

# Confucius Institute and the Spread of Chinese Culture in Cameroon

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## ABSTRACT

Since the establishment of the Confucius Institute in Cameroon in 2007, the relation between Cameroon and China has been raising smoothly. The Confucius Institute, known as the main actor in the area of Chinese Language Teaching and culture communication, has played a big role in the educational sector in Cameroon by organizing several cultural activities and exchanges in its different branches nationwide. Confucius Institute contributed to the development of multiculturalism in Cameroon and has built a harmonious cooperation by using soft power to attract many learners. As a result, Confucius Institute has succeeded to promote and transmit the Chinese language and culture in many Schools and private institutions in Cameroon. Therefore, Confucius Institute has carried out many important Cultural transmission activities in Cameroon. These activities are mainly organised as competitions such as "Chinese Bridge" competition, "the Voice of Cameroon", "calligraphy", writing competition about Chinese astronauts, Chinese Traditional medicine training, Chinese paper cutting art, lectures about Chinese tea understanding and so on.

**Key words:** Confucius Institute, Cultural transmission, Soft power, Communication.

## INTRODUCTION

The Confucius Institute is a non-profit public educational institution working with foreign partners. Its vocation is the dissemination of the Chinese language and the promotion of cultural exchanges. The headquarter of the Confucius Institute is located in Beijing and was under the responsibility of Hanban till 2020 (Niu, 2014). In July 2020, Hanban announced its renaming to "Center for Language Education and Cooperation" (CLEC), stating that the Confucius Institute was fully handed over to Chinese International Education Foundation, a self-described "Non-governmental private organisation", which is the office of the International Council for the Promotion of Chinese Language (Cui, 2022). The Chinese Government decided to create several hundred institutes around the world bearing the name of the great thinker in the Chinese history Confucius (551-479 BC) which the first was created in 2004 (Gonondo, 2021). The actions concern more particularly the teaching of the Chinese language, Cultural transmission, the training of Chinese language Teachers, the permanent training of Chinese expatriates, the production of educational documents, Cultural activities organisation as well as the distribution of documents of an informative and cultural nature.

The first Confucius Institute was established in 2004 in Seoul, the capital of South Korea. The first in Europe was opened in Stockholm in February 2005 (Sautman, 2007). According to Hanban data, there are 327 Confucius Institutes and 283 Confucius Classes in more than 105 countries by the end of the 2023 academic year (Hanban, 2023). The Confucius Institute at the University of Yaounde II was approved by the Office of the Leading Group for the International Promotion of Chinese Language (Hanban), co-organized by Zhejiang Normal University in Yaounde on November 9, 2007 which was inaugurated at the School of International Relations of Cameroon (IRIC). From that day on, many students have been registered for Chinese learning (Gonondo, 2021). The Confucius Institute of the University of Yaounde II in Cameroon has many teaching branches such as Maroua's University branch, established in 2008, Douala's branch established in 2012, and Buea's University branch established in 2021 (Zhuo, 2016). In addition to these informations, there are many experienced Chinese teachers, and many volunteers carrying out teaching work in various teaching sites in Cameroon. Before 2017, most of the Teachers' in different branches were Chinese citizens who were sent by Confucius Headquarter in various teaching centers, but in recent years many local teachers that has been trained and graduated from different Universities in China has been recruited for teaching. As a result, student-teachers of

Ecole Normale Supérieure de Maroua (HTTC) are mostly trained by Cameroonian local teachers in recent years. In 2022, the library of the Confucius Institute of the University of Yaounde II was officially completed, with a collection of more than 7,000 volumes (Xue Xiaobing, 2022), mainly including textbooks for teaching Chinese as a foreign language, professional works on linguistics, Chinese culture books, Chinese reference books, and audio-visual products. Indeed, the Confucius Institutes have the mission of promoting the Chinese language and cultural values in the world, which is one of the aim of Chinese language and culture communication. The Confucius Institutes also aim to actively promote the development of multiculturalism and contribute to the creation of a harmonious world by developing cultural and educational relations between China and other countries like Cameroon (Li, 2021). The dissemination of the Chinese language necessarily involves the training of local teachers so that they can teach in Government Secondary Schools in Cameroon and in the local Confucius Institutes (Wu, 2018). However, the fields of action of the institutes are not only limited to teaching Chinese in public institutions and the provision of teaching aids, but also to everyone passionate about this language. The purpose of cultural activities are also seen as an accompaniment to strengthening mutual knowledge and understanding of Chinese culture.

## LITERATURE REVIEW

### Confucius Institute objectives

The main objective of the Confucius Institute is Chinese teaching, Chinese culture communication and two-way exchanges between Chinese and foreign cultures. China needs to show itself to the world, and the world also needs to understand China (Chenzi, 2014). Therefore, the Confucius Institute introduces and promotes China's economic culture and social exchanges (Chen, 2004), which is not only for the interest of China but also the needs of all countries in the world (Chenzi, 2014). China needs the world, and the world also needs China (Yannick, 2021). This is one of the purposes of the Chinese and foreign parties to cooperate in the establishment and operation of the Confucius Institute, and it is also what all other languages and cultural institutions are processing. In other words, seeking understanding and support for one's own country through cultural undertakings and language learning is what all countries need.

Confucius Institutes bearing the name of Confucius first of all have the role of making known the thought of the philosopher worldwide (Cui, 2022). Their vocation is to promote and transmit the Chinese language, and the cultural elements offered are the most easily exportable. Thus, alongside language lessons, there are gastronomy, tai-chi, kung-fu, calligraphy, painting, poems or initiation to the tea learning workshops organised each year by Confucius Institutes. The political content of the courses and workshops is almost completely non-existent.

According to first Article of the Confucius Institute Charter which defines the mission of Confucius Institute as «striving to satisfy the need to learn Chinese of people in different countries or different regions of the world, promote the knowledge of the Chinese language and culture of people from different countries or different regions of the world, to strengthen exchanges and cooperation between China and other countries of the world, to develop friendly relations between China and foreign countries, to contribute to the development of multiculturalism and to build a harmonious world.» In addition to traditional theoretical Chinese language lessons, various recreational and cultural activities are offered (Gonondo, 2021). These activities include Chinese calligraphy, martial arts, conferences on Chinese culture, shadow film shows and workshops which purpose is to familiarize the targets traditional and contemporary Chinese culture. This example also shows that the activities organised by the Institute do not exclusively target at the students of the University of Yaounde II and its branches, but also the entire population, all age categories combined. In this case, it is a question of raising awareness of Chinese culture not only among young children but also their parents.

### Confucius Institute as tool of Chinese government soft power

Incorporated into its doctrinal apparatus by the Chinese Communist Party (CCP) in 1993, the concept of soft power is defined as an affective diplomatic tool that makes it possible to effectively strengthen China's ability to seduce and attract countries over the World (Wang, 1993). China thus multiplies its aid and economic investments in Africa (Pairault, 2011) and strives to promote the Chinese image and culture in a dynamic and

studied way. A series of public, quasi-public or para-public Chinese actors are settling in Africa (Thussu, 2015) with the mission of helping to communicate the "Chinese dream" in the image of the American dream. This strategic objective launched by Xi Jinping is as follows: "to restore the past glory of China and the state; to recall the centuries-old desire for a modern, rich and powerful China that all emperors had; and make the Chinese proud and happy, in order to maintain social stability" (Belzic, 2013). Media outlets and branches of the Confucius Institute are set up in african countries to promote chinese soft power, making african audiences dream of China.

Chinese President Xi Jinping signed the August 2013 Propaganda Committee Conference Minutes, in which it is written: "We are improving our ability to take part in international communication in order to tell the stories of China and to make China's voice heard" (Xinhua, 2018). Considered as one of the spearheads of the promotion of Chinese culture, the Confucius Institutes contribute greatly to achieve this goal (Zheng, 2017). These Confucius Institutes are indeed described by Chinese researchers as important relays at the service of Chinese diplomacy and, in particular, of its public diplomacy (Li, 2014; Wang, 2014). Like other training and cultural animation organizations (Alliance française, Goethe Institute, British Council), the Confucius Institute is a non-profit organization whose objective is to enable and promote learning of the Chinese language, as well as to make known and appreciate chinese culture to branches established everywhere in the world outside the Chinese borders.

The growth of Chinese economic and financial influence since 2000 reinforces the will of the CCP leaders to improve Chinese soft power and to invest more and more in public diplomacy. Unlike the concept of public diplomacy, the concept of soft power is widely used beyond academic spheres. Its definition is also more consensual. The soft power of a state corresponds to its ability to use various intangible resources in a studied way to appeal to the foreign public: economic models, ideas and ideology, and culture in the broad sense: languages, arts, historical heritage, gastronomy, lifestyle, religions, etc. (Nye, 2004.) The theorizing of public diplomacy in the Chinese academic sphere is heavily influenced by Anglo-Saxon soft power and public relations literature. For Chinese theorists in political science and communication science (Ji, 2012; Zhao, 2011; Zhao, 2015), chinese public diplomacy is a set of communication strategies and tools organized by the state to deploy its soft power on an international scale that has as objective to spread her way of behavior, values, culture and thought. It joins the practices of chinese language *wai xuan* (literally translated: external propaganda) of the CCP which aims to mobilize media outlets in order to raise awareness among international targets of China's achievements and the construction of a new image of China, a friendly and peaceful China towards foreign audiences (Huang and Wang, 2011).

## METHODOLOGY AND RESEARCH DESIGN

### Methodology

Methodologically, this study was carried out by using documents provided by the Confucius Institutes (more particularly, the Confucius Institute of the University of Yaounde II), annual activity reports of the Confucius Institute at the University of Yaounde II branches, Confucius Institute journals from Hanban which consist of analysing the topic through online research websites such as, Google scholar, CNKI, Wanfang etc., with keywords such as "Confucius Institute", "cultural communication", "soft power" and "cooperation" for documents data. The study was also carried out by personal observations of different activities, cultural teaching and examinations organized by the Confucius Institute in Cameroon. As a former student of chinese major, the author has been taught at higher teachers' training college (HTTC) of the University of Maroua by the Chinese teachers from the Confucius Institute, and later worked as a Chinese local teacher recruited by the confucius Institute in the same institution. During the studies and teaching period, the author has been in contact with the Confucius Institute and has observed and experienced some facts.

This study also used semi-structured interviews conducted with three (03) heads or responsible of the Confucius Institute of Yaounde II, the responsible of Maroua's Confucius Institute branch and the responsible of Buea's Confucius Institute branch All of these elements helped the author to carry out a triangulation of the data used in this research (Yin, 2003).

## Research design

In examining the multifaceted influence of the Confucius Institute on the dissemination of Chinese culture in Cameroon, it's imperative to address potential biases arising from my close association with the Institute. To bolster the study's credibility and mitigate bias, I employ triangulation as a robust methodological approach.

### 1. Diverse Data Sources

To capture a comprehensive understanding of the Confucius Institute's impact, this study draws on an array of data sources. These include academic literature, government reports, media coverage, archival materials, and firsthand observations. By integrating diverse sources, the study ensures a more nuanced portrayal of the Institute's activities and their cultural ramifications. Furthermore, incorporating local perspectives from Cameroonian communities enriches the analysis by providing insights into how Chinese cultural initiatives are received and interpreted within the local context.

### 2. Methodological Diversity

By employing a combination of qualitative and quantitative research methods, this study mitigates the limitations inherent in any single approach. Qualitative methods, such as interviews and participant observations, offer rich insights into the lived experiences and perceptions of individuals affected by the Confucius Institute's cultural outreach efforts. On the other hand, quantitative methods, including surveys and content analysis, provide statistical rigor and allow for the examination of broader trends and patterns. By triangulating findings across multiple methodologies, the study enhances the robustness and validity of its conclusions.

### 3. Peer Review and Validation

To uphold academic rigor and accountability, this research undergoes rigorous peer review by experts in relevant fields, including cultural studies, international relations, and education. Peer review serves as a critical quality assurance mechanism, helping to identify any methodological weaknesses, biases, or oversights in the study's design and execution. By subjecting the research findings to external scrutiny, the study ensures transparency and reliability, thereby enhancing its credibility within the scholarly community.

Through the systematic application of triangulation, this study endeavors to provide a nuanced and rigorously substantiated analysis of the Confucius Institute's role in shaping Chinese cultural discourse in Cameroon. By integrating diverse data sources, methodologies, and perspectives, the study aims to offer valuable insights into the complexities of cultural exchange and globalization in contemporary Africa.

## FINDINGS AND DISCUSSION

### Cultural activities

The Confucius Institute at the University of Yaounde II organises each year several cultural activities and exchanges such as Chinese Bridge Competition, the international Chinese Language Day and other many activities (Xue xiaobing, 2022). The Chinese Bridge Competition is a series of large-scale international Chinese language competitions hosted by Hanban through Confucius Institute branches. Chinese Bridge competition is a competition for secondary school and higher education students that aim to choose one winner for representing the country at the word final competition in China and can help chinese learners to realize and fulfill their dream (Gonondo, 2021).

The content of the "Chinese Bridge" Competition for college students includes chinese language proficiency, knowledge of China's national conditions, Chinese cultural skills and comprehensive learning ability (Wu, 2014). The contestants first participate in the preliminaries in their respective countries, and the winners are invited to come to China to participate in the semi-finals and finals. The winners will also receive rewards such as scholarships for studying in China. In addition to the competition, the contestants from cameroonian universities also participate in a variety of cultural activities with different topics in front of many juries.

The Confucius Institute of Yaounde II also organises each year cultural activities such as the Chinese International Day which improves learners cultural skills with different performances such as martial arts, calligraphy, cultural speech, traditional dances, chopsticks use, traditional songs etc... In addition to this, the Confucius Institute in Cameroon lunched several times the "Belt and Road" Cultural exchange activity that has as aim to facilitate understanding and communication between both China and Cameroon on diverse domain including cultural exchange. The Confucius Institute of Yaounde II through its branches also organises each year several HSK (Chinese Proficiency Test) examinations, this exam's content is about Chinese language and culture knowledge.

Table 1: Confucius Institute cultural activities presentation

Cultural activities	Year	Host branch	Number of participant
Chinese Brigde	2021	Confucius Institute at the University of Yaounde II	102
Translation competition	2022	University of Buea branch	64
Chinese Language Day	2023	University of Maroua branch	204
Chinese Proficiency Test (HSK)	2024 (Dec and April)	Confucius Institute at the University of Yaounde II	492
Local Teachers Training seminar program	2024	Confucius Institute at the University of Yaounde II	55

### Chinese traditional culture spread

Confucius Institute in Cameroon also spread culture through Chinese songs. The promotion of Chinese songs can effectively promote students' learning and acquisition of chinese culture, phonetics, vocabulary, and grammar. Learning Chinese songs is an effective auxiliary means for learning Chinese. In order to fully reflect the unique singing and dancing talents and performance talents of Africans, Maroua University branch of Confucius Institute students took advantage of the opportunity to launch the Chinese songs and dance during cultural activities. The purpose of the cultural exchange activity is to provide to Chinese language learners in Cameroon to display and understand Chinese traditional culture. Make friends with songs, promote learning with songs", improve students' Chinese proficiency, enable them to understand Chinese culture through Chinese songs, deepen mutual friendship, and promote in-depth cultural exchanges between the two countries. The "Voice of Cameroon" Competition, as cultural event hosted by the University of Maroua in April 2014, is being one of the most successful Confucius Institute Cultural transmission event (Li, 2019). In addition, in order to provide a good understanding of chinese culture to students of primary and secondary schools in Yaounde, to demonstrate their chinese proficiency and musical talent, the Confucius Institute of Yaounde II each year almost organises activities so that they can understand Chinese culture through popular songs, and stimulate students' interest in learning Chinese and understanding chinese culture.

### Chinese Culture teaching content

Teaching Chinese as a foreign language has always attached great importance to the teaching and dissemination of Chinese culture (Jiwan, 1986; Li Xiaoqi, 2006; Zhang Ying, 2007). The process of learning Chinese, communicating in Chinese, and reading Chinese literature for learners at Confucius Institute such as Maroua's University branch are all cross-cultural behaviors. Their Chinese language ability includes cross-cultural communication ability and cross-cultural reading comprehension ability. In this way, while teaching Chinese, it is necessary to interpret the cultural factors and cultural phenomena involved, so that learners can accurately understand the language and communicate properly. At the same time, in order to enable learners to know more about Chinese culture and national conditions, Maroua University separately offers some Chinese culture courses introducing Chinese history, culture, Chinese customs, China's national conditions, differences between Chinese and foreign cultures, Chinese culture specificity, characteristics of Chinese culture. It can be said that cultivating learners' cross-cultural communication ability, introducing China's national conditions and

spreading Chinese culture to learners have become the norm in teaching Chinese as a foreign language in Cameroon.

The Chinese cultural teaching content at the University of Maroua includes Chinese people's lifestyle, values, philosophy of life, ideology and culture, custom culture, Chinese history, contemporary national conditions, etc. Some of these cultures are directly or indirectly reflected in Chinese vocabulary, grammatical structure, angles and ways of expression, and idiomatic expressions in daily communication.

Table 2: Confucius Institute Chinese Culture Teaching contents

Level 1 (Bachelor)	Level 2 (Bachelor)	Level3(Bachelor)	Master Level 1
Chinese history	Chinese geography	traditionnal values	Chinese philosophy
Lifestyle	traditionnal festivals	Art and craft	cross-cultural Courses
introduction of China's national situation	Confucianism, taoism and other School of taught	Culture customs	Contemporary national conditions
Chinese dishes	Traditional wedding ustoms	Chinese population	differences between cultures

## Challenges and limitations faced by Confucius Institute

### Cultural Resistance in Cameroon

#### 1. Language Barrier

In Cameroon, English and French are the predominant languages in education, governance, and commerce. Mandarin, taught in Confucius Institutes, often lacks practical relevance for many Cameroonians. While Mandarin proficiency might be advantageous in certain sectors like trade or diplomacy, its uptake is limited due to the country's linguistic landscape. As a result, the promotion of Mandarin faces an uphill battle against entrenched linguistic preferences.

#### 2. Cultural Identity Preservation

Cameroon boasts a rich tapestry of cultural diversity, with over 250 ethnic groups speaking various languages and practicing distinct traditions. The introduction of Chinese culture through Confucius Institutes can evoke concerns about diluting or erasing indigenous traditions. Many Cameroonians view their cultural heritage as integral to their identity and resist external influences that threaten its preservation. Thus, initiatives promoting Chinese culture might encounter skepticism or outright opposition from communities striving to safeguard their cultural autonomy.

#### 3. Historical Context of Colonialism

The legacy of colonialism in Africa casts a shadow over foreign cultural initiatives. Cameroon, once a German colony and later divided between France and Britain, has experienced cultural imposition in the past. Against this backdrop, initiatives like Confucius Institutes could be perceived as extensions of neo-colonial ambitions, triggering suspicion and resistance. The historical memory of cultural hegemony shapes perceptions and attitudes towards external cultural influences, complicating efforts to promote Chinese culture in Cameroon.

### Potential Accusations of Cultural Imperialism

#### 1. Geopolitical Concerns and Power Dynamics

Critics of Confucius Institutes argue that they serve as instruments of China's broader geopolitical strategy in Africa. China's economic investments and cultural diplomacy on the continent are often viewed through the lens of power dynamics, with concerns about Beijing's motives and intentions. Accusations of cultural imperialism stem from perceptions of China using culture as a means to exert influence, expand its market, and secure access to strategic resources in Cameroon and beyond.

## **2. One-sided Cultural Exchange**

The asymmetrical nature of cultural exchange facilitated by Confucius Institutes raises questions about reciprocity and mutual understanding. While the institutes promote Chinese language and culture, there is limited emphasis on Cameroonian culture and language in return. This imbalance fosters perceptions of cultural dominance, where Chinese cultural values and norms overshadow local traditions. Such one-sided exchanges reinforce accusations of cultural imperialism, undermining the institutes' credibility and effectiveness.

## **3. Control over Curriculum and Ideological Influence**

Confucius Institutes are funded and overseen by the Chinese government, raising concerns about the autonomy of their curricula. Critics argue that the content taught in these institutes may reflect Chinese state interests, promoting a sanitized version of Chinese culture while downplaying sensitive topics or dissenting viewpoints. This centralized control over curriculum content raises suspicions of ideological indoctrination and cultural propaganda, further fueling accusations of cultural imperialism in Cameroon.

### **Influence of Perceptions**

#### **1. Influence on Perceptions of China**

Confucius Institutes play a significant role in shaping perceptions of China among Cameroonians through cultural exchanges and educational programs. As these institutes promote Chinese language, traditions, and values, they indirectly contribute to a deeper understanding of Chinese society and its people. Over time, exposure to Chinese culture fosters familiarity and may challenge preconceived notions or stereotypes about China. This gradual shift in perception can lead to more nuanced and balanced views of China among Cameroonians, moving beyond simplistic narratives of either admiration or skepticism.

#### **2. Measurable Changes in Attitudes**

The long-term impact of Confucius Institutes on attitudes towards China in Cameroon can be measured through various indicators, including surveys, qualitative interviews, and behavioral observations. Studies assessing attitudes before and after exposure to Chinese culture through Confucius Institutes can provide insights into changes in perceptions, beliefs, and attitudes towards China. Positive changes may include increased interest in Chinese language and culture, greater appreciation for China's contributions to global affairs, and enhanced cross-cultural understanding. Conversely, negative changes might manifest as concerns about Chinese influence, perceptions of cultural hegemony, or critiques of China's political and economic policies.

#### **3. Behavioral Shifts and Cultural Integration**

Beyond attitudinal changes, the long-term impact of Confucius Institutes on local communities in Cameroon can be observed through behavioral shifts and cultural integration. Increased proficiency in Mandarin, facilitated by Confucius Institutes, can open up new opportunities for Cameroonians in trade, tourism, and diplomacy, fostering closer ties between Cameroon and China. Moreover, cultural exchanges facilitated by these institutes can promote mutual respect, tolerance, and intercultural dialogue, laying the groundwork for peaceful coexistence in an increasingly interconnected world. As Cameroonians incorporate elements of Chinese culture into their daily lives, from cuisine to customs, the boundaries between "us" and "them" may blur, fostering a sense of global citizenship and cultural pluralism.

### **Suggestions on Sustainability of Confucius Institutes in Cameroon**

#### **Financial Constraints and Dependence**

The long-term sustainability of Confucius Institutes in Cameroon hinges on continuous financial support from the Chinese government. Economic fluctuations or shifts in China's foreign policy priorities could impact

funding allocations for these institutes. Without stable financial backing, Confucius Institutes may struggle to maintain operations, deliver quality education, and adapt to changing local needs and preferences.

### **Local Integration and Relevance**

To be sustainable, Confucius Institutes must integrate into the local educational landscape and demonstrate relevance to Cameroonian society. This entails not only teaching Mandarin and promoting Chinese culture but also aligning with local development priorities and addressing pressing socio-economic challenges. By adapting their programs to local contexts and forging partnerships with Cameroonian institutions, Confucius Institutes can enhance their sustainability and impact over the long term.

### **Building Local Partnerships and Ownership**

The success of Confucius Institutes in Cameroon depends on fostering strong partnerships with local stakeholders and communities. Collaboration with Cameroonian universities, schools, and cultural organizations can help integrate the institutes into the fabric of local society. By empowering local educators and students to take ownership of language and cultural exchange initiatives, Confucius Institutes can enhance their legitimacy and effectiveness. Moreover, transparent governance structures that ensure local input and accountability are essential for building trust and securing long-term support for these institutes.

## **CONCLUSION AND FUTURE RECOMMENDATIONS**

The cultural influence and transmission of Chinese culture through Confucius institutes in Africa has always been a hot topic in the world of research (Ndjeng, 2006). Confucius Institute played an important role in the spread of Chinese culture by organising many cultural activities that attract many learners. The dissemination of cultural values by China allows increasing its prestige (Morgenthau, 1985) as well as its influence in the world. Joël Bellasen thinks that " Confucius Institutes are undoubtedly the international voice of Chinese government" (Li, 2020). To this aspect, it is also added a dimension of assertion of the power and image, through the promotion of cultural values. The goal of the Confucius Institutes is to spread China's "soft power" throughout Africa and the entire world. The Confucius Institute of Yaounde II mainly based in the Institute of International Relations of Cameroon (IRIC) is part of the "soft power" policy due to its capacity of attraction, of seduction exerted by the Chinese model. The Chinese language and culture teaching taught in this institute is revealed to be a vector of development of friendship ties between China and Cameroon. The teaching of Mandarin in Cameroon is an integral part of current foreign policy Chinese adopted. The organisation of several Chinese culture activities and exchanges shows the real meaning of cultural communication between the two countries.

**Therefore, research on the topic could lead to several future recommendations:**

1. Cultural Exchange Programs: Promote balanced cultural exchange programs that not only showcase Chinese culture but also highlight Cameroonian culture, fostering mutual understanding and respect;
2. Local Empowerment: Encourage the involvement of local communities in the design and implementation of cultural programs to ensure relevance and sustainability;
3. Language Education: Emphasize the teaching of both Mandarin and local languages in educational institutions to facilitate communication and preserve linguistic diversity;
4. Cultural Sensitivity Training: Provide training for instructors and participants to navigate cultural differences respectfully and effectively;
5. Diversification of Offerings: Expand the range of cultural activities beyond language and traditional arts to include modern cultural expressions such as film, music, and digital media;
6. Government Policy: Develop clear government policies and regulations to ensure transparency, accountability, and the protection of local cultural heritage in cultural exchange programs;
7. Promotion of Cultural Diversity: Promote initiatives that celebrate and preserve the cultural diversity of Cameroon while fostering intercultural dialogue and cooperation with China.



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