

COMPARISON OF CULTURAL IMPACT ON ECONOMIC GROWTH IN CAMEROON AND CHINA

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ABSTRACT

The objective of this article is to question the economic growth of China and Cameroon through the prism of culture. These two countries are certainly geographically and culturally different; but, they are historically close given their colonial experience and the division of their respective territories according to the Treaty of Versailles of 1919 which forced Germany to yield its concessions to its French and British Allies. Today, these two countries have an uneven economic evolution, for one reason: one was able to fight to introduce its culture in the adoption of the economic policy of the country; while the other resigned himself to being unable to choose a culture other than that of the foreign imperialist powers. This article, based on a historico-cultural reality, highlights the enriching contribution of culture in the adoption and implementation of economic policy and informs us about the failure of these policies and their consequences for countries that strive to ignore their culture.

Keywords: Economic growth, cultural impact, economic policy, China, Cameroon.

I. INTRODUCTION

China's economic performance is great. It has opted for an endogenous development model of its own that has enabled it to move from a state of poverty to that of a developed country or, as some say, from a rapidly developing underdeveloped country. "Despite the speed of our growth," said Premier Wen Jiabao, "China is still a developing country, and we would need another fifty years of growth at the current rate to become a moderately developed country" (El País, 2004). Despite this laudable outlook, China has experienced a "silent transformation" (Ignacio, 2006), making it the new engine of the global economy. It ranks second in the world in terms of purchasing power parity, as its domestic market works well as does its population which consumes quite well. It is also the second recipient country of foreign direct investment: the workforce is of quantity and quality; administrative and fiscal policies attract foreign investors; Chinese sages have said: "Since foreign merchants have had to move away geographically from their country, Chinese generosity must give them indulgent treatment both at reception and at the

beginning" (Confucius). In recent decades, it has become a power that is both economic and cultural, applying its "market socialism" model in a coherent way to "promoting its interests" (Rugraff, 2011). The cultural factor is one of the explanatory factors of this Chinese growth. His economic miracle impresses, elicits "various reactions: imitation, jealousy, suspicion or fear" (Chen, 2010), to the point where Milton Friedman (Arvanitis, Miede and Wei, 2003) says in front of Chinese academics: "whoever can clearly explain the reform of China, will win the Nobel Prize for Economics.

Indeed, the prevailing values in Chinese society have greatly influenced the content of Chinese economic policies and behavior. China pioneered the Confucian bureaucratic model. It is administered by officials trained in Confucian education who use Mandarin and applies meritocracy: "The Chinese bureaucracy, educated according to the principles of Confucianism, was the main instrument for imposing a social and political order on a unitary state, extending over an immense territory" (Schram, 1965). And during the Maoist period, the vitality of China denotes "the impatience of a great people long humiliated to end the legacy of underdevelopment."

On the other hand, in Cameroon, it does not read this clear will of the Cameroonian people and their Government to put an end to this century of domination and trampling of local cultural values by the foreign imperialist powers. This burst of momentum is absent in this country which was for centuries long, indoctrinated to Western and European culture, considering therefore its culture outdated, traditional and underdeveloped. Also, many Cameroonians simply assimilated and internalized the model of thoughts of European / Western, as if it was theirs, where they want to reason as Descartes, consume with irrational admiration everything that emanates from elsewhere. This is disturbing because "if one culture digests another, not only is there destruction of cultural elements and even of a cultural system, but one kills the soul of a people, practice some form of ethnocide".

Yet, "no one has the right to erase a page from the history of a people, because, a people without history is a world without soul." This situation is advantageous for the imperialists whose agronomist says that "it is we who pushed the Africans into the impasse where they are. When our authority weakened, we tried to relay it by African elites to whom we had granted excessive advantages "(Dumont 1962). A deplorable situation for Cameroon in particular and for Africa in general as if Africa refused development (Kabou, 1991) because, multiple analyzes have proved that the major obstacle to the development of this continent is in the head, even psychological. In other words, the "underdevelopment is not due to a lack of capital, no economic interpretations can account for the situation. Therefore, we must return to the taboo issue of "mentalities" "(Delville 2006) which René Dumont diagnosed some ills that undermine this continent: poorly-knit decolonization, neocolonialism and corruption. The Government is aware of this, as

evidenced by the "Vision of Cameroon by 2035" which conditions the emergence of Cameroon by the existence of "a culture affirmed in its plural unity, attractive and internationally exportable".

From the above, we note that the government proposals are appreciable, but the practice still raises expectations and realism. Because, as long as the foundations of development in Cameroon are not clearly defined, where independence would not be effectively acquired, where anti-Europeanism and anti-westernism continue to strongly nourish mentalities, there would be questionable. Since "Africa may have a chance to understand that the right to be only oneself is the ransom of a long and patient effort of vitalization and revitalization of the cultural heritage", our work will bring the Cameroonian Government to say that it is time to finally consider the Cameroonian culture as an engine of economic growth. But what culture? Does the Cameroonian culture still have its authenticity? Or will it have to be recreated? Therefore, how to understand that Cameroon, a country with so many natural and human potentialities, is now reduced to reaching out; while China has managed to enhance its cultural potential to take off economically?

While we cannot redo the story, we can contribute to its improvement by this article that apprehends the "economic performance of China through issues such as economic development from a different angle" (André 2014), namely, from the cultural angle. This will help to understand the failure of Cameroon's economic policy. Power is no longer just military domination; it is also economic, political, media, symbolic and cultural. This is the cultural aspect that interests us here.

II. CULTURAL CONTRIBUTION TO CHINA'S ECONOMIC GROWTH

The Chinese nation has more than 5,000 years of history and has created a brilliant culture (Jintao, 2011). It is moving towards modernization by relying on "Asian values" such as respect for authority, discipline, rigor, and common national ideologies such as Confucianism, Taoism, Buddhism and a common language.

The beginning of Chinese culture is located with the Yellow Emperor who taught the Tao, the Way, more than 5000 years ago. This sage was endowed with immense powers. "Some Chinese legends mention many deities who have transmitted to humans essential elements of culture. For example: Cangjie created Chinese characters, Shennong passed on agriculture, and Sui ren revealed the various uses of fire. The three religions of China, Confucianism, Buddhism and Taoism, are the bedrock of the 5000 years of Chinese civilization. These three national ideologies mentioned above make China a civilization of philosophy. Through the influence of her culture, she has managed to signify other countries. Even the French and American

Presidents greet the Chinese President by lowering their heads in the manner of the Asians: "trade may not always go with the flag, but culture always follows the power" (Huntington, 1997). This gives reason to Alain Peyrefitte who took again the warning of Napoleon Bonaparte in 1973, that when China will rise, it will dominate the world by imposing its culture. It is a reality today: the Chinese people are standing up. Its advantages? We mention as advantages: its population, its leaders and its culture.

Indeed, the Chinese leaders have been able to develop a good growth strategy and adopt efficient economic-political. They were able to put aside their differences to take into account the general interest. For example, Deng Xiaoping's economic policy is a continuation of Mao Zedong's policy. Because the latter, after its endogenous development policy that required China to fall back on itself to have the good foundations of the national economy, would put into practice the "four modernizations of Zhou Enlai" by gradually opening the China on the world, as evidenced by visits to the Chinese territory of President Nixon of the United States of America and President Ahmadou Ahidjo of the Republic of Cameroon in 1972.

This is to admit that the modernization of China attributed to Deng Xiaoping, began under the leadership of President Mao Zedong. He has just taken over the "four modernizations" of Zhou Enlai to which he added "the international opening". Indeed, most current discussions of a "Chinese model" presume a break with the policies of the Mao era when Deng Xiaoping began the reform in 1978. This presumption of rupture and this temporal division have often led to the belief that two periods are mutually independent and the Deng reform is a negation of Mao's policies (Chen, 2010).

Nevertheless, what is common to all these Chinese Presidents is that they persevered in the cocoon of a very strong and durable political regime. They have revitalized their domestic market and have not neglected their diaspora who remain firmly attached to the mother country. This diaspora has contributed to the preservation and dissemination of Chinese culture. Always in order to better support the contribution of Chinese culture in the economic development of this country, it is appropriate to talk about its population. The latter is quantitatively abundant, qualitatively very well educated. The enrollment rate is 98% and illiteracy affects only 6% of the total population. China therefore trains three times more engineers and researchers than India and America. She is at the forefront of technology. They are easily linked to technical evolution; it innovates; it is progressing and it even has the nuclear arsenal that can allow it to dissuade its probable "enemies". This people have an admirable sense of business and haven't hesitated to be the first beneficiary of the privileged policy of the special economic zones created since 1979. And it is this same people who, throughout the world, are passionate about teaching Chinese language contributing to the implementation of the cultural policy of the Chinese Government. Chinese soft power has had a big impact on the economic development of Chinese growth.

Clearly, the Chinese people have contributed immensely to the preservation and dissemination of their culture both inside and outside the country.

As far as Chinese cultural values are concerned, we have ideologies that have had a commendable influence on the mentality and the economic future of a country. As for Confucianism, we note that it is both an economic and political doctrine. On the one hand, Confucianism is an economic doctrine leading to the opening of China to foreign trade. China must not close on itself. Given its maturity, the laudable growth of its domestic market, the dynamism and patriotism of its entrepreneurs, China has decided to open up to the world, without losing its hard-won independence or its hard-won pride. On the other hand, Confucianism is a political doctrine centered on a political ideal of the art of governing by the "Jun-Zi" ("good man" or "son of the sovereign"). Because goodness is inherent in human nature, the "Jun-Zi" (Landes, 2001) must establish a government of benevolence: "that the prince shows dignity, and he will be respected; that he honors his parents and is good to his subjects, and his subjects will be faithful to him; let him raise men to merit and train the incompetent, and he will excite the people to cultivate virtue». Three things make the strength of a state: economy - the army and the confidence of the people. According to Confucian ideology, education must be oriented towards political responsibilities.

We also have the Taoism that encourages withdrawal or asceticism in order to recover or to question any social, economic and even political life. We understand why Mao Zedong opted for a strategic retreat after learning about the Soviet experience of economic construction. It was necessary for China to develop inside, to have what to trade and sell to others, before opening up to the rest of the planet. Following his policy of "leaning one-sided" on the Soviet side, he decided to end diplomatic relations with the USSR in order to allow China to build its own development path in its own right. Inspiring knowledge and techniques acquired. Applying Taoism was beneficial for China, which will continue in this direction by opposing "all-out westernization" and criticizing the old cultural teaching methods of imperialism. Because for him, this teaching destroys the personality and it is essentially through education that we can transform society.

In short, for these ideologies, respect for the hierarchical order is a requirement for the societal balance and for the positive consequences of the adopted policies. It is undeniable that respect for this hierarchy will allow personal development and concentration on the development of China's national economy. It is therefore just that there is the supremacy of the governor over the governed, the supremacy of the husband over his wife, the supremacy of the father over the family, the supremacy of the elder over the cadets, the supremacy of the teacher over learners. Taoism will support this Confucian ethic because order must reign in these cells listed above.

"The filial piety now practiced consists only in providing the parents with what is necessary. But animals, such as dogs and horses, also receive from men what is necessary for them. If what we do for parents is not accompanied by respect, what is the difference between them and the animals? "

From memory, it was under the Han Dynasty that Confucius' teaching was formalized and considered as the ideological basis of the Chinese Empire. Indeed, Emperor Dong Zhongshu, strongly convinced of the ethical contribution of Confucianism, established the "three principles of the Chinese empire": the minister must obey and follow the Sovereign; the son must obey and follow the father; the wife must obey and follow her husband. This hierarchical order is always present since "the minister is obliged to die if the sovereign demands it; the son is obliged to immolate himself if his father wants it. Chinese culture has therefore created itself in a long process of formation where it owes nothing to anyone (Liang Shuming 1949). She knew how to combine her culture with her socio-economic development. Thus, "in 1300, the Chinese economy was the first on the planet (...) In terms of technology, intensive use of natural resources, ability to administer a vast territorial empire, China surpassed Europe. By 1500, however, real per capita income and the technological and scientific capabilities of Western Europe had outpaced those of China. From the early 1840s to the mid-20th century, China's performance actually declined, while other countries around the world were experiencing significant economic progress. In the last quarter of a century, China's economic growth has been very fast "(Maddison, 2006).

Since the international opening of China, his Government is aware of the place of this country in the geopolitical reconfiguration of the world, the Chinese Government under Deng Xiaoping has developed the creation of Confucius Institutes. At the 6th Confucius Institutes Conference, Chinese State Councilor Lui Hadong said, "China will continue to support the construction of Confucius Institutes to promote cultural exchange." Hence the assertion of the Secretary-Assistant for Defense of the Clinton Administration 1994-1995, Joseph Nye on the Chinese soft power: "the power of co-optation often depends on the attraction exercised on other peoples a culture ... " Power is no longer just military domination. It is also economic, political, media, cultural and symbolic. China has thus made its emergence on the international level hyper seductive but slightly threatening when it uses its hard power. Being at the crossroads of hard power and soft power, China plays its dual status as a developing country and a major economic and cultural power. Hence the need to dwell on the period of the economic takeoff of this country. Indeed, some people argue that China's first economic take-off was under Chiang Kai-shek as the annual growth rate was 7% at that time. Which is not right because, in 1300, China was the world's leading economic power; it was not until 1500 that its growth began to fall. Hence the efforts of communist leaders under Mao Zedong to proceed with the restructuring of

the country annihilated by years of civil wars, external imperialism in order to raise China economically. The Chinese culture that has developed during this period when it innovated, invented objects and managed to forge a commercial reputation, allows us to rightly emphasize that culture is a key element that can explain the economic growth of a country. Its legendary political stability and the good economic policies pursued by its leaders have accompanied and supported this Chinese economic success. Wanting to understand China's economic growth necessarily involves understanding Chinese economic behavior.

This nation-state of exactly fifty-seven "nationalities", with an area of about 9.5 million square kilometers, has a culture dating back several millennia. In this country, the political conscience is attached to the sharing of cultural values, independent of "nationality": "All nationalities have the right to develop their own spoken and written language, to preserve or reform their own habits and customs" (Constitution of China of 1982.). Thus formulated, it is the culture that is predominant over nationality or any other consideration. This culture had a negligible role in the economic take-off of dynastic China, as well as in the current state of development of this country. To attach oneself to its culture, to promote it, and to build its development around it, arouses our admiration.

And the use of Mandarin which, as we mentioned above, is important in the diffusion of culture Chinese. Note that it was in 1956 that China adopted Mandarin of Beijing or Mandarin Standard as the official language. It has a millennial history and has a variety of dialects including Cantonese.

In other words, the importance of language in development is undeniable. China had a common written language for linking different dialects, and forced settlers to adopt certain Han customs, civilization, and administrative system. The Chinese dynasties attached great importance to their cultural expression. For example, the Chinese cultural value advised to be welcoming towards the foreigner, while maintaining its specificity. Otherness is accepting the other as he is, not assimilating to him. This allowed dynastic China to preserve its culture despite long years of imperialism. It is in this context that Mao Zedong, addressing his comrades of the Party in 1942, well before the arrival of communists in power: "comrades! Let us fight for the liberation of the Chinese people on many different fronts; two of them are the forehead of the feather and the forehead of the sword; that is, the cultural front and the military front. To defeat the enemy, we must first rely on the army that has the rifle in hand. But this army alone cannot suffice; we also need an army of culture, indispensable for uniting our ranks and defeating the enemy. Since the May 4, 1919 Movement, such an army of culture has been formed in China. It has helped the Chinese revolution by reducing the sphere of influence and undermining the forces of Chinese feudal culture and the comprador culture that is at the service of imperialist aggression "(Mao 1942).

The Chinese have since put culture inside any activity they undertake. The culture that brings them together and unites them has improved by modernizing while retaining its essence. Therefore, the great helmsman Mao Zedong invites the Chinese to consider their culture as a source of water that does not dry up because "the works of the past are not sources, but streams; they were created with materials that ancient or foreign authors have drawn from the life of the people of their time and country. We must collect all that is good from the literary and artistic heritage bequeathed in the past, assimilate critically what it contains useful and use it as an example when we create works by borrowing from the life of the people of our time and our country. Between having and not having such an example, there is a difference: the difference that makes the work elegant or crude, refined or coarse, superior or inferior and that the execution is easy or laborious. That is why we must not reject the heritage of the elders and strangers, nor refuse to take their works as an example. But to accept this heritage and to take it as an example must never replace our own creative activity which nothing can replace. To transpose and imitate without any critical spirit old and foreign works, it is in literature and art, to fall into the most sterile and the most harmful dogmatism ".

This Chinese culture is also readable in the behavior of the Chinese. For example in China, we note two types of areas: arid and wet. As for the arid environment, the Chinese recognized for their quality of workers, have humanized these environments making them liveable and economically exploitable. This behavior of the Chinese where nothing is impossible, where the work can overcome difficulties, is admirable. It is the emanation of their culture, a wonderful behavioral culture that does not feel defeated at the first hurdle. And as for the wetland, they have been able to stem the rivers with devastating floods by draining the swamps, digging thousands of km of canals and checkers continuous and regular rice paddies. The very hard-working Chinese peasants have been able to develop rice growing in this environment, thus ensuring food self-sufficiency for theirs, and export for the good of the national economy. Proof that it is civilizations and their technique that condition the distribution of men and not the natural environment (Chancel and Eric-Charles, 1998).

In peroration, "Chinese culture emphasizes a world centered on man, devoid of metaphysics and endowed with a morality of social relations, that is to say, it is rather a question of an inner world of humanity. Traditional Chinese culture aims to cultivate oneself in order to adapt to the outside world and finally achieve harmony. On the contrary, Western culture considers more a world outside humanity "(Yuzhi,).

In accordance with the teachings of Confucius and Lao Tseu, the Chinese Communist Party (CCP) is not only issuing injunctions, but also preaching by example. It is politics by the example of which Confucius has been able to say: "the honorable man begins by applying what he wants to teach; then he teaches "(Lun Yu). It is in this context that the CCP demands that its

members consider themselves patriotic and respectful citizens. For, it is through the respect imposed by their personal worth that they must act on Chinese citizens; and not by the fact that they are members of the CCP in power. Respect for the people is merited; and this respect is reciprocal. Thus, under Mao, Chinese officials and soldiers were forbidden to abuse their power, or to indulge in excesses; their attire should be simpler, where "it is hardly possible to distinguish the General from an officer, the Minister soberly dressed with any secretary of his ministry". This would probably be badly perceived by the Chinese peasants who provide so much effort for the economic recovery of their country; let's reiterate that President Mao had focused his development policy on the countryside.

Another peculiarity of Chinese culture is patience in making decisions. It is another teaching of Confucius that all Chinese leaders from the Republic to the People's Republic, or even from Sun-Yat-Sen to Hu Jintao, have followed in their management of China. The example of the non-execution of Chiang Kai-Chek by orders of Mao Zedong, the same Mao whose Chomindang of Chiang Kai-Check killed the first woman and the brother, is illustrative. Yet Chiang Kai-Check wanted to be executed, in order to die as a hero for the glory of his followers. Mao's wisdom to capture him alive and keep him simply a prisoner has strengthened the legitimacy of the Chinese Communist Party and its hegemony. In other words, if Mao killed Chiang Kai-shek, the communist regime would never have been able to survive and become what it is today.

Mao Zedong justified his decision to keep his political opponent who did not hesitate to decimate his family by his words: "I did not let that happen, because the assassination leads to nothing. Why should I use it? Chiang Kai-Chek represents a system and it is much better that he be murdered by his own men."

Let us specify here that Confucianism is the most important ideology in Chinese culture alongside Taoism and Buddhism. It is the ren that is at the heart of Confucianism, which allowed President Mao to decide to end the life of the one who decimated his family without hesitation.

"Under the influence of these beliefs, Chinese culture has engendered a rich and profound value system. The concepts of "man and nature must be in harmony," "to honor heaven to know his destiny," and the five cardinal virtues of benevolence, righteousness, decency, wisdom, and faithfulness (ren yi li zhi xin) are all the products of the teachings of these three religions ".

III. CHINESE POPULATION AND CULTURAL INFLUENCE

The Chinese people have largely contributed to the preservation and transmission of their culture from generation to generation. This culture has positively impacted on China's economic development. Culture, as we have said, is the adaptation of the Chinese people to their

environment, just like their tenacity in taming the non-cultivable Chinese landscape; and also to the values he embodies in view of Confucianism. The Chinese people define themselves and recognize themselves through their culture. And the Chinese Government's population policy has also contributed to China's cultural development. It is for this reason that Bernard Zra sums up culture as touching on "all areas of human life whose definition is contextual. This is why we speak of culture as knowledge or wisdom, as agricultural production or better as a civilization of a people. As the spiritual and normative entity of society, culture makes the human being a historical being, determines it in its fundamental expression of the human, in its acts, its singularity and in its vision of the world. One could not in this dynamic considered a person without culture "(Zra, 2008).

In peroration, Chinese culture is admirable. It allowed China to focus on its economic reforms. In the past, more than 470 million Chinese lived off the land and its products; there was a subjection of man to nature (Brieux, 1950). But today, alongside agriculture as the engine of Chinese growth where it is said that "man must eat before doing anything" (Han, 1967), there are other engines economic as culture that allowed China to really grow and "walk on both legs: agriculture and industry." All these economic and cultural achievements would have been in vain if China did not have an undeniable wealth: its population. Because, to ensure the cultural expansion of China, it is the people who do it; to bring the capital, it is the men who bring it. Certainly, "man is the most precious capital".

If China had emphasized the primacy of the individual over the community, it would never have reached its peak. The abundant, rich and varied Chinese labor force has fundamentally contributed to the current development of this country. Confucian, Maoist and post-Maoist China considers the collective to be superior to the individual: "the individual is worth in China only in relation to others or in relation to the image that others have of him". The valorization of its abundant population taken in a collective sense makes it easy to see the difference compared to other cultures particularly those Western, African, European, Arab and Indian for example. It is only China to embody such an exteriority as to say that "Chinese civilization presents the irresistible fascination of what is totally 'other', and only what is totally 'other' can inspire the most at the same time as a strong desire to know Him "(Needham).

In view of the founding political and economic mechanisms of Chinese power in the twentieth century, we find that there is a close link between human capital and development. In other words, human capital is a creative lever of value. If today China is a great power, it is because it has made a very good investment of its human capital. The advantage of human capital in the diffusion of culture is undeniable. China is a demographic giant. The little helmsman, Deng Xiaoping, had his Chinese political and economic revolution based on modernization and economic openness; hence the imperative to create infrastructure and structures to borrow

technology from abroad, to transfer it home to develop. This is again the human capital that acts in this transfer. The first investors in the Chinese Government's call for investment were its diaspora. It has largely contributed to the spread of Chinese culture in the world.

Clearly, the Chinese people were and still are an undeniable contribution to the economic growth and political stability of the People's Republic of China. The efficient and effective use of China's imposing demography has enabled China to achieve its goals, which are its pride today. For, despite the foreign intrusion, despite this contact with the outside world, in spite of the manifest will of the foreign imperialist powers to dominate and acculturate China, China has always been able to preserve its culture in its very essence, and to sinify the others, who came to her to impose them and impose their culture. If Chinese culture is attractive today, it is because it has remained natural, true to itself. Certainly she knew of evolution, but in herself, she kept her essence. "Only the Chinese culture has developed the longest outside of relations of fact, borrowing or influence, with the European West" (Julien, 1995).

The various changes made by culture allowed China to experience a real economic takeoff. She went from poverty to real economic success. She made good use of her human resource, characteristic of her imposing demography. To this end, in his red book, Mao Zedong says that it is a very good thing that China has a large population because the Chinese "production front" needs manpower. And today, the heart of the world beats to the rhythm of China (Gaye, 2006) where its palpitations are heard all over the world; it has become the "new workshop of the world".

IV. DEVELOPMENT BY CULTURE IN CAMEROON: UTOPIA OR POSSIBILITY?

For many analysts, this politico-economic success through the use of the demographic mass is due to the peculiarity of China. But Cameroon too, in terms of its historicity, is a specific case throughout the African continent. Indeed, before obtaining his independence in 1960, he was the only one to have three successive political statuses:

- German colonization from 1884 to 1918;
- The term of office of the League of Nations from 1919 to 1944;
- United Nations Trusteeship System from 1945 to 1960.

Its economy is not left out. It fluctuates according to the economic orientations of the French or British imperialist. The legacy of colonial management is still present in Cameroon: it is neocolonialism. For example, during the change of political regime between the Government of President Ahmadou Ahidjo and President Paul Biya, there was an ipso facto change in economic policy. Continuity is not the order of the day. However, the Cameroonian people are there, numerous and of quality. It would have been profitable for Cameroon, with its political-

economic failures since 1986, to finally be able to count on the revitalization of its youth, even of its people. If we specify 1986, it is because before that date the policy of Cameroon had been successful through the planning of President Ahmadou Ahidjo, but his successor had put aside the successful points of this economic policy. Indeed, these are the following five-year plans (Antoine 2011):

- The first five-year plan from 1960 to 1965: infrastructure and rural development were the priorities of this plan whose triple objectives are cultural, social and economic. At the end of this plan, 45.8% of infrastructure investments and 18.8% for agriculture were actually made.

- The second five-year plan (1966 to 1971) will intensify the volumes of agricultural and infrastructural investments above. Production of export crops is increased, development zones are created, and industries are booming (Sosucam, Chococam, textiles); the trans-Cameroonian Ngaoundéré-Yaoundé works.

- The third five-year plan, which runs from 1972 to 1976, will complete the achievement of the objectives of the second five-year plan. The National Investment Company will assist the Government of Cameroon in carrying out its industrialization policy.

- The fourth five-year plan, which runs from 1977 to 1981, the Cameroonian economy, with its maturity, will detach itself from any outside help to rely only on what it has, on its potentiality. It is Mao Zedong's policy that states that China must rely on its own strength. Industry and energy will experience tremendous growth. The focus is particularly on research and mining: the dams of Songloulou, Lagdo and Bamendji are created. Many achievements and projections were made.

Nevertheless, Cameroon does not take off, thus witnessing contradictory slogans of planned liberalism, self-centered development and community liberalism (Nyom). In 2000, it was even eligible for the HIPC initiative, which, by its nature, had all the equipment needed to achieve profitable agricultural exports, to ensure acceptable and evolving growth in its economy. However, in a comparative logic, until the end of the 1970s, China and Cameroon had similar points to both of them undergoing colonial exploitation. Later, China came out and we wonder what could have happened so that their respective spells are so different today. How Cameroon will be able to get away from the valorization of its culture. But what culture? What is Cameroon's culture? If we must talk about the Cameroonian culture first what would we find? We think it would be wise to revisit the Cameroonian culture well before the entry of the imperialists on Cameroon soil; what remains after their physical departure and what needs to be done to find and improve it.

Also, considering what is happening with this conquering Cameroonian youth (Alamine Mey, 2011) who wants to build economically the country, and considering the example of the Chinese

dragon, we feel reassured to know that the situation is not so irremediable in Cameroon. But on the condition that the actual and obvious political will to carry out this refoundation by culture is there. Already we note a small impetus towards the valorization of the Cameroonian artistic culture. Perhaps we should finally aim at identifying what makes Cameroonian culture and its adaptability to the current socio-economic context. This will be a great asset for Cameroon in particular and for the national economy of the country in general.

If Cameroon fails to revisit its culture which, after so many centuries has crumbled, we think that it could apply the principles of Confucianism in the Cameroonian, that is to say by adapting it to the realities and Cameroonian cultural expectations. Especially that, on the one hand, African traditional cultural values more or less resemble these Confucian principles; this is the case of the respect of the elders, and on the other hand, the necessity that there is harmony between the political order and the social order. The current socio-political situation of Cameroon, silent but alarming, will change fundamentally. It emanates from the Cameroonian state to establish a great reflection for the efficient use of Confucianism in Cameroon. In other words, true Cameroonization is to be created; it begins with culture.

V. CONCLUSION

From the above, we note that the Chinese are proud to be Chinese. Africans are ashamed of being African, "a secret shame that they do not do theirs, but haunt their pride" (Mounier 1948). Many Cameroonians do not know their culture and do not speak their mother tongue or local language. They feel comfortable in the language of the colonizer, in this assimilation which is only a loss of their cultural identity. So, if they are ashamed, how will they do to value the rich and diverse African culture, as the Chinese people did? For us, it is urgent that there is finally an African cultural revolution, and for the specific case of our article, it is about a cultural revolution Cameroonian. Culture promotes the development of a country at its level; if a country does not have a culture of its own, what identity would it have on the planetary chessboard? At this meeting of giving and receiving cultural, what will have to give for the exchange Cameroon in particular and Africa in general?

Let's also remember that China has developed in a model of its own regardless of the European or Western model, which is only good and adapted to their context. She ignored the derogatory remarks of her model by actors who affirm: "based on the abundance of a labor force docile and little paid, on the massive reception of assembly factories installed by firms foreigners, on the high-cost export of very cheap goods and on the inflow of investments in foreign currency, its model of development was long regarded as "rather primitive", characteristic of a backward country held by a hand of iron by a single party ".

The Chinese soft power is explained by the fact that Chinese culture was the only one in the world to have had a continuous, uninterrupted history of more than 5000 years, leaving documents, archives and remains. In view of the Chinese reality, Cameroon must revisit its cultural and socio-economic past so that its economic take-off is a reality and the socio-economic condition of Cameroonians as a whole can change.

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