

Postcolonial and Artistic Appraisal of Social Relationships, Discriminations and Significance in Traditional African Thought

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Abstract

This work, entitled “A Postcolonial and Artistic Appraisal of Social Relationships, Discriminations and Significance in Traditional African Thought”, set out to examine customs and belief systems of the grass field people. The work further aims at x-raying the traumas encountered in the society as far as love, marriage and death is concerned. This work equally takes stock of the symbolic rites that usually sanction marriage and death ceremonies. It equally examines social discriminations that exist in the grass field area. It x-rays the belief in life after death and reincarnation.

Finally, this work delves into the social and ideological standpoints of the grass field people. The main trust of this work is that love, marriage and death: institutionalized social relationships in the grass field evolve with time and are being discriminated upon significantly. In the course of the work it is discovered that particular attention is paid to the customs and belief systems of the grass field people and some references drawn from other customs like those of the West and the Far North Regions. The Marxist and Postcolonial criticisms are used to buttress the aforementioned. The work concludes that the society evolves and thus necessitates corresponding changes in the cultural patterns of that society and that these changes must not disrupt the cycle of life.

KEYWORD: Postcolonial, Artistic, Appraisal, Social Relationships, Discriminations, Significance, Traditional African Thought

Introduction

The culture of a people is seen to be a reservoir of knowledge, characteristic ways of thinking and feeling, attitudes, aspirations and ideals. It is a complex and total configuration of institutions and modes of life embracing the knowledge, beliefs, arts, morals, customs, capabilities, habits songs, rituals, incantations and expectations commonly prevalent in society and shared by the members thereof. The society in other words is made up of customs and institutions into which each member of the society is born. It includes the way each member or individual makes a living. Achebe in “*The Uses of African Literature*” opines that:

[...] *African cultures are distinguished from their European counterparts by their greater recognition of community. The European has come to view society as an adversary against whom the individual has to battle in order to achieve his freedom, integrity and self realization. The African views the society (family, extended family, clan etc) as a fish might view its element water, which at once limits and sustains its existence.*(p12-13)

The African has been seen as a tormented being and compelled to exhibit individualism in post colonial Africa. One's community therefore is the prime absolute from which individual experience derives and within which it acquires meaning and significance. The institutionalized social groupings or relationships include: love, marriage and death.

Africans have been wrestling with the idea of recreating or reviewing history. This has been due to the fact that Africans went through and are still witnessing colonial and postcolonial traumas as far as their customs and belief systems are concerned. Technological innovations necessitate corresponding changes in the cultural patterns of a society. Thus the main trust for the inventor is how to bring about changes without disruptive consequences to the cycle of life. There are a good number of generalizations about social patterns and change. All people everywhere behave in accordance with the patterns which they have learned in the process of growing up in society and which makes sense to them as an overall design for living.

According to Paolo Jordan:

The ethos of traditional society was enshrined in an oral, legal, religious and literary tradition through which the community transmitted from generation to generation its customs, values and norms. The poet and the story teller stood out at the center of the tradition as the community chroniclers, entertainers, and collective conscience (A Concise Companion to Postcolonial Literature p 47).

A very long learning process lies behind any established custom as far as love, marriage and death of an individual is concerned, change is not easy. This means that they are linked together and a change in one might lead to a chain reaction. People resist change which appears to threaten their basic securities. For example, a traditional marriage must be conducted the way the custom of the land demands; introduction "knock door" dowry, wine-carrying ceremony and send forth of bride to husband etc. This is contrary to what is commonly called today "come lets stay". As a follow up, a Christian marriage has to follow laid down doctrine of the church. This is quite different from Muslim customs.

As far as the custom and belief of a traditional African is concerned, love, marriage and death are considered institutionalized social relationships because there are laid down principles by a society that have to be scrupulously followed. It will therefore be futile to change any cultural patterns that might be a deterrent to the advancement of technology without first creating the attitude of mind or habit of live that makes the desired change both necessary and desirable. The culture of a society must be perpetuated by education.

Since this work concerns the society and the epoch from which the literature emanates, the Sociological approach is used and since societal belief systems polarize individuals, the Marxist Sociology and the Postcolonial approaches are used. These approaches are used to act as complements to each other thus giving this work a unified whole.

The main trust of this work here is to give a postcolonial scrutiny of the institutionalized social relationships and discriminations of crucial significance of

Traditional African Thought in the Grass Field of Cameroon. This has to do with love, marriage and death. However, references are made to other Tribes and Regions to buttress the arguments raised. This is because the issue at stake; love, marriage and death is universally recognized but its manifestations differ according to regions and belief systems.

This work is predicated on the hypothesis that love, marriage and death, institutionalized relationships in the grass field evolve with time and are being discriminated upon significantly. Every society has its customs and belief systems that regulate that society. Some of these customs are obsolete and demands modification to meet up with the realities of contemporary society. Some of the obsolete relationships are therefore discriminated upon significantly.

Love means to be very strongly attracted to someone in an emotional and sexual way. For instance, I love her and we are getting married. It is much care taken about someone especially members of your family or close friends. My mother loves her children with all her heart.

D H Lawrence in *Women in Love* is of the opinion that love is about much more than women and love. His great novel is about the meaning of love in a world that has lost almost all other sources of meaning. His character Birkin, believes in love “I want the finality of love” (*Blackwell Companion to Literature and Culture*. p57-58). Love is not final, it takes many forms, and here Birkin himself soon seeks something beyond it. He longs for something that is further than love, beyond the scope, as stars are beyond the scope of vision of some of them. Love is not divine or supernatural nor is it subjective, since it is immaterial, it depends on language.

According to *Macmillan English Dictionary for Advanced Learners, International Student Edition*.

Marriage is the relationship between two people who are husband and wife. Marriage is a legally recognized relationship, established by civil or religious ceremony, between two people who intend to live together as sexual and domestic partners. In one form or another marriage has existed almost as long as civilization itself.(p 876)

A cursory look at some striking aspects of marriage indicate that marriage is a universal institutionalized social relationship of crucial significance whereby men and women are joined in a special kind of dependence for the purpose of founding and maintaining a family. The union is regulated by society and its laws, rules, customs, beliefs, and attitudes prescribe the rights and duties of the man and woman.

Marriage is found within so many different societies probably because it satisfies so many basic social and personal needs. For instance, it satisfies a sanctioned framework for sexual activity. Marriage accords status to the couple's children; provides for the care of the children, their education, and their acceptance in the society; regulates lines of descent; clarifies division of labour between the sexes; and of course satisfies personal needs for affection, status and companionship.

One of marriage's crucial significance is that it lays the foundation of the family. Successful child rearing requires extensive parental involvement and cooperation of both parents.

Marriage is regarded to be an important institution because of the elaborate and complex rituals and customs that surrounds it.

The main function of marriage is concerned with the children. Marriage ensures the children's rights and entitles them societal and traditional privileges like inheritance and succession. It is the main determinant of their relationships in the community like those to love and have as spouses.

Most societies have rules that govern the marriage of family members as well as the marriage of members of the society to others within and outside the social group. The prohibition of incest-sexual relations between close family members is universal. Families are always strict as concerns endogamy -marriage within the same tribe or group. This is the oldest form and strongly enforced today because you must have common ancestors. On the contrary, exogamy -marrying outside the tribe or group exists but is not traditionally encouraged.

There is no general definition of marriage which covers all of the kinds of institutionalized interpersonal relationships as we shall see below. That is, any kind of union in a particular society can usefully be called marriage. People may want to practice any of them depending on their belief systems. They are: Monogamy, polygamy, polyandry, polygyny, ghost marriage, levirate, widow inheritance, adelphic polyandry and homosexuality.

Marriage ceremonies include symbolic rites, usually sanctified by a religious order, that are thought to confer good fortune on the couple. Patrick Murray in *Literary Criticism* opines that:

A symbol is described as the art of expressing emotions not by describing them directly nor by defining them through overt comparisons with concrete images, but by suggesting what these ideas and emotions are by recreating them in the mind of the reader through the use of unexplained symbols(p 157).

The offering of gifts both real and symbolic to the brides and groom are a significant part of the marriage ritual. In contemporary society, rituals like the display of fruits and cereal grain as the case of Guizigas of the Far North which may be sprinkled over the couple or nuptial bed, and in most parts of the grass field where a small child is given to the couple to accompany them. This acts as a sign of fertility to the couple and a successful consummation of the marriage and an easy child birth. In some societies the couple is robbed with palm oil and camwood and during this ritual the family head who does that tells the daughter that:

*We are here today because of you
Or in your name (calls name of lady)
This shows that we give you to your husband today,*

*To go and start your own family as tradition demands.
We will anoint you with this palm oil and camwood,
To serve as blessings, long live that you will eat inside.
Don't enjoy blessings and escape trouble,
Marriage is perseverance and understanding with your husband.
If you have agreed to stay.
Any problems should be solved by two of you in your own house.
According to tradition, marriage also entails children.
If your mother did not give birth to you, you should not have been existing.
We thus give you to your husband,
So that you can give him children
If you go to bed with four legs,
You should come down with six ore more,
For what makes marriage is a child.*

This marriage rite therefore blesses the newly married with the fruit of the womb.

Death in traditional African context is when the heart of a man or an animal stops beating. Here it is believed that it is the heart that animates a man. At death, the heart which is interchangeable in the Cameroonian context with the soul leaves the body. When we say somebody has a wicked heart or a good heart we mean in the same light that his soul, spirit or ghost is either good or wicked. That is why when a person dies; his ghost or spirit is often seen lingering around. The bad soul or spirit destroys while the good soul comes back to advice the living about the future.

Jonas N Dah notes that:

The soul is the person the real man, the totality of personality. At death, the soul departs, the heart ceases to beat and the soul flies away leaving the "husk", the visible body of this life behind. It tarries for some time with the relatives taking note of how its burial is being done. It can stand by its coffin or by its corps. When conveyed in the coffin, a good soul does not stand or sit in the coffin but walks by it while a bad soul, crying, sits on it and makes it heavier. Only the medicine men can see such a spirit. The soul or spirit can only be seen through a mirror; therefore, all mirrors are to be removed immediately someone dies in a house. The soul in order to be seen must have a body. The body is the light and usually white: in other words, it is his shadow which followed him in this life and which now becomes the body. With this body, the soul appears and disappears. At this time the soul becomes a phantasm or spirit.(p.15)

Dah insists that the soul can only be seen from the back for it does not leave itself to be seen from the front. The soul lingers for some time and now leaves to the country of the ancestors and could only appear to relatives in a dream or is seen as a ghost or apparition.

When a person dies he automatically becomes an ancestor to the living and consequently ancestral worship begins. An ancestor is someone related to you who lived a long time ago. All deaths in traditional Africa are not natural so a person who dies mysteriously will have his soul lingering around to avenge its death or stays on to see if his relatives really loved him. In the case of a secret society or a cult, the spirit lingers

waiting for the day the members will come to collect his soul to the devil's world. The family members could also divine it and intercept the spirit.

People of the grass field belief in ghosts and reincarnation. When a good person dies his spirit lingers around for some time and appears to the living in the form of a dream. The spirit of a bad person comes round to frighten the living at night, appears to those he held at heart before dying. Some in the form of a human being moves to another town to continue with the activities he previously performed. We have heard stories about people having met dead relatives in night clubs, the market and in another town. My grand mother for example, met an acquaintance on her way to the village (Bafut) and when she asked the man how the village was faring; the man said that there were many deaths that morning but could not disclose those who died. When my grand mother arrived at the village, she discovered that the man she met was the person who just died and was moving away towards Bambui, a neighbouring village, maybe to settle there. In a typical traditional society, people often meet ghost when they travel at night.

In the West Region for instance, when a notable or a family head dies, he/she is either buried in his/her room or behind the house, in some cases it is in front of the house depending on the will of the deceased. After three years the corps is exhumed and the head is cut off. After a lot of sacrifices the head is now placed in a room where sacrifices are carried out after a stipulated time frame. This is then termed skull worship. Ancestral worship is therefore very common in traditional Africa. As already noted, there is always a cause for the death of someone in Africa. In this same region, when somebody dies mysteriously, the body is operated upon by a medicine man to find out the exact cause. If it has to do with witchcraft no official burial and funeral is organized. The incantation below best illustrates ancestor worship in the grass field.

*Our father has said,
we should bring these gifts,
and tell you that if you lie in the earth,
you should carefully lie on one side,
don't be angry if we wronged you,
you should throw away our offence,
because the clan is yours.
And live in peace with us,
your son has his dance,
and has sent us to inform you,
see that this dance is successful,
chase away all enemies and evil,
spirits who want to spoil this dance
because we are doing just what you taught us to do.*

Ancestors are still alive according to the Bafut tradition. Ancestor worship is therefore an important activity in the fondom. J.S Mbiti says the ancestors are the closed link that man has with the spirit world and the guardians of the family affairs, traditions and activities. The incantation above illustrates the fact that prior to the Bafut annual festival, "the Fon's dance" the people first of all go to sacrifice to the highest ancestor of the Fondon "nefo'oh" According to the Bafut people, ancestor worship is therefore a very

important activity in the society. Harold Courlander in A Treasury of African Folklore holds that:

The goodwill of the ancestor is vital to the well-being of the living and the dead are therefore supplicated and placated by an unending series of individual acts and prescribed rituals(p2)

This idea of sacrificing to the ancestors ties in with what J. S. Mbiti generally observes:

When the sacrifices and offerings are directed towards the departed, they are symbols, fellowship, a recognition that the departed are still members of their human families and tokens of respect and remembrance of the departed. The departed who are still remembered by someone in their family are chiefly the recipients of sacrifices and offerings from the family group. This goes back four or five generations and we may call them living dead (178)

The belief in reincarnation is strong amongst the grass field people as noted above. When a child less than five years old dies, it is not mourned for the reason being that if it were a bad spirit it should not come back. This is related to the “Obanje” tradition with the Ibo of Nigeria or the “Abiku” tradition of John P. Clark.

During naming ceremonies, names are given to children to represent or stand for cherished family members living and ancestors. The new baby with the attributes of the dead is the reincarnation of the dead. In this context it is the expression of love and a wish that the children should be like their ancestors. During a family meeting this child receives what is destined to the ancestor.

Abiola Irele, in the sociological approach attempts,

to correlate the work to the social background. To reflect the various structures of a given society within a particular period and captures the thoughts, aspirations and frustrations of particular people within a particular society.(p2)

Traditional religion and belief systems vary according to tribes. As far as the Muslim Religion is concerned, when a Muslim dies the corps is dressed up with a white piece of clothe wrapped in a mat and is buried within the next thirty minutes. A dead person could stay longer than that if he/she dies after the fifth prayer at 6:30pm. The corps is kept out side the house till early next morning. According to the Muslim tradition when a person dies, he is gone. The funeral period is usually three days during which only prayers are said. The men sit separated from the women who in most cases are right behind the house while the men are in front of the house sited on mats. Water could be served to mourners if need arises but in the case of some renown personalities, food and

juice could be shared. Here the dead are not venerated as is the case with the grassland area.

In the grassland for example, people believe in God, they know that children are a gift from God and when they die, they meet the ancestors in the country of the dead. Before one goes to meet the ancestors, extreme care, preparation and homage have to be done. That is why they honour and venerate the dead.

When a person dies, that is when the family thinks that they could do their best to be recognized as those who had the best funeral. Pride has thus been introduced in the celebration of the life of someone. Families spend millions to put to rest a dead member. There is usually a church service even for those who never went to church; the corps must have been kept at the mortuary for weeks waiting for a family member, for a house to be built and furnished in the village, or for a child from Europe to return. In most cases a night Virgil “wake keeping” is organized. After a year or two, a memorial ceremony is organized where a successor is presented to the public. Death in this case is seen to be very expensive. Some of these habits are gradually being restricted by the traditional rulers of this region. For the moment night virgil takes place without the corps as compared to the past which in most cases created more problems to the family. People used to sit round a corps the whole night not knowing that they could be contaminated by whatever disease the dead person suffered from.

Life after death is one of mankind’s most fascinating and abiding speculations. Cyde W. Ford in *The Hero with an African Face; Mythic wisdom of Tradition*, brings out the fact that when a person dies, after some time the soul resurrects. An African proverb he quotes in *The Voices of the Ancestor* brings this out: “the truth that was lost in the morning comes home in the evening” (p 2). He further quotes in *An African Hero with many Faces* the epitaph for Basulto Hero: “it is said that when he died, his heart went out and escaped to become a bird”(p 3).

John Mbiti in *African Religion and Philosophy* believes that: “As far as traditional African concepts are concerned, death is the beginning of a permanent ontological departure of the individual from mankind to spirit hood” (quoted *The Hero with an African Face*. p 5). The believe in life after death has given use to “Abiku” – the child who dies soon after birth only to be reborn again and again, causing his mother agony. This shows that reincarnation is a general belief among the Igbo and Yorubas as well as the people of the grass fields of Cameroon.

The traditional African believes that a woman, who is wicked to the husband and children in this life, will be childless in her next world while a good childless woman will have many children in the hereafter. A poor but cheerful man will be rich hereafter. The great God receives the souls of good men while evil men never enter the Kingdom of God. That is why it is often said that the ghost of a wicked person always lingers around the living, harassing them for they do not have peace after their death.

Cyde W. Ford in *The Hero with an African Face; Mythic wisdom of Tradition*, continues that in the myth of death and resurrection:

There comes a time in the heroes career when his powers wither in the face some consuming monster of the abyss, a whale or dragon, or a man eating ogre rises to swallow him whole or in pieces. This symbolic descent into the belly of the beast is the pivotal moment of the hero's adventure: this is the womb of his rebirth, the crucible of his transformation, the time of his reinvention. By whatever means he finds himself in this foreboding place, should he manage to escape, he will emerge forever changed. This motif of the hero's death and resurrection is found with great regularity in the mythic tradition of Africa no doubt reflecting the countless opportunities; life affords to witness this pattern: crops die only to be reborn annually, women shed a portion of their bodies monthly only to be renewed; the moon sheds its shadow also to be reborn in the light each month; human consciousness dies to the light world of day, is reborn to the night world of dream, and then is resurrected to the light world again.(p 61)

It therefore comes really as no surprise that African mythic wisdom holds that human life corresponds to this endless round of nature, measuring life not linearly from birth to death but cyclically from the world of the living, to the world of the ancestors, to the world of "not yet born" just like Ayi Kwei Armah's *The Beautiful Ones Are Not Yet Born*, to the world of the living again.

Traditional African society does not see life as shared. Love, marriage and death are not viewed in the same perspective. Like tribal discrimination, sexual discrimination has a biological basis but it is more serious because it involves the entire human race. One can not escape from ones sex and so can not escape sexual discrimination if one lives where it exists. In love and marriage, there exists acute sexual discrimination.

Discrimination affects both sexes, but the women have suffered most from it. Men and women need each other emotionally and of course for survival. It is strange therefore that in spite of this unavoidable interdependence, discrimination exists between them.

Traditionally, women were tagged only to certain arts but with time and evolution, they are able to move grounds. Stella O. Idiong in "Women Artists in Nigeria: Historical and Contemporary Perspectives" has this to say about women:

Women in the traditional society in Nigeria did such arts that were tagged female Oriented. Such works included hair dressing, body decoration, basket making and Pottery making, otherwise known as lower arts or crafts. Women did not participate in what was considered masculine arts such as sculptor, blacksmithing, gold smithing Carpentry etc. This gender discrimination had an interesting anecdote, which was made manifest by Arnold Hauser. (p 17)

Marx in *A Critical and Cultural Reader* argues that the people's ideas are determined according to who they are and where they are in society. However, he envisages this

autonomy as the “ideological forms” in which people become conscious of social conflicts and fight it out. Marx upholds that:

The mode of production of material life determines altogether the social, political and intellectual life process. It is not the consciousness of men that determines their being but on the contrary their being that determines their consciousness. At a certain stage of their development the material forces of production in existing relations of production or to mention the legal expression the property relations within which they have been at work. Then a period of social revolution begins. All areas of social life including politics, religion, education, the media, arts and culture are shaped and determined by economic relations. (Qtd in Theories of Literature in the Twentieth Century, p 84)

It is in the light of the above that conflicts are bound to erupt when there exist a polarity in the customs and belief systems of a society. In traditional African societies, marriage is a good thing but on the contrary a wife is considered to be the property of the husband as far as he pays her bride price. When the marriage is finished, the money is repaid especially when he does not have a child by her. In the grass field, a woman is recognized by the family only when she gives especially a male child to the husband if not she continually lives traumatized.

The GUIZIGAS, MOSUGUMS and TOUPURIS in the Far North Region, are different from the grass fields in that a woman goes to the husband after the bride-price had been paid with all her belongings like bed, cupboard, cutlery, dishes and others. When the marriage goes sour, she says “MESERIMA” “the marriage is finished”, and carries every thing she brought back to their home as she came. It is but normal here to marry and divorce as many times as possible. In most cases, marriage here is conducted through match-making and some imposed to daughters at a very young age of about nine to ten years, to an acquaintance or to a rich friend by the father. After fifteen years or less when the girl discovers love and life, she divorces and the cycle continues. At the death of a husband she could stay for up to forty-one days if she really loved him if not she quits and immediately goes in for another as need arises.

In some societies, the virginity and fidelity of the woman is top priority while on the contrary, nothing of such is demanded of the man. The woman is expected to arrive the husband’s house as a virgin and is expected all her life to maintain that fidelity to him.

Widowhood is a trauma in the grass fields of Cameroon. Women suffer a lot during the period of mourning which usually lasts for about a year or two. She is deprived of all comfort, she sits in the dark corner, does not make her hair, does not bathe, and in the distance past she was buried alive with the husband. It is worthy to note that the widower on the contrary has no restrictions and could remarry within a very short period after the wife’s death. At the death of a man, a woman can not own property and even succeed him.

Postcolonial criticism states that “the first step for colonial people in finding a voice and identity is to reclaim their own past. For centuries, the European colonizing power

devalued the nation's past, seeing its pre-colonial era as a pre-civilized limbo or as a historical void."(Peter Barry, p192

Peter Barry upholds the point by saying that:

if the first step towards post colonial perspective is to reclaim one's past, then the second is to begin to erode the colonialist's ideology by which the past had been devalued, that postcolonial criticism develops a perspective not just applicable to postcolonial literature whereby states of marginality, plurality and perceived "otherness" are seen as sources of energy and potential change. (Qtd Beginning Theory p198)

The society evolves and thus we have to make a number of assumptions, principle among them being that all societies have an inbuilt telos, allowing or causing them to evolve along a linear path from primitive to modern. This movement logically implies an eventual convergence of societies everywhere and that this is a natural process.

Henrietta L. Moore opines that:

As societies evolved, a number of things allegedly happened; scientific understanding grew; instrumental rationality increased, a secular world view triumphed, "superstition" vanished and some focalized customs erased and now the people make clearer distinction between facts and fiction, objective truth and subjective falsehood.(Qtd Postcolonial Africa Magical Realities p17)

This work set out to prove that love, marriage and death, institutionalized relationships in the grass field evolve with time and are being discriminated upon significantly. In view of this, this work has brought out the fact that every society has its customs and belief systems that regulate that society. Some of these customs are obsolete and demands modification to meet up with the realities of contemporary society. Some of the obsolete relationships are therefore discriminated upon significantly.

It was discovered that a man and a woman are born to love, marry and get children before they die following the customs and belief systems of the people of the grass field. A woman is so physically constituted that she is the one to bear children while the man on his part has the duty of being the protector of his wife and children. He is the one who takes the initiative. He must be strong and willing to physically take care of the family. It is necessary for the man to be taller than the woman to give the impression that he is a superior person both mentally and physically.

The woman is always considered a weaker sex and thus a hard working man will obviously love and get married to a hard working woman. This is exemplified in a situation where when a woman has to go for maternity leave for three months, work is not done, and she is relatively helpless and needs the active assistance of the man. When she does not give birth to an heir or if the marriage does not work she is sent away. Women are discriminated upon in all aspects of life in the society.

In the course of the work it was found out that people of the grass field believe in life after death and in reincarnation. They believed in the cyclical nature of life. In analyzing the facts, the Sociological, Marxist Sociology and the Postcolonial approaches were applied whose fore bearers are Abiola Irele, Karl Marx and Terry Eagleton, Edward Said and Peter Barry.

In this light, many changes are being effected to recognize the woman in society. Women are now Mayors, Divisional Officers, Parliamentarians, Ministers and traditionally do have titles and properties when husband or father dies. Some belief systems and customs are constantly being modified to suit the realities of contemporary society for instance, today we talk of women owning property and occupying high places in the government, no more genital mutilation, and a stop in some aspects of widowhood. However, these changes do not actually disrupt the cycle of life, that is, the institutionalized social relationships, for people everywhere behave in accordance with the patterns which they learned in the process of growing up in their society which makes sense to them as an overall design for living.

The significance of love, marriage and death differs from tribe to tribe. Although there are many differences according to their world-views, the main idea is that there is a general line of thought that cuts across the belief system of the people with case study of the grass field of Cameroon.

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