PROPOSITIONS

1) The institutionalisation of Information and Communication Technologies of recent years cannot be fully understood in relation to the social changes they trigger in the society if they are only taken to mean computers, the Internet, search engines, and so on. A historical interpretation of such technologies which includes even more significant early innovations in Kom, such as schools, churches, roads and so on, is necessary.

2) Recent Information and Communication Technologies constitute only the latest phase of information transfer broadly understood. Without a background that explicates the earlier, more basic, adoption of ‘information technology’ in the broader sense, recent developments regarding ICTs in areas such as Kom in Cameroon hang in a historical vacuum. Given the pivotal influence of information transfer in any society, its institutionalisation is likely to go hand-in-hand with social changes in a reciprocal relationship. Since such social change can be quite dramatic, the relationship deserves investigation in depth. This is particularly the case in societies such as the Kom kingdom before the final colonial and post-colonial phases.

3) Social history and social anthropology appear two sides of the same coin. There cannot be better bed-fellows than the two in any serious social science research, be it anthropology or history.

4) Informal interviews may yield more advantages than structured or questionnaire type of interviews. Consequently, fieldwork informal interviews may be best suited for much social science research, since it is not all the counts that can be counted and it is not all that can be counted counts.

5) One implication of this study is that the Cameroon University System has not incorporated the trans-disciplinary approach in social sciences, especially as regards history and anthropology and because of that, its training in social sciences remains inappropriate and shallow in the context of Cameroon.

6) The death of an old man can truly be compared to a burnt archive. The archives in Cameroon consist to a considerable extent of files that are not classified, and some of which have already been eaten by termites and rats. The situation asks for urgent attention.

7) Diasporic studies cannot be limited to the movement of people from Africa to Europe and America, but also the physical movement of people within their own country and Africa.
8) The physical and social mobility of people leads to changes in their identities in various ways, and these changes in turn lead to changes in human relations in the society.

9) Men and women, boys and girls, are indeed biologically different. Yet their role in mobility and information transfer and the changes wrought by these factors are not by any means a function of these basic distinctions. The case of Kom suggests the central role of the social construction of various identities.

10) To be ‘voiceless’ does not necessarily mean one does not have a voice. An attempt to reconstruct the history of the voiceless can be the beginning of a new dawn in Cameroon historiography, and subsequently fill the gaps that have remained for a very long time.