from their colonial legacies, enabling individuals and communities to reconnect with their pre-colonial roots as Mbiti requested.

Understanding Westernization and African Family Structures

This paper reviews the work of (Andeskebtso 2023) provide useful information concerning the impact of Westernization and the changing demographics of family structures in Africa. The adaptation of Western notions and customs into African societies has sparked considerable interest due to its far-reaching impact on the fundamental bedrock of cultural norms and traditions, specifically within familial domains (Enato 2018). As African societies navigate the complexities of cultural preservation and adaptation, balancing traditional values and Western influences is crucial for family structures.

Understanding Westernization and African Family Structures and how the Contributions can be Applied

Table 3: Westernization and the Changing Demographics of Family Structures in Africa

Westernization		
Marriage patterns	Gender roles	Intergenerational Relationships
Individualism	Gender equality,	Individualistic tendencies
Self-centered decisions	Gender equality and women's rights	West give importance to personal individuality, self-expression, and the pursuit of individual happiness
Dating and cohabitation	Empowering women is a significant outcome of Westernization	Younger generations are increasingly encouraged to pursue personal goals, express their opinions, and assert their independence
Increased occurrence of divorce	The importance of raising the status of women and offering them equal opportunities	Younger persons, permitting them to explore new opportunities, make autonomous decisions, and challenge traditional hierarchical structures
Nuclear family models	Women's right	They have more agency in shaping their own lives and are less bound by strict societal expectations and norms.
Sizes of families are becoming smaller with the fading away of extended families and ties	Enhance their social, economic, and political status	personal growth and self-determination among the youth and promote their overall well-being
Lower level of fertility, as many people in African societies today prefer giving birth to a lesser number of children	The education and economic autonomy of women better off than men	influence of Western media and technology has further contributed to the generation gap in African families

Higher tolerance for divorce and promote individual happiness and personal fulfilment	Engaged in every aspect of society and advocate for their rights within the family	Access to the internet, social media platforms, and Western entertainment has exposed younger generations to different cultural ideals and lifestyles, sometimes leading to a sense of disconnection from their own cultural traditions.
	Westernization has promoted women's participation in the workforce	
	More women have entered the labour market and pursued careers outside their homes.	
	Women are now balancing both domestic and professional responsibilities	
	Shared decision-making and shared responsibilities are becoming more common.	
	Women's enablement on economic development, social progress, and overall well-being is increasingly being recognized	
Balancing Traditions and Westernization		
Africanization		
Traditional arranged marriages	Gender dynamics	Increased individualism and a weakening of traditional hierarchical structures, fostering greater autonomy and independence for younger generations
Granting families and communities influence over decision-making	Women's empowerment, along with increased opportunities for education and workforce engagement	Intergenerational conflicts and a breakdown in traditional modes of authority and respect.
Marriage and setting up a family	Challenge to conventionally embedded patriarchal structures while also impacting how families function totally	Intergenerational relationships play a crucial role in African families, serving as a foundation for cultural transmission, socialization, and support networks
Extended and large families with massive birth rates were the order of the day.	Alterations in gender roles within African families have occurred	Intergenerational disharmony within African families
Africans giving birth to many children	Challenging traditional patriarchal structures and contributing to changing family dynamics	Breakdown of traditional styles of respect and social order has disrupted the balance of power between generations.
Rising divorce rates	African societies have experienced a notable rise in female enrollment and literacy rates	Cultural clash between older and younger generations
Traditional marriage practices continue to hold strong	Traditional patriarchal values and cultural norms persist in many communities, posing obstacles to gender equality	Younger generations mostly prefer Western values that prioritize individualism, materialism, and immediate gratification

	African societies where women were assigned primary responsibilities related to domestic work and child-rearing	Younger generation as bad-mannered,
	Men were considered the head, breadwinners, and the 'final say' in the family	Disconnected from their cultural heritage, and prioritizing individual cravings over family and community obligations

Sources: Adapted from Andeskebtso (2023).

Decolonized Peace Education Curriculum for Cameroon Universities

(Ebot-Ashu 2024) and (Dze-Ngwa 2014) study that peace education in Cameroon universities will transform people's mindsets, attitudes, values, and behaviour from being destructive or violent to being constructive and peaceful. A decolonized peace education curriculum in Cameroon universities must be based on the culture, values and traditions of Africans. The current formal education in Cameroon and other parts in the Africa continent marginalizes African values, culture, and traditions, and imposes Eurocentric values. A decolonized Peace Education Curriculum remains a viable tool for building sustainable peace in Cameroon and other parts of Africa, but this must be informed by an education system that is built on the Cameroon culture, values and heritage.

Conclusion

This paper has captured documental analysis about education and cultural transmission balancing tradition and westernization in Cameroon. The findings and discussion suggest western colonization can be decolonized through Culture, Religion, African Family Structures (marriage patterns, gender roles and intergenerational relationships). This paper concludes that a decolonized peace education curriculum in Cameroon universities is required for crises prevention and management strategy to advance cultivation of cognitive, sensorial, spiritual, and physical capabilities that comprise a foundation for peace facilitation in the Far North, Southwest and Northwest Region of Cameroon.

Contributions to Knowledge and Understanding

This study contributes to the existing body of knowledge pertaining to the implementation phase of decolonizing Western colonization through arts and culture and how the contribution can be applied; Decolonizing Western Colonization through Religion and how the contribution Can be applied; Understanding Westernization and African family structures and how the contribution can be applied and finally recommending a Peace Education Curriculum for Cameroon Universities and how the contribution can be applied

Decolonizing Western Colonization through Culture?

Table 4 :How western colonization can be decolonized through theatrical arts activities and cultural awareness?

Decolonization Activities	Enabling theatrical Arts and Cultural Awareness
Development of a peaceful mind, love and unity	Promoted through theatrical arts activities in Cameroon Universities
Social science and humanities researchers	Applied dialogue, theatre arts performance, drama, storytelling, film within there is a education for peace education
Remove hatred and spread peace	Theatrical arts activities are vital for peace development
Reduce inequalities, injustices, and inhumanities to which that Anglophones in the Southwest and Northwest region of the country	Apply theatrical arts activities and teaching and learning and promote cultural diversity activities
Curriculum should share Knowledge, skills and attitude related to understanding, self-awareness	Using theatrical arts activities and cultural understanding
Develop Peace Education Curriculum	Has good cultural topic about peace and global politics
Educational authorities and stakeholders	Practicing peace mediations and peace settlements
Young people are encouraging to provide a series of	To research how the arts could be used to inform the

research activities	national peace curriculum
Producing peace and wellbeing	Can readily be extended to a variety of art forms such as dance, music, documentary video, radio, as well as pictorial or literary forms such as painting, drawing, photography, and poetry can help decolonize western colonization in African countries

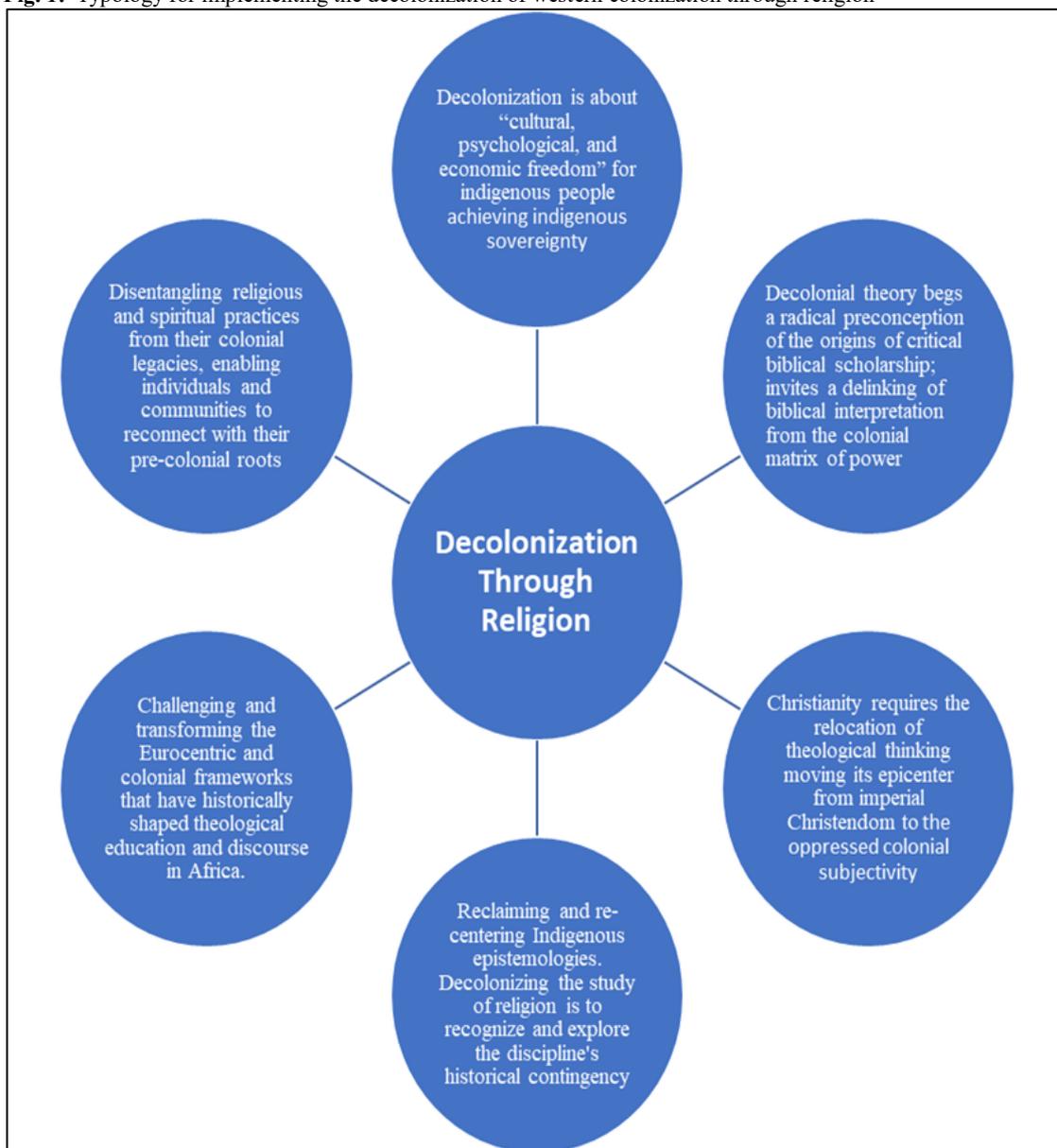
Source: Ebot-Ashu (2025)

How the Contribution Can Be Applied

Table 2 above provided evidence to explain how western colonization can be decolonize using theatrical arts activities for peace education in Cameroon for sustainable development. As a result, the theoretical framework outcomes captured live experiences explaining that theatrical arts activities act as a preventive mechanism and promote values such as equity, identity, respect for human rights, freedom and confidence (Ebot-Ashu 2024).

Decolonizing Western Colonization through Religion

Fig. 1: Typology for implementing the decolonization of western colonization through religion



Source: Ebot-Ashu, 2025

How the Contribution Can Be Applied

The study summarized that its right and ability of Indigenous people to practice their own religion practices over their land, cultures, and political and economic systems. On the basis of the wisdom of the preceding proverb, the researcher argue from a decolonial perspective that African biblical scholars beg a radical preconception of the origins of critical biblical scholarship; invites a delinking of biblical interpretation from the colonial matrix of power. Christianity in the African continent requires the relocation of theological thinking moving its epicenter from imperial Christendom to the oppressed colonial subjectivity. In this commentary, the researcher revisit Indigenous research and its political and liberatory agenda and offer a re - centering of research through reclaiming and re-centering Indigenous epistemologies. Drawing on the framework and pluriversalist vision of decoloniality, this article offers a conceptual mapping of theoretical debates rooted in the historical legacies of colonialism and the perpetuation of Eurocentric perspectives within theological education and discourse in Africa. Disentangling religious and spiritual practices from their colonial legacies, enabling individuals and communities to reconnect with their pre-colonial roots.

Peace Education Curriculum for Cameroon Universities

This study recommends a decolonized peace education curriculum for Cameroon universities and developed by (Ebot-Ashu 2024). Table 5 below shows the knowledge, skills and attitudes to be acquired from a decolonized peace education curriculum. The Peace Education Curriculum consists of the knowledge related to understanding peace building; and the Peace Education Curriculum consists of 5 stages for the next generation of peacebuilding educational researchers, university stakeholders and policymakers.

Table 5 :Decolonize peace education curriculum for the next generation of peace builders

Knowledge is related to understanding,	Skills, it is related to the ability:	Attitude, it is related to ability;		
Self-awareness and the introduction of conflict and war; peace and non-violence; environment and ecology; nuclear and weapons; justice and power; theory and conflict analyses; culture, gender, and religion, human rights and globalization; labour; poverty and world economy; international law and criminal court; UN and international standardization; and Health and aid/HIV issue, and drug trade.	Communication, reflection; cooperation; empathy and compassion; critical thinking and problem solving; Artistic and aesthetic; Mediation, negotiation, conflict resolution; patient and self-control; good citizenship; imagination; leadership and vision.	Ecology awareness; self-respect; tolerant; human dignity and difference; intercultural understanding; gender sensitivity; caring and empathy; non-violent and reconciliation; social responsibility; solidarity and world mindedness resolution.		
Peace Education Curriculum consists of 5 stages				
Stage one	Stage Two	Stage Three	Stage Four	Stage Five
The first is Introduction to Peace: Peace definitions, Types and locations of Peace, philosophy of peace in life, past and present peace makers, peace education agenda, using the arts to teach peace, introductory peace education through mindfulness, self-awareness and interpersonal communications Orientation at the fundamental principle of sustainable development	The second phase is Peace Education: Peace, processes and ways to facilitate peace, conflict resolution and transformation. Analysis of development processes on different levels of action	The third phase is Online Peace programs: Inner Peace, Enlightenment, Salvation and the End of Suffering, Peace in countries and governments Appreciation of diversity	The fourth phase of learning is Peace organizations: Peace awards and organise Peace Treaties. Ability to change perspective	The last phase is about Peace in Practice: participants are encouraged to Practicing Peace in Real Life, Teaching Peace, Promoting Peace and developing Peace Occupations for the local population Context- or life world-orientation.

Source: Adapted from Ebot-Ashu, 2024.

How the Contribution Can Be Applied

This study recommends the Peacebuilding Support Office in each Cameroon university, to commence holding regular exchanges, joint initiatives, and information sharing with the African Union Commission for peace in the Anglophones regions of Cameroon. This study encourages Cameroon partnering with these international actors for peace education could be strengthened on other issues, such as the socioeconomic marginalization of addressing protracted internal displacement, decentralization and the adoption of the Recovery and Peace Consolidation Strategy for the Southwest, Northwest and Northern regions Northern Regions in Cameroon. This study encourages collaboration with the Security Council supports projects through the Secretary-General both through United Nations Office to the African Union and consistent as stated in its Resolution 2282.

Suggestions for Further Research:

The findings from this research will help to further our understanding regarding:

- Decolonizing western colonization through culture, religion; understanding westernization and African family structures; peace education curriculum for Cameroon has increasingly focused on the origin and persistence of traditional and cultural norms for further exploration?
- Further research can also focus on topics such as how western colonization can be decolonize using theatrical arts activities for peace education in Cameroon universities for sustainable development?
- What roles do higher education lecturers and research students play in influencing preferences and beliefs, and how do institutional characteristics and policies interact with cultural upbringing?
- Another research topic could be the impact of decolonized peace education curriculum for the next generation of peacebuilding educational researchers, university stakeholders and policymakers?

The decolonization of western colonization through culture, religion, African family structures and the development of a peace education curriculum is increasingly promoted as an essential process for promoting social justice, achieving health equity, and addressing structural violence as a determinant of education internationally. Innovative curricular design for short-term, field-based experiential education activities settings represents an important opportunity for bringing about the types of change promoted by the movement to decolonize global education.

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