



# **The Subtle Marks of the Damage Caused by Colonization in Sub- Saharan Africa: Case Study of Cameroon**

**Fopoussi Tuebue Jean Christophe<sup>a\*</sup>**

<sup>a</sup> *Jesus-Marie College of Simbock, BP-185CS101, Yaoundé, Cameroon.*

## **Author's contribution**

*The sole author designed, analysed, interpreted and prepared the manuscript.*

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## **ABSTRACT**

The aim of this study was to identify the consequences of colonization in the daily lives of African peoples in sub-Saharan Africa. For this, many actions have been carried out. From the 4,500 men interviewed, 3,010 would choose a light-skinned wife and 1,000 a dark-skinned wife; 490 are not influenced by skin complexion. From the 4,500 women interviewed, 2004 would choose a light-skinned man and 644 a dark-skinned man. 1852 are not influenced by skin complexion. From the 4500 women, 3800 would like to have a fair complexion and 500 a dark complexion; 200 are indifferent. From the 500 children interviewed, 379 liked fair complexion, against 121 for dark complexion. Many people worship the white man. We find the signs of this on a daily basis: The best places are always reserved for the white man on all occasions; the way peoples interpret a successful action or a purchasing power; The efforts made to speak like white men; The rejection of one's language and one's tribal name in favor of those imported; The pronounced taste for imported clothing products. Concerning the musical and choreographic preferences, we can classify the young peoples interviewed as follows: 50.2% strictly in favor of imported dances and music styles;

\*Corresponding author: Email: [fopoussi@netcourrier.com](mailto:fopoussi@netcourrier.com);

26.2% love both imported and Cameroonian music and dance styles; 23.5% in favor of strictly Cameroonian dances and music styles. In the same vein, we have for hairdressing: 28.33% for grafting; 21.89% for the use of wigs; 15.82% for Afro-style. The choirs which practice the folk style are always lowered in front of those which practice the baroque style. In view of this dark picture, we can notice in detail that there is a segment of the African population south of the Sahara, even if it is a minority, which lives its Africanness with pride. It therefore constitutes the hope for the rebirth of African culture.

*Keywords: Colonization; culture; Africa; race; domination.*

## 1. INTRODUCTION

Cultural identity is the set of elements of culture by which a human community is recognized (social, political, regional, national, ethnic, religious, etc.) in terms of values, thoughts and commitment, language and place of life, practices, traditions and beliefs, shared experience and historical memory [1,2]. Today in Africa, we can note with regret that this state of mind has greatly regressed since the advent of colonization.

Colonization is a process of territorial and/or demographic expansion. It is characterized by more or less rapid migratory flows, or else by a brutal invasion of a territory [3]. In its most extreme forms, colonization can be accompanied by marginalization, reduction, and in the most ferocious cases, massacres or genocide of indigenous populations [4,5]. Overall, it can be said that colonization is the ultimate disaster that the affected territories will have experienced, as the African continent illustrates so well [6]. To justify this infamous act, Europeans brandished the concept of "civilizing mission" [3]. But on the field, as we can read from the pen of [7] and [8], it was only a means without faith or law to satisfy purely mercantile desires. The First World War fortunately came to lay the groundwork for awareness among the populations from the colonies. Indeed, if we take the case of France, it has recruited many people in Africa under the qualifier of skirmishers [9]. These recruits had the task of helping France to get rid of the German occupier among others [10]. But, during the multiple confrontations, the Africans realized that far from being gods, the white man was only a simple mortal, worse still, most often inhabited by inhuman thoughts [11]. Thus, at the end of this war, independence movements were born in the colonies [12]. This is how around the 1960s, it was said that many of these colonies gained independence [13]. The assessment made of these many years of colonization has made it possible to identify numerous damages in the

different aspects of the life of the colonized countries; this is the case for the human, economic, cultural, religious etc. [11]. In response to these noted facts, many actions have been taken in many of these countries to try to stem the various traumas suffered [14]. Nowadays, very subtle residual facts in the habits and attitudes of many people residing in the "old" colonies raise questions. These concerns are all the more growing when we talk to the younger generations or when we analyze the facts marking their daily lives. In the hope of understanding the foundations of the actions and considerations in full swing within the African youth, it is now more than a duty for the most enlightened people to carry out deep investigations. This action will indeed aim to try to bring together the maximum of elements that justify the facts that emerge from the conduct and considerations of the young African generations living on the continent. In doing so, an attempt to establish bridges between the observed facts and colonization, even if seen from a neocolonization angle, will be made with the greatest dexterity. The work done will then serve as a springboard for the judicious calibration of the actions to be taken to revive the love of African identity in the hearts of the young African generations. This is the reason that justifies the setting up of the present study. It will permit the identification the subtle residual marks of the damage caused by colonization in sub-Saharan Africa, and more particularly in Cameroon.

## 2. MATERIALS AND METHODS

### 2.1 Materials

#### 2.1.1 The cultural areas of Cameroon

Culturally, Cameroon is organized into four areas [15]. These are the Fang Beti cultural area, the Sawa cultural area, the Grass Fields cultural area, and the Sudano-Sahelian cultural area. The Fang Beti cultural area covers the Centre,

South and East Regions of Cameroon. The Sawa cultural area covers the Littoral and South-West Regions. The Grass Field cultural area covers the West and North West Regions. The Sudano-Sahelian cultural area covers the Adamaoua, North and Far North regions.

### **2.1.2 The type of hair in sub-Saharan Africa**

Overall, African populations south of the Sahara have frizzy hair. Each strand of this hair type grows in a spiral fashion, forming dense curls. The rate of growth of frizzy hair is about 10 centimeters per year on average. Due to the tropical nature of Africa south of the Sahara, this type of hair is moisturized by scanty amounts of thick sebum. The main weakness of frizzy hair is its dryness. This dry hair requires less washing than hair that tends to be greasy. For frizzy hair, one shampoo per week is enough. Beyond that, it may tend to dry out more. Frizzy hair, associated with black African or African American populations, has often been invoked in practices of racial discrimination. In South Africa at the time of Apartheid, the services responsible for enforcing racial segregation commonly used the "pencil test": a pencil (or a comb) is stuck in the person's hair; if it fell, he was assumed to be white, and if he did not fall, he was assumed to be black or mixed-race. Conversely, the culture of negritude or "black is beautiful" sees in it a claimed sign of black African identity. In African cities, such as Ouagadougou (Burkina Faso), straightening, straightening and false locks gave way to the "nappy" movement [16].

### **2.1.3 African hairstyles and their importance**

In Africa south of the Sahara, hairstyle has always been a language. Thus, from one corner to another of the continent, one can observe a multitude of particularly attractive models. The gadgets adorning this art are not left out; we can thus cite clay, shea, wool, raffia, gold thread, shells and pearls. Hairstyle provides information about social status (age, religion, ethnicity, wealth), spirituality, and even political beliefs. Frizz has therefore always been a material to sculpt, cut, shear, braid, adorn [17]. However, European models conveyed in the media tend to eclipse this African culture. Religiously, many Africans believed that hair was a way of communicating with the Divine Being. We can therefore read in this sense from the pen of [18]: "the hair represented the highest point of the body, therefore closer to the divine". Many others still believed that a single strand of hair could be

used to cast spells or inflict damage. This better explains Mugabe's famous phrase: "It's hard to bewitch an African girl these days. Every time you take a piece of her hair to a wizard, an innocent Brazilian goes crazy or a factory in China catches fire.

In terms of marital status, it was through these hair designs that we recognized a newly married woman, or still single. In addition, the art of hairdressing was also a means of expression such as love or simply mourning. In the Wolof culture of Senegal, young girls partially shaved their hair as an outward symbol that they were not courting. For example, in Nigeria, widowed women stopped caring about their hair during their time of mourning, so that they were no longer attractive to men. In Benin, the hairstyle was a weapon of seduction for men and women.

The hairstyle was also used as an instrument of liberation. Indeed, black slaves used hairstyles as escape cards. As a result, the models used indicated the roads to freedom: if the ground was very marshy, the "tropas", that is to say small braids stuck to the scalp, were woven like ruts or furrows. Using small buns, knots and braids, the women marked the elements of the landscape: a tree, a path, a plantation. In the same sense, Africans also used braids to hide rice or seeds in the hair of adults and children before crossing and separation, in order to guarantee nutrition during migration. On a completely different level, the typical Afro hairstyle, worn rather short and puffy, was the symbol of the Kenyan revolution against Italian occupation in the early 1940s [19].

Aesthetically, African communities have always admired women with clean, long, thick, well-plaited and then adorned hair. Indeed, this fact demonstrates the force of life, the multiplying power of profusion, prosperity, health, among others. In detail, the pharaohs, scribes and Egyptian women sported hair styled in braids often adorned with gold threads and other refinements. Similarly, the Nubians also adopted hair styled but in fine dreadlocks. The Karamo people of Nigeria have been recognized for their unique hairstyle (a shaved head with a single tuft of hair left on top) [20].

In terms of health, certain hairstyles made it possible to protect the head from parasites (flies, lice, etc.). They also represented in the African ethnic groups a protection against the rays of the sun and the scalp. We understand better the real reasons why slave traders shaved the heads of

Africans. It was in no way for hygienic reasons as they claimed, but it was for a completely different purpose: the shaved head was the first step of Europeans to erase the culture of slaves and alter their relationship with their hair. One could no longer distinguish who were the Mandingos, the Igbos, the Fulanis, the Ashantis, etc. Today, the black communities of Quibdo, Condoto, Tumaco and Buenaventura carry on the tradition of African hairstyles. However, it has diversified and no longer seeks to be a symbol, but rather becomes an aesthetic richness [21].

Hairstyles are still used to express a language. For example, in Kenya, little girls are displaying coronavirus hairstyles to raise awareness about sanitizing their hands and wearing masks. This hairstyle is not a novelty but has been brought back into fashion by the pandemic [22].

#### **2.1.4 African clothing choices**

Articles of traditional African clothing are hundreds of years old. Not only do African clothes have a unique style, but they also represent symbolism, tribalism, and history. Africa is a continent full of different cultures and peoples; these realities are perfectly symbolized by the clothing styles specific to Africa. Over the years, African clothing has modernized and evolved to adapt to the latest fashion trends, while maintaining its unique style. Today, African clothing comes in many colors, designs, materials, and styles. They can be used for various functions, occasions, or even just for everyday wear. Each of these clothing styles has its own authentic look and identity. African clothing is stylish and functional. There are various styles including Kenyan, Cameroonian, Nigerian, Ghanaian, Senegalese, Rwandan, Ugandan, Egyptian, Kitenge, Lace, Leso, Gele, Iro, Isiagu, Kanzu, Kalasiris, etc. Each style reflects its region and its diversity. Ethnic styles are versatile and an instructive way to visually represent what African clothing and culture is like. African clothing is ideal for those who wish to establish a connection with past and future generations [23].

#### **2.1.5 The culinary dishes of Africa**

In Africa as elsewhere, culinary and food practices have a history. Far from being fixed by "custom" or household habits, the choice of products, recipes and know-how of the cook (sometimes of the cook) undergo slow evolutions or rapid changes in relation to the historical

context, economic and social. These are sometimes products that replace each other, names that keep track of abandoned practices, culinary crossbreeding that takes place, techniques or recipes that circulate from one region to another, preparations whose the social significance is transformed, heritages which are elaborated according to new stakes. The "kitchen", though often confined to domestic "kitchens" when it comes to Africa, is not out of time. On the contrary, it reflects the dynamism of societies [24].

#### **2.1.6 The dances**

When it comes to dance in Africa, the plural is appropriate. Indeed, this art comes in a bundle of dances, all unique. They are real cultural identity cards of regions or ethnic groups. They each carry a soul. They have the same essence. Sacred or profane, African dances are practiced in a circle. This way of doing symbolizes the spiritual and temporal life. It has the advantage of facilitating communion between the individual and the group, and, further, with nature [25]. Parents of orality, African dances are transmitted from generation to generation in the school of life, avoiding technical barriers and insisting instead on the importance of the intimate dialogue of sound and gesture, music and movement, the percussionist and the dancer, all in a perfect playful communion [26].

Dances in Africa are an essential element of cultural heritage. Each country, people, or ethnic group has a unique gesture and rhythm. They are the living expression of its philosophy and the memory of its evolution. They constitute at the same time a symbolic history, a form of meditation, a performing art, a distracting pastime, a game, a sport, an art of living, a way of intensely expressing the relationship of man with nature, society, a universal language, a dialogue of civilizations, and therapy. They content the inexpressible; they are the link between the body, the earth, the head and the sky. There can be no dances in Africa without emotion.

#### **2.1.7 The songs**

African music is very rhythmic. We hear the clapping of hands, the stamping of feet and above all, the use of the voice. Singing musicians are often joined by percussion. More than anywhere else, the music of Africa is intimately intertwined in the life of the community.

Music conveys History and achieves the agreement of human society with invisible forces. Africans see music as a language that conveys important messages. The memory of peoples is recounted by griot singers, storytellers, or musicians through their music.

African music is a collective and spontaneous practice. It fits into all the acts of daily life: ceremonies, rituals, lullabies, work songs.... It is often linked to griots (traditional musicians and storytellers) who convey the memory (culture and history) of the people, as is the case in West Africa. Instrumental expression and vocal expression are very closely linked languages because African music is above all a matter of communication. The voice is itself an instrument in its own right since it "plays" a lot on the timbres. It is natural here, unlike the "worked" voices of European music.

Initially very linked to traditions, music in Africa accompanies life. It represents, like language, religion and certain traditional practices, one of the important bases of traditional society. It is generally circumstantial, functional and ritual in essence [27].

### **2.1.8 Toys and games**

The African child rarely plays alone. It is often in groups that we find the little boys and the little girls respectively in the concessions and in the streets of the village. Overall, a child who plays alone is frowned upon and considered abnormal or perverse; indeed, for the populations, only gnomes and geniuses like to isolate themselves. But, it can happen that the child is momentarily deprived of a play partner; he will then have recourse to a hero (Master Fox, Leuk the Hare, the Hyena the Elder, etc.). Depending on whether he wants to play seriously or cheat as much as he wants, he will choose the Clever Hare or the Simple Hyena who will give him the lines specific to their characters. These group games serve many purposes; for little boys, they allow them to practice games of skill (throwing darts or stones, archery, climbing trees, etc.); these games also prepare little boys for certain activities such as hunting and fishing. Further on, we also have the practice of wrestling; it allows for its part to prioritize the group into winners and losers until the loser becomes the winner one day. As for the girls, they play together games of a completely different nature. In fact, they are going to play "mummy"; in this sense, they will take care of babies made from scratch (dress them, groom them, feed them, rock them), fetch

water and wood, cook, then serve the meal. Then follows another phase of the game, the dance. For her practice, they sing and dance in circles. The golden rule is to be able to demonstrate flexibility and elegance, a sense of rhythm and endurance, in order to be able to twirl in time, drop while respecting the rhythm, jump very high and for a long time or twirl for a long time while controlling vertigo.

Elders and grandparents play, as we have already said, a great role in the play of the African child. The grandparents especially and more especially the grandmothers teach the songs and tell the tales and the legends which populate the imagination of the small and even of the big children. It is the competition in loyalty, kindness, and agreement, which dominate in the ordinary games of the African child [28].

Just like in other aspects of traditional African education, games have a certain role in the initiation of the child and then of the adolescent to social life. We know that in traditional African society, children engage in it by age group. This collective character of the game, already constitutes by the organization that it implies, by the relationships that it creates and develops between the participants, a first caricature of social life: the child learns there to live "with his fellows", to play a determined role, to appreciate and esteem his comrades, to judge in practice his abilities and those of others, to work in a team, etc. Moreover, by their very content, a large number of children's games, especially imitation games, are nothing more than a parody of social life: professional games involving, among other things, the reproduction of relationships between adults of different professions, games of dolls and their "marriage" with a boy of the same age group as the little girl "mother", or even games of "marriage" between girls and boys of the same age group, etc.; it is undeniable that while having fun, children nevertheless learn a large number of facts, behaviors, related to real social life. Thus, a whole set of facts show that the child, then the adolescent, is educated and is educated within society itself, at the school of family life, of common life at its age group, constantly in contact with the various aspects of social life [29]. Finally, we can remember that these games have one major goal, to prepare the child to become an honest adult, ready to be in turn a worthy ambassador of Africa, where solidarity reigned supreme until the advent of colonization [30,31].

### **2.1.9 Relations between members in the community**

The traditional functioning of African societies is based on respect for strictly organized social hierarchies, within which each member of the community finds his or her particular place. Each individual therefore enjoys a social status to which are linked multiple prerogatives or duties, in accordance with criteria precisely defined by age, sex, membership of such and such a group, such and such a lineage, or even such and such a caste, and by such and such circumstances which accompanied his birth.

Family forms in West Africa respond to the logic of extended kinship. Thus, in the patrilineal kinship systems that prevail in West Africa, the brothers of the father of a child are considered to be in the position of "Dad", and the wives of the brothers of the Dad in the position of "Mum". This means that an individual knows his biological father and mother; but he also knows that several adults who are related to him are also social parents, and are therefore likely to exercise towards him roles devolved solely to the parents of children in Western society. So, the notion of parenthood can in no way be solely centered on the only parents of the child. Beyond that, kinship relations are the matrix through which individuals transcribe a set of social relationships. As a result, it is accepted that each adult has the responsibility to play an educational role towards a child, even if he has no relationship with him. It is therefore legitimate in everyone's eyes for an elderly man or woman to take back a child who commits an act judged as an error. In "pulaar", one of the most spoken languages in the West African cultural area, we say: "neddo ko bandum", which means: "all men are relatives". It is in this sense that in Wolof, we will find an expression that is deeply rooted in popular consciousness; it is as follows: "nit mooy garabam", which means: "man is the remedy for man". Parenthood is therefore conceived as something extended. Therefore, the duty of co-monitoring is part of the tacit responsibilities attributed by social norms to each adult. Education takes on a collective and social character, which means that it is not only the responsibility of the family, but also that of the members of the same village, of the same district, of the same ethnic group [32].

Further on, the notion of respect for elders is strongly rooted in our customs. It logically imposes a norm on the designation of adults and

elders by younger and younger children; this is also required when a cadet or child responds when called by an elder or an adult. Indeed, for a child or younger, calling an adult or an elder by name is perceived as a lack of respect towards his person. If we go in this sense to the Bamileke communities in West Cameroon, we will hear, for example, terms such as "Kwia", to respond to or call a mother, "Tá", to respond or then call a dad, "ndzà", to answer or call an elder (Fopoussi Tuebue, personal communication).

### **2.1.10 The conduct of cadets and children in ancient African society**

As in any education, the child is introduced to relationships with others. During the first phase of this training, emphasis is placed on the following elements: "knowing how to behave", "being polite", etc. In the second phase, we approach the elements that will contribute to make him a particular being. Here, traditional African education concretely engages the child in more complex and deeper relationships with the members of the community in which he lives. This is how he will, for example, play the role of intermediary between adults (in particular by carrying out commissions). This allows him to immerse himself in the reality that governs relations between men within society, the positions and ranks of each other. Further on, with its participation in production, then begins the gradual transformation of its previous situation. Gradually, he comes into contact with other men through numerous activities: he sells the product of his work, buys on his own behalf or for his parents, takes part in various demonstrations, etc. He consequently acquires his own experience of the various aspects of social life, of the relationships it implies between individuals, of the differentiation and stratification which underlie them. Through the acts of his daily life, the child, then the adolescent, gradually comes to an awareness, then to an understanding of the material and spiritual foundations of social life (scale of values, customs and traditions, vision of world and conception of life, etc.). At the same time, he realizes more and more the duties and responsibilities incumbent upon him. Within the age groups, then during the initiation ceremonies, the bonds of solidarity and brotherhood are woven and strengthened between young people of the same age, but also between them and their elders, then between them and the whole community. The apprenticeship of the trade with adults, by its

character of transmission of the experience and the heritage of the ancestors (more particularly, within the framework of the division of society into castes, in the form of communication of family secrets, tribe or clan), will complete the definitive linking of the adolescent who has become an adult to his social function, and at the same time, to the community [29].

## **2.2 Methods**

To achieve the set objectives, the work was carried out on the field and indoors. The fieldwork consisted of interviewing the populations not only about their age, but also about the facts that marked their daily lives in their time. To do this, care was always taken in front of each person approached to introduce themselves and then explain the reason for the maneuver. If with some people things went smoothly, this was not the case with everyone. However, in the majority of cases, the exchanges were viewed positively. To have a more realistic approach, we took into consideration the comments of people born in 1974 for the youngest at the time of the study. The choice of this installment was motivated by the need of acquiring live facts tens of years ago, this is to say before the advent of major emergent behaviors through the globalization. In detail, these emergent behaviors are known today to be responsible of many new behaviors among young people as noticed in many african countries.

The interviews then consisted of finding out about each other's opinion on the color of the skin, the hairstyle (especially in women), the way of visualizing successful actions (I did it as a white man...), judgment attached to financial capacity (I pay like white people), the way of speaking (whitisation), the feeling one has when one has to pronounce one's name according to one's tribe, the place of one's surname/first name, the mastery and degree of attachment to one's dialect on a daily basis (speaking in public, refusal to commit to learning and passing it on to one's offspring, etc.), clothing choices, culinary dishes, choreographic choices, musical choices.

Indoors, it was a question of processing the information collected in the field and then of supplementing it. To do this, as many useful documents as possible have been reviewed in detail. In the same vein, videos shot up to the 1970s were watched. As a result, some of the information collected in the field could be

confirmed, others provided in addition, and others rejected.

To assess the impact of skin color on the population, a test was carried out on a sample of 900 people in each of the ten Regions of Cameroon, i.e. a total of 9,000 people throughout the territory. In each of these Regions, 450 men and 450 women were interviewed. In the end, 4500 men (1873 light-skinned men 2627 dark-skinned men) and 4500 women (2095 light-skinned women and 2405 dark-skinned women) were followed. As part of the work itself, they were presented with the photo of two young women of good quality (photo 1 and photo 2), respectively, one with a light complexion and the other with a dark complexion. It was a question for the men to say which of the two young women they would like to have as a wife; for women, it was a matter of each saying who she wanted to look like. After explaining the principle of work to them, the consultation began. For women, those who would like to look like the young woman in photo 1 were asked to raise their fingers, and vice versa. For men, those who would like to have the young woman in photo 1 as their wife were asked to raise their hands, and vice versa. The results were recorded in a table. Finally, investigative trials of almost the same type have been carried out with children under 8 years of age; this age range was chosen taking into consideration the occurrence of the age of puberty, which begins in girls around 9 years old. However, from the age of puberty, the opinion on the opposite sex changes if we refer to [33]. In this sense, 50 children per Region were interviewed, i.e. 500 children across the country. In detail, this population of children was made up of 250 girls (70 light-skinned girls and 180 dark-skinned girls) and 250 boys (98 light-skinned boys and 152 dark-skinned boys). For work, they were just presented with four photos. The photo of a light-skinned boy and the photo of a dark-skinned boy on the one hand, then the photo of a light-skinned girl and the photo of a dark-skinned girl on the other. Whether it was for adults as well as for children amenable to the study, the details of their respective complexion were noted.

## **3. RESULTS AND DISCUSSION**

### **3.1 Consideration Given to Skin Color**

Looking at Table 1, we see that from the 4,500 men interviewed, 1,873 are light-skinned (41.62% of men) and 2,627 are dark-skinned (58.38% of men). Concerning the 4500 women

interviewed, 2095 are of fair complexion (46.56% of women) and 2405 are of dark complexion (53.44% of women). Concerning the children, from the 250 little girls followed, 70 have light complexion (28% of little girls) and 180 dark complexion (72% of little girls). As for the boys, from the 250 followed, 98 are light-skinned (39.2% of the boys) and 152 are dark-skinned (60.8% of the boys). In total, regardless of gender and age, the population interviewed is made up of 4,136 people of fair complexion, i.e. 43.54% of the 9,500 people interviewed. People of dark complexion on their part number 5364 people, or 56.64% of the total population followed. It therefore appears that people with dark complexions are in the majority. This dark color of the skin is simply due to the ability of indexed people to produce larger quantities of melanin as shown by [34]. This observation agrees with the work of [35]; indeed, he concludes his research by showing that in the black race, the capacity to synthesize melanin is a dominant character.

The opinions collected show that the complexion greatly influences the considerations of the Cameroonian populations. Thus, from the 4,500 men interviewed, 3,010 would like to have a fair-skinned woman as their future wife. From these 3010 men, 2300 are dark-skinned and 710 are light-skinned. On the other hand, 1000 of these 4500 men would prefer to have a dark woman as their future wife; among them, 850 are light-

skinned and 150 are dark-skinned. 490 men finally are indifferent to the color of the woman's skin; among them, 313 are light-skinned and 177 are dark-skinned. As far as women are concerned, from the 4500 interviewed, 2004 would like to have a fair-skinned man as their future husband and 644 a dark-skinned man. From the 2004 women who prefer the light-skinned man, 1850 are dark-skinned and 154 are light-skinned. For the 644 women who rather wish to have a man of dark complexion for future husband, 482 are of light complexion and 162 are of dark complexion. It is noted that among the women however, 1852 are completely indifferent to the complexion of the man; 1101 of them are light-skinned and 751 are dark-skinned (Table 3 and Fig. 2).

From this same consultation, it emerges that when it comes to skin, women have relatively divergent choices as to the appearance they would like to have. Indeed, from the 4500 women, 3800 would like to have a fair complexion. In detail of these women, 2250 are dark complexion and 1550 are light complexion. At the same time, 500 would like to have a dark complexion; from these 500 women, 382 are fair-skinned and 118 are dark-skinned. 200 women are indifferent to the complexion a woman might have; in other words, they are proud to be the way they are. Among them, 163 are fair-skinned and 37 are dark-skinned (Fig. 1, Table 2).

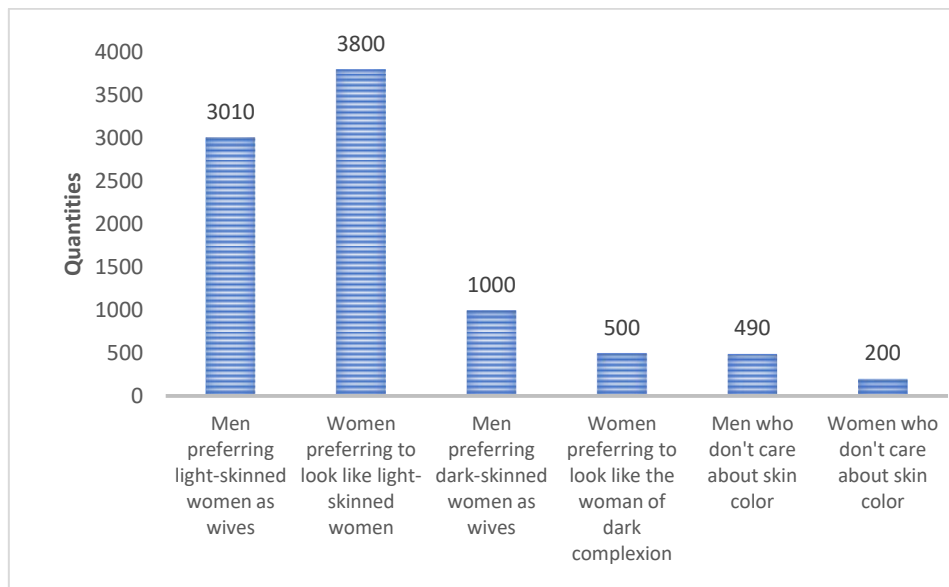
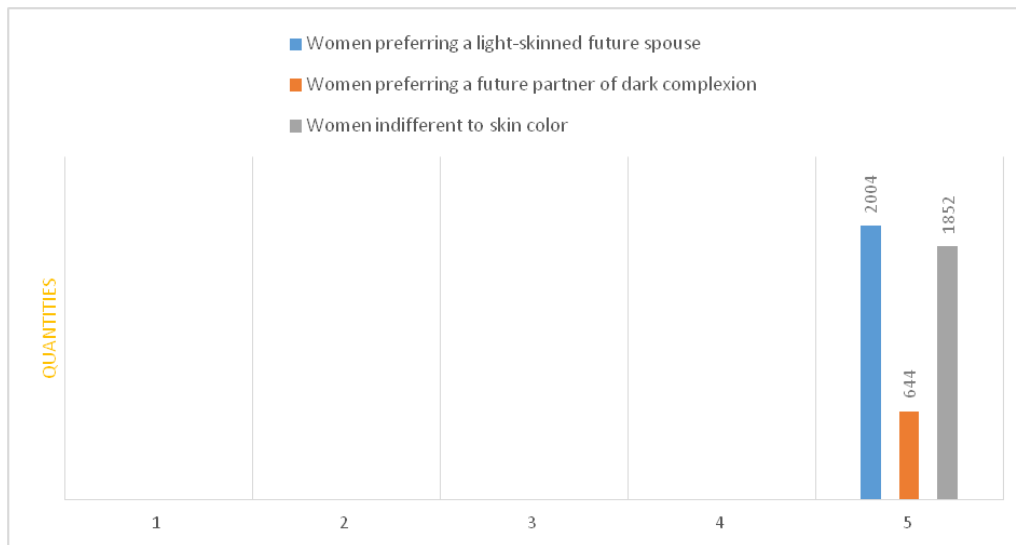


Fig. 1. The impact of complexion on the opinion we have about beauty





**Fig. 2. Impact of complexion on a woman's choice of spouse**

When children are asked to identify the most beautiful young people in the photos, the reactions of the children are quite telling. Indeed, from the 450 boys, 26 boys, including 10 of fair complexion and 16 of dark complexion, find that the dark-complexioned boy in the photo is the most beautiful. 78 boys, including 46 dark-skinned and 32 light-skinned, think the light-skinned boy in the photo is the most handsome. 10 boys, including 3 dark-skinned and 7 light-skinned, find that the dark-skinned girl is the most beautiful. 31 boys, including 23 dark-skinned and 8 light-skinned, find that the light-skinned girl is the most beautiful. 65 boys, including 25 of light complexion and 40 of dark complexion, find that young people of both sexes with light complexion are the most beautiful. 40 boys, including 24 of dark skin tone and 16 of light skin tone, find that young people of both sexes with dark skin tone are the most beautiful. From the 450 girls, 16, including 10 fair-skinned and 6 dark-skinned, think the dark-skinned boy in the photo is the most handsome. 45 girls, including 7 fair-skinned and 38 dark-skinned, find that the fair-skinned boy in the photo is the most handsome. 80 girls, including 60 dark skinned and 20 light skinned, think the light skinned girl in the photo is the most beautiful. 14, from which 9 are light-skinned and 5 are dark-skinned, think the dark-skinned girl in the photo is the most beautiful. 80 girls, including 65 of dark complexion and 15 of light complexion, find that the young people of both sexes with light complexion in the photo are the most beautiful. Finally, 15 girls, including 9 with light complexion and 6 with dark complexion, find that the young

people of both sexes with dark complexion in the photo are the most beautiful (Table 4 and Fig. 3).

In total, it can easily be noted, as shown in Fig. 4, that from the 500 children, 379 find that the light-skinned young people in the photo are the most beautiful; only 121 children think that the dark-skinned young people in the photo are the most beautiful. We can therefore see that 75.8% of children are completely under the spell of fair complexion.

The skin color of Africans south of the Sahara is dark brown as observed by [35]. But, it can be seen that the majority of people with this complexion give the impression of feeling inferior to those with fair complexion. Even more, if we put in front of the scene the successive passage of two women in front of a group of men, the one with a light complexion will make the men react more. This denotes the added value granted to this type of complexion in Africa south of the Sahara, as pointed out by [36]; as proof, in certain tribes in Cameroon, the dowry of light-skinned women is generally more expensive than that of a dark-skinned woman. This agrees with the choice of a light-skinned future spouse by the majority of men. This behavior is also noticeable in females, but to a greater degree. Indeed, for two men who court the same woman, the one with a fair complexion has a better chance of being accepted; we can therefore afford to think that there would be a good chance that everything that shines will have a lot of effects on the majority of women, as shown by [37].

**Table 1. Frequency of complexions in the population studied**

Total number	Characterization of men				Total number	Characterization of women				Total number	Characterization of boys				Total number	Characterization of girls			
	Light complexion		Dark complexion			Light complexion		Dark complexion			Light complexion		Dark complexion			Light complexion		Dark complexion	
	Quantity	Rate	Quantity	Rate		Quantity	Rate	Quantity	Rate		Quantity	Rate	Quantity	Rate		Quantity	Rate	Quantity	Rate
4500	1873	41.62%	2627	58.38%	4500	2095	46.56%	2405	53.44%	250	98	39.2%	152	60.8%	250	70	28%	180	72%

**Table 2. Impact of skin clarity on cameronian men and women preferences**

Total number	Men priorities			Total number	Women priorities						
	Men choosing the light-skinned young woman as spouse	Men choosing the dark-skinned young woman as spouse	Men completely indifferent to the skin complexion		Women choosing to look like the dark-skinned complexion young woman	Women choosing to look like the light-skinned complexion young woman	Men completely indifferent to the skin complexion				
4500	3010	66.89%	1000	22.22%	490 (10.89%)	4500	500	11.11%	3800	84.44%	200 (4.44%)

**Table 3. Impact of the skin clarity on the choice of the future spouse**

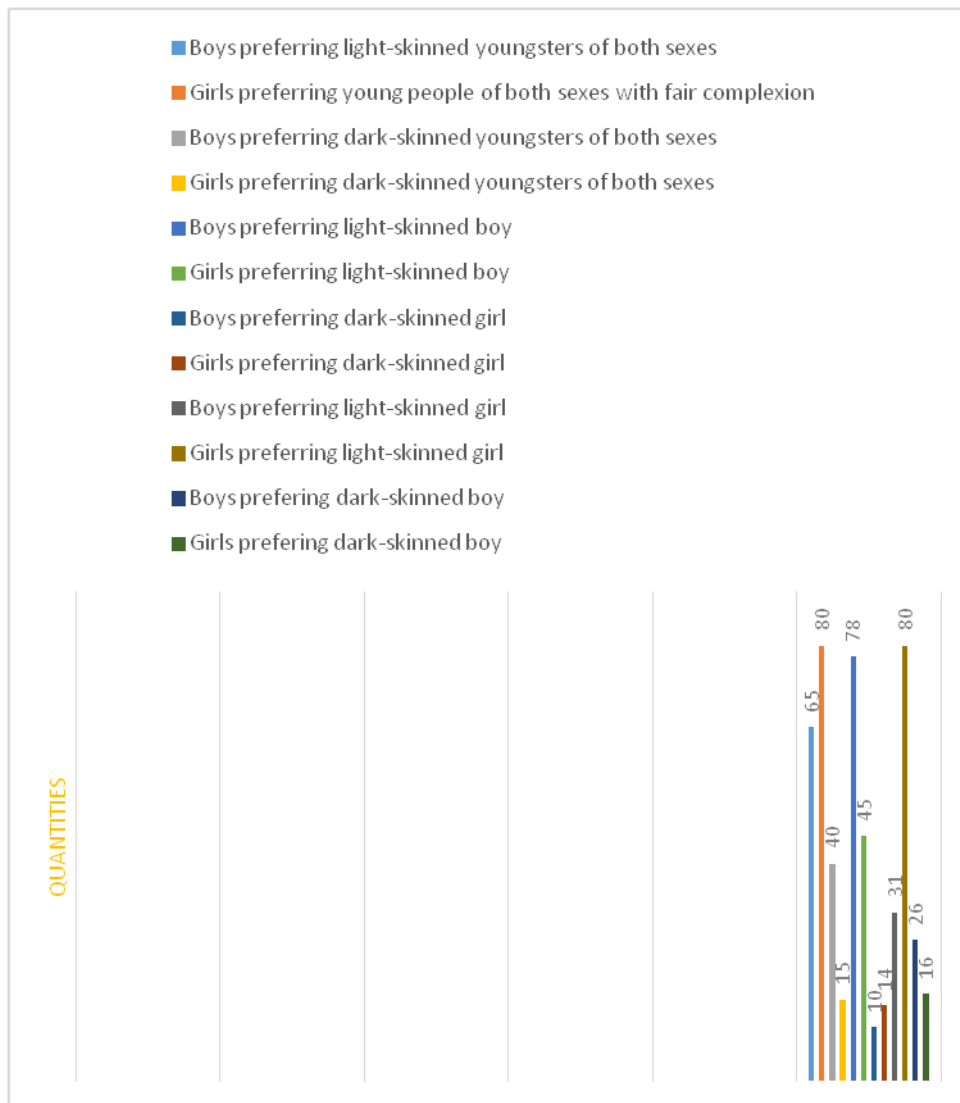
<b>Preferences of women</b>					
<b>Total number</b>	<b>Women preferring dark-skinned men</b>		<b>Women preferring light-skinned men</b>		<b>Women completely indifferent to the skin completion</b>
	<b>Favorable cases</b>	<b>Acceptation rate</b>	<b>Favorable cases</b>	<b>Acceptation rate</b>	
4500	644	14.31%	2004	44.53%	1852 (41.15%)

**Table 4. Impact of the skin complexion on the children preferences**

<b>Preferences of boys</b>						<b>Preferences of girls</b>							
<b>Total number</b>	<b>Boys preferring light-skinned youngsters of both sexes</b>	<b>Boys preferring dark-skinned youngsters of both sexes</b>	<b>Boys preferring dark-skinned boy</b>	<b>Boys preferring light-skinned-boy</b>	<b>Boys preferring light-skinned girl</b>	<b>Boys preferring dark-skinned girl</b>	<b>Total number</b>	<b>Girls preferring light-skinned youngsters of both sexes</b>	<b>Girls preferring dark-skinned youngsters of both sexes</b>	<b>Girls preferring dark-skinned boy</b>	<b>Girls preferring light-skinned boy</b>	<b>Girls preferring light-skinned girl</b>	<b>Girls preferring dark-skinned girl</b>
250	65	40	26	78	31	10	250	80	15	16	45	80	14

**Table 5. Hair style preferences among Cameroonian women**

<b>Hair extensions</b>	<b>Plait falling on the bag</b>	<b>Rastas</b>	<b>Wig</b>	<b>Short cut hair</b>	<b>Afro-style</b>	<b>Chignon</b>	<b>Hair curling</b>
1275	150	512	985	615	712	95	156



**Fig. 3. The importance of complexion on beauty in children**

Still in the female world, the use of stripping products has never been so topical as it is today; it is indeed a question for these women of trying to develop the complexion which brings them closer to the European woman; in this sense, [36] points out that most women think that having a fair complexion is synonymous with possessing the ultimate weapon of seduction. This situation can be explained by the ravages caused by colonization. Indeed, since the arrival of the white man in Africa, the black man, dazzled by the mastery of science and technology by the white man, has quite simply considered him a "god" as shown by [38]. We can therefore easily understand why, beyond the welcoming character that makes the particularity of Africans according to [39], blacks submitted to the white man. The path was therefore clear for the

practice of the slave trade, with consequence the reduction of the black man to the rank of animal as underlined by [40]. This is consistent with historical events such as the one hidden in the following statement developed by [40]: "the smell of the black man makes sugar cane and cotton grow". The degree of objectification presented here is matched only by the right of possession that the white man had developed over the black man. He was now actually looking at the black man as his thing; this is consistent with the branding that the black man had to undergo at the hands of the white man as revealed by [41]. Thus, like a beaten dog, it remains permanent in the mind of the black man, even the youngest, that the best, the superior being, the ultimate being, would be the white man to speak with [38]. This, then, is the reason why the vast

majority of black people have set themselves one goal, to look like the white man. The preference for fair-skinned skin among adults is consistent with the tendency for the majority of children to think that one is beautiful because one is fair-skinned. In this sense, [42], taking up the words of Freud, declares that the child is the father of man. As a well-informed person, it is high time to emphasize on the behavior of children in the face of such facts. Indeed, their attitude is the marker of the seriousness of this situation. We would even be tempted to ask ourselves the question of whether this feeling of inferiority of black in front of white has not simply become genetically transmitted. Social facts are not to be neglected here. By investigating community environments (districts, schools, markets, etc.), we are not surprised to hear statements which, even unconsciously, install in the child's mind the concept according to which all good things and thinking are from white men. This is in agreement with the results of [38] once again. Further, many facts marking our daily life favor this state of affairs. For example, cartoons, particularly loved by children, portray European realities; the gadgets used by African children south of the Sahara reflect the European reality, to name but a few.

However, despite this particularly worrying picture, there is still hope. Indeed, as shown by some of the results of the investigations carried out, both in adults and in children, there are still people of dark complexion who know how to appreciate the quality of this skin. We can then allow ourselves to think, relying on [43], that the

revival of African values remains possible. Indeed, as the thinker says, no matter how long the night, the day eventually dawns. The Negritude movements initiated decades ago are irrefutable proof of this. In this sense, we can follow authors such as [44-46]. In the same vein, it is important to note that this Negritude movement, linked in particular to anti-colonialism, subsequently influenced many people close to Black Nationalism.

We cannot complete the analysis of the data obtained without noting that among the 4,500 women interviewed, however, 1,852 are completely indifferent to the complexion of the man to marry (1,101 of them are fair-skinned and 751 are dark-skinned). This particularly high number in view of the general trend (41.15% of the total number of women) logically led to the search for reasons that could justify such an about-face. The testimonies received then make it possible to conclude that it is increasingly difficult for women to find a husband; therefore, it would be irresponsible to want to continue to insist on principles that do not guarantee us the desired future. This situation can be explained by the composition of the Cameroonian population today, where one can easily see that it is made up of approximately 51% women and 49% men according to the results of [47]. When we associate with this the emerging behaviors that are gaining more and more ground, we can simply say with [48] that the more time passes, the more the number of single women increases in society.

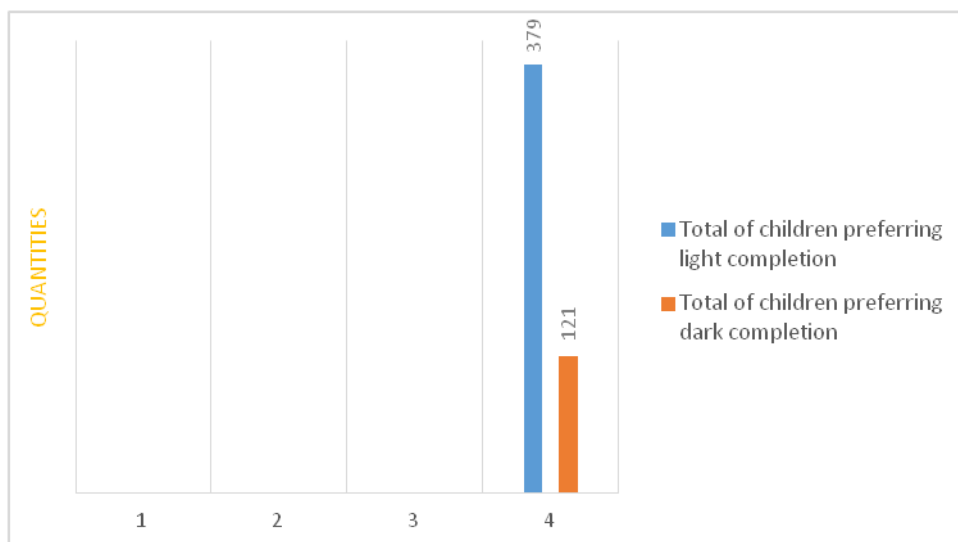


Fig. 4. Children's skin tone preferences

### 3.2 Women's Hairstyle (Grafts)

The investigations carried out on the hairstyles preferred by women made it possible to identify the following types: "la pose des geffres", "les renversés" (plaited hair with the mats falling towards the back), "rastas", wig, hair cut short, buckle, chignon (previously straightened hair), afro-style. We can see in detail that among the 4,500 women interviewed, 1,275 prefer by far the placement of a graft, i.e. 28.33% of the whole. Then come the women who prefer the use of wigs; they represent 21.89% of all women (985 women). Afro-style comes third; indeed, 712 of the 4,500 women interviewed prefer it, i.e. 15.82% (Table 5 and Fig. 5). In total, these three major hairstyles are liked by 66.04% of the women interviewed (2972 women). According to [49], this is the absolute majority. Among these major hairstyles, those requiring the use of locks, and in particular the placement of grafts and the wig, are liked by 50.02% of all women, i.e. 2,260 women; this proportion of women also represents the absolute majority if we refer once again to [49].

Wigs are of two types; they can be natural or be made of so-called synthetic materials according to [50]. Natural wigs are simply products derived from the cutting and commercialization of the hair of women originating from countries such as India, Brazil, Cambodia, Peru, among others, as pointed out by [51]. Whether it is natural locks or synthetic locks, they just reveal the materialization of a hairstyle that is in no way of

African origin if we rely on the publications of [17]. In the particular case of the placement of grafts, many reasons can justify the choice of this type of hairstyle. However, the focus will be on the image behind this hairstyle. Indeed, with regard to the design of the graft, one can simply notice that not only this type of hairstyle is reminiscent of those of Europeans, but, once again, depending on the type, induces specific gestures once again to Europeans. As proof, we will cite this gesture which consists of releasing a wick or a mat, or an artificial duvet from the front of the eye towards the ear. But, we can see more and more a new attitude in relation to the use of wigs in the hairstyle. Indeed, many young women, after having done hairstyles with wigs like rastas, they have them decorated with gadgets that strongly recall the tools used for decades by African women in order to beautify their hairstyle. We can note here the case of cowries, wool, shells and pearls such as announced by [16]. On the basis of this observation, one can think that the women who practice them would have intermediate thoughts from the point of view of the hairstyle. Indeed, they combine the typically African design and the typically European one. We can then follow [52] speak about cultural mixing. Next to it, there is a very significant population of women who have simply chosen ancient African design as far as hairstyle is concerned; this is the "afro" style. This is in perfect agreement with the indices of the rebirth of African values as detected by studying the impact of complexion on the consideration towards the neighborhood.

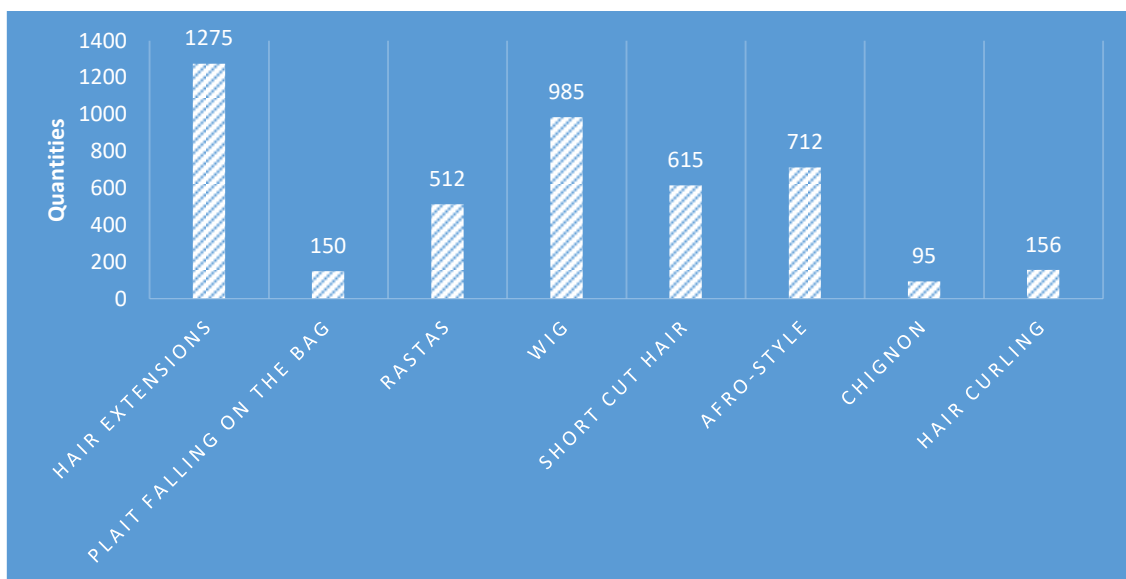


Fig. 5. The major hairstyles in cameroonian women

### **3.3 The Judgment Attributed to Successful Actions**

On the daily basis, whatever the field of work considered, the judgments attached to successful actions are almost the same. Indeed, when an individual has successfully completed a task, we will hear him say words like: "I succeeded in this work like a white man!". It is clear from this statement that all good refers to the white man, and vice versa. This situation brings back to the scene the concept of the centuries-old inequality once established between races according to [36]. We can then say with [42] that the values installed in a child define the adult. In other words, for having set up gadgets that keep awake in the mind of the black African child that he must, even in his smallest gestures, always try to mimic the white man, the perpetuation of the inequality of races will always be relevant as underlined by [38]. But, even at this level, we can rejoice because in these same circles, we sporadically hear children reacting violently to this kind of declaration in the following terms: "if you really think that the fact that you have succeeded in such an act is due to the fact that you should be a white man, so know that you are pitiful. For my part, I succeeded in this act because since my ancestors, I was already programmed to be a brave man". Such a statement cannot be taken lightly because it contains within it the roots of scientific knowledge. In this sense, with geneticists, we can allude here to the reproduction of the phenomenon of atavism as underlined by [53]. From there, we can undoubtedly say that in each of us, lies what makes blacks as same as whites, full-fledged humans. This position is all the more true as Africa is the cradle of humanity as stipulated by [54]. It is now high time for Africans south of the Sahara to awaken in each of their children, the Africanness that lies dormant. It is also a question in the same vein of making them understand that if they do not value themselves, no one would do it for them because, as [55] states, life is similar to a jungle; [56] completes this thought by specifying that in this specifically indexed environment, man is permanently a wolf for man; indeed, for many people, getting rich requires the capitalization of the concept of the exploitation of man by man as found by [57]. Also, today it is essential to make young parents aware of how to educate their children or future children, because the value they will attribute to themselves will depend on it. This already passes through the knowledge of African heroes, whose prowess should be installed in the minds

of our children. Also, it becomes crucial to even already know the prowess of our ancestors who should constantly be highlighted in front of our children. By focusing on the oral tradition which is a big African particularity as shown by [58], African accounts and legends are more than ever the key to exiting this hell installed in the head of the black man as a result of his encounter with the white man. It is more than important for the black child to learn to identify first with himself, then with the heroes of his community, before seeing what type of relationship he could allow to exist between him and the white man because, as [59] declares, one is rich because one is solidly anchored in one's culture.

### **3.4 The Opinion that we have of our Purchasing Power**

The vast majority of African populations south of the Sahara have very low incomes. This reality is consistent with the level of development considered "weak" according to the classification of [60]. It is therefore logical that in this part of the world, we can say that we have the least significant purchasing power, as shown by [61]. We can therefore see in detail that within these populations, a section of people will stand out because of their slightly better conditions. As a result, they will afford certain services with a little more ease than many other people cannot afford. Only, the consideration that these people attach to this financial capacity that they have would leave ordinary mortals in desolation once again. Indeed, after a successful financial transaction under the admiring eye of others, we can hear them say: "I pay like a white man". This sad reality refers to a fact already mentioned above; it is about the superiority of the white man over the black man. Indeed, such an expression shows us once again that only the white man would be able to do things well and easily, and vice versa. This is consistent with the tendency of Africans south of the Sahara to do everything to resemble people who for them are idols, going so far as to show them that serving them as a hunting dog is an honor for them. Such a state of affairs puts back on the table the concept of racial inequality previously developed by [38].

### **3.5 The Diction with Each Speech and the Idea that one has of his Mother Tongue**

When talking about diction in language, it is known that each people has a specific way of speaking as specified by [62]. The way of

speaking specific to the colonizers of African countries south of the Sahara has left strong traces in many of these countries. Thus, we will hear on a daily basis many Cameroonians making the effort to express themselves in the French language by imitating the French. In the same vein, those Cameroonians using English as the first language of communication will always do everything to get closer to Americans in their way of expressing themselves. To qualify this way of doing things, a term has been invented in Cameroonian jargon; this is "whitisation". By attempting an etymological approach to this word, we will be able to extract, for example, the fragment "whit", which is reminiscent of the English word "white", which refers to white man, and the fragment "isation", which refers to the action which is similar to that generally posed by the indexed subject. We can therefore realize here that the same reality that conditions the facts and gestures of many populations south of the Sahara remains present; as a reminder, it is once again about the superiority of the white man written in the mind of the black man like writings in rock. With [62], we can therefore simply observe that the degree of loss of cultural roots is a reality that should be taken very seriously by the young African generations.

On a completely different level, we will see that many African populations have developed what one might be tempted to characterize as disgust for their respective dialect. In this sense, the first words now listened to by babies are words either from the French language or from the English language, to name a few. The consequences of this situation are major. Indeed, many parents and their children can no longer have confidences in the presence of foreigners because only the French or English language are the only ones mastered. Worse still, when you meet someone from your tribe on the street and you speak to them in patois, they will answer you in either French or English. Such an attitude can be seen quite simply as an act of snobbery if we refer to the reflections of [63]; it is not then quite simply a question of contempt for the person to whom one responds if one relies on [64], but also for all African culture to the benefit of this imported culture which has made the African a variety of hybrid not yet listed. Further, even within the framework of the family meetings organized annually in Cameroon by the nationals of many tribes, it is now difficult to hear the members of the same family express themselves completely in their mother tongue. If for many,

speaking in the language of the white man is a sign of "success and proven superiority", it is important to specify what success it is; according to [65], it is a question of having succeeded in losing oneself definitively in the universe of hybrids rejected by everyone, that is to say by the whites who we would like to resemble, but also by the blacks we are supposed to be. Indeed, some of these people fight a relentless struggle to redo body parts for the sole purpose of looking like the white man; [66] speaks here of cosmetic surgery by evoking this fact. Nature being stubborn, they will very quickly realize that they have forced a stream to climb a hill. The fact of having tried to kill in them everything that was African will keep them forever on the margins of African society because of the permanent consequences. In fact, their congeners will now only want to insult and make fun of them. With [67], we can then say that the dress does not make the monk, even if we do recognize the monk by his dress. Each person has a cultural, biological identity, etc., which makes him an unique being of which he must be proud as shown by [68].

### **3.6 The Image we have About the Name We Wear**

In Cameroon, as in many African countries south of the Sahara, the name specific to each individual has a precise organization. Indeed, if we consider the name FOPOUSSI TUEBUE Jean Christophe, it emerges that FOPOUSSI is the name of the person, that TUEBUE is the name of the person's father, and that Jean Christophe is the baptismal name of the person if we refer to the reflections of [69]. In Africa, the name of an individual refers to a phenomenon, an event, a symbol, if we adhere to the theories of [70]. In this case, FOPOUSSI has two meanings depending on whether the phonatory accents are respected or not, as [71] points out. Thus, respecting the accents, FOPOUSSI can be broken down as follows: FÒ which means "chief"; POU=PÛ which means "with"; and SSI=SÏ which means "God". So, seen from this angle, FOPOUSSI, written under the scriptural model from Europe, means appreciatively and proudly "The Chief and God". But, by setting aside the accents as recommended by [71], FOPOUSSI will rather be broken down as follows: FÒ which means "chief"; POUSSI=PÛSI which means "cat". Therefore, FOPOUSSI ridiculously means "The chief of cats".



We can therefore realize with regard to FOPOUSSI's analysis that two situations can arise. At first, the person concerned will tend to reject FOPOUSSI TUEBUE, to always present himself as Jean Christophe, a question of fleeing the taunts made about his name. Following this analysis, if we come back to the child who is considered to be the father of the man based on [42], we will hear the person concerned complain quite regularly of having been the subject of insults for being called FOPOUSSI TUEBUE. In the same vein, the person concerned will always manage to pronounce or have his name pronounced by avoiding the phonation required for this purpose; therefore, this name will be just a meaningless word as it seems according to [72]. So, for many of these people, hearing that name being pronounced as it should be will simply elicit collective laughter. At this level, for many Cameroonians if we limit ourselves to their actions, returning to culture is synonymous with going crazy. To the question of knowing the object of this madness, one of the most appropriate answers to the situation would be: "the fact that it would be stupid to want to recover one's cultural identity". We can therefore ask ourselves the question of who is ultimately the madman? Some parents may be accused of this rejection of the tribal name by the descendant. Indeed, it is common to find that many parents, when they are happy, will call their children by their respective baptismal names. Only, when they are angry, it is with the tribal name that they will call these same children; we will further note that the doing so, the pronunciation of the tribal name will be made by hammering the different phonatory accents, as if to better show the ridiculousness that resides in this name yet attributed to the child with joy at the time of his birth. Hence, the child will be often seeing in his tribal name this element which is linked to him, and which we wave when we want to pour out on him a bad mood, or disagreement in response to an action that he performed; this therefore justifies the pejorative image that he will associate with it. This other argument highlights the conditioning induced by parents without unfortunately knowing it, the consequence of which today is the increasingly common rejection in young communities of this part which introduces the cultural identity of the child. In a second time, we will hear another person demand that we only call him by FOPOUSSI TUEBUE. Further, the person will even insist on the phonatory technique that goes with it. In the same vein, we will sometimes hear this person regret the fact that his parents gave him a so-

called baptismal name, as is the case with "Jean Christophe". We are here in the presence of a person who proudly wears his cultural identity, as seems to be underlined by [68]. We can then hear people say in certain zones in Cameroon: "Bamiléké and proud of it".

If we come back again to the FOPOUSSI TUEBUE Jean Christophe appellation to finish, we will be able to identify two distinct positions. In the first, we will see people who, on hearing FOPOUSSI, will quickly rely on the meaning obtained by distorting the phonation. This maneuver has one purpose, to cover the name with ridicule. On the other hand, we will have another group of people who will rather rely on the meaning of the same name obtained by respecting the authentic phonation; these are people who look proudly at what makes their origin rich.

### **3.7 Clothing Choices**

Since the dawn of time, many factors have guided the way of dressing within different human communities [73]. In this sense, we can nowadays listen to expressions such as "afritude clothes". It is indeed a style of dress that values African clothing. If some people are still fond of this way of dressing, many others only feel that they exist because they have worn so-called European clothes or simply come from overseas. These people justify their choice on the pretext that this way of dressing makes the person look better. Implicitly behind such an analysis, it unfortunately comes back once again that what comes from the white man, seen by many even in a state of unconsciousness as being the master, is the best. This observation once again proclaims the superiority of the white man over the black man. But, there is still hope. Indeed, the influx of (white) tourists towards typical African (Cameroonian) clothing puts the debate back on the table.

### **3.8 Culinary Dishes**

On the culinary level, there are many Cameroonians who, during receptions, are always turned towards overseas culinary dishes. We can thus hear some of them proudly asking: "Do you have ginger ratatouille?" Still others, to look proud, will, to name the mashed potatoes, use expressions of which only they have the secret. Coming back to children, for many, offering them dishes such as couscous with "nkui", or okra sauce, is simply a disaster. But,

offering them canned food and other so-called "white food" dishes is the best thing that can happen to them. When we look at the nutritional and therapeutic values of these Cameroonian dishes, we have enough to tear our hair out. However, such a concern cannot be treated with passion. We should question the education of these children in order to detect the values that have been installed in them. We can therefore, in addition to the approach of [42], say that the child and the man have interchangeable positions. By vibrating the chord of awareness, we can say that cultural awakening is possible among the people considered in the context of this study. Indeed, after having presented the virtues of typical Cameroonian culinary dishes, in particular couscous accompanied by "nkui" on the one hand and then by okra sauce on the other hand, on numerous occasions to a group of 600 young people who had expressed their disgust for these dishes beforehand, it was noted a few months after a reversal of 498 of these young people, that is to say a rate of change of eating behavior in favor of local dishes of 83%. By brandishing the defects of the canned goods, however appreciated by these young people, we saw an additional rallying of 98 young people, for a total turnaround of 596 young people, that is a turnaround rate of 99.93%. We can then think that the troubles that undermine African societies south of the Sahara as testified in Cameroon is just a problem linked to the lack of education and awareness of the masses. In this sense, it can be said that many adults today have let slip the possibility of bringing their children back to their cultural identity. Some children having fortunately understood the need to return to their cultural roots, and given the mutual influence that exists between young people, we can think with [74] that nothing is yet completely lost, because African youth in 'today is gradually realizing the depth of the damage caused in Africa by colonization as underlined by [75]; this bit of hope is all the more promising when we can see that in this same African society, there are also adults who have decided to equip themselves a little more in order to leave the best of the African culture to these young people engaged in the fight for the rebirth of African cultural identity.

### **3.9 The Choreographic and Musical Preferences**

During tourist visits, dances and songs are the most captivating cultural markers. In the miniature Africa that is Cameroon, each of the ten Regions is distinguished by a plethora of

rhythms and choreographic styles. For example, we have as rhythms the bendskin, the mengabeum, the mghwop, the samelli', the djimassale, the bikutsi, the ambasibe, the asiko, the esani, the makossa, etc. Each of these rhythms correspond to a specific choreography. But this cultural richness seems to leave Cameroonian youth unmoved today. Indeed, it is much more oriented towards imported rhythms and choreographies. For example, we will highlight "R and B (Rock and Blues)", "HIP HOP", "coupé décalé", "soukous", rock and roll, lambada, tango, etc. For still others, they throw themselves into novelties; this is the case of the new discovery that is the "mbolé". To attempt a numerical approach, 1,000 young people were interviewed regarding their tastes in music and dance. We noted that from the 1000 young people, 502 (50.2% of the total number of young people) are strictly interested by foreign music style. According to [49], this is the absolute majority. In the detail of this number, 301 is favorable to rhythms/choreographies such as Rock and Roll, Tango, and lambada. This observation is consistent with the profusion of so-called ballroom dance clubs that abound, for example, in university areas, as specified by [76]. Further on come the young peoples strictly interested by Cameroonian dances and songs; they are 235 among the 1,000 young people interviewed, or 23.5% of the whole. We will regularly find these young people very active in tribal cultural associations. Thus, during the open days organized by these associations, these young people will regularly present the different riches that make the particularity of their tribe of origin; it is a question here of dances, songs, culinary dishes, clothing, stage performances showing certain aspects of daily life in their tribe, etc. We can therefore say with [43] that these young people are the spearhead of the rebirth of Cameroonian culture; and as [77] points out, despite the worrying signs, there is still hope. Further still, we will see that from the 1000 young people interviewed, 155 (15.5% of the whole) are followers of new Cameroonian music. The most fashionable rhythm at the moment is the "mbolé". According to practitioners, it is a rhythm that helps to animate various events. But, on the ground, an observation is made in relation to this musical and choreographic novelty; it is mainly practiced by young people from so-called difficult neighborhoods; and as noted by [78] speaking about the "RAP", it would be a way for these young people to denounce certain realities that undermine their daily lives. To be convinced of this, it suffices to lend an attentive ear to the

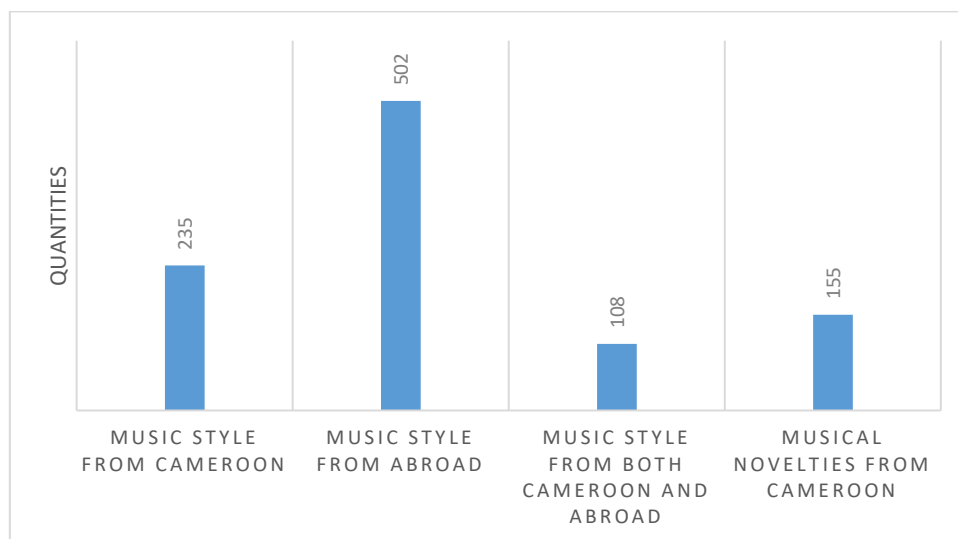
various sung texts. In last place, we have young people who like Cameroonian rhythms as much as imported rhythms. They are 108 in number, or 10.8% of the total. They justify their choice by the desire to vary their tastes.

The situation in the world of choirs is no different. Indeed, three main musical styles are notable here; we will cite the baroque style (commonly called classical music style), the folk style, and the common rhythms readapt to religious songs, for the most common. A classification has been established between the choirs on the basis of the style practiced. Thus, the so-called great or better choirs are those that practice the Baroque style. Those performing in the folk style are generally considered the worst performing choirs; these choirs are then treated pejoratively as "village choir". The term village as used here refers to ignorance, to a retrograde character, as can be read from the pen of [79]. Within the choirs practicing the Baroque style, the execution of folk songs marks a moment of relaxation, where each chorister can allow himself to sing without applying any vocal technic; this reality can be detected in the following sentence: "finally we can sing while making a untidiness!". A very relevant scene was however experienced in one of these so-called "big" choirs. Indeed, one of the choristers, particularly rooted in Cameroonian

culture, raised, during a rehearsal session, a debate on the lightness with which he is used to seeing choristers perform folk songs; he declares in this sense: "when you perform the classical songs, you are found to be very diligent. Why does this involvement disappear when you perform the folk songs? When we listen to you at these times, we have the impression of hearing evil spirits howling in the heart of the night. To this concern, the oldest member of the group replied: "We are a classical choir. It doesn't matter how we perform the folk songs." The chorister's response to this statement undoubtedly made Cameroonian culture proud. Indeed, we could hear him say: "you want to do Baroque, okay. So put this so-called gentleman Baroque at the service of your culture." That said, he hummed an excellent funeral tune in this so-called Baroque style under the admiring gaze of the other choristers. Wanting to take him on the wrong foot, the oldest member pointed out to him that he was singing the classical style. To this, he said: "If the Baroque style can allow my mother tongue to be noticed, that's fine with me." This relatively conciliatory attitude of the chorister at this precise moment can be seen as the result of the advent of the concept of globalization according to [80]. This situation confirms the proliferation of imported music as noted by [76].

**Table 6. The musical/choreographic choices of young Cameroonians**

	<b>Music style from Cameroon</b>	<b>Music style from abroad</b>	<b>Music style from both cameroon and abroad</b>	<b>Musical novelties from Cameroon</b>
Quantities	235	502	108	155



**Fig. 6. Youth tastes in music/dance**

### **3.10 The Self Esteem Developed by Black Men on the Daily Basis**

Many cases can be seen here. In front of a job offer, there is more chance of seeing a white man obtained the offer than a black man; we can justify this fact by bringing to the fore the beliefs duly transmitted from generation to generation within black communities since the arrival of the white man in Africa. Indeed, for many blacks, being a white man means to be able to perform miracles. We can convince ourselves about this by brandishing the type of exchange that explorers practiced with African chiefs, as shown by [81]. Many black peoples tend to bend their knees or bow when facing a white man; this image is consistent with the inferiority complex developed by the black men in front of the white men as highlighted by [82]. During public events, if there is a chair with two suitors, including a black man and a white man, the probability that the white man will be offered the chair is very high; this is consistent with the inferiority complex noted above. In the public or private services in African countries south of the Sahara, black men are always poorly welcome by their fellow beings; but as soon as the white man arrives, the tendency is quite different; beyond the inferiority complex mentioned above, we will put the behavior of blacks against blacks in the ranks of incompetence, poor education, and lack of professionalism, as seems to be emphasized [83]. This attitude is largely responsible for the economic backwardness of African countries south of the Sahara. In detail, if we consider an economic operator who goes to a service to have a document legalized, we will realize that having planned an hour of time for this, he will spend nearly five hours there. As a result, he will lose many customers, the possibility of signing many partnerships, with the corollary of improving the living conditions of his employees, to name but a few. In return, the purchasing power of employees will remain low; their children will go to school with great difficulties; those of the inpatient wives will indulge in the first charlatan for a small note; households will break up; some children will become delinquents; society will go adrift as we seem to see it under the fountain pain of [84]. In a debate, if there is a black man and a white man talking, the black people present will be much more likely to pay attention to the white man; this stems from the low self-esteem that black people have developed towards themselves since the advent of colonization, as pointed out by [85].

### **3.11 Education**

If we notice some improvements in the education system in force in Cameroon, it remains globally centered on the European school. In detail, among the basic subjects as an example in the first cycle of the French-speaking subsystem, we have English and French; these are two languages brought by the colonizers, respectively English and French explorers. These languages were taught by force to colonized peoples. That is why today, they serve as so-called first languages of communication according to [86]. This reality has greatly reduced the mastery and practice of local languages as raised by [87]. At the start of the third year of the secondary school, students are guided not on the basis of their aptitudes, but on the basis of foreign languages; this include European (Spanish and German) languages at the start, but now European and Asian languages. We are now forced to think that this way of practicing educational guidance would only continue to favor one thing, the perpetuation of linguistic colonization [88] in fact points out with great ardor the shortcomings of this educational guidance approach; as alternative solution, he proposes an approach that takes into account the aptitudes of students in their guidance. The Asian language highlighted here is Chinese; this reality can be explained by the fact that China has become one of the most powerful country worldwide. It should be noted that China was previously dominated by European countries as noted by [89]. But, under the domination, the Chinese remained strongly faithful to their cultural identity as shown by the export of certain elements of their daily life, in particular cooking, medicine, Chinese martial arts. Such examples should be followed by Cameroon among other countries in Africa south of the Sahara. In that vein, as developed by [90], Cameroon must gainfully categorize his students and develop a meaningful annotation system. By doing so, all the grades awarded would be sufficiently expressive both for families and school; therefore, Cameroon could say to have really started with Competence Based Approach. Such a way of doing things can only truly succeed if the teaching-learning system is based on promising themes. Around these themes, we should, as underlined by [91] then [92], reconstruct the contents of the programs, root the evaluations, so that from now on, the different departments could work in perfect synergy. When we go through the history program, we still find many articulations which,

instead of allowing the student to anchor himself in his roots, tend to distance him from them; the contextualization of teaching and learning in Cameroon should make it possible to solve such a problem as shown by [88]. As part of the literature course, certain manuals chosen are completely based on realities from Europe; these manuals include among others: Madame Bauvary, Capitale de la douleur, Au bonheur des dames, Le Misanthrope; however, we can rejoice because of the presence beside the previous ones of manuals based on african realities. This is consistent with the improvements in the academic system noted in Cameroon as announced above. Among these manuals, we can cite: Tribut des capitelines, La marmite de Koka Mbala, L'arbre fétiche, La belle histoire de Leuk le lièvre, Les bimanés, Père inconnu, Trois prétendants un mari, Petit Jo enfant de rue, Balafon, Ngum A Jemea. Many Cameroonian pupils are yearly granted with scholarship to go and learn abroad. But back home, the impact of the training received seems sometimes difficult to be felt. [88] justifies this difficulty by brandishing the non-contextualized nature of the competence brought back. This observation simply highlights the need for Cameroon to readapt its education system as proposed by [88].

#### 4. CONCLUSION

At the end of the present study, many subtle marks that recall the degree of disaster caused by colonization among African populations south of the Sahara are experienced every day in Cameroon. Thus, for both adults and children, the first marker of beauty is fair complexion, whether you are a man or a woman, a girl or a boy. Many people worship the white man. The evidences of this reality include: The best places are always reserved for the white man on all occasions; the way peoples interpret a successful action or a purchasing power; The efforts made to speak like white men; The rejection of one's language and one's tribal name in favor of those imported; The pronounced taste for imported clothing products. Concerning the musical and choreographic preferences, we can classify the young peoples interviewed as follows: 50.2% strictly in favor of imported dances and music styles; 26.2% love both imported and Cameroonian music and dance styles; 23.5% in favor of strictly Cameroonian dances and music styles. In the same vein, we have for hairdressing: 28.33% for grafting; 21.89% for the use of wigs; 15.82% for Afro-style. The choirs which practice the folk style are always lowered in front of those which practice the baroque style. In view of this dark

picture, we can notice in detail that there is a segment of the African population south of the Sahara, even if it is a minority, which lives its Africanness with pride. It therefore constitutes the hope for the rebirth of African culture.

#### COMPETING INTERESTS

Author has declared that no competing interests exist.

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