

Historical Strength and Clarification of Conflicting Views in the Application of Multicultural-Bilingual Mechanisms in Diversities for the Promotion of Nation-Building towards Effective Emergence of Cameroon in the 21st Century

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Abstract: This paper deals with the historical strength and goes further to bring out different views and interpretation of what entails effective mechanisms in the reaching the desire emergence of a Nation-State with the respect of relevant applicable natural patterns and cultural stance. It brings out examples from different continents and specific countries which have undergone are still facing the challenges of their natural multicultural and bilingual settings like Cameroon. It is clear that recent misinterpretation of the country's natural diversity relations to various ethnic groups with cultural differentiation was fabricated by the colonial masters of the territory as well as in other part of Africa, Asia and Eastern Europe when looking at the situation of both minorities and majorities in terms of the population which were placed under alien subjugation, domination, hegemony, torturing, slavery, intimidation, extra-judicial killings including massacred, slaughtering and corporal punishment. However, some citizens still believe that these issues are of multiculturalism, bilingualism and multilingualism are only political slogans which are having no place in the emergence of Cameroon. At the same time, historical truth and objectivity have proven that other countries successfully walk their way out of such conflicting views and misinterpretations by consolidating them as pertinent advantages towards nation-building and emergence of their countries in different sectors of the economy. In fact, Africans were never consulted for the partitioned of the Continent, nor invited in the mapping of their frontiers with arbitrary demarcation of the existing boundaries. To those effects, people of the same or similar cultural affinities were forced to remain where the European decided either within the same national territory or as new colonial territories. This did not however reject the idea of reunified or unification which Cameroon used this opportunity to once more regained its original territorial unity. Although, the Northern British Cameroons in the aftermath of the 1961 United Nations Plebiscite finally voted in favour of integration with the Federal Republic of Nigeria while Southern British Cameroons reunified with the Republic of Cameroon. Therefore, the country's multiculturalism existed since the pre-colonial Cameroonian settlement in their respective Kingdoms as well as the coming of bilingual Cameroon which came later in 1916 following French- British partitioned of the territory with the introduction of French and English languages to facilitate colonial administration unlike the Germans which strongly encouraged the used of minimal mother tongue. Without the British and French presence as opportunist of the 1914-1918 and 1939-1945 First and Second World War respectively, there could have been no conflicting misinterpretation of bilingualism as perhaps the German language and other Cameroonian mother tongues could have been strengthened to official languages in their own typology of profitable bilingualism.

Keywords: Historical, Clarification, Conflicting, Diversity, Minority, Nation-Building, Nation-Builders.

INTRODUCTION

The understanding of specific conceptual frameworks and theories related to the natural existence of multiculturalism and the birth of official bilingualism of Cameroon owes its origins from the creation of the territory by the ancient settlers and later fabricated

French and British colonial agents in the aftermaths of the two World Wars of the 20th Century. The post-colonial era faced the realities of those cultural challenges which remains as colonial heritage especially the totally acceptance of French and English languages as the two official languages. The creation of National Institutions related to this saves as important

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mechanisms in the consolidation of national integration, national unity, living together and emergence of Cameroon in the 21st Century towards diverse methods but respecting constitutional outlines. Meaning, different ethnic groups have their cultural belief which cannot be totally different from related African cultures and not European which is a simple imitation. Therefore, Culture is a complex notion embodying diverse and sometime combined elements, language, nationality, religion, customs and traditions, economy and polity determining people's identity. Culture is indeed that element which defines the nature of individuals, their origin, their personality and their attitudes and actions, a core feature that since the early age shapes the personal identity of human beings. With the advent of globalization diverse cultures approached one another and sometimes melted, blending traditions, languages and customs, thus creating different and renewed societies (Ager P. *et al.*, 2013). However, multiculturalism, triggered by a more and more pervasive and expansive globalization, poses complicated challenges to the living society that are affected by cultural diversity. People are deeply anchored to their culture and identity; therefore, they seek to eagerly protect and preserve it, against any possible threat, including diversity. In the contemporary times, almost every society might define itself as multicultural, since each state enshrines elements of cultural alterity within their social structure, some inherent in the very nature of the population multinational society, some others created as a result of immigration waves. The multicultural challenge is then an increasingly topical issue. Then this work is based on the challenges of many cultures that is multiculturalism living and circulating within a living society by providing the evolution and characteristics of multiculturalism and the related challenges (Modood, T. 2008).

1. Dimension of Diversities in Multicultural-Bilingual Communities

Building a more open and diverse community that encourages others to come in and learn the native language and culture provides a strong bridge for mutual understanding and respect. Diverse communities should be open to both native speakers and language learners and should encourage everyone who wishes to engage in the language to do so without judgment. By opening yourself up to a diverse community that encourages language learning and mutual respect for a variety of cultures, you quickly appreciate the richness and perspective it adds to your own life and to the lives of your children. Such community engagement fosters not only mutual respect but also constructive collaboration and more effective communication regarding the needs and concerns of all community members. The importance of policy of diversity, argument of the policy of diversity, important for the consolidation of living together. Many authors wrote on living together in diversity and the policy of diversity. Among those authors the following were chosen in order to have an

overview on the work that have been done early. According to **Jonas Michael in 2007**, "diversity, at least in the short run," he writes, "seems to bring out the turtle in all of us." "It's an important addition to a growing body of evidence on the challenges created by diversity," says Harvard economist Edward Glaeser. In a recent study, Glaeser and colleague Alberto Alesina demonstrated that roughly half the difference in social welfare spending between the US and Europe -- Europe spends far more can be attributed to the greater ethnic diversity of the US population. Glaeser says lower national social welfare spending in the US is a "macro" version of the decreased civic engagement Putnam found in more diverse communities within the country. It has become increasingly popular to speak of racial and ethnic diversity as a civic strength. On his part, Putnam realized, for instance, that more diverse communities tended to be larger, have greater income ranges, higher crime rates, and more mobility among their residents all factors that could depress social capital independent of any impact ethnic diversity might have. "People living in ethnically diverse settings appear to 'hunker down' that is, to pull in like a turtle." (**McCormick K, 2007**).

After decades of intense immigration, many forms of diversity have become more salient in European countries, following similar trends in traditional immigration countries such as the USA, Canada, Australia and New Zealand. In the meantime, both in the professional and in the academic world, awareness has grown of the importance for organizations to adapt to their diverse surroundings. Private and public organizations have turned to specific policies to facilitate the inclusion of employees with diverse characteristics. In Europe, this organizational tendency is reinforced by the adoption of diversity as a central political priority by the European Union (EU) (Shaw, 2005). Diversity and diversity policy are also debated in academic literature. However, there seems to be considerable theoretical ambiguity and controversy with respect to these concepts. Ambiguity, as definitions of diversity are not articulated or, if they are, rarely reflected upon. Controversy, as there is considerable disagreement about how to interpret the assumptions, intentions and methods of diversity policies. As all concepts that refer to forms of human organization, diversity is a social construction: it is dynamic and plural in nature, and its definition is influenced by the context (Triandis, 1995). It is not surprising, then, that diversity does not have a universal expression, but is defined and visualized differently depending on the context (Zapata, 2009). It has not yet acquired a consistent conceptual meaning (**Carrell and Mann, 1995**), and it is doubtful it ever will (**Smith, 1995**). A universal definition is also not a necessary condition for theoretical or empirical studies in the field of diversity. To avoid misunderstandings, scholars and researchers in the field of diversity studies should formulate their definition of diversity, make it explicit for the reader and reflect beforehand about the implications of that definition for the scope and level of their

conclusions, observations or results. After all, the way in which diversity is defined affects all aspects of the study (Levine, 1991; Thomas, 1990). This is a common sense notion, but unfortunately it does not seem to be a common practice. Also, sometimes an individual-based approach is chosen to promote collectives. For example, by diversifying evaluation criteria so that individuals can compensate for possible gaps in their capacities or knowledge with the specific contributions they can make from their collective identity. (**Anne Van Ewijk, 2011**).

In management theory in contrast to politics the valuation of diversity has meanwhile taken a positive turn. "Diversity management" is used to turn diversity into a business advantage. Ethnically diverse teams are deliberately created to increase innovations and improve output. To cite just one example: The Hongkong and Shanghai Banking Corporation (HSBC), one of the world's largest banks, refers to the positive aspects of diversity on its website: "At HSBC, we believe in the power of diversity (**Ager, P. et al., 2013**). Diversity is central to the HSBC brand. Beyond gender, ethnicity, disability or age, we recognize and appreciate individual differences and how diverse perspectives spark creativity, productivity and performance – that would lead us to progress". Even economists have now started to ask, is ethnic diversity "good" or "bad" from an economic point of view, and why? The general verdict seems to be that ethnic diversity is good for innovations, but could also be disruptive if social cohesion is lacking. The business studies literature is even more firm in stressing the positive aspects of diversity, here defined as "workforce diversity" in terms of ethnicity, gender and age. A diverse workforce is able to produce innovations, drive research and development and enable a path towards a knowledge-based economy. The Silicon Valley in California is often cited as an example of a highly diverse, but innovative area. A recent study by the Brookings Institute revealed that diversity "strongly predicts high-tech growth" in the US. A rank order of American high technology regions correlates highly with a ranking of regional ethnic diversity and case studies of high tech companies showed that high diversity is profitable. Similarly, a recent survey of the European Commission asserts that companies that implement workforce diversity policies strengthen long-term competitiveness and also show improvements in performance (**Hans-Dieter Evers, 2012**).

Therefore, For the Greater Good Science Centre, "diversity" refers to both an obvious fact of human life namely, that there are many different kinds of people and the idea that this diversity drives cultural, economic, and social vitality and innovation. Indeed, decades of research suggest that intolerance hurts our well-being and that individuals thrive when they are able to tolerate and embrace the diversity of the world. In North America, the word "diversity" is strongly associated with racial diversity. However, that is just one dimension of the human reality. We also differ in gender,

language, manners and culture, social roles, sexual orientation, education, skills, income, and countless other domains. In recent years, some advocates have even argued for recognition of "neuro diversity," which refers to the range of differences in brain function. Research shows that differences do make it harder for people to connect and empathize with each other. Navigating differences can be tough, whether in the classroom, the workplace, or our personal relationships and yet people all over the world do it every day. It's a prosaically skill, like empathy or forgiveness, which can be developed over a lifetime with intentionality, knowledge, and practice. In diverse societies, cultivating our ability to forge relationships across differences can actually increase our well-being (**Liff S. 1997**).

Cultural diversity created measures of diversity that were independent of race or gender (for example, life experiences, socio-economic background, language proficiencies, and more) and therefore could benefit all employees, which includes white males. While the cultural diversity movement made strides in correcting the perception that diversity existed to benefit exclusively women and minorities the application of cultural diversity has also occasionally created absurd results when, for example, employers are encouraged to view "every employee as a minority of one," or when diversity has been water- downed to merely another "soft" management skill. In the 1960's, social and political changes resulted in the passage of civil rights legislation that prohibited discrimination on the basis of race, color, religion, sex, national origin, and later on, age. For example, the legislative history of Title VII reflected a concern that a particular racial or ethnic composition of employees in the workforce should not be mandated. People that opposed title VII feared that the Act could be interpreted to require employers with a racially imbalanced workforce to grant preferential treatment to racial minorities. In 1987 the secretary of labour, William Brock commissioned a study of economic and demographic trends that became the landmark book *Workforce 2000 Work and Workers in the Twenty First Century* (**Ager, P. et al., 2013**). To some citizens, the trends suggested that diversifying the workforce was an important economically if companies were to remain competitive and able to attract workers, and were able to create a diversity industry. As a result of these trends, companies began focusing their efforts on creating the "business case" for their diversity efforts. Companies sought to measure diversity in terms of turnover, retention, productivity, succession planning, public image, revenue/market share and even stock value. Diversity initiatives were broadened dramatically to include flexible schedules, emergency daycare, flexibility in dress requirements, non-standard career paths, phased retirement and domestic partner benefits. Diversity is often referred to interchangeably with affirmative action. Due to this diversity often suffers from some of the same negative perceptions as affirmative action has. While affirmative action and

diversity seek to address imbalances in the workforce, the concepts differ. First, affirmative action is often imposed on an organization involuntarily. Diversity, is a voluntary and deliberate undertaking meant to provide specific, tangible business benefits, with the change in the racial or gender composition of the workforce. Second, the focus of affirmative action is on the hiring process, while hiring is but one of several processes and aspects of the business to which diversity is applied. Finally, affirmative action is limited to race or gender issues, while most progressive diversity initiatives are “inclusive of all group identities (**McGuirk, H et al., 2012**). The meaning of diversity often gets muddled. It is used so frequently without a thorough explanation; it can appear to be a buzzword without clarity. In simple terms, diversity encompasses the traits that make things (including people) unique. With humans, that includes language, ethnicity, race, gender, age, and so on. When an environment accepts and welcomes these differences, diversity comes with many benefits. What are those benefits? You’ll hear the term “diversity” brought up a lot in a workplace context, but it’s worth examining its role in the natural world first. Diversity in nature – known as biodiversity – is vital to the health of the planet. You don’t have to be a scientist to understand why biodiversity matters. Consider a garden. If there’s a variety of plants growing there, they attract different kinds of pollinators and wildlife. Diverse gardens are also less vulnerable to disease as pathogens have to work harder to find the perfect host. If a plant does get sick, the disease doesn’t spread as easily because of the garden’s **variety**. (**Carrell, M.R. and Mann, E.E. et al., 1995**). Diversity builds a sustainable network where living things support and protect each other. We know that when one species is threatened, it sets off a chain reaction through the ecosystem. When species go extinct, the ramifications are far-reaching. In the workplace, diversity is extremely valuable. Research shows that companies with more diversity are more innovative and productive. Companies that value diversity also tend to attract (and retain) better talent. According to a Glassdoor survey, up to $\frac{2}{3}$ of people looking for jobs say that diversity is a priority. They’ll be more loyal to a company if it appreciates employees’ unique traits and experiences. Because diversity is important to employees, it should be important for employers. Let’s look at a specific field where diversity matters: healthcare. Research shows that when healthcare facilities are diverse, there’s better understanding and respect for different cultures; fewer language barriers; and better outcomes for patients. One study showed that gender diversity can increase revenue for a facility. This applied to shifts in both all-male offices and all-female offices. Offices with more racial and ethnic diversity were also better at making decisions. In diverse environments, individuals must work at understanding others because of their differences. Diversity without understanding or respect creates conflict. This is why workplaces invest so much in diversity-and-inclusion activities and workshops. Facilitated properly, diversity

encourages people to learn about different perspectives. When respect is an important piece of that learning, people will also feel empathy. Empathy is critical in every sector of life, whether it’s work or in interpersonal relationships. It allows a person to put themselves in someone else’s shoes, feeling what they feel (**Oxoby, R. 2009**).

Diversity is not without its challenges. When different cultures or perspectives meet one another, there’s bound to be conflict. In some cases, conflict can have harmful consequences. When diversity is seen as something inherently valuable and worthy of respect, however, there are clear benefits. Just look at the natural world: diversity is essential to survival. It follows that many benefits also extend to the workplace where creativity and innovation boost productivity. Diversity encourages people to consider other views and perspectives. That understanding makes it much easier to feel empathy, a virtue necessary for keeping the peace and resolving conflicts. Without diversity, there would be no growth (**Kymlicka W. 2000**). In term of organization, economic argument is that more profit is brooder client groups are reached to counter conflict or intimidation on the work floor or to use the diversity in terms of a positive way to increase the resolving and thus better save the customer. Economic arguments in favor of protection policy are: Infant Industry, Promotion of Employment, Balance of Payments and Terms of Trade, Pauper Labour, diversification of industry, anti-dumping arguments (**Carrell, M.R. et al., 1995**).

The present study further identifies two principal types of economic benefits that companies seek from investments in workforce diversity policies. Specifically, such investments create economic benefits for companies by: Firstly, it strengthens long-term “value-drivers”: that is. The tangible and intangible assets that allow companies to be competitive, to generate stable cash flows, and to satisfy their shareholders. These include building a differentiated reputation with key stakeholders and customers, and improving the quality of human capital within a company. Investments in diversity policies contribute to a strategy of long-term value creation by creating and strengthening human and organisational capital. Along with knowledge capital, these are the principal intangible assets used by companies in a wide range of sectors to establish competitive advantage and to create value (**Ager P. and M. Brückner, 2013**). Leading companies accept that there are no simple “cause and effect” relationships between strengthening these factors, improving competitiveness, and creating value. However, they believe that, taken together, these factors have a powerful indirect impact on their competitiveness over the long-term; Secondly, it generating short and medium-term opportunities to improve cash flows: e.g. by reducing costs, resolving labour shortages, opening up new markets, and improving performance in existing markets. These are also known as “return-on-

investment” (ROI) benefits. Because of their nature, many of these benefits are more straightforward to measure, and a link to investments in diversity can, in certain circumstances, be identified. However, most of these benefits are “context-specific” i.e. they are particular to the strategy and market position of specific companies. Another important issue is the difficulty of linking together business benefits and investments in diversity. Even for short and medium-term improvements in cash flows, it is likely that diversity policies are only one of a number of factors that have contributed to improvements in performance; it promotes tolerance and understanding between different cultures, enriches our community through shared experiences with different people, attracts more money to our economy through the growth of different businesses and relieves skills shortages as 4 per cent of Northern Ireland’s workforce is made up of migrants — many of our doctors and nurses were born overseas (McGuirk, H and D. Jordan, 2012).

2. The Essence of Cultural Diversity of Multicultural-Bilingual Communities

The notion of culture has been defined in several and different ways. Culture is commonly perceived as the set of several common, shared elements such as language, religion, customs, nationality, social and historical background, but each of these factors displays aspects of alterity towards other components, that, makes it difficult to identify and delineate a unified and fixed assumption of culture. According to the Encyclopedia Treccani, culture is the set of intellectual knowledge, acquired with studying, reading, experience, the influence of social environment and that is elaborated in a subjective and autonomous way by an individual, becoming a constitutive element of personality. In ethnology, sociology, and cultural anthropology, culture is the set of knowledge, values, symbols, conceptions, beliefs, behaviour models and material activities that characterize the way of life of social group. However, culture assumes diverse forms across time and space (Koenig M. 2003). Yet, the concept of culture has been reconceptualised by the recent globalization. The weakening of state borders, allowing people to move easily to other countries, caused possible conflicts between diverse cultures. Moreover, we can no more rely on the fact that people living in the same territory, having the same nationality or speaking the same language, share the same culture. Cultural diversity is now the core element of many societies, thus intercultural dialogue and cooperation are essential to guarantee understanding and trust among different cultural groups, and to build a peaceful and secure global environment. The general conference of UNESCO adopted the convention on the protection of the multiplicity of expressive forms of culture. Cultural diversity is made manifest not only through the varied ways in which the cultural heritage of humanity is expressed and transmitted through the variety of cultural expressions, but also through diverse, modes of artistic creation, production, dissemination,

distribution and enjoyment, whatever the means and technologies used. Cultural diversity is often a direct consequence of immigration and a distinctive feature of multicultural societies, but before approaching the interpretation of multicultural societies, but before approaching the interpretation of multicultural society, it is necessary to define what multiculturalism means (Kymlicka W. 2000).

Multiculturalism is by definition a word that refers to diversity and alterity in a public context, populated by individuals or communities that reach for the self-determination of their cultural identities. Multiculturalism is essentially the set of policies orientated to the protection of cultural and linguistic identities of each ethnic component of a state. John Rex defines it as a term used to denote a broad political process which may be translated into a variety of different policies in different spheres and with different aims. But before becoming a school thought, multiculturalism was social movement, arose mainly in United states and Canada when diverse social groups, such as Indians, Americans started complaining about the discriminations and oppression by political institutions (Kymlicka W. 2000). However, it is necessary to distinguish to types of multicultural societies. The first type is the multinational society, or state, whose pluralism comes from absorption following a process of colonization, conquer or confederation in a larger state of cultures concentrated in a territory, that were previously self-governed. The main characteristic of a multinational society thus, is the presence of autochthonous national minorities. The second is the polyethnic state, in which the origin of multicultural pluralism comes from the immigration of individuals and families. The main character of a polyethnic society is therefore the presence of groups of immigrants. The third type of multicultural society is represented by political society of the European Union is an example of juridical multiculturalism, in which there are no claims for legitimization, because, despite a past of conflicts and wars different societies are now used to coexisting and mutually recognizing each other. In some fields; such as religion, language, economy and politics, they share common roots (Koenig M. 2003). In the aftermath of migration flows through improvements in the transportation and the implementation of new forms of communication over the centuries, several and diverse social, political, economic and demographic changes have been caused around the globe. The 19th century globalization has accelerated and increased this phenomenon, leading inevitably to identity conflicts between minority cultures and dominant ones, a clash of culture and civilizations. Nonetheless, the process of globalization, facilitated by the rapid development of new information and communication technologies, though representing a challenge for cultural diversity, creates the conditions for renewed dialogue among cultures and civilizations (Jones, P. 1998).

3. The Importance of the Model of Integration in a Community

In fact, the model of integration is considered as the process, through which immigrants become holders of equal rights and opportunities, based on the willingness of individuals that are part of community to coordinate in an efficient way their actions to those of other individuals belonging to different social contexts, with the aim of avoiding conflict and forming a peaceful and unified society. The first model, the assimilationist one, aims at achieving a formal equity, giving equal treatment to all the subjects living in the national territory, regardless of their differences and it pursues integration in the form adjustment of minorities to the majority population. This model is mainly transmitted through the educational system, the public administration and the political institutions. The second model is achieved through an effort of adaptation both from minorities and from the rest of population; resulting in a society that lacks an actual dominant culture, but instead it produces a community composed by multiple cultural identities, with equal rights to recognition (Koenig M. 2003). The aim was to create a common space of racial harmony, in which different communities participate to political life, especially at local level and a dialogue with the central government is created. The multicultural policy was developed in Britain starting from 1960s. The multiculturalist model advocates equality and mutual recognition, by promoting the preservation of cultural diversity, it may lead as well to a process of auto ghettoization of minorities, who reject the ideal of integration, avoiding mixing with the other culture to preserve their distinctive traits. The third model of integration is melting pot. It consists of a social process of redefinition of identities, through the mix of diverse ethnic and cultural groups, engaged in reciprocal fusion (Hyman I. *et al.*, s, 2011). The key concept here is the homogenization of the population with the subsequent emergence of a dominant cultural pattern that resets differences, fostering an environment of peaceful coexistence and reducing social conflicts. Differences among ethnic groups are initially present, but are suppressed within the share territory. The melting pot ideology perceived differences as a brake to development and growth, by blending them the aim was to create a new humanity, better than the precedents. This concept served as basis for integration policies, which rested on the belief that the western model was the most progressive, rational and winning one. Integration answer to one big challenge of multiculturalism: tolerance. The pluralism of personal identities, cultures and groups is a complexity than can cause conflicts, that can successively lead to aggressive behaviours, in tolerance, xenophobia and racism. These attitudes are the main consequences of fear and anguish for others (Hyman I. *et al.*, s, 2011).

In addition, the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (CDCE), preceded by the UNESCO

Universal Declaration on Cultural Diversity of 2001, is one of the most recent instrument and major step towards the developments of an international cultural law. By means of this convention ‘‘the United Nations Sustainable Development Agenda for 2030 acknowledges, for the first time, the key role of culture, creativity and cultural diversity to solving sustainable development challenges, to advance economic growth and foster social inclusion’’ (Koenig M. 2003). The convention has the one to give equal importance and dignity to all cultures and a willingness to promote intercultural dialogue, despite the risk of homogenization and forced assimilation caused by globalization (Kymlicka W. 2012). The impacts of multiculturalism in society and politics are by delving into the education curriculum in specific nations. Multiculturalism in Europe and the United States has directly resulted in revisions to educational curricula. As a result of the rise in multiculturalism, educational curricula have experienced a transformation. This transformation has taken place through all levels of education, from primary school to university. The adoption of multiculturalism in education has also impacted the dominance of Eurocentric thought. Previously, Eurocentric thinkers and theories were positioned as the most correct, important, and valuable from knowledge. There has been an overemphasis on the contributions of white European colonial powers and underemphasize on the contributions made by indigenous people and people of colour. Multiculturalism has tried to transform education by recognising and acknowledging the contributions of other cultural groups have made in a variety of fields. However, multiculturalism is having the following characteristics: Firstly, recognition is an important aspect of one’s sense of being and sense of self. To be recognised is to have your identity affirmed and this desire for recognition is in our human nature (Kymlicka W. 2012). Likewise, a lack of recognition or misrecognition of people and cultures which in turn can lead to conflicts and oppression. Thus, many cultures today fight for the recognition of their difference as it is the situation of Cameroon recently. But, recognizing the importance of recognition, much challenges within the same country ranging from different communities with different cultural backgrounds can be avoid thereby preparing a favourable pattern to the emergence of the country in the 21st Century.

It is true that one’s culture shapes one’s identity in many spheres, these include one’s personal, political, and social identity. Multiculturalism shares some of the same ideals as nationalism in the sense that multiculturalism values and embraces the idea that culture is important to one’s social and political identity. Identity politics shapes multiculturalism and seeks to address the marginalisation of groups by redefining the group’s identity from that of a damaging cultural stereotype. This is achieved through the reshaping of the group identity to give the group a sense of pride. The 1960s and 1970s were an example of this redefinition as

there was focus on minority groups perceived to be subordinated or disadvantaged. In these decades we witnessed the Gay Rights movement, Black Power, and second-wave feminism. Moreover, Diversity For multiculturalism, cultural diversity is not just something to be tolerated; it should be celebrated. Cultural diversity is positive and is compatible with civic unity, citizenship, and political cohesion. Diversity promotes understanding and cultural exchange between groups the establishment of Black History Month, National Hispanic Heritage Month, and Asian American and Pacific Islander Heritage Month in the United States is an example of multiculturalism (Hyman I., *et al.*, s, 2011).

It calls for the attention of Cultural defence. Cultural pluralism within a society leads inevitably to identity, cultural clashes between the various minority groups and the dominant one. These clashes have sometimes a normative nature, pluralism is indeed related to cultural and religious belonging foreigners. Therefore, a migrant has to confront himself with a normative dualism, on the one hand with the host country's normative system, on the other with the legal or cultural system of the place of origin and he often points for his traditional one. Nonetheless, a host country usually demands an effort to adapt by the immigrant communities to the national normative and cultural system, but at the same time, the multicultural perspective presumes the creation of juridical reforms which permit the realisation of individual cultural identities (Rex J. 1995), Moreover, cultural defence would legitimate violence on weakest subjects of society (children, young girls and wives) and would even confirm their inferior and discriminate position within the minority group. Culturally Motivated Crimes in U.S and cultural defence has been a strategy increasingly used trials since the mid-1980s. The reason being of more frequent and notorious use of this theory is due to two particular factors: on the one hand, the quantitative growth of migration flows towards USA, from non-European countries where traditions, customs and cultural background are significantly and extensively different from the American one; on the other hand, growing willingness of American society and institutions to open and deal with diverse and sometimes minor cultures. From 1985 and after, juridical review became richer with case-law involving cultural offence and cultural defence and encourages respect for the difference, and is the antidote to prejudice. Denying a space in which cultural diversity can flourish generates extremism and resentment (Rex J. 1995), Minority rights are integral to multiculturalism as they serve to protect the rights and freedoms of an array of minorities or sexual minorities. For multiculturalism, the existence of minority cultures in society must be embraced. The needs of minorities must be acknowledged, recognised, and met. This has occurred in the form of minority rights in which the collective entitlement of minority groups exists, such as the legal protection of religious holidays and dress codes. Example: In the UK, for example, Sikh

men are exempt from wearing motorcycle helmets as they interfere with their religious dress code which requires the use of turbans. Minority rights guarantee individual freedom and personal autonomy (Hyman I. *et al.*, s, 2011).

5. The Challenges of Multiculturalism in the Bilingual Societies

Living in a multicultural society offers many advantages but also poses many challenges not only in the political but also in the religious and social domains. There are two primary objections to multiculturalism. One is that multiculturalism privileges the good of certain groups over the common good, thereby potentially eroding the common good in favour of a minority interest. National unity could become impossible if people see themselves as members of ethnic or social groups rather than as citizens of a common country. The second is that multiculturalism undermines the notion of equal individual rights, thereby weakening the political value of equal treatment. Equal individual rights could be set aside or deprecated in favour of rights that are possessed by the group. Multiculturalism raises other questions. There is the question of which culture will be recognized. Some theorists have worried that multiculturalism can lead to competition between cultural groups all vying for recognition and that this will further reinforce the dominance of dominant culture sees itself as a beleaguered group in need of recognition and protection. Further, the focus on cultural group identity may reduce the capacity for coalitional political movements that might develop across differences (Kymlicka W. 2012). Some Marxist and feminist theorists have expressed worry about dilution of other important differences shared by members of a society that do not necessarily entail a shared culture, such as class and sex, and resulting neglect of policies that would minimize economic and gender inequalities. A related concern is that actions that celebrate cultural pluralism would be taken because of their popularity but that actions that redress past discrimination would not be taken because of their threat to the dominant group's status. Multiculturalism is closely associated with identity politics, or political and social movements that have group identity as the basis of their formation and the focus of their political action. Those movements attempt to further the interests of their group members and force issues important to their group members into public sphere. However, in contrast to multiculturalism, identity politics is based on the shared identity of participants rather than a specifically shared culture. However, both identity politics and multiculturalism often have in common the demand for recognition and redress for past inequities. Multiculturalism raises important questions for citizens, public administrators, and political leaders about balancing recognition for groups with interests of the entire society. By asking for recognition of and respect for cultural differences, multiculturalism provides one possible response to the question of how to

increase the participation of previously oppressed groups (Kymlicka W. 2012).

The challenges of working in a multicultural society: All around the world, countries and societies are becoming increasingly multicultural, composed of various social groups characterized by different values, beliefs and ways of life. As a social entrepreneur working with and providing services to a wide range of groups and cultures, you must deal with many challenges along the way, especially when it comes to dealing with sensitive social issues that challenge social values and behaviours. As far as multiculturalism, ethnicity, race, immigration and integration are concerned many states are affected and shaped by these themes. America became the land of dreams and opportunities for many other nationalities over the countries, transforming it into an increasingly varied and multi-ethnic society, yet, not without adverse reactions (Kymlicka W. 2012). The exclusion and the refusal of immigrants have different and multiple origins: the fear of otherness, diverse religious beliefs, the concern over the blending of race, precisely the mixing between white Anglo-Saxons and inferior races, classified by a social Darwinism. Sometime people with different cultural identities fail to understand each other. Misunderstanding can lead to fear. Fear can cause prejudice, intolerance and mistreatment of a person because of their race, religion, sexuality, disability or political beliefs. Cultural differences cause behavioural and personality differences like body language, gestures, mind-sets, communication, manners and norms, which may lead to miscommunication. Eye contact, for example, is very important in some cultures, but rude and disrespectful in others. The scope of this section was to explore with an unbiased view the subject of multiculturalism. On the global level instead, two diverse but relevant cases of cultural pluralism have been analysed. We have ascertained the success of a liberal progressive state as in the case of Canada, first supporter and promoter of multicultural policies, which despite that having several and varied cultural diversities within its society (Hyman I., *et al.*, s, 2011). It was able to valorise, respect and recognise them, without denying their cultural and personal identities. Multiculturalism is the solution to cultural conflict. According to the text, multiculturalism is the view that cultural diversity in a society is something good and desirable. It takes its cue from the theory of cultural relativism, and assumes that each group has something to offer and learn from the others. However, multiculturalism has several advantages and it needs to be used correctly to avoid its negative implication. Multiculturalism have been implemented over the years but they have faced several challenges such as lack of implementation strategies, how diversity may be harmonised, a variance in statements and practices, and lack of implementation commitment.

6. Living together in different Dimension of Diversities in a Multicultural Community

Building a more open and diverse community that encourages others to come in and learn the native language and culture provides a strong bridge for mutual understanding and respect. Diverse communities should be open to both native speakers and language learners and should encourage everyone who wishes to engage in the language to do so without judgment. By opening yourself up to a diverse community that encourages language learning and mutual respect for a variety of cultures, you quickly appreciate the richness and perspective it adds to your own life and to the lives of your children. Such community engagement fosters not only mutual respect but also constructive collaboration and more effective communication regarding the needs and concerns of all community members. The importance of policy of diversity, argument of the policy of diversity, important for the consolidation of living together. Many authors wrote on living together in diversity and the policy of diversity. Among those authors the following were chosen in order to have an overview on the work that have been done early. According to **Jonas Michael in 2007**, "diversity, at least in the short run," he writes, "seems to bring out the turtle in all of us." "It's an important addition to a growing body of evidence on the challenges created by diversity," says Harvard economist Edward Glaeser. In a recent study, Glaeser and colleague Alberto Alesina demonstrated that roughly half the difference in social welfare spending between the US and Europe -- Europe spends far more can be attributed to the greater ethnic diversity of the US population. Glaeser says lower national social welfare spending in the US is a "macro" version of the decreased civic engagement Putnam found in more diverse communities within the country. It has become increasingly popular to speak of racial and ethnic diversity as a civic strength. On his part, Putnam realized, for instance, that more diverse communities tended to be larger, have greater income ranges, higher crime rates, and more mobility among their residents all factors that could depress social capital independent of any impact ethnic diversity might have. "People living in ethnically diverse settings appear to 'hunker down' that is, to pull in like a turtle."

After decades of intense immigration, many forms of diversity have become more salient in European countries, following similar trends in traditional immigration countries such as the USA, Canada, Australia and New Zealand. In the meantime, both in the professional and in the academic world, awareness has grown of the importance for organizations to adapt to their diverse surroundings. Private and public organizations have turned to specific policies to facilitate the inclusion of employees with diverse characteristics. In Europe, this organizational tendency is reinforced by the adoption of diversity as a central political priority by the European Union (EU) (Shaw, 2005). Diversity and diversity policy are also debated in academic literature.

However, there seems to be considerable theoretical ambiguity and controversy with respect to these concepts. Ambiguity, as definitions of diversity are not articulated or, if they are, rarely reflected upon. Controversy, as there is considerable disagreement about how to interpret the assumptions, intentions and methods of diversity policies. As all concepts that refer to forms of human organization, diversity is a social construction: it is dynamic and plural in nature, and its definition is influenced by the context (Triandis, 1995). It is not surprising, then, that diversity does not have a universal expression, but is defined and visualized differently depending on the context (Zapata, 2009). It has not yet acquired a consistent conceptual meaning (Carrell and Mann, 1995), and it is doubtful it ever will (Smith, 1995). A universal definition is also not a necessary condition for theoretical or empirical studies in the field of diversity. To avoid misunderstandings, scholars and researchers in the field of diversity studies should formulate their definition of diversity, make it explicit for the reader and reflect beforehand about the implications of that definition for the scope and level of their conclusions, observations or results. After all, the way in which diversity is defined affects all aspects of the study (Levine, 1991; Thomas, 1990). This is a common sense notion, but unfortunately it does not seem to be a common practice. Also, sometimes an individual-based approach is chosen to promote collectives. For example, by diversifying evaluation criteria so that individuals can compensate for possible gaps in their capacities or knowledge with the specific contributions they can make from their collective identity (Anne Van Ewijk, 2011).

In management theory in contrast to politics the valuation of diversity has meanwhile taken a positive turn. "Diversity management" is used to turn diversity into a business advantage. Ethnically diverse teams are deliberately created to increase innovations and improve output. To cite just one example: The Hongkong and Shanghai Banking Corporation (HSBC), one of the world's largest banks, refers to the positive aspects of diversity on its website: "At HSBC, we believe in the power of diversity. Diversity is central to the HSBC brand. Beyond gender, ethnicity, disability or age, we recognize and appreciate individual differences and how diverse perspectives spark creativity, productivity and performance – that would lead us to progress". Even economists have now started to ask, is ethnic diversity "good" or "bad" from an economic point of view, and why? The general verdict seems to be that ethnic diversity is good for innovations, but could also be disruptive if social cohesion is lacking. The business studies literature is even more firm in stressing the positive aspects of diversity, here defined as "workforce diversity" in terms of ethnicity, gender and age. A diverse workforce is able to produce innovations, drive research and development and enable a path towards a knowledge-based economy. The Silicon Valley in California is often cited as an example of a highly diverse, but innovative area. A recent study by the

Brookings Institute revealed that diversity "strongly predicts high-tech growth" in the US. A rank order of American high technology regions correlates highly with a ranking of regional ethnic diversity and case studies of high tech companies showed that high diversity is profitable. Similarly, a recent survey of the European Commission asserts that companies that implement workforce diversity policies strengthen long-term competitiveness and also show improvements in performance (Hans-Dieter Evers, 2012).

Therefore, For the Greater Good Science Centre, "diversity" refers to both an obvious fact of human life namely, that there are many different kinds of people and the idea that this diversity drives cultural, economic, and social vitality and innovation. Indeed, decades of research suggest that intolerance hurts our well-being and that individuals thrive when they are able to tolerate and embrace the diversity of the world. In North America, the word "diversity" is strongly associated with racial diversity. However, that is just one dimension of the human reality. We also differ in gender, language, manners and culture, social roles, sexual orientation, education, skills, income, and countless other domains. In recent years, some advocates have even argued for recognition of "neuro diversity," which refers to the range of differences in brain function. Research shows that differences do make it harder for people to connect and empathize with each other. Navigating differences can be tough, whether in the classroom, the workplace, or our personal relationships and yet people all over the world do it every day. It's a prosaically skill, like empathy or forgiveness, which can be developed over a lifetime with intentionality, knowledge, and practice. In diverse societies, cultivating our ability to forge relationships across differences can actually increase our well-being (Liff S. 1997).

Cultural diversity created measures of diversity that were independent of race or gender (for example, life experiences, socio-economic background, language proficiencies, and more) and therefore could benefit all employees, which includes white males. While the cultural diversity movement made strides in correcting the perception that diversity existed to benefit exclusively women and minorities the application of cultural diversity has also occasionally created absurd results when, for example, employers are encouraged to view "every employee as a minority of one," or when diversity has been water- downed to merely another "soft" management skill. In the 1960's, social and political changes resulted in the passage of civil rights legislation that prohibited discrimination on the basis of race, color, religion, sex, national origin, and later on, age. For example, the legislative history of Title VII reflected a concern that a particular racial or ethnic composition of employees in the workforce should not be mandated. People that opposed title VII feared that the Act could be interpreted to require employers with a racially imbalanced workforce to grant preferential

treatment to racial minorities. In 1987 the secretary of labor, William Brock commissioned a study of economic and demographic trends that became the landmark book *Workforce 2000 Work and Workers in the Twenty First Century*. (Ager, P. *et al.*, 2013). To some citizens, the trends suggested that diversifying the workforce was an important economically if companies were to remain competitive and able to attract workers, and were able to create a diversity industry. As a result of these trends, companies began focusing their efforts on creating the “business case” for their diversity efforts. Companies sought to measure diversity in terms of turnover, retention, productivity, succession planning, public image, revenue/market share and even stock value. Diversity initiatives were broadened dramatically to include flexible schedules, emergency daycare, flexibility in dress requirements, non-standard career paths, phased retirement and domestic partner benefits. Diversity is often referred to interchangeably with affirmative action. Due to this diversity often suffers from some of the same negative perceptions as affirmative action has. While affirmative action and diversity seek to address imbalances in the workforce, the concepts differ. First, affirmative action is often imposed on an organization involuntarily. Diversity, is a voluntary and deliberate undertaking meant to provide specific, tangible business benefits, with the change in the racial or gender composition of the workforce. Second, the focus of affirmative action is on the hiring process, while hiring is but one of several processes and aspects of the business to which diversity is applied. Finally, affirmative action is limited to race or gender issues, while most progressive diversity initiatives are “inclusive of all group identities (McGuirk, H *et al.*, 2012). The meaning of diversity often gets muddled. It is used so frequently without a thorough explanation; it can appear to be a buzzword without clarity. In simple terms, diversity encompasses the traits that make things (including people) unique. With humans, that includes language, ethnicity, race, gender, age, and so on. When an environment accepts and welcomes these differences, diversity comes with many benefits. What are those benefits? You’ll hear the term “diversity” brought up a lot in a workplace context, but it’s worth examining its role in the natural world first. Diversity in nature – known as biodiversity – is vital to the health of the planet. You don’t have to be a scientist to understand why biodiversity matters. Consider a garden. If there’s a variety of plants growing there, they attract different kinds of pollinators and wildlife. Diverse gardens are also less vulnerable to disease as pathogens have to work harder to find the perfect host. If a plant does get sick, the disease doesn’t spread as easily because of the garden’s **variety**. (Carrell, M.R. and Mann, E.E. *et al.*, 1995). Diversity builds a sustainable network where living things support and protect each other. We know that when one species is threatened, it sets off a chain reaction through the ecosystem. When species go extinct, the ramifications are far-reaching. In the workplace, diversity is extremely valuable. Research shows that

companies with more diversity are more innovative and productive. Companies that value diversity also tend to attract (and retain) better talent. According to a Glassdoor survey, up to 2/3 of people looking for jobs say that diversity is a priority. They’ll be more loyal to a company if it appreciates employees’ unique traits and experiences. Because diversity is important to employees, it should be important for employers. Let’s look at a specific field where diversity matters: healthcare. Research shows that when healthcare facilities are diverse, there’s better understanding and respect for different cultures; fewer language barriers; and better outcomes for patients. One study showed that gender diversity can increase revenue for a facility. This applied to shifts in both all-male offices and all-female offices. Offices with more racial and ethnic diversity were also better at making decisions. In diverse environments, individuals must work at understanding others because of their differences. Diversity without understanding or respect creates conflict. This is why workplaces invest so much in diversity-and-inclusion activities and workshops. Facilitated properly, diversity encourages people to learn about different perspectives. When respect is an important piece of that learning, people will also feel empathy. Empathy is critical in every sector of life, whether it’s work or in interpersonal relationships. It allows a person to put themselves in someone else’s shoes, feeling what they feel (Oxoby, R. 2009).

Diversity is not without its challenges. When different cultures or perspectives meet one another, there’s bound to be conflict. In some cases, conflict can have harmful consequences. When diversity is seen as something inherently valuable and worthy of respect, however, there are clear benefits. Just look at the natural world: diversity is essential to survival. It follows that many benefits also extend to the workplace where creativity and innovation boost productivity. Diversity encourages people to consider other views and perspectives. That understanding makes it much easier to feel empathy, a virtue necessary for keeping the peace and resolving conflicts. Without diversity, there would be no growth (McCormick K. 2007). In term of organization, economic argument is that more profit is brooder client groups are reached to counter conflict or intimidation on the work floor or to use the diversity in terms of a positive way to increase the resolving and thus better save the customer. Economic arguments in favor of protection policy are: Infant Industry, Promotion of Employment, Balance of Payments and Terms of Trade, Pauper Labour, diversification of industry, anti-dumping arguments (Carrell, M.R. *et al.*, 1995).

The present study further identifies two principal types of economic benefits that companies seek from investments in workforce diversity policies. Specifically, such investments create economic benefits for companies by: Firstly, it strengthens long-term “value-drivers”: that is. The tangible and intangible

assets that allow companies to be competitive, to generate stable cash flows, and to satisfy their shareholders. These include building a differentiated reputation with key stakeholders and customers, and improving the quality of human capital within a company. Investments in diversity policies contribute to a strategy of long-term value creation by creating and strengthening human and organisational capital. Along with knowledge capital, these are the principal intangible assets used by companies in a wide range of sectors to establish competitive advantage and to create value (Ager P. and M. Brückner, 2013). Leading companies accept that there are no simple “cause and effect” relationships between strengthening these factors, improving competitiveness, and creating value. However, they believe that, taken together, these factors have a powerful indirect impact on their competitiveness over the long-term; Secondly, it generating short and medium-term opportunities to improve cash flows: e.g. by reducing costs, resolving labour shortages, opening up new markets, and improving performance in existing markets. These are also known as “return-on-investment” (ROI) benefits. Because of their nature, many of these benefits are more straightforward to measure, and a link to investments in diversity can, in certain circumstances, be identified. However, most of these benefits are “context-specific” i.e. they are particular to the strategy and market position of specific companies. Another important issue is the difficulty of linking together business benefits and investments in diversity. Even for short and medium-term improvements in cash flows, it is likely that diversity policies are only one of a number of factors that have contributed to improvements in performance; it promotes tolerance and understanding between different cultures, enriches our community through shared experiences with different people, attracts more money to our economy through the growth of different businesses and relieves skills shortages as 4 per cent of Northern Ireland’s workforce is made up of migrants — many of our doctors and nurses were born overseas (McGuirk,H and D. Jordan, 2012).

8. Nation-Building and Nation Builders in Diversity

Languages have always played a central role in the construction of modern national identities through the one language / one culture / one nation paradigm. Nation-states have always felt the need to create and protect a national speech community as a social base and to ensure that the national language effectively constituted and occupied the public space. But nowadays this monolingual and mono-cultural agenda is increasingly difficult to carry through. Public spaces (the media, politics, education, the workplace, tourist sites) are becoming increasingly globalized and hence multilingual. International organizations such as the European Union (EU), the European Council or UNESCO are also producing their own discourses on language, which means that nation-states no longer have the political monopoly over their cultural policies

according to Muehlmann and Duchêne, Immigration is fostering cultural diversity and indigenous linguistic minorities keep striving for recognition as indicated by Moyer and Martín Rojoin their works. The authority of the state is further undermined by neoliberal policies. The privatization of public industries and services, together with trends towards deregulation, effectively erode the influence of state administrations over public and economic matters (Castells, 1997, 1998). Cameroon is an example of multicultural societies. The Cameroonian society is heterogeneous in nature due to his ethnic pluralism that is rooted in diverse cultures. There are over 280 distinct ethnic groups in Cameroon with very diverse socio-cultural. These various national ethnic groups have their own history, institutions, culture, language, interests, cleavages and worldview but they interact together. The cultural variability in these ethnic plurality and culture multiplicity almost contributes to nation-building (Phan L., et al., s, December 2017).

Nevertheless, Nation-building is a normative concept that means different things to different people (Carolyn S, 2005). Nation-building generally assumes that someone or something is doing the building intentionally. The evolution of the Italian citystates into a nation, the German city-states into the Zollverein customs union and later a nation, the multiple languages and cultural groups in France into the nation of France, the development of China from the warring kingdoms, took a very long time, and were the result, not only of political leadership, but of changes in technology and economic processes (the agricultural and then industrial revolutions), as well as communication, culture and civil society, and many other factors. Background to the study for nation-building in the sense of enhancing the capacity of state institutions, building state-society relations and also external interventions, see State-building. Nation-building is constructing or structuring a national identity using the power of the state. Nation-building aims at the unification of the people within the state so that it remains politically stable and viable in the long run. According to Harris Mylonas, "Legitimate authority in modern national states is connected to popular rule, to majorities. Nation-building is the process through which these majorities are constructed." (Anand S, 2021).

Nation builders are those members of a state who take the initiative to develop the national community through government programmes, including military conscription, national content mass schooling and personal initiatives which can help to national unity and integration. Nation-building can involve the use of propaganda or major infrastructure development to foster social harmony and economic growth (Michael E. L, 2000). According to Columbia University sociologist Andreas Wimmer, three factors tend to determine the success of nation-building over the long-run: "the early development of civil-society organisations, the rise of a state capable of providing public goods evenly across a

territory, and the emergence of a shared medium of communication. In the context of modernisation or in the modern era, nation-building referred to the efforts of newly independent nations, to establish trusted institutions of national government, education, military defence, elections, land registry, import customs, foreign trade, foreign diplomacy, banking, finance, taxation, company registration, police, law, courts, healthcare, citizenship, citizen rights and liberties, marriage registry, birth registry, immigration, transport infrastructure and/or municipal governance charters. Nation-building can also include attempts to redefine the populace of territories that had been carved out by colonial powers or empires without regard to ethnic, religious, or other boundaries, as in Africa and the Balkans (**Anand S, 2021**). These reformed states could then become viable and coherent national entities. Nation-building also includes the creation of national paraphernalia such as flags, coats of arms, anthems, national days, national stadiums, national airlines, national languages, and national myths². At a deeper level, national identity may be deliberately constructed by molding different ethnic groups into a nation, especially since in many newly established states colonial practices of divide and rule had resulted in ethnically heterogeneous populations. 1 https://en.wikipedia.org/wiki/nation-building#cite_note13 2 <https://Nation-myths>. In a functional understanding of nation-building, both economic and social factors are taken into serious considerations (**Anand S, 2021**).

In a functional understanding of nation-building, both economic and social factors are seen as influential. The development of nation-states in different times and places is influenced by differing conditions. And its principles are: practical self-rule, capable governing instructions, cultural match, strategic orientation, and public leadership. Definition of key words: Modernisation, scholars, perceptions and Nation-building. (<https://Nation-myths>, https://en.wikipedia.org/wiki/nation-building#cite_note-Mylonas-9). Modernization: the term 'modernization' despite its recent popularity is fully misconceived and needs clarification. Firstly, modernisation is not opposed to traditionalism. A modern society is not fully alienated from traditionalism nor can a traditional society exist without modern elements. For example Japan is modernized without alienating traditional elements. Secondly, scholars in Economics, Sociology, Political Science, and Psychology have studied the concept of modernization in their own way causing more confusion and disparity in approach. Thirdly, industrialisation and urbanisation are not essential precondition to modernisation. Japan is highly industrialized without being modern. Punjab is urbanised without industrialization (**Gonzales A, 2007**). In several African countries, industrialisation followed modernisation. The modern word or modernisation is the derivative of the Latin term 'MODO', which means 'just now' 'or' 'the latest'. The Oxford English Dictionary

defines the term 'modern' as 'something of the recent times or something new or latest, not concerned with classic. Thus, the literal meaning of the term refers to anything which is New or Latest in life style, dress, art or thinking. The term «scholars» can be understood as specialists, intellectuals, and universities students holding a scholarship or researchers in a particular branch or specific domain of study, especially the humanities. The sense of the concept of «perception» can be defined here as the process through which the information from outside environment is selected, received, organised and interpreted to make it meaningful to you or to somebody. (<https://en.wikipedia.org/wiki/nation-building#cite>, **Mylonas Shuani, 2010**), According to Joseph Reits, that notion includes all those processes by which an individual receives information about he see, hear, feel, smell and taste in her environment.

Nation-building is defined by authors as a process of exacting a national identity. It is a process with a definite objective and deliberate effort. It is exacting because it demands time, patience, focus and unity in work. It brings people with divergent origin, history, religion, culture and language together. It defines a people with territorial boundary, unified constitution and legal framework. It brings coherence through national public education system, integrated economy, and shared values and symbols. While fostering unity, it promotes a conscious sense of being proactive and catalysis commitment to one's country (**Mylonas, 2010**) then defines nation-building as: The process whereby ruling political elites attempt to make the political and the national units overlap. To achieve this overlap, these elites construct and impose a common national identity on the population of the state. Legitimacy in the modern state is connected to popular rule and thus majorities. Nation-building is the process through which these majorities are constructed. Mylonas is therefore seen nation building as the deliberate construction of a national identity. This is particularly relevant where colonial "divide and rule" practices had led to the emergence of ethnically heterogeneous countries and the need to mold the different ethnic groups in such new populations into a cohesive nation had arisen. In the point of view of Gambari (2008), —nation-building has many important aspects, firstly, it is about building a political entity which corresponds to a given territory, based on some generally accepted rules, norms, and principles, and a common citizenship. Secondly, it is also about building institutions which symbolize the political entity – institutions such as a bureaucracy, an economy, the judiciary, universities, a civil service, and civil society organizations. Above all else, nation-building is about building a common sense of purpose, a sense of shared destiny, a collective imagination of belonging. (<https://Nation-myths>, (https://en.wikipedia.org/wiki/nation-building#cite_note-Mylonas-9). Furthermore, Gambari deposed that Nation-building is therefore about building the tangible and intangible threads that hold a political

entity together and gives it a sense of purpose. Even in these days of globalization and rapid international flows of people and ideas, having a viable nation remains synonymous with achieving modernity. It is about building the institutions and values which sustain the collective community in these modern times (Flora P., S *et al.*, 1999). The understanding of Gambari's thesis would yield us to the result of similitudes between nation building and nation development, whereby the viability and modernity of the nation in question become synonymous with nation-building. Similarly, Atake and Dodo in 2010 thinks that "nation building entails proposals designed to bring about long-term political stability, rapid economic development and visible social justice". He argues that the language debate in Malaysia is largely an emotive one that carries a historical baggage which no one is yet ready to discard and until such time, it will continue to represent a nation divided by nationalism, race-based politics and globalization. However, he also interprets the Malaysian government's termination of English as the MOI in certain key school subjects starting in 2012 as not necessarily an arbitrary rejection of English but as a positive move, given the many problems associated with the over-reliance on English in education and language policies throughout Asia. He, thus, sees the most recent act known as 'To Uphold Bahasa Malaysia & To Strengthen the English Language' (MBMMBI) as a necessary, firm, strategic and timely response by the Malaysian government to globalisation, nation building, the increasing international role of English, and the pressure to produce knowledge and maintain national cultural identity in today's world. This article leads us to see that, the bilingualism of Malaysia help them to build their nation (Phan, L., H. *et al.*).

Michael Adas, in his important study of 'ideologies of Western dominance', questions the idea that the influential theories of modernisation that emerged during the late colonial and early Cold War periods were 'primarily' new concepts created to 'counter the appeal of Communism' in the 'underdeveloped world'. In his view, although the theories of modernisation of the Cold War era were 'recast in development jargon', they were grounded in ideas which were 'deeply rooted' in the 'historical experience' of Western Europe and North America. Michael E. Latham's innovative examination of 'ideologies of modernisation'¹¹ parallels Adas and concludes that, contrary to the arguments of their advocates, those theories that emerged in the 1950s and early 1960s 'were neither decisive intellectual breakthroughs nor completely new political initiatives'. According to Prateek Goorha, (2010), Modernisation theory studies fundamentally the process of social evolution and the development of societies. Modernisation theory is best understood as having appeared in the late 1950s as a particularly North American response by political scientists to the incipient failure of many of the prescriptions of development

economists. Other observers prefer to use the term 'political development theory' rather than 'modernisation theory' to describe the work by North American political scientists in the late 1950s and 1960s. Micheal Adas, (2000), *Machines as the measure of men: Science, technology, and ideologies of western dominance* (Theca: Cornell University press, 1989), PP.403-413?2. 11 Michael E. Latham, *Modernization as ideology: American social science and 'nation building' in the Kennedy's era* (2000), Prateek Goorha, (2010).

8.1. Scholars in Nation-Building Efforts in Diversity

In the analyses, the activeness of Scholars and their perception of modern the country constitutes an important point on nation and can really push forward in building that nation. First of all, we have to know that "Nation" is a country considered as group of people living in certain territory under one government. Secondly, we have to know "Building" here means not masonry construction but development. Through this explanation we can know that "Nation building" is country's development. As said by Gurajada Apparao, "Country means not the soil, but the people." So it means people's development in the innermost view. A nation should be developed by its people. People should work hard to strengthen it. Then that can be their role in that process of development? Scholars as a factor of development of nation. Relation between 'Student' and 'Nation': Previously, we have known that people can make their nation great with their thinking, dreaming, achieving. People are grown trees whereas students are seeds. A good seed gives a good tree, good tree gives good fruit. A student becomes a good citizen; a good citizen makes a better society (Flora P., S *et al.*, 1999). The formula for great nation is "Good student--> virtuous society-->great nation". A good scholar forms a virtuous society means which is graft-less, politically balanced, economically standard and stands on moral grounds. The nation with integrity stands forever. The students are prospective heirs of nation. They should be well equipped with sound moral, political and economic views. They are the pillars on which beautiful edifices will be built. Scholars must have qualities such as: Desire to win, Courage to do things, Wisdom to understand and unravel the problems face by their nation. The Role of scholars in Development of Nation In the context of modernisation and mondialisation in the sense of developing a country, we almost need to have the understanding and the thinking of researchers or scholars in what they are passing through in their everyday life. Because they are the one who feel, smell and see what is going one and ongoing (Dr. A.P.J. Abdul Kalam "Nation development depends on what its people think."). Scholars play an important role in the process of nation-building they are vital organs of nation. They are future citizens, who can become "Nation's most needed" categories. For example, they are producers, protectors, philosophers etc. Producers produce the needed items which may be related to food, electronic, engineering arenas etc. Protectors protect the nation. Philosophers

guide the nation in such a way that the nation can be developed (**Michael E. Latham, 2000**). Apart from this, the student must play these acts of life to make the best nation. Student as a Human Resource: A nation for its existence basically needs food, cloth and shelter. Recently we have come to know that there is something left behind which is to be considered i.e. human resources. Every student must become a human resource to strengthen society and nation. Let us see the north-eastern countries which had turned into human resource countries:

First, Japan is a small country in Asia which was a victim of "Little boy and Fat man"(Atomic bombs USA hurled on Hiroshima and Nagasaki in 1945) and lost 3.1 million people in Second World War. So many were laid on deathbed and lived devoid of organs. Even though, it is developed country because of its human resources which are maestros in making robots. Now Japan is international shop for robots. Second, China became supreme in the field of engineering. Recent inventions and masonry constructions shocked the world. Recent masonry constructions-A 36km Bay bridge on the sea, Tarmac road on Everest, Three Gorges dam etc. It became the factory of world. Nokia sets, Apple goods are manufactured here. It is just because their population turned into human resources. Therefore, Student as an Invigilator of Society must invigilate his environment. He must be active in every field. He should participate in politics also. According to Plato, "Education should be given up to 25 years at the elementary level and up to 35 years at the higher level. This is to cure mental malady by mental medicine". If a student does not participate in every field, it will be turned into a river which has no flow. It will be house for algae, frogs and formidable insects. Third, the trend of Indian politics has turned into house politics. Indian democracy became ochlocracy and kleptocracy. A student must realise his onus to safeguard the nation. Ancient Greek model is an excellent model. Every young person must join the army. He has to do his service until 35 years. Then, he becomes a politician afterwards. When he retires, he becomes clergy (**Michael E. Latham, 2000**). This is direct democracy. Student must know the possibilities and have influence on them. Intellectual as a Man of Erudition: A scholars should get erudition through discipline. He should be helpful to the nation. He is one who can learn, challenge and achieve. A student must be a man of action rather than a dreamer. A student is young soldier who safeguards his nation. When he gets erudition, then only he can challenge ordeals. That is why IAS, IPS examinations are based on erudition. (). Student as a Selfless Person: Our nation became corrupted because of selfishness. There is no justice without graft. This should be revoked. For every innovation, real person behind it should be honoured. A student must be selfless and teach and lead other students. This forms a group which can lead to a better society which gives best nation. Scholars as a Bridge: Student must be a bridge between present generation and

past generation. He must take suggestions from pre-generation and guide the post generation. This will help to secure the knowledge and growth of nation.

9. The Importance Bilingualism, Multiculturalism as Factors of Development of a Nation-State in Diversity

The role of language planning in the construction of new nations the ability of new, multi-ethnic states to prosper and avoid inter-ethnic conflict is significantly enhanced when equal socio-economic and political opportunities are offered to all groups present in a mixed population. The long-term success of nation states around the world is also typically increased if the citizens of a state come to feel connected with each other at the national level, developing feelings of loyalty both to their country and other members of its population with a sense of collective, national identity (**Andrew Simpson**). Language and language planning may often play an important role in such a process, in three general ways. First, economic progress is greatly assisted when a shared means of communication is made available in multilingual populations – knowledge of a language (or languages) that can be used by all in trade, education, and government administration. Second, the socio-political stability of ethnically mixed states requires the development and practice of language policies which are perceived as fair toward all groups and not offering unequal advantages to a particular sub-section of the population. Third, the regular use of a common language by all members of a population, at least some of the time, has the potential to serve as a strong psychological symbol of belonging to a single unified nation with shared interests and goals, stimulating positive feelings of a special connection with other co-members of the state. Identifying what kind of language and language policies can best facilitate the development of newly independent multi-ethnic states is often very challenging, due to the complex mixture of peoples, cultures and languages that may be present in territories which were previously established as colonies by Western powers, or which alternatively arose from patterns of migration occurring over longer periods of time. The development of some countries by their bilingualism and multilingualism are very important because it is attractive to Multinational Corporations (MNCs) and another foreign investors. In the world, there are countries that had emerged through the fact of being multilingual. We can take the case of countries such as: Cameroon has a rich and diverse culture made up of a mix of about 280 indigenous populations and just as many languages and customs and when talks of various ethnics groups, we also talks of languages and languages represent the culture of those various ethnics. Cameroun has two officials languages (French and English), which are languages of instructions in all sectors as inherited from the former colonial masters of France and Britain respectively. The country is nicknamed "Little Africa" as geographically or Africa in Miniature because of its geo-strategic position. Cameroon consists of coastline, mountains, grass plains, forest, rainforest and desert, all

of the geographical regions in Africa in one country. It contributes also to its cultural diversity as ways of life.

In Asia, China is a country in East Asia. It is the world's most populous country, with a population of more than 1.4 billion. The national capital is Beijing, and the most populous city and financial center is Shanghai. China uses Chinese (Mandarin) as the only official language and English is also taught at the level of education. It also has some languages considered as dialect such as “Cantonese”, language which is used in Hong Kong and Macau (but the people there don't think it is a dialect). Southeast Asia. In Southeast Asia, there are states with extremely heterogeneous populations, such as Indonesia and the Philippines, where very many different ethno-linguistic groups co-habit a singular national territory and hundreds of languages are claimed to be spoken (**Haque, E, 2012**). The types of language policy that have been implemented in Southeast Asian countries can be characterized in terms of a distinction between single language/ unilingual and multilingual models of language planning, and the promotion of languages with different roles, as national and/or official languages. A strong influence on Asian countries in their development of language policy has been the perceived wisdom from Western countries that successful nations elevate a single language into a dominant, fully national role, pursuing a “one nation, one language” ideal in which the inhabitants of a nation are bonded together by being speakers of a single common language. Vietnam national language and the role of writing systems in identity formation. The language situation in present-day in Vietnam resembles that in Thailand in a very clear way. As in Thailand, there is a successful, widespread national-official language, Vietnamese, which is used in all formal domains of life – higher education, government administration, scientific research, legal matters, the creation of literature, as well as dominating print and visual media – and the same language functions well as a strong marker of national identity, distinguishing its speakers in a positive way from populations in other countries. The national-official language of Vietnam has achieved its current highly developed position, the political and military struggles which have constantly interacted with language and the development of Vietnamese, and the role that forms of writing/orthography have played in the evolution of the national language. From 111 BCE until 939 BCE, the area of modern day north and north central Vietnam was ruled over by Chinese forces, following an initial invasion during the Han Dynasty, and this foreign control embedded classical Chinese as the language of administration and the only form of written communication. “Sino-Vietnamese” then emerged as a localized written form of classical Chinese, differing from the latter predominantly in the way it was pronounced (**Haque, E, 2012**).

Following the expulsion of Chinese rulers in the 10th Century, Sino-Vietnamese continued on as the

common form of writing, being the only way that official acts of administration were recorded, and dominating the creation of literature. An adaptation of Chinese characters to transcribe actual spoken Vietnamese was initiated in the 11th century, but “chữ nôm” never achieved prestige and all high-level writing remained in Sino Vietnamese, which even served as a vehicle to express ideas of Vietnamese national identity until the late 19th century (**Lê and O’Harrow 2007**). The creation of quốc ngữ added to the complexity of written forms available in Vietnam, and was an orthography that was very easy to learn and use, in comparison with Sino-Vietnamese and chữ nôm, which both utilized large numbers of Chinese characters. However, despite its much greater simplicity, use of quốc ngữ did not spread beyond the Catholic population in Vietnam for two more centuries, when the country came under new foreign domination, subjugated gradually by France (**Simpson, A et al., 2007a**). As the French established their rule over north, central and southern Vietnam, they saw that opposition to French rule was led by members of the Vietnamese intellectual elite who commanded knowledge of Sino-Vietnamese, and this Sinitic written form of language was used as a center-piece of national identity representing Vietnamese traditions and new anti-colonial sentiments. Because of this connection between Sino-Vietnamese and resistance to French rule, the French decided to promote the use of quốc ngữ in local government in place of Sino-Vietnamese, as a way to undermine the influence of the traditional Vietnamese elite. With the same goal in mind, publications in quốc ngữ were also significantly increased under French rule in the late 19th century, in a sustained attempt to weaken the symbolic power of Sino-Vietnamese and replace it with a Western-sourced Romanized form of writing (**Gonzales A. 2007**). While quốc ngữ was initially perceived to be the orthography of the enemy and associated with colonial domination, in the early 20th century attitudes held by those opposed to French colonial rule changed in an interesting way. It was realized that because quốc ngữ was a system that was easy to master and represented spoken Vietnamese not classical Chinese, it actually offered an excellent means to spread messages of resistance to French rule among the masses that had no knowledge of Sino-Vietnamese. Intellectuals hoping to reach a wide audience with nationalist messages thus all switched from the use of Sino-Vietnamese to the use of quốc ngữ during the 1920s and 1930s, and a large new body of work written in quốc ngữ came into creation (**Gonzales A. 2007**). If there is any general lesson to be derived from the French period, it is perhaps that symbolic values associated with language can undergo considerable change even in relatively short periods of time such as the span of one generation. A “foreign” language system such as the French-developed (and promoted) Romanization of vernacular Vietnamese in quoc ngu came to be “nativized” in the minds of speakers over time through increased association with domestic, national use, to the point of becoming an important new icon of

national identity and losing earlier negative associations of foreign origin (Lê and O'Harrow, 2007).

Vietnam got independence from the French came about in the second half of the 20th century, after much internal conflict, extensive corpus planning activities were carried out to further develop Vietnamese, written in quốc ngữ, as the national language. As a result of the post-independence promotion of standardized spoken and written forms of the language, Vietnamese has become a highly successful national-official language, just like standard Thai in Thailand. It is now the principal medium of instruction in all schools and institutes of higher education and is used throughout the country in all formal and informal domains of life and all modes of interaction. Symbolically, it binds the Vietnamese population together very effectively and has become a major component of national identity. Finally, Vietnamese is spoken confidently (). Indonesia is a country with a much more mixed population, with hundreds of languages being spoken by a large number of ethnic groups, none of which constitutes a clear majority of the population. In such an ethno-linguistically mixed state, language has the potential to be very divisive and lead to inter-ethnic competition and possible conflict. However, Indonesia has been remarkably successful in its post-independence management of language issues and the use of language to develop a modernized, largely unified state, and presents a good lesson to other countries of how official language planning in a very heterogeneous population can in fact succeed very well if treated with sufficient care and attention. Two aspects of Indonesia's engagement in language. Their engagement planning has been particularly important for its sustained success. First, the nationalist leadership of Indonesia made an excellent choice in the selection of a language to be developed as the country's new official language. Second, implementation of the spread of "Indonesian" throughout the nation was wisely handled with much concern for the population's continued attachment to other local languages. Concerning the selection issue, pre-independence nationalist groups agreed that it would be very useful for a future, independent Indonesia to have a single, widely known official language. The critical question was how to choose a language that could be promoted in this way without causing any major dissatisfaction among the population (Bertrand, J. 2003). "Dutch", the language of the colonial rulers of Indonesia, was never considered as a possible official language choice, due to negative associations with Dutch rule. Also, "Javanese", the language of the largest ethnic group in Indonesia, was also rejected, because the promotion of Javanese as Indonesia's common official language would have given unfair advantages to the Javanese group and most probably caused much discontent among other sections of the population. Javanese is also linguistically a complex language to learn, requiring the mastery of multiple, different speech levels for use in different social contexts, and might not

have been easy to spread as a language among other groups in the country. The decision was instead taken to select and promote "Indonesian" (Bahasa Indonesia). The choice of this variety for promotion as the nation's future official language made good sense for many reasons. First, because it was primarily used as a trading lingua franca, it was perceived to be an ethnically neutral language, not giving special advantages to any already powerful group, and this helped people readily accept Indonesian as a useful link language when it was developed as the official language of the state. At the time of its selection as future official language, Malay/Indonesian was only spoken as a first language by a relatively small and economically insignificant group on Sumatra, not by any dominant majority. •Second, some basic Malay/Indonesian had already been taught in schools in different parts of the country before independence, and it had come to be used in various newspapers and popular works of fiction. Third, Malay/Indonesian is an Austronesian language and there are similarities in its vocabulary and grammatical structure to Indonesia's many other Austronesian languages. The Malay- Indonesian could therefore be learned without great difficulty by the general population and it was felt to be broadly representative of the linguistic identity of the country. Finally, Indonesian was frequently used by the nationalists from the 1930s onward, and so it acquired positive prestige from its close association with the independence movement.. Following independence, there was a continued, massive development of technical vocabulary and the creation of a grammatical description of Indonesian, establishing a standard model of the language that could be used in teaching Indonesian throughout the country (Bertrand J. 2003; Ganguly; Sumit. 2003).

In the country, Mass education then spread knowledge of Indonesian very widely. Importantly, this implementation of Indonesian as new official language of the state was effected in a gradual way without any attempt by the government to suppress the use of other local languages in informal domains. The result of this very tolerant process of promotion is nationwide bilingualism. Indonesian is used by everyone in the population in formal areas of life such as: in government administration, higher levels of education, inter-regional commerce, legal matters and to access science and technology. They use regional languages are regularly used in the home and in other casual interactions with friends and family. And the combination of Indonesian as nationwide official lingua franca with local languages used as informal means of communication seems to work very well, and language issues have not been the causes of ethnic conflict in Indonesia's very mixed population (Andrew Simpson,). The language facilitates communication between different ethno-linguistic groups and is a clearly unifying feature of the population, for Bertrand "the strongest symbol of national unity" (Bertrand, 2003), and "the primary shared component of the country's emerging national identity" (Simpson

2007b: 334) encoding an all Indonesian identity. The language planning policies of the Indonesian government since independence have therefore been very successful, and show that it is in fact possible to develop a single indigenous language as an official (or national-official) language in an ethnically very mixed country, if this is carried out with careful toleration for other languages spoken in a population (**Bertrand, 2003**). What we can learn from the Indonesia's post-independence language program is that they continued use and even encouragement of local minority languages alongside the development of a nationwide official language and it does not pose a threat to the successful promotion of the latter, as official and local languages may be used for different functions which are not in competition with each other but instead serve as distinct assets enriching a population's linguistic repertoire. In addition, Singapore official linguistic pluralism, a consideration of post-independence Indonesia demonstrates how a single language policy promoting one official language can be successful even in a heavily mixed population, if implemented well, with no attempted suppression of other home languages. Singapore, by way of contrast, is a good example of an ethnically mixed state which has striven to effect a pluralist, multilingual official language policy at the national level, and made such an ambitious policy succeed for half a century already. Under British colonial rule from 1824 to 1958, Singapore developed a complex population, principally made up of Chinese, Malays, and South Asians. When self-government was granted in 1958, the new political leaders of the state faced the challenge of how to unify the mixed population as an independent nation (**Ganguly, Sumit, 2003**). No feelings of trans-ethnic, collective identity had been nurtured under the British (quite the opposite, in fact), and the natural historical means to build a common national identity were not present, as Singapore had no long history with co-participation of the three major ethnic groups in struggles to defend and improve the state. In an attempt to begin to bind the population together, the new leaders of Singapore decided to focus on the future and stressed joint economic growth and the protection of equal rights as goals for the development of the state and its population. It set about promoting cultural and linguistic pluralism and the growth of a new Singaporean identity founded on respect for broad, traditional Asian values. The result has been a determined program of language planning sustained over many decades, with regular attempts to guide and sometimes redirect the common language practices of the population in the interests of the state and the maintenance of harmonic relations among the population. With regard to state language policy and the question of what language might be privileged with the role of official language of Singapore, rather than selecting a single language for such a status, the decision was taken to promote four official languages in a fully equal manner: Mandarin Chinese, Malay, Tamil and English. The first three languages provided official linguistic representation for the three major ethnic

groups, and English was added as a fourth official language for its international, utilitarian value (**Ganguly Sumit, 2003**).

In fact, leaders are not borne, but they are made. For this, scholar's life is appropriate stage. Hitler, who harboured hatred towards Jews in his student life, made him notorious. The persons who had hard-working as weapon in their student life, they were turned into great personalities. Student is a vital organ for the development of society and nation. He has to incorporate all the above mentioned principles in life. Through modern perception we will achieve in development of our nation. Reason why, we provide that, the expansion of primary school provision is often believed to be a key driver in the process of nation-building. European rulers during the 19th century relied on state-controlled primary schooling to teach their subjects a common language, a shared identity, and a sense of duty and loyalty to the regime. In Prussia, mass primary education was introduced to foster "loyalty, obedience and devotion to the King". These beliefs about the power of education in forming loyalty to the sovereign were adopted by states in other parts of the world as well, in both non-democratic and democratic contexts. Reports on schools in the Soviet Union illustrate the fact that government-sponsored education programs emphasized not just academic content and skills but also taught "a love of country and mercilessness to the enemy, stubbornness in the overcoming of difficulties, an iron discipline, and love of oppressed peoples, the spirit of adventure and constant striving" (**Hall J. A., 1993**).

10. Emergence through the Contributing Efforts to Folster Decentralisation

The Cameroon constitutional revision of 18 January 1996 defines the legal regime and sets out the general principles of the decentralization in Cameroon. Also, Cameroon is a unitary state and decentralized. The law of orientation of the decentralization promulgated on 22 July 2004 is clarified in the institutional context of decentralization in Cameroon. In its second article, it defines the decentralization as a transfer by the state to the decentralized territorial communities of particular skills and appropriate means; this transfer obeys the principles of subsidiarity, progressivity, and complementarity. Defining decentralization is no mean feat because it is used in different contexts, associated with different meanings and operates differently in a number of countries. According to Dawn Brancati (2009), for example, uses the term to refer mainly to federalism and the granting of autonomy within a federal setting. However, other authors, such as Crook and Manor (1998) and Agrawal and Ribot (1999), focus more strongly on the transfer of power from a central government to lower levels of government. In this sense, decentralization is synonymous with devolution, a term mainly used to describe the British model of decentralized governance (**Bogdanor, 2001**). Before examining in detail the concept of decentralization, it is

useful to point out that there are other ways to transfer power away from the center, including devolution (as mentioned above), deconcentration and delegation (Rondinelli, 1990). Under deconcentration, powers at the center are spatially redistributed among several levels of government, ensuring that different branches of the state bureaucracy are responsible for specific briefs. Delegation akin to deconcentration and devolution involves a transfer of powers, specifically administrative functions, which are transferred to semi-autonomous public bodies or third parties, such as housing authorities or transport associations. Decentralization, however, as our definition denotes, goes beyond the limited and often temporary transfer found under deconcentration and delegation and instead can include a substantial devolution of administrative, fiscal and legislative powers. Definitions of decentralization vary and become further complicated because of the fuzzy boundaries between the numerous forms of decentralization. Political decentralization, for instance, refers to a system in which units below the central state have decision-making and self-governance powers. In this context, decentralized systems operate in the same way. **Soeren Keil et al., 31 August, 2018).**

As Ronald Watts's federal political systems, that is, they can be federations, federal systems, confederations or other forms of unions (Watts, 2008). Administrative decentralization refers to a system in which different levels of government administrate resources and matters delegated to them, without necessarily having any independent decision-making competences. A final distinction has to be made between market decentralization, which usually refers to the privatization of previously state-owned industries, and fiscal decentralization, which refers to the devolution of taxing and spending powers to lower levels of government (Schneider, 2003). Fiscal decentralization, it is worth noting, is often connected with its political counterpart as a result of the expansion of competencies for lower levels of government. In addition to these diverse definitions, decentralization has also been applied differently in various contexts. In the case of France, for example, decentralization refers to administrative regionalization, while the British conception of 'devolution' goes well beyond simple administrative decentralization. The devolved model in Scotland, for example, includes elements of both political and fiscal decentralization **(Bell and Eiser, 2015).**

In addition, Federations, political, fiscal and administrative decentralization go hand in hand **(Gagnon et al., 2015)**, and ensure the existence of at least two levels of government, each with their own decision-making powers, and each democratically legitimized by popular vote **(Burgess, 2006)**. As a result of the many definitions of decentralization and its varying applications in different countries, we consider it important to provide a broad definition of the term. We

refer to decentralization as arrangements which involve the transfer of political power (administrative, fiscal and/or legislative competences) to a minority group (or multiple groups) residing within a particularly defined geographical area. In this sense, our definition follows Benedikter's **(2007)** and Lapidoth's **(1997)** understanding of territorial autonomy, focusing on the allocation of limited self-rule (i.e., autonomy) to geographically clustered minority groups. In most cases, decentralization is but one tool chosen to manage ethno cultural diversity and pacify conflicting groups in divided societies. It is often combined with other forms of minority inclusion, such as grand coalitions at central state level, veto rights for minorities and proportional representation in terms of parliamentary representatives, budgetary expenditure and public resources **(Lijphart, 1977; Wolff, 2009)**. To understand the relationship between these different institutional arrangements, and how they can help to end conflict and rebuild war-torn societies, further theoretical elaborations about the connection of decentralization and its usefulness as a tool of conflict resolution for ethno cultural conflicts are necessary **(Soeren Keil et al., 31 August, 2018).**

Ethno cultural conflict is a global phenomenon that continues to plague many countries in the twenty-first century. States – old and new, big and small, democratic and authoritarian – have been, and are still being, vigorously challenged by increasingly assertive minority groups demanding recognition, accommodation, autonomy and/or territorial independence. Generally, the majority of minority groups pursue their demands in a peaceful manner. However, when these demands originate from social and economic disadvantage, oppression, repression, discrimination or uncertainty concerning the future, they can often flare into violent conflict **(Brown, 2010; Landis and Albert, 2012)**. In a number of Western democracies, most of which have not endured violent ethnic struggles, central governments have tinkered with state apparatus in order to accommodate the increasingly vociferous demands of national minorities. These processes of political reconstruction, evident in advanced industrial democracies such as Belgium, Canada, France, Italy, Spain and the United Kingdom, sought (and seek) to not only accommodate national minorities and thus alleviate peripheral tensions, but also abate future secessionist activity **(Basta et al., 2015; Gagnon and Keating, 2012; Gagnon and Tully, 2001; Loughlin et al., 2013)**. Today, however, a huge number of societies remain internally divided and conflict-ridden. In recent decades, intrastate conflicts over territorial disputes, religious conflicts, linguistic clashes and ethnic struggles have mushroomed **(Bermeo, 2002; Cordell and Wolff, 2016; Gurr, 2000)**. It is a truism that most conflicts are now intrastate as opposed to interstate, but the proliferation of such intrastate violence also poses an intractable threat to international peace and security **(Taras and Ganguly, 2016)**. As Cordell and Wolff

(2016, p. 1) note, not only has ethno cultural conflict become a permanent and enduring feature of the modern world, but ‘left unchecked or managed poorly’ can result in a myriad of problems: destroying the social fabric of societies, massively devastating economic development, jeopardizing the territorial integrity of states, contributing to the spread of terrorism and embroiling neighboring countries in the conflict. In light of this increase in violent intrastate struggles, decentralized governance, including federalism and devolution, has been touted as a conflict-resolving mechanism (Bakke, 2015; Bermeo, 2002; Brancati, 2009; Hartzell and Hoddie, 2003; Lapidoth, 1997; McGarry and O’Leary, 1993, 2016; Weller and Wolff, 2005). Countries as diverse as Afghanistan, Bosnia, Colombia, Ethiopia, Indonesia, Iraq, Macedonia, Nigeria, Pakistan, Russia, Sri Lanka, South Africa and Sudan, amongst others, have all utilized some form of political decentralization in order to contain conflict and reduce ethno-political enmities. There has been growing consensus in recent years amongst the academy, supranational institutions (the European Union, EU) and international organizations (Organization for Security and Cooperation in Europe, OSCE; United Nations, UN) that ethno cultural diversity ought to be accommodated and protected not derided nor eradicated (Kymlicka, 1995). The homogeneous nation-state – venerated in the past by many liberal democracies – is no longer praised as the ideal blueprint for modern democratic states. Forced population transfers and assimilation – are now universally recognized as some of the worst and most brutal responses a state may take in managing ethnic differences (O’Leary, 2011). Yet, in the twenty-first century, ethno cultural struggles, both violent and non-violent, continue to permeate an increasing number of multinational societies. States, as a result, have had to muster more effective, constructive, innovative and democratic solutions to manage issues of diversity. The rationale behind employing political decentralization as a tool of conflict resolution is manifold (Soeren Keil *et al.*, 31 August, 2018).

From 2000 onwards international institutions urged the government of Cameroon to implement decentralisation as part of its efforts to achieve the cancellation of its international debts. The government responded with the introduction of the Laws on Decentralisation in 2004, which can only empower local authorities to become active players once financial and human resources are put at their disposal. Constitutional background Following the blueprint of French government institutions, Cameroon became independent with a highly centralised system of government in 1961. Local government and decentralisation in Cameroon As far back as 1986, the President of Cameroon acknowledged the need to introduce decentralisation in order to “make the people aware of their responsibilities and develop their sense of participation”. Little was implemented in this regard until the end of the century; even the emergence of an

opposition movement at the end of the Cold War resulted in no more than gradual changes. The resources, thus, constitute a means of control in the implementation of public policies. A categorization of resources can be made in the functions of the various strengths available in a territorial community to make its effective preferences about the various issues of public policy. The literature allows to highlight seven categories of resources: The normative resources, which correspond to the set of rules and values that the political actors use to serve as assets or that they seek to control the issues. The statutory resources, which refer to official or actual positions occupied by the actors. They constitute for the latter means of power. The action resources, which consist the levers of actions among the recipients of control. The relational resources, which refer to the links established with other actors. The hardware resources that make reference to the material and financial resources, and the human resources that return to the workforce which has a political actor. Lastly, the informational resources, which refer to information that has a political actor and that it can use to influence public policy (Guy Yakana Yombi, 2019). However, Cameroon is blessed with its colonial historical legacies of the two colonial languages of English and French which were all adopted as the official languages of the country. This give and strengthening the practicability of bilingualism in multi-cultural environments and societies thereby promoting the culture of living together, national unity, national integration and nation-building.

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