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Who Am I? The Relationship between Cultural Identity and Globalization within the Local and Global Intersections

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SIT Study Abroad

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Who Am I?
The Relationship between Cultural Identity and Globalization within the Local and
Global Intersections

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Cameroon Development and Social Change, SIT Study Abroad Fall 2017
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Abstract

The imminent phenomenon of globalization has been mainly explored in academia through the lens of economics and politics. Little attention has been given to the relationship between this phenomenon and culture, and yet the yield of this relationship could be tremendous as culture determines how individuals operate in our growing globalized world. This research project takes place in Bertoua, the capital of the East Region of the Republic of Cameroon. The country is located in Central Africa, and is often referred to as “Africa in Miniature” due to its vast cultural and geological diversity. The focus of the study is on the period of childhood, as this is the period in which one develops their cultural identity. The study seeks to assess children’s current knowledge, practice and learning channels of their own innate culture, other Cameroonian cultures and other world cultures. It also seeks to understand the realities and desires within the local and global cultural intersections. The data was collected through 84 surveys distributed to high school children and 8 interviews conducted with individuals who hold roles that influence the cultural lives of children. The study found that an overwhelming majority of children had knowledge of their own ethnic group culture, a majority had of other Cameroonian cultures, and only about half had of world cultures. Respectively, the main learning channels were: the village, interaction with individuals from those cultures and the media (television and internet). Lastly, at the local intersection a strong desire for national integration, in other words, respect and harmony between the different ethnic groups is apparent. At the global intersection, the process of cultural assimilation, in which a child adopts other world cultures while sacrificing their own, is apparent. The desire, however, is a process of cultural integration, in which a child integrates in to his own culture, the positive from other world cultures.

Résumé

L'éminent phénomène de la mondialisation a été principalement exploré dans les universités à travers le prisme de l'économie et de la politique. Peu d'attention a été accordée à la relation entre ce phénomène et la culture, et pourtant le rendement de cette relation pourrait être énorme car la culture détermine comment les individus opèrent dans notre monde globalisé en pleine croissance. Ce projet de recherche se déroule à Bertoua, la capitale de la région de l'Est Cameroun. Le pays est situé en Afrique centrale, et est souvent appelé «l'Afrique en miniature» en raison de sa vaste diversité culturelle et géologique. L'étude porte sur la période de l'enfance, car c'est à cette période que l'on développe son identité culturelle. L'étude cherche à évaluer les connaissances actuelles des enfants, les pratiques et les canaux d'apprentissage de leur propre culture innée, d'autres cultures camerounaises et d'autres cultures du monde. Elle cherche également à comprendre les réalités et les désirs au sein des intersections culturelles locales et mondiales. Les données ont été recueillies au moyen de 84 sondages distribués à des élèves du secondaire et de 8 entrevues menées auprès de personnes ayant des rôles qui influencent la vie culturelle des enfants. L'étude a révélé qu'une majorité écrasante d'enfants connaissait la culture de leur propre groupe ethnique, une majorité d'autres cultures camerounaises et seulement la moitié des cultures du monde. Respectivement, les principaux canaux d'apprentissage étaient: le village, l'interaction avec les individus de ces cultures et les médias (télévision et internet). Enfin, à l'intersection locale, un fort désir d'intégration nationale, en d'autres termes, le respect et l'harmonie entre les différents groupes ethniques est apparent. À l'intersection globale, le processus d'assimilation culturelle, dans lequel un enfant adopte d'autres cultures du monde tout en sacrifiant la sienne, est apparent. Le désir, cependant, est un processus d'intégration culturelle, dans lequel un enfant intègre dans sa propre culture, les points positifs d'autres cultures du monde.

a) **Acknowledgments**

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1. Introduction

a) Key Terms (Defined in The Context of This Study)

1. **Globalization:** the movement of people, goods, and ideas between and within countries. [1]
2. **Culture:** The social behavior and norms found in human societies. [2] Culture consists of many elements and in my study I will focus on the following:
 - I. Language
 - II. Customs and Traditions, which in this context includes: Holidays, Food, Music, Dance and Clothing.
3. **Cultural Integration** a situation in which an individual assumes the beliefs, practices and rituals of another group without sacrificing the characteristics of its own culture. [3]
4. **Cultural Assimilation:** a situation in which an individual assumes the beliefs, practices and rituals of another culture while sacrificing the characteristics of its own culture. [Adapted for study context; 3]
5. **Cultural Identity:** the identity or feeling of belonging to a social group. [4]
6. **Local Intersection:** the intersection between one's innate culture and other Cameroonian cultures.
7. **Global Intersection:** the intersection between one's innate culture and other cultures from the world.

b) Literature Review

*“Not only has **globalization** become the central issue of our time, but it will define the world our children inherit...What **educators** and policy makers need are **models** that can more readily take advantage of the **challenges** and **opportunities** offered by **globalization**...Those unable to **appreciate other cultures** will be left out of **important affairs** or, worse, will too quickly turn to **hostility**. We already see these factors at work in the **growing inequality** between **rich** and **poor** and the **proliferation** of **cultural conflict** around the world.” [1]*

Globalization is a fascinating phenomenon, that has been widely studied in academia and has obtained little consensus. The majority of the academic literature focuses on the economic and political dimensions of this phenomenon. The former dimension often refers to the increasing economic exchanges around the world, particularly through trade and financial flows [5]. While some economists view it as a path to development and growth, others see it as perpetuating the economic inequality within and between countries. The latter dimension often refers to “an increasing trend toward multilateralism (in which the United Nations plays a key role), toward an emerging 'transnational state apparatus,' and toward the emergence of national and international nongovernmental organizations that act as watchdogs over governments and have increased their activities and influence” [6]. Interestingly, globalization has a third main dimension, the dimension of culture, yet it has not been subject to extensive research like the other two dimensions. Inadequate research on this dimension is mesmerizing as culture, often referred to: the ideas, customs, and social behavior of particular people or a society, can directly impact how individuals operate within the realms of the economic and political dimensions. Unfortunately, across all three dimensions of globalization, there is not a balance in power between countries. Some scholars

even refrain to call globalization as capitalist totalitarianism as they argue that the growing interconnectivity of the world is often largely benefiting the rich and industrial countries whose policies and terms of cooperation are largely imposed on to the poorer countries [7].

This train of thought is apparent in the popular conflict between Samuel Huntington, author of the famous book “the clash of civilizations”, and Francis Fukuyama, an American political scientist. The former argued that several distinctive civilizations can coexist on the planet and westernization is only one of them. Contrarily, the latter claimed that liberalism, which emphasizes democracy and free market, is the ideological core of Western culture, and in time, most societies in the third worlds will follow [8]. So what is the current relationship between culture and globalization? Many anthropologists voice a concern when talking about the “Cultural homogeneity” Hypothesis. It predicts that global processes of change enabled by new information and media technologies will inevitably lead to a more homogeneous world culture. However, some refute this theory by highlighting the critical role of local meaning-making systems in interrupting and reshaping global media and cultural exchanges [1].

Not only has the cultural dimension of globalization been less explored in academia, but it is also the effects of globalization on today’s children, that has not been often addressed. Childhood is an intimate time in which individual memories are created and culture is ingrained. It has a strategic role as the point of socialization and therefore as the means by which each society tries to protect its own identity [9]. So, in this sensitive period, children develop their cultural identity, which is the identity or feeling of belonging to a group...it is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture [4]. In the past, before this phenomena of globalization became so apparent and at such a fast pace, the development of a child’s cultural identity would have been

shaped by the local realities, at home with family, in school, or even simply through the local living environment, like a neighborhood. Yet today, in our growing globalized world, this development can easily be shaped by global realities. It is even believed that globalization tends to detach social practices and cultural formations from localized territories [1]. So, at this sensitive period, of childhood, exposure to ideas, customs, and social behaviors from around the world, can be a key influencer in shaping a child's cultural identity. The main question that rises is: Will this change, encourage children to go through cultural integration, that is, in this context, a situation in which a child assumes the beliefs, practices and rituals of another culture without sacrificing the characteristics of its own culture or through cultural assimilation, which follows the same idea, yet in this case, a child sacrifices its own culture?

When discussing the effects on globalization on children's cultural identity, there are two important factors that need to be taken in consideration, and that is the local setting in which the childhood takes place and where that setting fits in, within the global context. As for the local setting, a child growing up in a remote rural village in Chad, will face a different childhood than a child growing up in a connected city in Italy. The level of exposure to ideas, customs, and social behaviors from around the world, will not be the same and this is crucial when thinking of cultural assimilation and cultural integration.

When thinking about where the local setting fits within the global context, we should reflect on the one-sided nature of globalization that was previously discussed. One could argue that, generally, children growing up in countries of the West are not well exposed to other cultures, specifically to none Western cultures, while children growing up in none Western cultures are constantly exposed to ideas, customs, and social behaviors of the West. This idea follows the concept of cultural imperialism, which although not any single definition could grasp every sense

of it, it could be thought of as: “The use of political and economic power to exalt and spread the values and habits of a foreign culture at the expense of a native culture” [10].

c) **Short Background of Cameroon**

Cameroon, officially the Republic of Cameroon, is a country located in West-Central Africa. It has been subject to three colonial masters: The Germans, the British and the French. The German colonial administration ended in 1916 after they were defeated and ousted from the territory by combined Anglo-French forces. These forces failed to establish a successful condominium in the territory and eventually partitioned the former German Cameroon into the British and French spheres on March 4, 1916. France got 4/5 of the territory, while Britain got the remaining 1/5. The League of Nations confirmed this partition in 1922. The Francophone regions received independence in 1960, while in 1961 the British Southern Cameroons joined them and received independence. The country is currently divided into 10 regions, (8 Francophone regions and 2 Anglophone Regions), within each region there are Divisions (58 in total in Cameroon) and within each Division there are Sub-Divisions (360 in total in Cameroon). The two official languages are English and French. The country is often known as “Africa in Miniature” as it is home to over 250 ethnic groups and to a vast geological diversity. The predominant faith is Christianity, with Islam being a significant minority faith. Since independence, the country has had two presidents, with the former being President Ahmadou Ahidjo, and the current, who has been in the position since 1982, being President Paul Biya. Throughout the years the country has known relatively high political and social stability. Although it is important to note that currently the country is experiencing tensions from the English-speaking territories, advocating for their social and political rights.

2. Methodology

a) Site Selection

The investigation of this topic could be done in many locations around the world, with the research questions and hypotheses adjusted to the context to of each country's society. The results, however, will largely vary depending on the international positioning or local nature of the site, as described in the literature review. The local nature of the location, such as urban or rural, will play a significant role in determining the results. Generally speaking, a rural area tends to have a higher level of exposure to globalization than an urban area. Consequently, this means that a rural area tends to be more homogenous, where one can find individuals who have spent their whole lives in that location. While, an urban area, tends to be more heterogeneous, where one can find individuals who have previously lived in various locations and have relocated.

In the case of this project, we wished to conduct the study in an area that is in the middle between a very remote rural area and a very connected urban area. That is an area where the exposure to globalization is intermediate. Bertoua, was found as a suitable area, as one can find local people as well as individuals who have relocated from various regions of the country. The city is the capital of the East region and has a main city center area (Centre Ville), where commerce, delegations of governmental ministries, and many schools can be found. Surrounding the city center, one can find villages and fields where many individuals conduct farm work.

b) Target Population and Sampling

The target population, are children between the ages 12-18. Between these ages, children are in the more advanced and perhaps final steps of forming their cultural identity. Furthermore, at these ages, children have already gained the essential tools to express themselves. To get a better

understanding on the topic, interviews were conducted with individuals who play key roles in influencing children's cultural identity. That is, parents, teachers and government officials involved in educational and youth affairs.

The study was conducted at a high school in the city center, with the majority of participants coming from two classes, one in which the language of instruction is English and the focus is Science and one in which the language of instruction is French and the focus is a foreign language. The sample population ended up being children slightly older than the target population, with the average age being 17.5. This could imply and should be taken in consideration when reviewing the result, that the participants' cultural identity was already in its final steps of formation. A total of 84 students were surveyed, 45 Females and 39 Males. The sample consisted of a wide diverse range of ethnic groups, coming from all ten regions of Cameroon. Lastly, as Figure 1. shows, the majority of the sample has been living in Bertoua for around less than half of its life, with almost 40% living in the city for less than three years. Only 14% of the sample population has been living in Bertoua since birth. (Children Surveys) This variable is crucial when reviewing the results and makes the analysis challenging as it is unclear where the children had lived been beforehand. For example, one could have previously lived in the village of their ethnic group, while another could have lived in Yaoundé, the urban capital of the country. Furthermore, this variable could have various other unknown implications for the results of the study.

Thus, although the desired sample population, was a sample that is native to the area and has had an intermediate level of exposure to globalization, that was not quite the case. The sample population ended up being an active part of globalization, as the majority of them have migrated from at least one area within Cameroon to Bertoua. I would also note that two participants had migrated from another country into Cameroon.

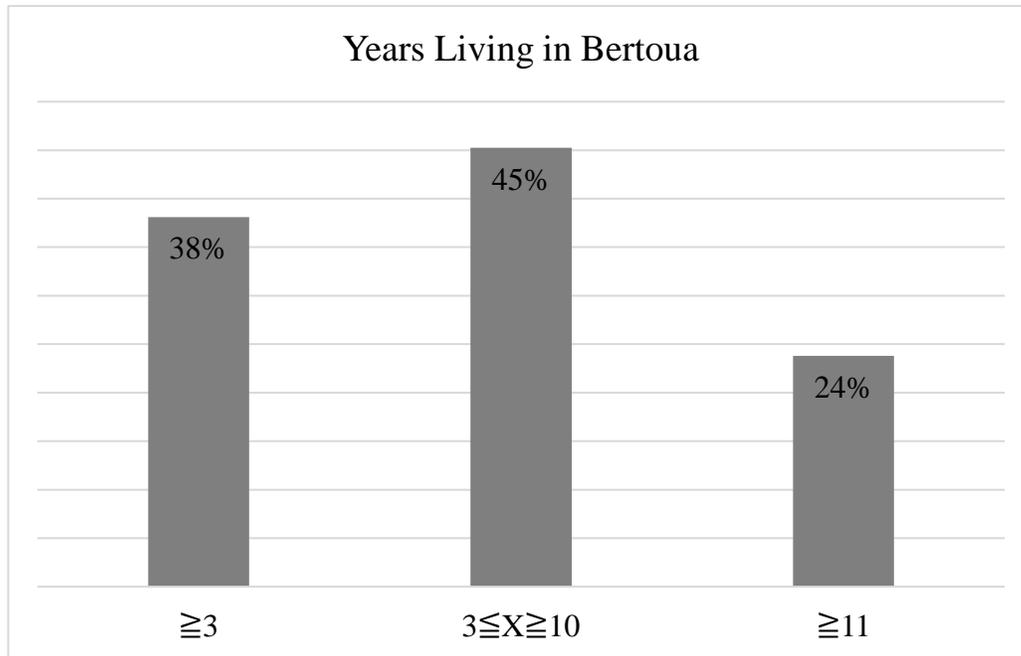


Figure 1. Distribution of Percent of Participants Living in Bertoua Certain Number of Years

c) Research Questions

Initial Research Questions

1. What is the children's current level of knowledge and practice of their own ethnic group culture and of other cultures?

Hypothesis: The level of knowledge and practice is intermediate and depends on each household.

2. Through what channels do children learn about their own ethnic group culture and about other cultures (within and outside of Cameroon)?

Hypothesis: They learn about their own ethnic group culture at home and about others through interaction with people and goods, through the education system and through exposure to media.

3. How do these channels effect their ethnic group cultural identity?

Hypothesis: The channels currently encourages more cultural assimilation than integration, due to

a lack of a consistent, organized and structured framework for children to learn about their own culture and the culture of others.

Further Developed Research Questions

At the beginning of data collection, I realized that there are two separate interactions of cultures. The first, I refer to as the local intersection and that is the intersection between one's innate culture and other Cameroonian cultures. The second, I refer to as the global intersection, and that is the intersection between one's innate culture and other world cultures.

So, as I went along, I further developed and expanded my research questions:

1. What is the children's current level of knowledge of:

- a) Their own culture?
- b) Other Cameroonian cultures?
- c) Other cultures from the world?

2. Through what channels do children learn about:

- a) Their own culture?
- b) Other Cameroonian cultures?
- c) Other cultures from the world?

3. At the local cultural intersection:

- a) What is happening?
- b) What is desired?

4. At the global cultural intersection:

- a) What is happening?
- b) What is desired?

d) Data Collection and Ethical Considerations

Overview

The two tools used for data collection were surveys and interviews. The surveys provided both quantitative and qualitative data, while the interviews provided only qualitative. The surveys were chosen as the best mechanism for data collection from children, as they provide a more comfortable and suitable environment for self expression than interviews. The final version of the survey was pre-tested with three random students that were chosen by the individual in charge of extracurricular activities at the school. The responses of the pre-test surveys revealed that the participants had understood the questions. Unfortunately, that did not end up being the case with many other participants that took the survey later on. Question # 7, that aimed to understand the knowledge of language, seemed to be confusing to many participants. This was clear as many stated that they only speak their ethnic group language, yet they wrote the whole survey in English or French, and those are also the languages of instruction in school. When realizing this, after consultation with my Academic Director, I decided to print an additional separate question, that was reworded and reorganized in a simpler manner. A total of 84 surveys were collected. The interviews were recorded and then transcribed. To get a better understanding about the sample population, interviews were conducted with individuals who hold roles that influence children's cultural lives. In addition, to get a more in-depth understanding of the children's perspective, one interview was conducted with a student who took the pre-test survey. A total of 8 interviews were conducted, both in French and English, depending of the interviews preference. The interview pool included: two parents, History and Geography teacher, Citizenship and History teacher, a student, an individual in charge of culture from the Delegation of the Ministry of Secondary Education (MINSEC), two other individuals from the same delegation(one is in charge of general affairs and

the other is in charge of bilingualism) and an individual in charge of cultural affairs from the Delegation of the Ministry of Youth and Civic Education (MINJEC).

Procedures and Ethical Considerations

All interviews and surveys were conducted after receiving informed consent from the appropriate individuals. All informed consent forms are attached in the appendixes. For the protection of all participants, their names remain anonymous, and the data used is unidentifiable. The name of the school in which the study was conducted is also not revealed.

Surveys

As children, that is, individuals under the age of 18, are a protected group, informed consent from their parents was essential. After presenting the research project to the Principal of the school, he gave permission to conduct the research at the school. The individual in charge of extracurricular activities at the school assisted in finding classes in which the surveys could be distributed. I had entered the classes and presented myself and my research. I explained that I would need the consent of their parents, someone that is over 18 years old, before giving out the survey. I then handed out informed consent to all the students. I returned multiple days after to collect the forms and distribute the surveys. For the protection of the anonymity of the children, their name was not requested on the survey. So, when a child handed the signed informed consent, they then received the survey. As some students in the class were over 18, I had given them the survey, without requiring consent from their parents. After handing out surveys, I had explained that I will be around for any questions. I then spent the whole day sitting around the classroom area and sometimes students came out to ask questions or to talk to me while at break time. To distribute the additional question, I entered the class, explained that I have an additional question,

and asked those that had previously answered the survey to raise their hand. I then handed the questions to those who did and waited for them to finish.

Interviews

A total of 8 interviews were conducted, both in French and English, depending on the interviewee's preference. Before interviewing all individuals, an informed consent form was given to them. The consent form presents the study, explains their right while being interviewed and discusses issues of anonymity. After reading the form and agreeing to the terms, the interviews started. The interviews were recorded and then transcribed. After transcription, the recordings were destroyed.

e) Delimitations, Limitations and Strengths of the Study

There were a few challenges working with the children. First, I could not actually confirm that it was their parents or someone older than 18 that had given the consent. Second, I could not confirm that those who declared that they were 18 or older were actually so. A great challenge was that some teachers had not allotted time for filling out the survey, so it was up for the children to make up time. Some had filled it while in class, which is negative as first, they were not focused on what the teacher was teaching and second, it was probably challenging to fill the survey while being in class. Those who had filled it out while on break might have had to rush as break is the time to take care of personal needs, like going to the bathroom, eating or spending time with friends. The setting of the study was chosen with an intention to study a population with a certain level of exposure to globalization. However, the population, as described in the population section, ended being a very active part of globalization, rather than just being exposed.

Being a white foreigner might possibly have impacted the results of the study as participants' perceptions on me could have influenced their responses. Also, as a foreigner, there might have been cultural and local things, that I had not understood and this could have affected various aspects of the study, like follow up questions in interviews or interpretations of observations. Working with children, which are a protected group was challenging. On one hand I wanted them to feel comfortable around me and not fear me like an authority, on the other hand I wanted to keep our relationship professional and not become friends.

Lastly, it must be acknowledged that the research was conducted under a limited budget and a short time frame of four weeks. Unfortunately, I was sick the first week and struggled to travel to my ISP location on time. Fortunately, my amazing host mother, from the moment I had arrived to Bertoua, did everything she could to help me make up for the time I missed. She helped set up interviews, get approval from the Principal of the school and make me welcome in the community. My family greatly helped me with French comprehension when entering data into to the computer. The short time frame of the study posed a limitation on its depth and scope. Further research on the topic, and perhaps replication in other locations with different sample populations, will significantly shed more light on the relationship between cultural identity and globalization. However, I believe the study was overall success and can provide great insight for the community and perhaps be useful for other institutions and individuals within Cameroon that have an interest in the topic.

3. Results and Analysis

a) Assessment of Current Knowledge, Practice and Learning Channels of Culture

1. My Culture

Results

When trying to assess the knowledge of children of their own culture, we asked directly if the children know their own ethnic group culture. Interestingly an overwhelming majority, 87%, claimed that they know. When asked how and where they learn about their culture, there was a constant reoccurring theme in their answers. Almost all participants explained that the location of learning was the village, that is, their ethnic group origin location. At the village they learn from their grandparents. They go there on holidays, vacations, for festivals or for special ceremonies like marriage or death burials. Furthermore, some also mentioned that they learn at home with their parents. A strong indicator of knowledge of culture, is the mastery of the ethnic group language. When the participants were asked if they speak their ethnic group language fluently, 72%, claimed that they did. This could indicate that they speak the language often, perhaps at home with family members. In addition to assessing the children's knowledge of their ethnic group culture, we were also interested in understanding how often they practice it. They were asked how often they practice their ethnic group culture in terms of celebrating holidays, eating food, listening to music, wearing clothes and dancing dances of their ethnic group. No exact definition for the term "often" was given, as it is subjective and individual to one's personal life. As shown in Figure 2. Around 50% participants often practice the four cultural practices of Holidays, Food, Dance and Music. An overwhelming majority, 79%, eat their ethnic group traditional food (Children Surveys).

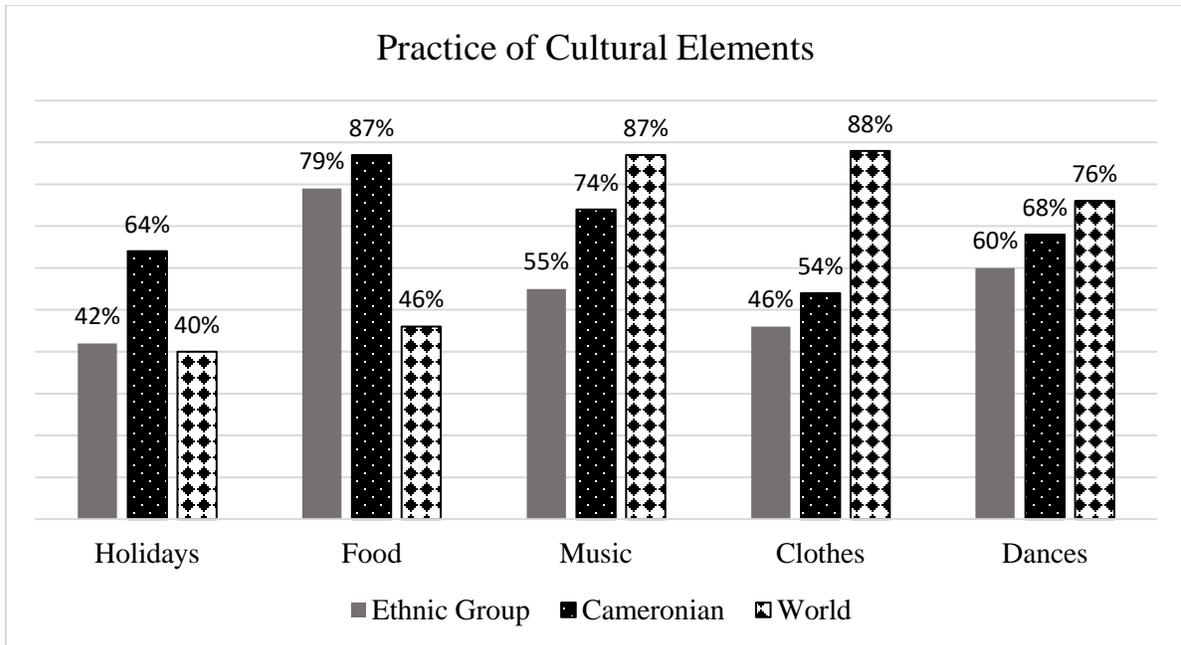


Figure 2. Distribution of Percent of Participants Who Practice Elements of Ethnic Group, Cameroonain and World Cultures

When trying to grasp the participants' sentiment towards their own ethnic group culture, an overwhelming majority, 89%, stated that they like their own ethnic group culture (Children Surveys). In their explanation why, two themes arose. The first theme had to do with the enjoyment of practicing their culture, such as eating the food and dancing the traditional dances. The second theme, that was very apparent in many responses, was the participants' connection to their origin. Many stated that their culture is their roots, it is who they are, and what guides them in life. Below are some explanations that participants stated (Children Surveys):

1. **"I like my culture because it teaches me about things I should do and not do. I care about my culture because there are things that it teaches me in life."**
2. ***« C'est grâce a cella (sa culture de group ethnique) que je connais mon origine et surtout parce que ma plus grande valeur c'est ma culture »***

Translation: It is thanks to that (her ethnic group culture) that I know my origin, and especially because my greatest value is my culture.

3. « *J'aime la culture parce qu'elle me permet de ne pas oublier d'ou je viens* »

Translation: I like the culture because it allows me to not forget where I come from

A parent who grew up in their ethnic group village explained how he actively teaches his children their ethnic group culture. He explains: “I am trying to teach them my dialect. We cook food from my department, that many people here, in the East don’t even know. We cook them here and we eat, so my children are already growing in the culture” He continues to explain how his children are interested and have a desire to learn their ethnic group culture: “When I come back, at times, in the afternoon, my children take what I put on me, the beads, the traditional beads, they try, they want to put it on. I give them!” He explains that he has the advantage of growing up in the village, that is, he is very familiar with the ethnic group cultural practices. He believes that the parents are those responsible for educating children on their ethnic group culture. “Your parents are the first teachers to give the cultural lessons. How to greet the elder ones, how to respect them, how to dress up, even general compartment.” (Parent 1)

When interviewing a parent who had not grown up in their village, the struggle to transmit the ethnic group culture was apparent. He discusses how, in his childhood, at home they spoke mostly French and so he did not get to learn the maternal language. So, he explains

« *il sera difficile que mes enfants ont cette culture de chez moi, Parce que en effet c'est moi qui dois transmettre la culture a mes enfants.* » (Translation: It will difficult for my children to have this culture of mine, because indeed it is me who must transmit the culture to my children) He also believes that it is the parents who are responsible for teaching the children about their ethnic group culture. But there is a struggle to do so in the city because, he explains: «*..plus souvent notre culture c'est dans la village, c'est dans le village qui il y a vraiment la culture. Là-bas, on cuisine avec le feu mais mes enfants ne connaissent pas ça, ils sont nés avec le gaz, donc c'est compliqué dans notre environnement actuel.* » (Translation: More often our culture is in the village, it is in

the village that there really is culture. There, we cook with fire but my children do not know that, they were born with gas, so it's complicated in our current environment) Later on in the interview, he discusses the possibility of him sending his children to the village so they can learn the mother tongue by speaking with other children. (Parent2) The student interviewed also talked about the same concept by sharing how he spent more than three years in his village and there, he learned how to speak his mother tongue. He continued by explaining how those who: “never go there, in their mother village, it is for those person that it is easy to forgot about their own culture.”

(Student)

The importance of language as a transmitter of culture and the base for cultural identity was apparent in all interviews. A teacher for history and geography, voiced the concern for knowledge of the maternal language as he stated: « *nous devons amené les enfants a parler le langue maternel, parce que c ' est notre identité Africain. La langue que nous parlons, ce n ' est pas notre langue, c ' est la langue d ' autres.* » (Translation : We must bring the children to speak their maternal language, because that is our African identity. The language we speak, is not our language, it is the language of others.) He continued by emphasizing the importance of the village for this learning « *...pour prolonge cette apprentissage (de langue maternelle), ils doivent de temps en temps aller au village et voir les grand parents. Parce que c'est les grands parents qui ont encore l'incarnation de la culture.* » (Translation : For extending this learning (of maternal language), they must from time to time, go to the village, in order to see the grand parents. Because, it is the grand parents who still have the incarnation of the culture.) (TeacherHG) An individual from MINJEC explained : « *Qui sont ses ancêtres, quelle sont ses coutumes, comme ils ont vécu. Sur tous sa langue maternelle.* » (Translation : Who are his ancestors, what their customs, how they have lived. All through his mother tongue.) (MINJEC) As mentioned previously, there

is a strong concern, for the disappearance of the maternal dialect. Interestingly, an individual interviewed from MINSEC said that the government has started to introduce local dialect classes in primary education, yet it remains at a very small scale. (MINSEC1) A parent voiced a concern saying that the children are learning so many foreign languages, while the local dialects are dying. He said: “We don’ t have a national dialect, something that is very important, but we are learning that of other countries.” He even suggested: “if they introduce that (a Cameroon language) and say, this is Cameroon language and they send it to the various schools, and train teacher to teach it, it could be nice.” (Parent1)

Analysis

The childrens’ surveys showed that the majority of them know of their own ethnic group culture and sometimes practice it. The knowledge of the maternal langue appears to be an indispensable part of culture, and the majority of the participants speak their own maternal language fluently. Both interviews and surveys, pointed out that the village is the main place in which learning of ethnic group culture takes place. It seems as if in the village, unlike the town or city, culture is guarded. Only there those who can teach it can be found, like the grandparents, or elders of the village. This is an interesting point that further research could provide some insight on. What are the reasons that culture is not guarded outside the village? Is it exposure to other culture? The different life style? Or other possible reasons? In any case, it is crucial to note that, this movement from the village to the city, is a significant element of globalization. The second way to learn about culture would be from the parents who teach their children at home. Overall, it seems like the transmission of culture is really dependent on each and every house hold. Many factors like, if the parents had grown up in the village, if they speak their mother tongue at home, if the children have the opportunity to travel to the village, could determine whether the children

will know their own ethnic group culture. It is important to note that the majority of the children had a love for the knowledge of their culture.

2. My Country' s Cultures

Results

The second interest point was understanding if the participants know and/or practice other Cameroonian cultures and if so, through what channels do they learn about them. When asking participants if they know other Cameroonian cultures, 70% declared that they do and listed a few of them. Over 50% of the participants declared that they often practice all five elements of other Cameroonian cultures that were investigated: Holidays, Food, Music, Clothes and Dance. (See Figure 2., for exact percentage). When asking about their sentiment towards other Cameroonians cultures, 68% claimed that they like them. The explanations for their sentiments varied, however, there was a reoccurring pattern in which they expressed enjoyment in practicing their country' s cultures as well as expression of some sort of pride and connection to the country. Below are a couple of explanations that depict the overall sentiment of responses (Children Surveys):

1. *«Il est toujours important de connaitre des autres cultures de nous frères»*

Translation : It is always important to know other cultures of our brothers

2. “I want to discover more about my country and know what is happening in my country”

3. “As a Cameroonian I have to learn and practice the culture of my country”

As for the channels of apprehension, there was a reoccurring theme in their responses. The majority of them stated that they learn from friends or neighbors, in school or in their living

environment. In addition, many participants have lived or traveled to different locations in the country, so they noted that, that experience also facilitated their learning process. Below are a couple of explanations, that depict the overall theme on where and how participants learn about different Cameroonian cultures (Children Surveys):

1. "In my social life. During interaction with people from these different cultures"

2. « J'ai appris sur eux a l'école grâce a mes camarades »

Translation: I learned about them at school, thanks to my comrades

3. « Dans des différentes régions ou j'ai déjà été. Je l'ai posé des questions sur leurs cultures »

Translation: At the different regions that I have already been at. I asked them questions about their cultures

4. « Nous les apprenons grâce au voisinage, grâce a la vie communauté »

Translation: We learn about them thanks to the neighborhood, thank to the community life.

A parent interviewed also emphasized how his children are in class with other children from all over the country and so he explained: "My children speak Baia (language found in the East region), I, as their father, don't know how to speak it. Because they have their friends in school that speak the dialect with them" . (Parent1)

When interviewing an individual in charge of culture from the delegation of The Ministry of Secondary Education he explained that culture is not taught as an explicit topic in school, however, it is integrated in different subjects. He described how Cameroonian ethnic groups are taught throughout the disciplines that fall under human sciences, which include: citizenship, history and geography. He described certain programs found in different levels of education. For example, at the fourth level, a part of the citizenship class program is called «*les étude de la vie culturelle* » (The study of cultural life) in which children are taught about different ethnic groups

and different aspects of their culture such as dances, artistic activities, music and religious practices (MINSEC2).

A teacher for geography and history explained how he teaches about the different ethnic groups in the country: « *J'ai une travaux sur les symboles de la tradition dans les régions du Cameroun. J' ai demande à chaque élevé d' aller mes cherche les symboles traditionnels dans leur région.* » (Translation: I have an assignment about the traditional symbols of the regions of Cameroon. I asked each student to go search for me the traditional symbols in their region.) He describes the syllabus of the different levels and talk about how in the second level : «*on parle de civilisation de Cameroun précolonial, cette a dit, avant le arrive d' Européen, on parle de beaucoup de groups ethniques.* » (Translation : We talk about pre-colonial Cameroon civilization, that said, before the arrival of Europeans, we are talking about many ethnic groups.) (TeacherHG)

A history and citizenship teacher also explained that in his class:” I try to give room to the students to discuss their cultural aspects. So when they interact among themselves, each and every comes to know the culture of the classmates...” (TeacherHC)

Analysis

The children’s surveys showed that the majority of them know other Cameroonian cultures and many often practice elements from these cultures. The children responses mainly showed that they learn about other cultures from interactions with children from those cultures whether in school or in their living environment. Only one child mentioned that he learns about them in the school curriculum, however, they are taught, implicitly, through various disciplines, like history, geography and citizenship, about other Cameroonian cultures.

3. My World' s Cultures

Results

The third interest point, was understanding the knowledge and practice of other world cultures. Interestingly, 54% of participants claimed that they have knowledge of others world culture and listed their names. The names of cultures varied, with mainly European, African, and Asian cultures mentioned. An overwhelming majority claimed that they learn about the cultures from TV and from the internet. Some mentioned that they traveled to those countries and that is where they learned about their cultures. In terms of practice, as Figure. 2 the majority of participants claimed that they practice element of dance, music and clothes from world cultures. Furthermore, when asking about their sentiment towards other world cultures, 69% claimed that they like them and in their explanations they explained that they enjoy discovering and knowing about the life of others. Some also claimed that knowledge of other cultures can help them know how to behave if they travel our of Cameroon one day (Children Surveys). A parent interviewed explained this idea by saying: “some of our students who leave here and go to learn abroad, to further their education, when they reach there it is for them to pick up according to the culture of the country.” (Parent1)

According to the teachers interviewed and to the representative from MINSEC, other cultures of the world are integrated within the educational program. As the history and geography teacher gave an example: *«Quand on fais le cours par exemple, sur Japon, on étudie tous les aspects... la population, la plan humain, la politique, l'économie. Et c'est dans la science sociale qu'on voit des habitudes, le comportement des Japonaise.»* (Translation : When we do the course for example, on Japan, we study all aspects ... the population, the human plane, politics, the

economy. And it is in social science that one sees habits, the behavior of the Japanese. " (TeacherHG)

However, the parents interviewed, voiced a different view. One parent stated: "You know other cultures in the world are very equally important but it is very difficult for my children to learn...There is no means. For example, I went to school, but in school they don't teach us about cultures of other countries." (Parent1) When asked through what ways do his children learn about other cultures in the world, another parent interviewed stated: « *c' est seulement en traverse la télévision q' on apprendre l' autres cultures.* » (Parent2) . This follows the same concept that the children's survey responses revealed. Furthermore, in many interviews, there was a concern regarding the use of technology and specifically mass media among children. As a teacher stated: «*La télévision et l' internet sont de mass media qui ne sont pas en fait mauvais, mais c' est l' utilisation que devenir mauvais* » (Translation : "TV and the internet are mass media that are not actually bad, but it's use that become bad") (TeacherHG) A parent explained that: "It is very difficult for us parents, to limit our children, how to do research in the net. We can say to them, yes if you go to the net, you can see this you can see that, its goods, but then the child goes there and he is doing something else." (Parent1) To counter this phenomena one teacher claimed: «*Il faut déjà qu'il est une programme préétabli, voilà, j'ai une option, que peux retrouve sur l'internet. J'ai une émission que je peux suivre a la télévision.* » (Translation: There must have already been a pre-established program, that's it, I have an option that can be found on the internet, I have a show that I want to watch on TV.) (TeacherHG) The other teacher interviewed, expressed the same idea: "I think as far as education is concerned, we should make the curriculum to be having maybe

an opportunity for teachers to brief the students on how to use this technology.” (TeacherHC) As the student interviewed had put it: “you should use internet to be more educated.” (Student)

Analysis

A little over half of the participants claimed that they have knowledge of other world cultures. Yet, an overwhelming majority claimed that they practice the elements of clothes, dance and music from other world cultures. The practice of foreign cultures makes sense given the globalized nature of today’s world. Yet a discrepancy between the two data points, knowledge and practice, exists. Generally speaking, practice of something, stem from knowledge of it. This could be explained by the main existing channels to learn about world cultures, that is, the television and the internet. These channels offer uncontrolled and unguided learning for the children. It also important to note that these channels are not at the disposal of all children. Although, school is also claimed to be a learning channel, the children did not mention it. This is an interesting point that could use further research. However, one possible explain could be that the teaching of world cultures is integrated within various disciplines and not been taught as an individual topic.

b) Local Intersection- The Reality and The Desire

The intersection between a child’s innate culture and other Cameroonian cultures.

The Reality

While collecting data, I struggled to obtain data on the existing state of the local intersection. When asking a teacher if conflicts exist in his class he stated: « *Dans le premier jour de ma classe, j’ai déjà dire que dans ma class il n’y a pas de tribu. Nous sommes famille parce que le Cameroun c’est une famille. Moi, je n’encourage pas cette façon de savoir que tel est de*

quel tribu, tel est de quel tribu. C'est existé mais dans ma class c'est interdit. » (Translation : In the first day of my class, I have already said that in my class there is no tribe. We are family because Cameroon is a family. I do not encourage this way of knowing that such is from which tribe, such is what tribe. It exists, but in my class it is forbidden.) (TeacherHG) The individual interviewed from MINJEC explained: « *C'est d'abord les tribalisme parce qu'il y a beaucoup tribus, quand chacun veux d'abord, faire prévaloir sa tribu, que sa tribu sera au-dessus d'autres, ca ne vas pas marcher* » (Translation : It is first of all tribalism because there are many tribes, when everyone wants first, to make his tribe prevail, that his tribe will be above others, it will not work). (MINJEC) This was not apparent in the children' s survey responses showed that 68% liked, 6% did not like and 11% did not care about other Cameroonian cultures (Children Surveys). The explanations of those who did not like or did not care, did not include severe or intense negative emotions. The overall theme of their explanations, was unconcern and no relatedness to other cultures. It is important to take in consideration the nature of the sample population, that is, many individuals who have lived in more than one location within Cameroon. This could have many different implications in regarding to where they stand in the local intersection. More research is essential to understanding what is actually happening at this intersection.

The Desire

At this local intersection, the same desire was evident, throughout the majority of interviews. The desire was for national integration, in other words, unity in diversity, as the individual from MINJEC explained it: « *Il faut d'abord comprendre et savoir que tout les tribus se valent...Nous voulons développe cette amour qui nos permettre de vivre ensemble.* ». (Translation : We must first understand and know that all tribes are equal ... We want to develop

this love that allows us to live together.) (MINJEC) When asked how this could be achieved, one teacher explained : « *Ca commence d'abord avec les parents, parce que, bon , l'enfant, quand il viens dans la société c'est les parent qui mets l'enfant dans la société. Même dans la famille même quand on éduque il faut la justice entre les frères. Il ne faut pas considère tel au-dessus d'autres. Et, puis, quand on le met dans la société, il faut qu'il a cette base. Il sait que je dois être juste avec tous le monde, tout ceux ci sont mes frères et que je ne considère pas d'abord celui qui viens de ma tribu mais je dois être juste avec tous que je vois devant moi.* » (Translation : it starts first with the parents, because, well, the child, when he comes into society it is the parents who put the child in the society. Even in the family, even when you are educating, you need justice between the brothers. It should not be considered such on top of others. And then, when you put it in society, you have to have that base. He knows that I must be just with all the world, all these are my brothers and that I do not consider first one who comes from my tribe but I must be fair with all that I see in front of me.) (TeacherHG) He then continued explaining how this education must continue in school. Another teacher interviewed explained how at the fifth level he teaches human rights and that includes topics : “that have to do with conflicts, conflict management, you teach the students what are conflicts, what are the various types of conflicts, the consequences of conflict, how can they be managed in society and internationally.” When asked if these things are practical things that the children can practice in their daily lives, he said that to a larger extent, it is theoretical, however, he explains that: “we are applying all that is done as a competency based approach and this means for the students to use what they learned in class to apply it in their societal problems.” (TeacherHC)

c) Global Intersection- The Reality and The Desire

The intersection between a child's innate culture and other world cultures.

The Reality

When describing globalization, the individual from MINJEC started by saying that he believes «*On n' était pas prête contrait dans la mondialisation. Il faut d'abord nous prépare, mais nous sommes entrées.*» (Translation: We were not ready against globalization. We must have first prepared ourselves, but we have entered.) (MINJEC) A parent nicely described that: «*On commence d' être dans un monde, dans une village plantier, le monde est de plus en plus global.*» (Translation : We begin to be in a world, in a planetary village, the world is more and more global.) (Parent2) So what is happening at this intersection due to globalization? There were two reoccurring themes in the interviews:

- 1. Globalization has brought with it positive and negative things and it is important to copy the positive, yet that doesn't always happen with children.** The individual from MINJEC explains: «*La mondialisation, n'est pas totalement mauvais. Il y a les bons choses qu'on peut prendre dans la mondialisation, ca on a profit et il y a les mauvais chose ca il faut laisser. Et puis, dans la mondialisation, chez nous, en Afrique, et même en Cameroun, on a plus tôt tendance à consommer ce qui de viens d'ailleurs... on prend tout, c'est qui est bon, c'est qui est mauvais, on prend.*» (Translation : Globalization is not totally bad. There are the good things we can take in globalization, that we can profit from, and there is the bad things, we have to leave. And then, in globalization, at home, in Africa, and even in Cameroon, we tend to consume what comes from elsewhere ... we take everything, the good, the bad, we take.) (MINJEC) A teacher interviewed echoed the same idea and said that when he teaches, he tells his children: «*Quand les étrangers venant avec leur culture, c'est les cultures d'eux. Ils nous*

reviennent à nous de savoir que dans tout les il y a du bon et de mauvais. Nous ne pouvons pas tout copie. C'est que nous pouvons copie c'est le bon. Qu'est que et bien pour moi ? Je fais le discernement entre de ce qui est bien et ce qui est mauvais. Mais en souvent de plus en plus que nos jeune enfants prennent tout, ils ne savent pas faire le distingue. » (Translation : When foreigners come with their culture, it is the cultures of them. It is up to us to know that in everything there is good and bad. We can not copy everything. It is that we can copy it is the good one. What is good for me? I discern between what is good and what is bad. But often more and more, our young children take everything, they do not know how to distinguish it.) (TeacherHG) When trying to explain this phenomena, the individual from MINJEC made an interesting point by saying that perhaps this is driven by a mentality, he explains : « *dans la mentalité on sait que ce qui de viens d'ailleurs est bien et qu'on a rien de bon a donner* ». (Translation : In the mentality we know that what comes from elsewhere is good and we have nothing good to give) He continues to talk about how there is a lot to give : « *On a beaucoup de bonne chose. Il faut donner aussi parce la mondialisation c'est donner, recevoir, c'est change... Nous aussi devons apporter pour que l'autres voient.* » (Translation: We have a lot of good things. We must also give because globalization is giving, receiving, it is changing ... We must also bring for others to see.) He then explains how this phenomena is apparent in the home environment: « *Aujourd'hui, tout la famille, le soir, est regarde la télé et qu'est ce qu'on a pris? On a pris ce qui est vient d'ailleurs a la télé et on n'a pas donne, ce que nous avons ici. Au fur et à mesure, on oublie, oublie, oublie.*» (Translation: Today, the whole family, at night, is watching TV and what are we taking? We take what is from elsewhere on TV, and we do not give, what we have here. As we go, we forget, forget, forget. ") (MINJEC)

2. Globalization allows children to learn other world cultures, but that often comes at the price of forgetting their own. A teacher stated: “We are witnessing a situation herby, globalization, because I want to point it as globalization, the exposure to different cultures, where most of our children today, are forgetting our cultures. Our cultural beliefs are destroyed, because of the embracing of different cultures.” (TeacherHC) The student interviewed also explains how in the past, teenagers would look at Africans to know how to dress but today they look at West. He explains that they: “just imitate, imitate blindly other cultures, in ways that they leave their own culture.” (Student) The individual from MINJEC states the same idea by saying that : *« la jeunasse chez nous, a oublies sa propre culture a cause de la mondialisation. Par exemple, la music, les habille, même de la manière d’être, c’est comme on oublie ce que nous avons dans notre culture mais on prend ce qui de viens d’ ailleurs. »* (Translation: the youth, at home, has forgotten its own culture because of globalization. For example, music, dress, even the way of being, it is like we forget what we have in our culture but we take what comes from elsewhere.) (MINJEC) The individual from MINSEC explains that “parents these days, are becoming aware, of the fact that the western influence has come, and the tradition is almost ending. So the state is encouraging through education that parent should actually teach their children their mother tongue and their heritage.” (MINSEC1)

The Desire

The importance of culture was illustrated throughout all interviews. The individual from MINJEC explains : *« Il faut qu’on éduque encore, pour que la population comprenne l’avantage et importance de comprendre la culture, parce que c’est notre identité... C’est très important avant de suivre du monde, il (un enfant) doit savoir de ou il vient. Parce que son identité lui permette de savoir qui il est. Il est qui exactement. »* (Translation : We need to educate again, so that the

population understands the benefit and importance of understanding culture, because it is our identity ... It is very important before following the world, He (a child) must to know where he comes from. Because his identity allows him to know who he is. He is who exactly.) (MINJEC)

This idea of knowing your culture before knowing others reappeared in most interviews and also in the responses of the children. With globalization, an individual from MINSEC explains how the future of generation of Cameroon has no choice, he explains: “there is no way, no possibility to remain totally closed to external influences. You can not. If you do not adapt they will come and force you too.” Interestingly, he gives Japan as a potential role model, he said: “Japan got so many elements from abroad, mostly from the West, from US, from Canada, from France. And brought it back to Japan. Just they simply mixed it with their tradition...That is what I hope for the future generation of Cameroon... They should just keep what is good in our traditions and adapt it to external elements.” (MINSEC1) This idea of adaptation, taking the good from other cultures, while guarding you own, was emphasized by all interviewees. As a parent states: “My hope is that my children should acquire, really acquire their culture, and also the other’ s culture, in order to be a world citizen, because the world is now connected everywhere.” Another individual from MINSEC explains that to do so he believes that “politicians, educationist and families should make sure and work hand in hand, so we do not stay just like that.” (MINSEC3)

4. Conclusions and Recommendations

a) Conclusions

The knowledge of a child's own ethnic group culture is crucial and should be acquired before acquisition of other cultures. Currently the learning mainly takes place in the village, with the elders or at special ceremonies. This could be challenging, as for those not living in the village, traveling might not be an accessible option. It has been found that knowledge of maternal language is a dispensable part of culture and its transmission. The knowledge of other Cameroonian cultures is mainly acquired through interactions with individuals from those cultures, but also in school through various disciplines. The acquisition of knowledge of other cultures from the world is also done in school through various disciplines, but it is conducted mostly through television and internet. These two channels are not optimal as the former is a one-way exchange and the latter is uncontrolled and unguided. Not only are more channels of learning desired, but also, education on proper usage of the internet are wanted. At the local intersection, the intersection between a child's innate culture and other Cameroonian cultures, there is a strong desire for national integration, in other words, respect and harmony between the different ethnic groups. At the global intersection, the intersection between a child's innate culture and other cultures of the world, children are struggling to copy only the positive things globalization offers, and they end up copying all. Furthermore, this often comes at the price of forgetting their own culture. So, the process of cultural assimilation is currently happening. The process of cultural integration, in other words, a situation in which a child integrates into his own culture, the positive from other world cultures, is desired.

b) Recommendations (for the High School in which the study was conducted)

1. Parents: When gathering parents for meetings, we would recommend discussing the importance of educating children about their own ethnic group culture and the potential ways to do so.
2. Teachers: When gathering teachers for meetings, we would recommend discussing how, within the set syllabus, they could integrate and encourage ideas of respect and harmony between children, on the basis of their ethnic groups. Furthermore, we highly recommend introducing a new course, regarding appropriate and productive usage of technology.
3. Children: As children had expressed great enjoyment in practicing cultures and great interest in learning about them, we would recommend starting a cultural club, in which students will get to share, learn and practice, their own, Cameroonian and world cultures. Furthermore, as the children expressed great enjoyment for the specific cultural element of food, we would recommend conducting a food festival at school, in which students will get to share their own ethnic group food and eat food from different Cameroonian and world cultures.

5. Bibliography and Appendixes

a) Bibliography

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b) Appendixes

Appendix 1: Informed Consents

1. Parent Consent Form-English

SIT Study Abroad

a program of World Learning



Informed Consent

- *Hello my name is Nir Aish, I am an American student at School for International Training.*
- *SIT is an American organization that was created to allow students to learn and study in different countries. Also, SIT is an organization that encourages research.*
- *I would like to better understand how children learn about culture and how they form their cultural identity.*
- *I would like to give your child a questionnaire about the topic that will take between 10 to 15 minutes. All answers are welcome and there is no answer that is incorrect.*
- *I assure you that your child's identity will be preserved and his answers will be anonymous. Your child can stop responding to the questionnaire at any point.*
- *If you agree that your child will answer the questionnaire, please sign below.*

Name: _____ Date: _____

Signature: _____

If you have any question, please feel free to contact me.

Nir Aish

+237 680801143

Thank you very much!

2. Parent Consent Form-French

SIT Study Abroad

a program of World Learning



FORMULAIRE DE CONSENTEMENT

- *Bonjour ! Je m'appelle Nir Aish, étudiante américaine du School for International Training.*
- *SIT est une organisation Américaine qui a été créée dans le but de permettre aux étudiants à apprendre et étudier dans un différent pays. Également, SIT est une organisation qui encourage les recherches.*
- *Je voudrais mieux comprendre comment les enfants apprennent la culture et forment leur identité culturelle.*
- *Je voudrais donner à votre enfant un questionnaire sur le sujet qui prendra entre 10 et 15 minutes. Toutes les réponses sont les bienvenues et il n'y a pas de réponse incorrecte.*
- *Je vous assure que l'identité de votre enfant sera préservée et que ses réponses seront anonymes. Votre enfant peut cesser de répondre au questionnaire à tout moment.*
- *Si vous acceptez que votre enfant répondra au questionnaire, veuillez signer ci-dessous.*

Nom : _____ Date: _____

Signature : _____

Si vous avez des questions, n'hésitez pas à me contacter.

Nir Aish

+237 680801143

Merci beaucoup !

3. Interviewee Consent Form-English

SIT Study Abroad

a program of World Learning



Informed Consent

Dear Interviewee,

- *Thank you for agreeing to interview for my project.*
- *My name is Nir Aish, I am an American student at School for International Training. SIT is an American organization that was created to allow students to learn and study in different countries.*
- *The goal of my project is to better understand how children learn about culture and how they form their cultural identity.*
- *In this interview all answers are welcome and there is no answer that is incorrect.*
- *Feel free to say if there is a question that you do not want to answer.*
- *If you want to stop the interview, feel free to say so at any moment.*
- *The interview will be recorded and later transcribed.*
- *Your responses will remain anonymous.*
- *Please sign below that you understand the points written above and that you agree to participate in this interview.*

Name: _____ Date: _____

Signature: _____

4. Interviewee Consent Form-French

SIT Study Abroad

a program of World Learning



FORMULAIRE DE CONSENTEMENT

Chère interviewée,

o Merci d'avoir accepté d'interviewer pour mon projet.

o Je m'appelle Nir Aish, je suis un étudiant américain à School for International Training. SIT est une organisation américaine créée pour permettre aux étudiants d'apprendre et d'étudier dans différents pays.

o Le but de mon projet est de mieux comprendre comment les enfants apprennent la culture et comment ils forment leur identité culturelle.

o Dans cette interview toutes les réponses sont les bienvenues et il n'y a pas de réponse incorrecte.

o N'hésitez pas à dire s'il y a une question à laquelle vous ne voulez pas répondre.

o Si vous voulez arrêter l'interview, n'hésitez pas à le dire à tout moment.

o L'interview sera enregistrée et retranscrite plus tard.

o Vos réponses resteront anonymes.

o Veuillez signer ci-dessous que vous comprenez les points ci-dessus et que vous acceptez de participer à cette interview.

Nom : _____ Date: _____

Signature : _____

Appendix 2: Interview Guides

1. Ministry of Secondary Education (MINSEC)

English:

1. Can you please describe the main topics children learn in secondary school?
2. Do children learn about culture in secondary school? If yes, how?
3. Do children learn about the different ethnic groups of the country in school? If yes, please explain through what curriculum. If not, please explain why?
4. Do children learn about different cultures in the world in school? If yes, please explain through what curriculum. If not, please explain why?
5. How do you believe the globalization, defined as: the movement of products, people and ideas within and between countries, effect children's cultural identity?
6. In your opinion, what is the importance of a child to know about their cultural identity?
7. In your opinion, what is the importance of a child to know about other cultures?
8. Do you believe the education system is encouraging cultural integration or cultural assimilation within children?

Français :

1. Pouvez-vous décrire les principaux sujets que les enfants apprennent à l'école secondaire ?
2. Les enfants apprennent-ils la culture à l'école secondaire? Si oui, comment?
3. Les enfants apprennent-ils à connaître les différents groupes ethniques du pays à l'école? Si oui, veuillez expliquer par quel programme. Si non, veuillez expliquer pourquoi?
4. Les enfants apprennent-ils les différentes cultures du monde à l'école? Si oui, veuillez expliquer par quel programme. Si non, veuillez expliquer pourquoi?
5. Comment croyez-vous que la mondialisation, définie comme: le mouvement des produits, des personnes et des idées au sein et entre les pays, affecte l'identité culturelle des enfants?
6. A votre avis, quelle est l'importance pour un enfant de connaître son identité culturelle?
7. A votre avis, quelle est l'importance pour un enfant de connaître d'autres cultures?
8. Croyez-vous que le système éducatif encourage l'intégration culturelle ou l'assimilation culturelle chez les enfants ?

2. Ministry of Youth and Civic Education (MINJEC)

1. Pouvez- vous décrire votre travail ?
2. A votre avis, quelle est l'importance pour un jeune de connaître son identité culturelle ?
3. 7. A votre avis, quelle est l'importance pour un jeune de connaître d'autres cultures ?
4. Est-ce que pouvez-vous expliquer l'idée d'intégration nationale ?
5. Comment la mondialisation affecte l'intégration nationale ?
6. Comment la mondialisation affecte la jeunesse Camerounaise en général ?

7. Croyez-vous que la jeunesse dispose de moyens suffisants et appropriés pour apprendre les différentes cultures au Cameroun ? S'il vous plaît expliquer votre réponse
8. Croyez-vous que la jeunesse dispose de moyens suffisants et appropriés pour apprendre les différentes cultures dans le monde ? S'il vous plaît expliquer votre réponse
9. Est-ce que pouvez-vous donner un exemple de ce que la délégation fait ici à Bertoua ?

3. Parents

English:

1. What is your region of origin and ethnic group?
2. Do you speak fluently the language of your group?
3. Could you describe the culture of the group in terms of traditions, specifically food, clothing, holiday, music and dance?
4. How does your child/children learn about this culture?
5. Through what ways does your child/children learn about other cultures in Cameroon?
6. Through what ways does your child/children learn about other cultures in the world?
7. To what extent do you believe your child is adopting other cultures? And what is your opinion on this?
8. Do you believe your child has sufficient and proper ways to learn about their own culture?
Please explain your answer
9. Do you believe your child has sufficient and proper ways to learn about other cultures?
Please explain your answer
10. In your opinion, what is the importance of learning about one's own culture?
11. In your opinion, what is the importance of learning about other cultures in Cameroon?
12. In your opinion, what is the importance of learning about other cultures in the world?
13. What are you doing to ensure your child is not assimilating into other cultures?
14. What are the parents as a group doing for children's education on culture?

Français:

1. Quelle est votre région d'origine et votre groupe ethnique?
2. Parlez-vous couramment la langue de votre groupe?
3. Pourriez-vous décrire la culture du groupe en termes de traditions, de nourriture, de vêtements, de vacances, de musique et de danse?
4. Comment votre enfant apprend-il cette culture?
5. De quelles manières votre enfant apprend-il d'autres cultures au Cameroun?
6. De quelles manières votre enfant apprend-il d'autres cultures dans le monde?
7. Dans quelle mesure croyez-vous que votre enfant adopte d'autres cultures? Et quelle est votre opinion à ce sujet?
8. Croyez-vous que votre enfant dispose de moyens suffisants et appropriés pour apprendre à connaître sa propre culture? S'il vous plaît expliquer votre réponse
9. Croyez-vous que votre enfant a des moyens suffisants et appropriés pour apprendre d'autres cultures? S'il vous plaît expliquer votre réponse
10. A votre avis, quelle est l'importance de l'apprentissage de sa propre culture?

11. A votre avis, quelle est l'importance de l'apprentissage d'autres cultures au Cameroun?
12. A votre avis, quelle est l'importance de l'apprentissage des autres cultures dans le monde?
13. Que faites-vous pour vous assurer que votre enfant ne s'assimile pas à d'autres cultures?
14. Que font les parents en tant que groupe pour l'éducation des enfants à la culture?

4. Teachers

English:

1. Do you have students from diverse ethnic groups in your classroom? If so, could you please name some of the ethnic groups?
2. Do children in your class discuss or share aspects of their culture with their classmates? If yes, in what way? If no, why do you believe this is the case?
3. How do think students learn about their own ethnic group culture?
4. How do think students learn about the different cultures in Cameroon?
5. How do think students learn about the different cultures in the world?
6. What do you believe this exposure has on their own ethnic group culture?
7. Are there certain themes in your curriculum that teach about different cultures in Cameroon ? If so, please describe them.
8. Are there certain themes in your curriculum that teach about different cultures in the world? If so, please describe them.
9. Has there ever been a case of conflict between children based on their cultural identity?
10. In your opinion, what is the importance of learning about one's own culture?
11. In your opinion, what is the importance of learning about other cultures in Cameroon?
12. In your opinion, what is the importance of learning about other cultures in the world?
13. In your opinion, are there foreign cultures that are not good for Cameroonian cultures?
14. What are you doing to improve co-existence of cultures and in your opinion what should be done?

Français:

1. Avez-vous des élèves de divers groupes ethniques dans votre classe? Si oui, pourriez-vous en nommer quelques-uns?
2. Est-ce que les enfants de votre classe discutent ou partagent des aspects de leur culture avec leurs camarades de classe? Si oui, de quelle manière? Si non, pourquoi croyez-vous que c'est le cas?
3. Comment croyez-vous que les enfants apprennent à connaître leur propre culture de groupe ethnique?
4. Comment croyez-vous que les enfants apprennent les différentes cultures au Cameroun?
5. Comment croyez-vous que les enfants apprennent les différentes cultures dans le monde?
6. Que croyez-vous que cette exposition a sur leur culture?
7. Y a-t-il certains thèmes dans votre programme qui enseignent sur les différentes cultures au Cameroun et sur les différentes cultures dans le monde? Si oui, veuillez les décrire.
8. Y a-t-il certains thèmes dans votre programme qui enseignent sur différentes cultures dans le monde? Si oui, veuillez les décrire.
9. Y a-t-il déjà eu un conflit entre les enfants en raison de leur identité culturelle?
10. A votre avis, quelle est l'importance de l'apprentissage de sa propre culture?

11. A votre avis, quelle est l'importance de l'apprentissage d'autres cultures au Cameroun?
12. A votre avis, quelle est l'importance de l'apprentissage des autres cultures dans le monde?
13. A votre avis, y a-t-il des cultures étrangères qui ne sont pas bonnes pour les cultures camerounaises?
14. Que faites-vous pour améliorer la coexistence des cultures et, selon vous, que devrait-on faire?

Appendix 3: Survey Instruments

French

Questionnaire

Merci d'avoir accepté de prendre ce questionnaire. Le sujet de ce questionnaire est la culture et cela devrait prendre entre 10-15 minutes. Si vous ne souhaitez pas répondre à une question ou si vous ne connaissez pas la réponse, écrivez: Je ne veux pas répondre ou je ne sais pas. Vous pouvez arrêter à tout moment, si vous voulez.

Je serai assis à côté de vous si vous avez des questions. Lorsque vous avez terminé, veuillez me renvoyer le questionnaire.

Merci, Beaucoup,

Nir

1. Âge: _____

2. Sexe: _____

3. Région d'origine: _____

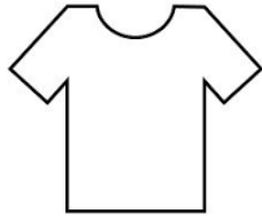
4. Groupe ethnique: _____

5. Nombre d'années que je vis à Bertoua: _____

6. Quand je pense à la culture, je pense à :

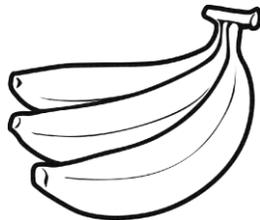
7. Veuillez en cercler dans quelles langues vous savez comment dire les images suivantes:

a.



- Langue du groupe ethnique
- Français
- Anglais
- Autre Langue: _____

b.



- Langue du groupe ethnique
- Français
- Anglais
- Autre Langue: _____

c.



- Langue du groupe ethnique
- Français
- Anglais
- Autre Langue: _____

d.



- Langue du groupe ethnique
- Français
- Anglais
- Autre Langue: _____

e.



- Langue du groupe ethnique
- Français
- Anglais
- Autre Langue: _____

8. Veillez en cercler tout ce qui s'applique à vous (vous pouvez en cercler plus d'une réponse):

a. Je célèbre souvent:

- les fêtes de ma culture de groupe ethnique
- les fêtes de la culture Camerounaise
- les fêtes des cultures du monde

b. Je mange souvent :

- de la nourriture de ma culture de groupe ethnique
- de la nourriture de la culture Camerounaise
- de la nourriture des cultures du monde

c. J' écoute souvent:

- de la musique de ma culture de groupe ethnique
- de la musique de la culture Camerounaise
- de la musique des cultures du monde

d. Je porte souvent:

- des vêtements de ma culture de groupe ethnique
- des vêtements de la culture Camerounaise
- des vêtements des cultures du monde

e. Je danse souvent:

- des danses de ma culture de groupe ethnique
- des danses de la culture Camerounaise
- des danses des cultures du monde

9.

a) Connaissez-vous votre propre groupe ethnique?

- Non
- Oui

b) Si oui, veuillez expliquer **où** et **comment** vous en avez appris:

c) Connaissez-vous d'autres cultures camerounaises?

- Non
- Oui

d) Si oui, veuillez identifier quelques cultures:

- 1.
- 2.
- 3.

e) S'il vous plaît expliquer **où** et **comment** vous en apprendrez sur eux:

f) Connaissez-vous d'autres cultures du monde?

- Non

○ Oui

g) Si oui, veuillez identifier quelques cultures:

- 1.
- 2.
- 3.

h) S'il vous plaît expliquer **où** et **comment** vous en apprendrez sur eux:

10. Veuillez en cercler les réponses qui s'applique à vous et expliquer pourquoi
(vous pouvez en cercler plus d'une réponse) :

a. J'aime / Je n'aime pas/ je m'inquiète/ Je ne m'inquiète pas : ma culture de groupe ethnique

b. Parce que :

c. J'aime / Je n'aime pas/ je m'inquiète/ Je ne m'inquiète pas : autres cultures Camerounaises

d. Parce que :

e. J'aime / Je n'aime pas/ je m'inquiète/ Je ne m'inquiète pas: d'autres cultures du monde

f. Parce que :

English

Questionnaire

Thank you for agreeing to take this survey. The topic of this survey is culture and it should take between 10-15 minutes. If you do not wish to answer a certain question, or do not know the answer, please write: I don't want to answer or I don't know. If you want to stop at any time, you can ☺

I will be sitting next to you if you have any questions. When you are done, please give the questionnaire back to me.

Thank you,

Nir

1. Age: _____

2. Sex: _____

3. Region of Origin: _____

4. Ethnic Group: _____

5. Number of years I have been living in Bertoua: _____

6. When I think of culture, I think of :

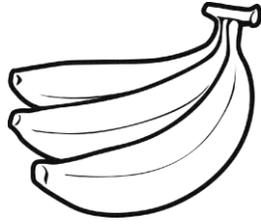
7. Please circle in what languages you know how to say the following pictures:

a.



- Ethnic Group Language
- French
- English
- Other Language: _____

b.



- Ethnic Group Language
- French
- English
- Other Language: _____

c.



- Ethnic Group Language
- French
- English
- Other Language: _____

d.



- Ethnic Group Language
- French
- English
- Other Language: _____

e.



- Ethnic Group Language
- French
- English
- Other Language: _____

8. Please circle all that applies to you (you can circle more than one answer):

f. I often celebrate:

- Holidays from my ethnic group culture
- Holidays from Cameroonian culture
- Holidays from cultures of the world

g. I often eat:

- Food from my ethnic group culture
- Food from Cameroonian culture
- Food from cultures of the world

h. I often listen to:

- Music from my ethnic group culture
- Music from Cameroonian culture
- Music from cultures of the world

i. I often wear:

- Clothes from my ethnic group culture
- Clothes from Cameroonian culture
- Clothes from cultures of the world

j. I often dance:

- Dances from my ethnic group culture
- Dances from Cameroonian culture
- Dances from cultures of the world

9.

i) Do you know your ethnic group culture?

- No
- Yes

j) If yes, please explain **where** and **how** you learn about it:

k) Do you know other Cameroonian cultures?

- No
- Yes

l) If yes, please identify a couple cultures:

- 1.
- 2.
- 3.

m) Please explain **where** and **how** you learn about them:

n) Do you know other cultures from the world?

- No
- Yes

o) If yes, please identify a couple cultures:

- 1.
- 2.
- 3.

p) Please explain **where** and **how** you learn about them:

10. Please circle the answer(s) that applies to you and explain why (you can circle more than one answer):

g. I like / I do not like / I care / I do not care about: my ethnic group culture

h. Because:

i. I like / I do not like / I care / I do not care about: other Cameroonian cultures

j. Because:

k. I like / I do not like / I care / I do not care about: other cultures in the world

l. Because:

Additional Question for Assessment of Language

English

Please circle all the languages that you speak **fluently**:

- Your ethnic group language
- French
- English
- Other language(s)

If you speak other languages **fluently**, please write their names below:

French

Encerle toutes les langues que vous parlez **couramment**:

- Votre langue de groupe ethnique
- Français
- Anglais
- Autres langues

Si vous parlez couramment d'autres langues, écrivez leurs noms ci-dessous:
