
Globalization, Orature and the Preservation of Animal Species: The Example of Conversation on Cross River Gorilla in Bechati Tradition

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Abstract: This study underscores the relevance of the transposable cultural practice of the Bechati people to the protection and preservation of the few surviving cross river gorillas this hub has and the environment as a whole. The work uses the sociological, eco critical and new historicist lenses to show how the Bechati practice identifies them in a global setting. The observatory, active participatory and interview methods used, shows the rich traditional knowledge systems in the practice which reinforces moral rectitude granted that, literature is not just a communicative art or philosophy but a *condicio sine quanon* for environmental protection. It concludes that, the lacunae currently animating cultural and environmental depletion inter-alia of humankind, to a considerable extent can be filled to a great extent by a sound and practical knowledge of the indigenous knowledge systems whose values are options to environmental challenges.

Keywords: Culture, Globalization, Orature and Traditional Animal Protection

1. Introduction

1.1. Public Interest Statement

Suffice for this research to situate Bechati. The Bechati ethnic group occupies the lower Mundani valley area of the Wabane sub-division of the Lebialem Division of the South West Region of Cameroon. It is located on latitude 5° 39' 55 north and latitude 9° 54' 29' east. The total population as at the unpublished results of the last general population census in Cameroon in 2005, stood at over 4000 inhabitants spread over five main quarters. The Bechati are boarded to the north east by Bamubu and M'mouck Fossimondi in the east, Besali in the South, Agong (in Tinto) and Banti in the south west [1], p. ii.

The Bechati according to oral history, have two sources of migration. It is believed that the Bechati and Folepi are brothers who like other grassland villages, migrated from the North of Cameroon to settle at Widikum of the North West Region of Cameroon. They were then led from there by Ashinjang their leader to Ngohfang around the present day sub-divisional headquarter in 1800. Ashinjang brought forth:

Abemntsou and Akamba before his demise and bequeathed a side of the River Meghop to each of them for their sustenance. The river thus separated the two brothers naturally; with Abemntsou occupying the west bank of the river while Akamba occupied the East to present day. The two later engaged a southward migration due to intertribal and land related issues through Angah, Apheakong, Asang and later to their present site around 1902 in the German colonial era. They met a group of people from Manyu of the South West Region whom they overpowered to leave while some decided to remain on condition of living in peace. The Bechati are an agricultural people where the women mostly farm cereals, tubers and plantains while the men mainly farm cocoa, hunt and fish. All grassland and forest crops are found in this area whose valley-like location in the heart of the equatorial forest accounts for its fertile soils and is a paragon of beauty for many a tourist. The climate of the forest also accounts for the fertile soils. Suffice to say at this juncture that the Bechati is managed traditionally by a chief (HRH Njemtaji Jerry) who administers the daily activities of the village in collaboration with four notables that constitute his cabinet. The traditional council of the village serves as the

court of the village answerable to the cabinet. The smallest unit of the Bechati is the family, headed by a family head who reports to the quarter head and who is answerable to the traditional council and the cabinet respectively. This paper therefore uses the Bechati example to show the relevance of literature (culture) in environmental protection. Thus, literature is a *condicio sine qua non* for environmental sustainability.

1.2. Background

The destruction of natural boundaries to embrace the global one wherein individual or unique traits are destroyed for the, 'stronger' is a hot potato to swallow in contemporary times. Non-verbal communicative symbols that protected the ecosystem hitherto, now suffer hostility from globalization. It is the hope of this scholarship to situate the role of literature in environmental protection granted that the literature of the people is part of their culture on the one hand and on the other hand, x-ray the cultural perspectives in animal protection. Alternatively, traditional animal protection methods wherein animals were not killed given that they were regarded as totems and humans, have their place despite threats of globalization and scientific conservation methods.

It is this research's zest to answer to questions like: what should the Bechati people do in the phase of new conservation methods? Can globalization alter the tradition of the Bechati? Is the new concept of the global village contained in the Bechati Geo-cultural sphere? What is the role of literature in animal protection? What predicament does Bechati traditional animal protection methods face?

According to Todorov Tzvetan in *New literary History: What is Literature now?* literature teaches how to live, enriches and enlightens the human experience.' Tzvetan thus highlights literature's particularity as it does not emerge from a vacuum, but is directly related to a certain experience that enables the society to express itself through a value system based on moral principles ([2], p. 13-22). The diachotomy between oral and written literature it must be reverberated at this juncture is that; while the former depends largely though not mainly on the spoken word and performance for its creation, transmission and preservation, the latter is dependent on book and print. Udobata Onunwa indicates that, African literature is predominantly oral in nature granted that oral literature is one of the most vibrant aspects of cultural heritage ([3], p. 66-71). Suffice at this juncture to say that Folklore according to Charles Haywood, is not survival but rather it is a living organism still growing and developing where people live, struggle, hope, make merry and die ([4], p. 6). Thus, literature is a changing activity that defies extinction. Literature from the foregoing continues to exist; both in traditional African societies. This research therefore reverberates the fact that, the practice of some persons in Bechati land transforming into gorillas as their totems on the one hand and their inability to kill gorillas because they look like humans on the other hand, is a cultural (literary) element that is isolated and analyzed relative to global cultural imperatives. The research highlights the living nature of

Orature while showing how it is an interpretive tool of the past, present and future.

Globalization, traditional animal protection, culture and orature are the four terms worth defining in this study and whose understanding will not sweat the comprehension of this study. Alison Brysk (ed) in *Globalization and Human Rights*, commenting on globalization thinks:

...to analyse globalization as a comprehensive process, it must be recognized as a dynamic process, that is, a change over time. One of the biggest challenges to analyzing the current era of globalization is the observation of historical periods with similar elements and very different political results. However, globalization need not be entirely new to be significant, and significant in new ways ([5], p. 6).

Brysk's explanation or view of the global village cuts across history, politics and economics.

In their article 'The Impact of Globalization on African Languages and Orature,' Vicent Tanda and Emmanuel Tabah cite Jose Ocampo and Juan Martin's definition of globalization as follows:

...globalization refers to the influence exerted on the local, national and regional levels by financial, economic, environmental, political, social, and cultural processes that are global in scope. This characterization implies that globalization is multidimensional and binds today's world people into common political, cultural, and economic realities ([6], p. 4).

This study, inter-alia definitions of globalization leans on the aforementioned definition granted the search light it provides. The definition is not just the most encompassing but englobes political, cultural, economic and social issues of today's world.

The next term worthy of attention is traditional animal protection. To Tracey in her article, *'Why We Need To Re-think Cultural Traditions'*, defines traditional animal protection as, '...the particular way an animal is treated by a particular individual passed from one person to another or generation to another' ([7], p. 1)

Traditional animal protection is how an individual is its state as regards its attempts to cope with its environment ([8], p. 1). The above definition spotlights the abilities of non-humans to learn, transmit and live with behaviours through processes of social and cultural learning. The definition also shows the way particular individuals relate with animals in a culture.

Culture is the next term worth defining. Culture is perceived in the article, *'Literature, Culture- The Sustainability Connection From An African Perspective'* by Charles Takoyoh, as an 'integrated' pattern of human knowledge, belief, and behaviour. It embodies, languages, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, works of art and rituals ([9], p. 2).

It is worth mentioning that, this study will use culture wherein literature and its role in environmental protection is inherent. There is no way therefore, that, the cross river

gorilla can be protected without the contribution of literature which paints the ways of life of how particular people- the Bechati, have hitherto been relating with cross river gorillas [culture] that ensured the survival of the latter.

Orature is the last term worth defining. Pio Zirimu defines orature as, 'a term generally applied to spoken literary tradition such as folklore, folktales, musical theatre, proverbs, riddles, live, history, play, epic poem and historical tradition.' Ansari quoted by Bernadi et al see orature as, 'the transmission of culture, traditions, attitude, norms and the values of a particular community from one generation to another ([10], p. 59).

To Walter Lippmann as quoted by Govinda Raj Bhattarai in the article, '*An Appraisal of Relation between Culture and Literature*,

culture is the name for what people are interested in, their thoughts, their models, the books they read, the speeches they hear, their table talk, gossips, controversies, historical sense and scientific training, the values they appreciate and the quality of life they admire. All communities have their culture, it is the climate of their civilization [DMFA202].

It is worth stressing that, the last phrase, 'climate of their civilization' is the crux of the notion of, 'culture.' Culture thus, is both a living and a changing activity as climate. Our parents lived in a different culture as we live in a different culture now. Culture forms the layer of society which decorates the nation and distinguishes it from the rest, for the time being ([11], p. 1). Literature paints a culture and revokes it, which loosely binds the life of society. Culture is the bedrock of any society on which grows art, science and literature while literature is soaked in culture.

A view that Vasina John corroborates while bringing out the unique nature of Orature as a core value of the culture of a particular people ([12], p. 70-74). From the foregoing, orature is perceived from Salman Zafar's perspective as how a people transmit their culture across generations by word of mouth via; idioms, myths, legends, folktale, proverbs, dance, songs, dialogues, mimicry, masquerade and incantations ([13], p. iv). This is the more reason this research sees orature as the particular way through which the Bechati relate with their environment. It is worthwhile for this research to state at this juncture that it borrows a leaf from one of Chinua Achebe's statements in *Things Fall Apart* where he appreciates the art of conversation among the Igbos. It is from the above conservational perspective that data about wild life preservation as a whole and the cross river gorilla in particular among the Bechati was gotten ([14], p. 4-9). The study evaluates the incantation and conversation genre of oral literature.

2. Literature Review

Some scientists and conservationists have written on protecting the cross river gorilla but the concept of globalization and the relevance of literature to protecting the cross river gorilla have not been given critical attention

peradventure because of the, 'newness' of the concept of globalization. According to *Arcus Foundation Report of September 2022*, the less than 200 cross river gorillas that exist in the world today live along the Nigeria-Cameroon border and are critically endangered. Science according to the report knew of the existence of the cross river gorillas living in this border in 1904 while they existed more of them in the 1950s. It was only in 1983 that many actually attested to the fact that the cross river gorillas actually existed when a hunter handed the baby of a gorilla to conservationists. To conservationist Inaoyom Sunday Imog of the Nigerian Conservation Society, he only saw the image of one cross river gorilla in 2020 after 15 years of work as a conservationist in this border- hub to the surviving critically endangered species. This report presents findings as to the reduction of the gorillas due to urban expansion, logging, ignorance and agricultural practices on the one hand and conservational practices of the cross river gorilla on the other hand. ([15], P. 1-end). The current research differs from the above research in that, it shows how the few surviving gorillas are surviving thanks to a cultural practice whose sustainability is threatened by the destruction of national boundaries and individual cultural practices. The current research further shows how cross river gorillas existed prior to scientific and conservationist discovery.

Denis Ndeloh et al in their, 'Traditional Knowledge Systems And The Conservation of Cross River Gorillas: A Case Study of Bechati, Fossimondi, Besali, Cameroon' evaluate the decrease in the population of the cross river gorillas in this hub due to ignorance and also show how the ban of hunting the cross river gorillas in the aforementioned villages has preserved some of the surviving gorillas today ([16], 1-end). The research gives a panoramic study of the cross river gorillas. This research shows the literary (cultural) contribution to preserving the concerned animal which was hitherto slighted given its non- scientific conservational approach on the one hand, and the near abandonment of the practice of protecting the cross river gorilla from the cultural practice of not killing them granted they are perceived as humans on the other hand. They are humans in the sense that; humans transform into them and they are used as human totems wherein the killing of a gorilla means according to the Bechati cultural practice, the killing of a human, and consequently the reduction in the population and development of the land.

3. Methods/Design/Findings/Results

3.1. Methods

Fieldwork in this study is the careful observation, active participation in meetings, interview and collection of oral literature as it occurs in its natural setting which is Bechati in this context. Some elders, chiefs and persons were interviewed in order to appreciate the totem cultural practice. The material was recorded and written with the aid of two research assistants given their mastery of the Bechati, their

age, status in society and their socio-cultural practices. The recorded material guided the near English rendition explicating the use of the primary data collected from the field using the scientific method of observation and experimentation.

3.2. Design

Three critical approaches are utilized in the analysis of the data collected: the new historicist approach, the sociological critical approach and the ecocritical approach.

The sociological approach is relevant considering the fact that the approach deals with the contextualization of art granted the approach aims at establishing the link between society and art. It is against this backdrop that the practice of totems as a method of preserving gorillas is appreciated within the Bechati cultural context. Braker et al posit that, animals in Africa are sacred reason why the Bataung and Shona tribe do not kill the lion in South Africa and Zimbabwe respectively while the Bafokeng in South Africa do not kill rabbits ([17], p. 23).

The new historicist approach is the next approach used in appreciating this work granted new historicist appreciate a literary work from a particular; place, time and circumstance of its composition. This is the reason why the Bechati cultural practice is appreciated within its cultural and historical contexts against the global view. The Bechati practice must be appreciated within its cultural contexts against global technological and conservational trends.

The ecocritical approach is the next approach this study utilizes. It is the interdisciplinary study of the connections between literature and the environment. It draws on contributions from natural scientists, writers, literary critics, anthropologists and historians in examining the differences between nature and its cultural construction. It is thanks to this approach that the Bechati totem practice as well as other cultural practices of preserving the cross river gorilla in particular and the environment at large is appreciated.

3.3. Discussion/Findings and Results

Suffice to reiterate that, literature reflects the culture of the people and orature in traditional Bechati serves as an instrument for the examination of individual experience relative to the order of society. The happenings of a society determines the nature of its literature and consequently the direction of the people's lives; which is in this sense that, the Bechati cultural practice of protecting the cross river gorilla is appreciated as an agent of environmental protection.

The Bechati, it must be said; is an oral society that depends largely on the transmission of her culture from mouth to mouth over time (orature). Orature serves for education, checking excesses and entertainment reason why this part intends to demonstrate that these functions are the literary contribution to the effective preservation of the cross river gorilla in particular and the environment at large. The tradition in contemporary times is contextualized in what Kashim Ibrahim Tala calls, 'a heterogeneous society with no

unified body of norms and with no clear-cut definitions from its members' ([18], p. 164). This means the present requires a new artistic sensibility and a new medium. No wonder that Emmanuel Ngara claims that:

The dynamics of political struggles and social change affect the content and form of works of art so that if we are to understand fully and appreciate the rise, development, concerns and styles of the literature of a people, we must see that literature in relation to the history and struggle of its people, and in relation to the various ideologies that issue from socio-economic conditions ([19], p. 29).

One can make bold from the aforementioned submission that, the traditional artist who was initially concerned with events of the village is now pre-occupied with issues of wider national interest. Thus, Orature is alive and an interpretive tool of the past, present and future which banalises misguided claims of the likes of Jameson that most of African literature is, 'antiquated and irrelevant.' The more reason that, the Bechati cultural practice is appreciated from a global environmental protection perspective for sustainability of the cross river gorilla in particular and the environment at large.

Bayo Ogunjimi asserts that, 'literature organizes the psychic environment that exposes factors of mystification and at the same time those of demystification, thereby subjecting the forces of ugliness to those of beauty' ([20], p. 46).

This aesthetic notion of beauty is a fact-simile of the social beauty and environmental protection, emerging from the dialectics of social functions and relationships. This is why this presentation strongly submits that, culture is the basis of sustainable environmental protection especially of the cross river gorilla and other flora, and fauna species at large. Ipso facto, science and technology are only its products that education stabilizes, develops and transmits.

The first cultural practice of the Bechati is that, many herbalists of Bechati only enter the forest for medicine granted the absence of modern medical facilities in the area by transforming into the gorilla for protection and speed. It is believed among the Bechati that travelling in the forest-home to the gods as a human is dangerous as the traveller is food for the gods. In order to get herbs from the forest for health issues for many, some of the herbalists possess powers that enables them transform into gorillas through which they can move fast into the forest while being protected. To corroborate this fact, one of the few youths who have had the privilege of seeing a cross river gorilla only saw it with his team thanks to the help of one of the few surviving trappers of Bechati, Pa Nkemta.

Elvis: good morning pa

Pa Nkemta: good morning son.

Elvis: my team and I wish to visit the god.

Pa Nkemta: it is a no go area for gamers.

Elvis: (@worried as he explains) we have been working for over 04 years and need to see grand pa to succeed in our book.

Pa Nkemta: what is that to me?

Elvis: we really need to visit the gods tomorrow.

Pa Nkemta: (stern) hope you know the demands?

Elvis: yes paa. (hands him a bag made of fibre which contains some kola nuts, salt, a bottle of wine and some amount of coins).

Pa Nkemta: (receives them and is trying to be sure that all items are there as he removes and puts them in front of him). You are a son of lower Mundani. (Takes liquid which he drinks and hands to Elvis who drinks and leaves. Meet me at the second cock crow tomorrow).

Elvis: (thanks paa as he stoops with hands stretched before Pa Nkemta and leaves) ([21], 1).

Early the next morning; in front of pa Nkemta's hut, The latter touches some leaves on drinking some concoctions whose fabrication is coded, then takes the former and his team to the forest. They were privileged to see a male, female and young cross river gorilla at close range in 2013. He survived the sight thanks to his training as a conservationist. Despite being a conservationist, he has never seen the nest nor heard the sound of a cross river gorilla for over 30 years of existence and for over four years working with a conservationist group-ERUDEF.

The above dialogue is pregnant with meaning. Ipso facto that, conversation as earlier mentioned is a genre of literature. The Bechati refer to the protected cross river in euphemic terms. This is why Elvis wishes to visit grand pa and not see the gorilla because he is a native of the area and they see the cross river gorilla like humans in coded language. The posture of Elvis in the presence of Pa Nkemta is that of respect which his education and age necessitates him do so. It is an answer to today's cultural alienation and disrespect noticed among Bechati youths. The banalisation of this practice by some Bechatians today is not only due to ignorance by thanks to their desire to belong to foreign cultures. The items brought to Pa Nkemta are symbolic in Bechati cultural philosophy. The oil is a worship liquid while the salt is not only a preservative but an instrument of peace. The wine is a symbol of reverence where none visits the gods without something expensive kept with the mediator. It is not uncommon to find the aforementioned items in the forest and around the land explicating their belief and worship for the cosmic power sustaining them. This explains why a leaf is touched and liquid taken by the guests to the gods- the forest, to cleanse them. This explains their departure very early in the morning when the earth and air is clean and free from all pollutions of noise and hustle. There is therefore that symbiosis between nature, the earth and her inhabitants.

Elvis and team only saw the cross river gorilla thanks to the cultural practice of some Bechati in 2013. This cultural practice greatly preserves the cross river gorilla in that the animal is feared and only the initiates can see it. The forest is a no go area for any adventurer and as such, the few who dare it, seldom see the animal and will not shoot at it due to the cultural practice. Despite the tsunamic effects of globalization, there exist few practitioners of this practice in the Bechati land. Using the gorilla eases movements of these herbalists in and out of the forest unharmed and at the speed of light which to them, is risky in many ramifications and

time consuming to enter as humans. Ipso facto the gorilla and other animals will attack in fear to defend themselves.

Pa Ngwentazem: My son, as you go into the house of the gods, never shoot a gorilla because it is not different from you. Open your heart and ear and hear well.

Rudolf: Ok papa, I have heard.

Pa Ngwentazem: if you don't scratch the back of the forest, he will not scratch yours so be safe.

Rudolf: ok pa

Pa Ngwentazem: you will understand better when you are my age but be wise.

Rudolf: ok paa, thanks very much. He leaves ([22], 1).

The above literary piece captures part of the Bechati cultural practice of not killing gorillas and its means of preservation - Orature, that has been transmitted over time from one generation to another thus ensuring the sustenance of this animal whose existence is today threatened because of the reduction of this cultural practice due to globalization. Education is one of the functions of orature earlier highlighted as one of the pre-occupations of this study. To Rudolf Ntsou, he has for his many years of being in Bechati only seen the nest, path and heard the sound of the cross river gorilla only once in 2007 despite being a surviving trapper. His father like other few parent trappers, thus told their children not to kill cross river gorillas granted they were like humans and it is this knowledge that most youths of the likes of Ntsou Rudolf and Egbe Confidence have grown with, which they are transmitting too. This literary piece is a common practice among Bechati homes late at night and early in the morning- 3:00am when the trappers set for trapping. The few trappers are thus educated on the cultural practice which allows for peaceful co-habitation between the gorilla and other fauna species, and man. This cultural practice in no small way preserves the few surviving cross river gorillas this area has for the globe. It is thanks to such stories that, the education and cultural practice has been sustainable overtime (Egbe Susan and HRH Nkemta), ([23].

There exist a radical questioning of the basic assumptions of the dominant language in the global scale on a wide scale. From the perspective of Ngugi wa Thiong'o in his preface *To Moving the Centre: The Struggle for Cultural Freedoms*, demonstrates that they cannot be only one centre from which to view the world, but the different people in the world have their own culture, their own centre and their environment. Thus, the Bechati view their culture as their own centre. It is therefore, clear from the above stance that, the preoccupation of the Bechati is one of how their centre relates to other centres of cultural pluralism and not, 'cultural homogenization.' This is so because, the cultural heritage of a community and its self-image are inseparable ([24], p.xv). The Bechati as seen above have a particular perspective to the way to protect the cross river gorilla in particular and the environment in general; which is what they understand better. Their cultural practice makes meaning to them reason why technology and modern/scientific preservation methods must not be developed and imported to them but must be developed within their cultural practice harboured in their

traditional knowledge systems/orature for the effective conservation of flora and fauna species, and the environment at large today.

Hitherto, it was pride for a young person or hunter to bring a hunted tiger, python, gorilla, chimpanzee or Iguana inter-alia for which this area is noted for, to the palace wherein such persons were recognized for bravery. The aforementioned cultural practice is shared to participants of palace meetings and cultural activities to the extent that, it is now a taboo to see parts of these animals around someone talk less of trapping it, against which heavy fine, and hard labour in public places is metted for defaulters (HRH Nkemta Jerry, Ntsou Rudolf and Egbe Susan). [25, 26].

The denotative and connotative meanings of telling the young not to kill cross river gorillas granted they are like humans and telling the young that some humans have transformed into it; x-rays the richness of the Bechati traditional knowledge system in fauna preservation. symbols, language, diction and other literary devices are considered. The encoded message and the sustainability of the didactics transmitted is thus decoded within the current of language where the Bechati world view augments communication.

The Bechati community in particular and many Cameroonian communities are caught up in a world revolution which is almost out of control. It is a revolution of man that no people or community can remain unaffected by the evolution of globalization. Without prior caution, the Bechati community has been invaded by this new world order that such cultural practices are being slighted as many Bechatians are not only unaware of their culture, but most have for long been uprooted from their culture for academic and greener pasture purposes on the one hand, while another group have greatly embraced Christianity and Islam to the extent that, they find such a practice 'unholy'. This accounts for the few practitioners of the practice and also for the critically endangered nature of the cross river gorilla.

According to Agbor Charles, one of the elites of Bechati,

The new world order-globalization is dancing to the rhythm of science and technology, scientific conservation, modern communication and mass media, fashion, schools and universities, cities and towns, land expropriation for diverse reasons, religion, copying and practicing foreign culture advertently and inadvertently, indiscriminate hunting and logging inter-alia, and if the Bechati people do not get up to protect and preserve the aforementioned practices amongst others that make up the life-wire of their existence, globalization will take over. Ipso facto that none can stop the rhythm of globalization (Agbor Charles), ([27]).

Egbe Gratitude and Confidence Egbe opine that, globalization is a threat to the Bechati cultural and traditional institutions and calls all the Bechati people to be sensitive granted the tempo of globalization cannot be slowed down. At a time when the call to return back to the culture is rife, in an era of cultural miasma currently experienced in Bechati in particular, which is compounded with the reduction of the population of the surviving cross river gorilla, a reflection of what obtained previously to know where the rain started

beating the Bechati from a cultural (literary perspective) cannot be overechoed to change the downward trend of the aforementioned cultural practice that greatly preserved the cross river gorilla in particular and the culture of the Bechati in general. This distinguishes them from the world (Egbe Gratitude and Egbe Confidence), [28].

The Bechati culture still has few practitioners of the practice of transforming into gorillas and not shooting a gorilla which asserts that, despite the hurricane of globalization, it is eloquent proof that, the Bechati culture to an extent can survive it and still preserve some surviving animals. Orature has thus interpreted the past, informed the present to adjust the future showcasing the latter's potency and vivacity. Pa Nkemta of Bechati, who is one of the surviving trappers and notables in the land argue that,

Despite the great change in Bechati that seems like the Bechati culture is dwindling in practice,

The preservation of the cross river gorilla and other animal species are essential cultural practices mentioned in this study which account greatly for the existence of the Bechati people [5]. Therefore, the need to wake up is now. They are more gorillas in the land. He and Emmanuel opine, only that the rate at which they are shot have forced the gorillas to hide (Pa Nkemta), ([29]).

4. Conclusion

The argument this far was predicated on the basis that, though globalization especially, social globalization, which signals cultural homogenization, constitutes a threat to the Bechati cultural practice of preserving the cross river gorilla in particular and environmental protection in general, the effectiveness of such a practice to both the cross river gorilla and environment in particular, and the survival of the village thanks to its cultural practice in general is relevant. Orature is not obsolete but alive. The research has shown how the conservation of the few surviving cross river gorillas and the environment at large is very effective through the cultural vehicle in their own right though it is not an end in its self, to contribute to animal preservation in Bechati in particular and global efforts in general.

Using the sociological critical approach, the ecocritical lense and the new historicist critical approaches in analyzing the cultural concepts, the study discovered that the concepts enhance philosophy, preserved the cross river gorilla and the environment as well as some of the cultural values of the Bechati. The study has also shown that, despite the physical and psychological effects of globalization on Bechati culture, some people in Bechati are doing their best to contend the move. Evident in the symbolic way that some aspects of their culture is preserved viz teaching the young to embrace the aforementioned cultural practices and more for the holistic development of Bechati land. The work sums up that, if the Bechati people do not wakeup from hap-hazard consumption and practice of other cultures, their cultural system as well as the few surviving cross river gorillas in particular, the village and environment as a whole in general, will be heading for a

tragic, social and moral catastrophe whose harvest is not far. Literature accentuates the cultural practice of the people viz environmental conservation and whose potency is a force to reckon with now than ever for successful environmental conservation.

Granted the threats of globalization on the cultural practice of the Bechati, it is important that the aforementioned cultural practices and those herein not highlighted granted its global relevance, be taught in schools for more awareness and practice. Vincent Tanda and Emmanuel Tabah have asserted that, the onslaught of globalization on indigenous African languages and the oral tradition need to be protected because of their potentiality for global development. They further argue that.

Current global trends have been prompting a rethink of the future of most African languages and the cultures they carry in general and Cameroonian languages in particular. This has led to the emergence of two schools of thought: the one harbours a pessimistic view about the survival of most of the minority of African languages in the global village. The depth of the pessimism here goes as low as postulating that only the fittest languages and cultures will survive in the global village ([5], p. 4).

This is the more reason why the cultural practices of the people of Bechati have to be taught in primary and secondary schools.

It is incumbent on the elites and other national and international organizations to sponsor sensitization projects to educate more youths on the cultural practice of the Bechati on the one hand while the few surviving practitioners select and imbibe their knowledge with some selected youths of the village for continuity.

It is imperative that authorities and conservationists first learn the culture of the people to work with the people effectively for most interviewed are unanimous that, cultural conservation which is preservation through the culture of the people is more efficient in preservation than scientific conservation. Knowing the culture of the people facilitates working with them for desired results and eschews compromise whose effect is fatal. This research comes away with the observation that, there exist a serious lacuna in the publication of Cameroonian oral literature which is the more reason that Henry K. Jick argues that the recording of oral materials has a futuristic purpose, and this exercise should not only be encouraged but actively supported by the Cameroonian government for more volumes of ethnic traditions/literatures of diverse versions be produced ([30], p. 5).

This research suggests therefore that, if the study of Bechati and Cameroonian folklore in particular is not encouraged, Bechati and Cameroon will be entering the global village as a tabular rasa, and contribute nothing culturally to a global culture. Globalization will thus have challenged the Bechati and Cameroonian culture at large to eradicating its existence in the global village. Bechati in particular and Cameroon are not yet at this state; the more reason for work now.

Disclaimer Statement

This work is inspired by the author's zest to contribute to knowledge granted his passion for environmental sustainability and insist that, this work is not part of any academic work.

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Conflicts of Interest

The author declares no conflict of interest.

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Biography

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