

Editorial and Abstracts

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EDITORIAL

The University of Douala held a Commonwealth Conference in March 2014, at which a Round Table was held and research papers were presented on different aspects of the Commonwealth Theme: Team Commonwealth. The current volume includes a selection of the presentations made at the conference.

Given the multi-disciplinary nature of the journal, the papers are grouped along discrete disciplines and taxonomy based on disciplinary pursuit of knowledge. There are twenty one articles in seven sections, each section foregrounding perspectives from a specific disciplinary framework: Historical, Postcolonial, Pedagogical, Gender and Feminist, Philosophical and Cultural, and Sociological. However, the reader might find disciplinary approaches sliding in interdisciplinary and trans-disciplinary terrains. The papers in the volume focus on a range of locations: specific regions/towns of Cameroon, Cameroon as a whole, West and Central Africa, Africa North of Sahara, Africa as a whole, postcolonial locations (including Bangladesh), and beyond. The articles, thus, present rich panorama covering both the local and the global (an in-between).

At the Douala Commonwealth Conference both English and French were used in presentations and discussions. In order to capture the flavour of the bilingual nature of the discussions, the current volume includes articles in English as well as French. However, as CJSC is primarily targeted at a readership that is familiar with the English language, contributors who submitted articles in French were asked to provide abstracts in English translation.

At the time of uploading the next issue, contributors will be given an option to update their work by providing a brief note (not exceeding one page). It is hoped that this option will allow the contributors to incorporate their response to the feedback that they might receive from the readers. Individual contributors hold the copyright for their articles. All copyright matters should be addressed to the individual contributors.

The theme for the next issue is 'A Young Commonwealth', which is also the theme of the 2015 Commonwealth Conference to be held at the University of Douala from the 11th to the 13th of March 2015. The forthcoming issue will focus on the following themes:

A Young Commonwealth: Youth as a Resource in Economic, Social and Cultural Development – national, regional and international
Youth and the Commonwealth: Post-WW1 heritage to Post-2015
Capacity Building for Young Teachers and Researchers in Higher Education

The Conference activities will include Roundtables, presentation sessions, cultural programmes and Commonwealth Students Club and Alumni elections.

We invite contributions to the next volume, either by participating in the Conference, or by sending an article on the above themes to the Editors on or before 31st May 2015. Further details of the

Conference can be obtained from Prof Kizitus Mpoche (kizitus@yahoo.com) or Dr Balasubramanyam Chandramohan (bala.chandra@sas.ac.uk).

We welcome articles (not exceeding 6, 000 words), book reviews (not exceeding 2, 000 words) and conference/seminar reviews (not exceeding 1, 500) words. Referencing/citation guidelines and specifications for digital images will be sent on receiving the abstracts or expressions of interest to review books/events.

We like to thank the authors for their contributions, reviewers of articles, for their input, and the Ministry of Higher Education, Government of Cameroon and the Association of Commonwealth Universities, London for their support that enabled the publication of this issue. We would also like to thank Mr Shamaka Chandramohan for his technical input.

We hope that the community of practice of scholarship and research in Cameroon, Africa and the wider world would make use of the enhanced interactional space that the CJSC hopes to provide by going online.

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Mount Cameroon (2011)

by Dr Fontem, University of Buea, Buea, Cameroon

(Permission awaited)

SECTION A: HISTORICAL PERSPECTIVES

The “Arab Spring” in North Africa: What Lessons for Africa?

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Abstract

Contemporary Africa has been, since independence from colonial rule, the scene of an unremitting spate of armed conflicts and violent events which have also encouraged unmitigated arms build-ups. These conflicts changed in nature, from liberation movements against colonial rule to interstate conflicts, internal civil wars and to the recent reform revolutions known as the “Arab Spring” in North Africa. Whatever the conditions in particular African countries, the basic problems highlighted by the North African revolutions are similar: non- respect of governance and democratic principles, high youth unemployment, rising food and fuel cost, persistent corruption, denial of basic rights and limited participation in decision making. In North Africa, the spread of unrest from Tunisia, Egypt and finally in Libya led to external intervention tarnishing the initially peaceful image of the “Arab Spring”. Can the mandate of a democratically elected leader be arbitrarily truncated by its citizens, in whom sovereignty is ultimately vested? Why is the situation in Africa different? This is perhaps the most poignant question that has resulted from the tumultuous situation in North Africa. The consequences of these revolutions seriously undermined North Africa’s efforts to ensure long-term stability, prosperity, human rights and ethnic cohesion for its people. But, the popular upsurge in the North helped to spur reforms in the region and in Africa South of the Sahara. This paper will focus on governance crisis in post independent Africa, factors which influenced the “Arab Spring” in North Africa, implications of the revolutions in North Africa, effects of the revolutions on Africa, lessons learnt and the way forward.

Keywords: “Arab Spring”, Crisis, Africa, Lessons

La Manipulation Argumentative comme Théorie de Convaincre sans Persuader de la Communauté Internationale sur le Concept du Printemps Arabe

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Résumé

Tout discours politique apparaît en définitive comme une espèce de manipulation dont l'objectif essentiel est de persuader un public hétérogène bien ciblé, en rapport avec sa situation politique, géographique et philosophique. En politique internationale, au moment de développer les théories argumentatives basées sur des orientations et aspirations masquées, il appert que l'orateur n'est généralement motivé que par les intérêts de l'idéologie qu'il défend. Dans l'actualité brûlante de notre planète, le printemps arabe est un cas concret de manipulation argumentative. La question en effet est de savoir s'il est toujours permis de nos jours, de garder espoir en observant la situation en Irak, en Lybie, et en Syrie, pour citer quelques cas. A travers l'étude de la rhétorique argumentative épideictique, l'objet du présent article est de questionner la pertinence du discours international aujourd'hui, sur la sempiternelle problématique de la démocratie et des droits de l'homme, dans un monde multipolaire où l'irrationnel tend de plus en plus à être érigé en règle.

Mots clés : langue, rhétorique épideictique, manipulation argumentative, discours, politique internationale.

Abstract

Every political speech appears definitely as a specific manipulation which aims to persuade a determined heterogenic public, in accordance with its political, geographical and philosophical situation. In international policy, at the moment, to develop argumentative theories based on the political orientations and aspirations, it is constant that the orator is generally motivated by the interests of the ideology he defends. The most current big issue on our planet, the Arab spring is a concrete case of argumentative manipulation. The question therefore is to know whether it is still permitted to entertain hopes when we observe the situation in Iraq, Libya, and Syria, just to name a few. Through the study of argumentative epideictic rhetoric construction, the present paper aims to question the pertinence of international discourse today on the crucial issue of democracy and human rights, in a multipolar world where irrational practices tend to be erected as rules.

Keywords: language, epideictic rhetoric, argumentative manipulation, discourse, international policy

L'Intégrisme Religieux: Le Cas de L'Égypte

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Résumé

Dés son événement en Afrique, l'importance attachée à cette religion vient du fait qu'elle est professée par l'élite moderne et apparaît plus dynamique et déterminante au plan des transformations socioculturelles. (L'Europe fut à leur école) politiques, l'élite occidentalisée apparaissant comme moteur de développement et de changement. La période de 1946 à 1956 a été marquée par l'évolution politique du monde arabes ou des pays musulmans. Si l'intégrisme islamique a notablement progressé aussi bien en Égypte, qu'en Syrie, en Iran et au Pakistan, les formes et l'étendue de sa progression, de même que son contenu et sa fonction politiques, diffèrent beaucoup d'un pays à l'autre. L'affrontement monde moderne se pose ou musulman avec acuité que l'islam ne peut être dissocié du comportement quotidien et que l'ensemble des islamistes en général et ceux de l'Afrique en particulier appartient à la catégorie des pays non équipés. Quelques décennies plus tard, c'est chose faite et l'islam part du syncrétisme religieux, à l'intégrisme et au radicalisme. L'Afrique est théâtre de ces avatars et pour les autres "religions n'ont par droit de cité". Mais pourquoi ce changement brusque ? Les soulèvements populaires qui ont touché le monde arabe en 2011 ont largement concerné les villes, grandes et moyennes, de la région, et fortement impliqué les sociétés urbaines. Les élections qui ont suivi dans certains pays (Tunisie et Égypte notamment) pourraient avoir, quant à elles, de fortes conséquences sur les manières de gouverner. Les académiciens et politiciens occidentaux comme les mollahs et les partisans de l'intégrisme dans le monde musulman actuel présentent ce phénomène comme une résurgence de la religion, une renaissance du culte du Prophète, caricaturés à l'Ouest comme une recrudescence de la superstition et de l'obscurantisme, et à l'Est comme un renouveau éthique-utopique visant à détruire les démons du monde moderne et du capitalisme. Toutes ces opinions sur l'intégrisme islamique sont fausses, chacune servant les intérêts idéologiques de ceux qui la formulent. Malheureusement les marxistes révolutionnaires, hypnotisés par les symboles et les manifestations religieuses de ce phénomène, ont accepté cette idée d'une restauration de la religion, à laquelle la fameuse phrase de Marx "la religion est l'opium du peuple" - souvent sortie de son contexte constituerait une réponse suffisante dans cette modeste contribution de la spécificité égyptienne.

Mots clés: Intégrisme, Islam, civilisation, exorciser, apostasie, libération, radicalisme

Abstract

The importance attached to this religion since its coming to Africa stems from the fact that it is practised by modern elite and that it seems to be dynamic and a determinant in socio-cultural transmission within a context where westernized elite appears like the engine of development and change. The period between 1946 and 1956 saw a remarkable political evolution of the Arab world. This was however different in different Arab countries. The Arab world and Islam are not excluded from the world geopolitical evolution of today. This has made Islam to move, within a few decades, from an orthodox to a radical religion as witnessed within Arab African countries. Several versions of Islamic integration have been rightly or wrongly advanced as each aims at serving their political ideology.

SECTION B: POSTCOLONIAL PERSPECTIVES

Interrogating Postcolonial Nationalism: A Reading of Chimamanda Ngozie Adichie's *Half of Yellow Sun* and Taslima Nasrin's *Shame*

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Abstract

The duration and dynamics of colonial rule ensured that decades after its end, its imprints will still remain in the lives and societies of the colonized. One of the lasting legacies of colonialism is the new borders between and within nations which sometimes disregarded various ethnic affiliations and differences. The colonial policy of divide and rule instituted long-lasting hatred and division between people who by virtue of their common nationality had to live together. All of these have created tension between various colonized groups which oftentimes spill into full-blown out violence. This is an aspect of colonialism which continues to be of interest to postcolonial writers. Nigerian writer Chimamanda Ngozi Adichie in her novel *Half of a Yellow Sun* and Bangladeshi writer Taslima Nasrin in *Shame* are both interested in the ways the much desired and fought for nationalism in postcolonial countries remain a shaky and questionable arrangement tottering on the brink of total collapse. Both novels present gruesome acts of violence perpetrated by citizens of the same nationality against each other. Such actions belie the whole idea of nationalism. By focusing on the effects of these actions on families which constitute the smallest but by far most important unit of the community, Adichie and Nasrin can be read as questioning the whole idea of postcolonial nationalism. Their writings underline such troubling issues in the society as hate crimes, subjugation of minority, religious fundamentalism amongst others. This paper intends to analyze both texts as an interrogation – indeed the representation of – a failure of postcolonial nationalism. It shows how the colonial policy created divisive tendencies between peoples while obliging them to remain together in a single nation.

Keywords: Postcolonialism, Nationalism, Religious Fundamentalism, Fiction, Identity

Taming the Madness of Globalisation: Reconstructing Identity in Wole Soyinka and Derek Walcott's Drama

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Abstract

Globalisation is a three dimensional term, encompassing political, economic and cultural aspects. As regional economies, societies and cultures become integrated through a globe-spanning network of communication and execution, one's culture becomes the only identifying feature in this mesh of complexities. This study examines how Wole Soyinka and Derek Walcott in their dramaturgy attempt to restore or reconstitute authentic African and Caribbean identities against the backdrop of threatening and annihilating global forces. While Soyinka does so essentially through Yoruba theology embodied in Ogun's encounter with the 'Fourth Stage' as seen in *Death and the King's Horseman*, Walcott in *Dream on Monkey Mountain* submits to what he describes as Adamic poetics or metaphors and Amnesia in which fragments of African, Indian and European culture, torn from their origin, have to be put together by an ad hoc bricolage and made to function in a new context. Informed by the views of Michel Foucault, Raymond Williams, Louis Althusser, Mikhail Bahtin, Antonio Gramsci and other cultural critics, this paper argues that Soyinka and Walcott in the plays under study envision new African and Caribbean societies that should of necessity break away from their past by popping in the present global technical strides onto the matrix of their traditions and customs as native myths and rituals are reformulated with imagination to accommodate contemporary reality as a way of self-retrieval, cultural recollection and security. While Soyinka through a concept he calls "organic revolution" opts for an Africa that is free from the vestiges of colonialism and neo-colonialism with an autonomous culture that incorporates only global traits that are in line with its norms and ethos, Walcott believes that the integration of all racial entities into a single West Indian identity is the only viable alternative to debilitating fragmentations, contradictions and cultural differences. From the above perspectives as imagined by the two playwrights, their two societies could muddle successfully through the present high-speed, competitive and engulfing globe with characteristics that are authentically African and Caribbean.

Keywords: Globalisation, African, Caribbean, Identity, Culture, Authentic, Imagination

Postcolonial Time and the Demon of Globalisation: D. H. Lawrence and the Temporal Discourse of Race

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Abstract

In Wyndham Lewis' *Time and Western Man*, we are caught up in a discourse about the immanence of time across cultures. For the non-Western, particularly African scholar, the burden of time displaces native reality through a mental conversion that claims the alien as genuine. D. H. Lawrence's controversial writing is very insightful to our perception of him as a child and victim of a colonialist approach to time. His use of time in differentiating cultures is characteristic of the pretravel Lawrence, while his attempt to adjust to the temporal distortions coincides with his travels across the world. Drawing on the Lawrentian approach, this paper explores the possibility that part of postcoloniality's momentum today depends largely on how we reconfigure time as a means to energise indigenous meaning.

SECTION C: PEDAGOGICAL PERSPECTIVES

Language Teaching and Learning Materials in Non-Formal Sectors in the Digital Age: The Case of the French Language Subject in Evening Schools in Cameroon

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Abstract

This study examines the didactic materials of the French language subject in the evening school in Cameroon with the ultimate view to determining whether these materials, which were initially designed for use in the “normal day school” framework, can be profitably exploited with students with special education needs (SEN) like the evening school learners despite the difficult conditions that characterize the teaching and learning environment. (SEN as referred to in this context, involve the adapted materials and extra teaching necessary to ensure success which are not very necessary in the day school). It argues that a language course takes into account all the aspects of the programme: the syllabus, teaching methods, the teaching and learning situation (environment), the learning process and above all the instructional materials which constitute a major component in the programme. This argument is based on the assumption that choosing materials for a particular course is not an easy task and that a textbook may be considered ideal in one situation but inappropriate in another. From a positivist point of view, the paper expatiates on the worth of the available instructional materials, their effectiveness in the teaching and learning of the French Language subject in the evening school in the past and the extent to which the digital age can contribute to improving the results obtained in this educational framework. It provides evidence that the use of information and communication technology (ICTs) as a complement to the existing didactic materials would improve the achievement levels of the evening school learners of the French Language subject.

Keywords: Language, teaching, learning, materials, non-formal sector, digital age, and special education needs

English beyond Examination Success

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Abstract

This paper sets out to demonstrate the fact that there is a positive correlation between proficiency in English language and other aspects of development besides success in school-based and national examinations. The contention is that if students are aware of the global benefits of proficiency in English and if teachers are more innovative, this will lead to high levels of motivation and learning. The background attempts to explain the concept of development and the role English has in the process. In addition, there is a synthesis of the difficult circumstances within which the teaching and learning of English takes place in Cameroon, thus minimizing efforts to integrate a developmental approach in the teaching-learning process. The next section discusses the contributions of English to academic and professional development. This is followed by a discussion on English and social development. The importance of English in economic development is discussed next, with particular reference to emerging economies and the Millennium Development Goals. The conclusion expounds on the teacher's role in equipping students with language skills as life skills for survival in today's complex world.

Keywords: examinations, development, emerging economies, Millennium Development Goals

English Language Teaching and Global Education: Exploring the Stakes and Challenges for Africa

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Abstract

Global issues like social inequality, terrorism, ethnic conflict, and environmental destruction constitute some of the most immediate and visible components of the environmental and planetary crises surrounding humanity in general; including the English language learners all over the world. The immediacy and palpability of global issues render them very suitable subject matters for meaningful learning in general, including English language learning. The paper seeks to contribute to the extension of English language teaching and learning from the concentration on the transmission and development of language skills, knowledge and attitudes of learners to the use of these same language skills, knowledge and behaviours for the transformation of the learners and their society into ecologically friendly, sensitive and literate citizens armed to combat world problems or global crises. This paper shall explore the subject matter of contemporary global issues within the framework of inter- or trans-disciplinarity in language education and the communicative theoretical and practical approach to language learning and teaching. It shall equally examine the theoretical and practical state of the art of English language teaching and global education in Cameroon and shall finally make suggestions geared towards English language teaching and global citizenship. The paper shall consider the definition and rationale for global education and some of the communicative approaches. Furthermore, it shall examine global education and the following: climate change, critical theory and literacy, curriculum ideology, course design and materials; teaching methods, contents, teacher training and extracurricular activities as well as perspectives for African EFL/ESL teachers.

Keywords: Global, Education, Pedagogy, Africa

Language Policy and Educational Ideology in Multicultural Contexts: the case of Cameroon

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Abstract

This article examines language policy and educational ideology in Cameroon which is a naturally multicultural but officially bilingual country. It reiterates the fact that multicultural societies exhibit diversity in several perspectives, one of which is language and argues that the language policy of a multicultural country like Cameroon is supposed to marry with its educational ideology. The paper warns that, language not being the only ingredient of multiculturalism, any attempt by government policy to centre its ideology only on language may yield short term results especially as Government may design politically correct policies that may not serve the interest of the populace. In this perspective, language policy, educational ideology and government policy get caught in a tripartite circle with government policy is expected to impartially mediate between language policy and educational ideology.

The Speech Acts Theory and its Relevance to the TEFL Classroom

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Abstract

The third millennium has seen the birth of globalisation in all its ramifications, and an increased need for an international lingua-franca-English. Emphasis in the Teaching of English as a Foreign Language (TEFL) must thus be viewed beyond the traditional grammatical competence which characterised classical TEFL classrooms. The vibrant youthful population in our Secondary and Tertiary level institutions need to be groomed and grounded in the art of polite discourse, ever so necessary in administrative and diplomatic circles. The inculcation of a culture of peace and politeness in our EFL classrooms, especially in war-torn regions of the world, for example, would hopefully produce a more civilised generation of men and women who, through their knowledge and awareness of “the illocutionary force of an utterance”, and the perlocutionary effects of the latter on the hearers, would adopt communication strategies designed to win the sympathy and cooperation of the interlocutors. An analysis of sample speech acts constitutes the main data of this paper. It is believed that wars could be averted, and cooperation between peoples of the world enhanced, if the art of polite discourse – peace literature -- is given due prominence in schools and colleges.

SECTION D: GENDER AND FEMINIST PERSPECTIVES

Stereotypical Representations of Women in Mainstream Black Literature: A Cross-Cultural Appraisal

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Abstract

Traditionally, mainstream black African/Diaspora literature by men has been considered to be largely pro-feminist. Given the belated/beleaguered beginnings of black female writing, the early prevalent images of women as fictional characters and as social actors were vehicled by male writers who attempted to fill the gap created by the niggardly presence of female writers on the literary scene. The result is a large body of works by varied and widely acclaimed writers such as Mongo Beti, NgugiWaThiongo, SembeneOusmane, James Baldwin, LeRoi Jones and Richard Wright noted for their strong feminocentric themes and styles. However, a close feminist re-reading of these works reveal stereotypical images of women to be their main driving-force despite their apparent pro-feminist undertone. Based on Carl Gustav Jung's archetypal approach, this paper sets out to analyse Mongo Beti's *Perpetua and the Habit of Unhappiness* and James Baldwin's *Go Tell it on the Mountains* as shibbolethic of black male cross-cultural stereotypical representations of women occasionally misread by black critics both male and female alike as well-rounded and hence felicitous female images. It reveals that present-day vibrant literary creativity by black women is redolent of resistance writing undergirthed by the urge to jettison all forms of stereotyping.

Keywords: Stereotype, Representations, Women, Black, Literature, Culture

L'Expérience de la Maternité entre Inégalité de Genre à Douala

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Résumé

Dans différentes sociétés, l'expérience de la maternité est pensée, encadrée et socialisée que nous soyons en milieu traditionnel ou hospitalier, et ce sont le plus souvent, les femmes qui assurent l'essentiel des actes médicaux. De cette cohabitation naît des rapports de soins inégaux entre les soignantes et les soignées, cette inégalité trouvant son explication dans certaines considérations socioculturelles. A la suite d'une enquête menée en mars et avril 2010 dans deux unités obstétricales à Douala au Cameroun sur la base d'observations, d'entretiens et de récits de vie avec une dizaine de personnels de soins et une trentaine de parturientes en quête de soins préventifs et/ou curatifs, un fait a été constaté : les rapports de soins entre les personnels et les parturientes sont déterminés à la fois par le sexe, l'âge, le statut matrimonial, le niveau d'étude et l'appartenance culturelle de la future mère. De cette étude, il ressort que les rapports sont tantôt impersonnels, mitigés, ou empathiques entre les personnels et les parturientes, avec cependant une préférence pour la présence masculine au cours de la parturition.

Mots clés: fille/femme, maternité, expérience, rapport de pouvoir, Cameroun.

Abstract

In different societies, maternity is thought of, practised and socialised -- be it in traditional or modern contexts. Women generally take care of these medical services. This gives rise to unequal treatment between those who cure and those who are cured. This inequality stems from socio-cultural considerations. A study carried out in two obstetrical units in Douala in 2010 revealed the following observations: that treatment relationships between personnel and pregnant women are determined by sex, age, marital status, level of education, and the cultural affinity of the future mother. These relationships are sometimes impersonal.

Keywords: Women, maternity, medical service, Cameroon

La Femme du Littoral Camerounais dans la Quête des Libertés Individuelles et la Participation au Développement Communautaire

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Résumé

Entre tradition et modernité, quel regard porte-t-on sur la femme camerounaise plus de cinquante ans après les indépendances ? Est-elle un objet, une égale ou tout simplement une compagne de l'homme ? Le réductionnisme biologique a de tout temps conduit à la considérer comme « fragilitas sexus ». A lui octroyer une position de subordonnée dans la stratification sociale. Sous prétexte du respect de la tradition et des impératifs de la colonisation, la femme du Littoral camerounais a été infantilisée sous la coupole de l'impérialisme masculin éprouvant ainsi de sérieuses difficultés afin de se voir reconnaître certains droits et libertés. A travers des événements conjoncturels précis des années 1990, elle commence à s'affranchir de cette tutelle. Développant des stratégies de survie dans l'activité qui avait pour but de l'embrigader à savoir l'agriculture vivrière. Réalisant le pouvoir qu'elle commence à exercer, elle s'est attaquée aux domaines qui jusque là étaient la chasse gardée des hommes, contribuant ainsi significativement au processus de développement de l'Etat camerounais. Bien que beaucoup reste à faire, le présent travail vise à mettre en exergue quelques avancées significatives faites par les femmes du Littoral dans leur longue marche pour la promotion de l'égalité des sexes et leur affranchissement de la tutelle masculine.

Mots clés : genre, agriculture, réductionnisme, égalité, développement, littoral.

Abstract

Between tradition and modernity, what view do we have of the Cameroon woman fifty years after independence? Is she an object, an equal, or simply a home companion? Biological reductionism has always led to her being considered as 'fragilitas sexus' giving her a subordinate social status. Under the pretext of traditional values and colonial imperatives, the littoral woman has been infantilised under male chauvinism. This has made her to experience serious difficulties in the fight for her rights. This fight started in the 1990s when she developed survival agricultural strategies. Encouraged by success in this domain, she engaged in other areas that had up to then been male dominated, thus contributing to the development of Cameroon. In spite of much that needs to be done, this paper highlights the significant progress made by the littoral woman in the fight for her rights.

Keywords: woman, agriculture, reductionism, equality, development, littoral

Mothering: A Discursive Strategy in Your Name Shall be Tanga

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Abstract

This study discusses the concept of mothering as a discursive strategy in Calixthe Beyala's (1996) *Your Name Shall be Tanga*. The focus is on how Beyala uses her narrative, to frame a discourse on mothering in relation to childhood experience and identity (re)construction. The write-up uses the creative process of defragmentation, as postulated by Eva Gyetvai (2006), to examine how Beyala interrogates postcolonial mothering, the fate of childhood when positive mothering is denied and how she hails the redemptive powers of literature through narrative experimentation. I argue that mothering which is at the centre of narrative gravity of the novel is used as a discursive strategy to deconstruct paralyzed mothering and reconstruct maternity with a more human face.

Keywords: Mothering, Sacrificed Childhood, Discursive Strategy, Defragmentation.

SECTION E: PHILOSOPHICAL AND CULTURAL PERSPECTIVES

La Rencontre des Cultures

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Résumé

Toutes les cultures se valent, l'idée d'une culture unique et universelle est dénuée de tout fondement. Ou alors il existe des peuples sans culture. Tous les hommes pensent et créent des cultures. Cette diversité culturelle, loin d'être un obstacle à l'harmonie entre les hommes, est plutôt une richesse humaine, et témoigne l'éveil de l'esprit. La rencontre des cultures ou l'interculturalité permet à chacun d'apporter sa spécificité à l'édification de la société de solidarité fraternelle, socle d'un développement humain véritable. L'universel concret est donc l'intégration de toutes les cultures dans une nouvelle singularité, l'Un-Tout culturel, seul moyen d'une paix universelle.

Mots clés : culture, rencontre, universel abstrait, concret, pluralisme polycentrisme, mondialisation, développement, humain, paix, fraternité

Abstract

The author in this work shows that all cultures are equal, in contrast to the view that some cultures are superior to others, or the idea that some people exist without culture. All peoples think and create culture. This cultural diversity, far from being an obstacle to human harmony, instead comprises of human wealth, and constitutes the evolution of the human mind. The encounter of cultures or interculturality enables each other to integrate their specificity towards the edification of societies and the fraternal solidarity that serves as a pillar for a veritable human development. A concrete universality is therefore the integration of all cultures into a new singularity, a cultural one, the only means towards universal peace.

Keywords: culture, encounter, abstract universality, concrete, pluralism, polycentrism, globalisation, human, development, peace, fraternity

The Nfu Secret Society, Eco-Cultural Protection and Sustainability in Indigenous Mbum Land, Bamenda Grassfields of Cameroon

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Abstract

The early histories of most ethnic groups in the Bamenda grassfields of Cameroon are fraught with movements which were caused by a certain range of environmental, socio-cultural and historical factors. Whenever a place was settled, the society set up structures to protect its resources. This paper examines the role played by the *Nfu* secret society, an arm of the Nwarong secret society of Mbum land in promoting Mbum culture and protecting raffia palm bushes and its ecosystem, which provided some of the essential resources the society needed. A survey of some palm bushes, oral interviews and personal observations of some *Nfu* activities were very instrumental to this study. The study revealed that, in the past, palm bushes which produced palm wine, very instrumental in *Nfu* activities and other cultural ceremonies in the Mbum land were rampantly destroyed by the local people who needed the bamboos for various activities. As a consequence, palm wine supply for *Nfu* and other cultural activities became scarce forcing it to use its dreaded *Nkoh* masquerade to control the exploitation of palm bushes. This did not only preserve the palm bushes but also its entire ecosystem of various plants and animal species and ensured the smooth functioning of cultural activities in the society. In conclusion, the paper observes that, because of Christianity, rural-urban migration, absentee landlords and introduction of modern wines and beer into Mbum Land, the *Nfu* Society like other indigenous societies have become relatively latent over the years. The situation has now become worse, thus the need for the revival of this institution so as to restore the palm bushes which are still an important component of indigenous Mbum society

Keywords: Nfu, Nkoh, Raffia Palm Wine, Ecosystem, Mbum, Culture

Oral Popular Cultural Performance: Retracing the Nso' Genealogy and Hegemony in Yungsi Christopher and The Unbeatable Voices of Meluf Musical Lyrics

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Abstract

The paper examines how oral popular cultural performance uses historical facts and cultural life patterns to recreate local knowledge for dissemination by aggregating genres such as music and song. The selected songs indicate how Nso' history, genealogy and cultural hegemony has and continues to influence the vibrancy of contemporary oral popular cultural performances in local and urban settings in Nso' land. This critique opens investigations into how Nso' oral popular cultural performers are inspired by their history and cultural heritage to actually express and assert who they are. Yangzi's musical art provides listeners with lyrics that are subject to poetic analysis to better understand how social concerns and value systems are addressed. Music takes its rise from human communities and therefore addresses itself to those communities. This art form is interdisciplinary, paying particular attention to the actual social settings from where it is created and for which it is sung. These issues are a superficial representation of the vast repertoire of interactions between music as an art form and the Nso' genealogy and heritage.

Keywords: *Oral, Popular Cultural, Performance, Retracing, Genealogy, Hegemony*

SECTION F: SOCIOLOGICAL PERSPECTIVES

Communicating Medical Errors in Nigeria: Our Right, their Responsibility

Ngwu, Christian C., Ede, et al.

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Abstract

The world is now more than ever endangered by the prevalence of medical errors. Available data suggest that over 2.7 million people die annually around the globe of causes traceable to medical errors. The case appears to be worse in developing countries like Nigeria where confirmed reports revealed that 7 out of every 10 deaths in medical facilities have their roots in medical errors. While it is heart-breaking to come to terms with these ugly statistics, it is even worse to realize that these errors are not communicated to the unsuspecting victims. This is despite the fact that ethical and professional guidelines recommend disclosure of such errors to patients when they occur. Public outcry over these concealment, cover-up, and turning a blind eye to transparency, acknowledgment, and prevention has reached its stretch as it is believed in medicine that some of the errors are even correctable if communicated on time. To this end, the critical questions are; why are these errors not communicated despite the overwhelming trust patients have on their medical officers? What is the Nigerian Medical Association (NMA) doing to ensure that patients who are harmed are informed of what went wrong and why, accompanied by sincere expressions of empathy and regret? The above question, among others, formed the bedrock of this study.

In conducting this study, the researchers used qualitative research design to generate qualitative data through Key Informant interview and Focus Group Discussions. With this design, the views of direct and indirect victims of medical errors in South-Eastern Nigeria, medical practitioners, Nigerian Medical Association and legal experts were sought. After a thorough analysis, findings revealed that medical errors are prevalent in Nigeria and that they are rarely communicated to the victims or their relations. Again, it was found that patients in Nigeria no longer have confidence in their health officers, and the NMA is yet to speed up efforts to stem the ugly tide of medical errors. Based on the findings, the researchers recommend that health officers should take practical steps to avoid medical errors and in the event of any, it should be communicated after taking into account the psychology of the victim. Again, the NMA should as a matter of urgency look into this worrisome development with a view to stemming the tide. Legal experts and the media should equally learn to challenge vigorously cases of medical errors through legal battles and investigative journalism.

Keywords: Communication, Medical Errors, Rights, Responsibility

Des Formes d'Amour dans Trois Prétendants...Un Mari de Guillaume OyonoMbia et Le Zulu de Tchicaya U Tam' si

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Résumé

Exploration des méandres de l'amour dans *Trois prétendants...un mari* de Guillaume OyonoMbia et *Le Zulu* de Tchicaya U Tam' si, cette étude révèle divers motifs significatifs du lien vital interhumain et avec Dieu. Des facettes de l'amour perçu sous le prisme des Grecs de l'antiquité y structurent et y orientent la réflexion : « agapê, storgê, éros et philia. » Mais des avatars ou antivaleurs associés à ce thème sont concomitamment analysés. Notre démarche s'inspire d'*Etude perspicace des Ecritures, volume 1*, une encyclopédie biblique publiée en 1997 par The International Bible Students Association, à Brooklyn, New York. Au terme du ratissage de ces facettes dans les textes, un double message s'adresse aux lecteurs : cultiver et manifester plus d'amour feront rayonner la vie et l'harmonie dans la communauté ; à contrario, les œuvres de la chair, l'amour de l'argent et la passion du pouvoir absolu mènent à la ruine. En fait, autant que le message biblique, l'étude du thème de l'amour dans le corpus exhorte à la purification des mœurs et des mentalités.

Mots clés : Theatre, Africain, Amour, Mariage, Dot, Communauté, Pouvoir

Abstract

This paper analyzes various patterns of love in the African Theatre on the basis of two plays: *Trois prétendants...un mari* by Guillaume OyonoMbia, a Cameroonian playwright, and *Le Zulu* by Tchicaya U Tam' si, from the Republic of Congo. As concerns the theoretical framework, it is related to the explanations that the Holy Scriptures state about love. Thus, we consulted *Etude perspicace des Ecritures, volume 1*, a Bible encyclopedia published by the International Bible Students Association, Brooklyn. According to the authors of the encyclopedia, four words and manifestations embody love in the ancient Greek society: « agapê, storgê, éros and philia ». So, the focus of the study is on the power of both theatre and Holy Scriptures to promote love, in order to transform and convert minds and habits. At the end, according to the textual disclosures, there is an edifying message for Africans: true love brings social harmony in the community. Meanwhile, passion for money, material, beverage and absolute political power ruin the body and social harmony.

Keywords: African, Theatre, Love, Marriage, Dowry, Community, Power

The Anglophone and Francophone Speech Communities of Cameroon: (Self-) Identification, Self-Perception and Perception across the Divide

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Abstract

One of the most striking and tangible features Cameroon inherited from colonisation remains the country's official languages, English and French. Around these two languages, vehicles of two European cultures (British and French), Cameroonians who, in their daily life, already make use of some 286 national languages, have built two sub-identities, two sub-peoples, two supra cultures – Anglophone and Francophone - which do not always get along. At a time when Cameroon is celebrating its 50 years of independence and the reunification of the East and West parts, it became interesting to take a scientific look at the way each of the two communities identifies and perceives itself and the other across the divide. To achieve this, a survey of 209 adult Anglophone and Francophone Cameroonians, students of the Universities of Yaoundé I and Douala, was carried out in 2010. Very striking results were obtained, especially as regards the way each community perceives the other. For example, Anglophones judged Francophones far more negatively than they were judged by the latter. They found Francophones very corrupt, very haughty and very lazy. Further findings include the fact that Francophones proved to be more tolerant of Anglophones; and, that the latter were more loyal to their community than Francophones were to theirs.

Keywords: Anglophone, Francophone, Speech Community, Identity

Sexual Abuse of the Girl Child: A Display of Moral Decadence

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Abstract

The study explores in five Cameroonian towns (Limbe, Buea, Kumba, Dschang, Bamenda) based on the theory of rationalization. Data analysed were collected using observation without intervention, and interviews to uncover the motivation for child sexual abuse in the eyes of the offender, the victim and the public. The study was undertaken during the years 1999 to 2001 inclusive. The settings of child sexual abuse and respondents were randomly selected. Each setting was revisited every other month during the three-year period. Five hundred people of both sexes including foreigners were observed, and/or interviewed depending on their roles as hotel/motel workers, abusers, abused, significant others and elites. We found that the reasons for child sexual abuse ranged from fear of HIV/AIDS, stress, distortion of age differences, to economic survival. Legal ramifications of child sexual abuse are discussed as provided in Book Two of the Cameroon Penal Code under indecency, immoral earnings, corruption of morals, and obscene publications. We have made proposals for concerted action against girl child sexual abuse, including preventive education, legislation. Areas of future research are also presented.

Keywords: girl-child sexual abuse, theory of rationalization, observation, interviews

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