SURVEY REPORT ON METHODES AND TOOLS OF EVALUATION OF GOVERNMANCE AND HUMAN RIGHTS ON CLTURAL VALUES IN AFRICA : THE CASE OF CAMEROON

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ABSTRACT

Because of their cross-cutting nature and purpose, governance evaluation methods in Africa cannot rely on the tools used to evaluate Western policies. Procedural issues are very much dominant, with systems focusing on governance and coordination. To evaluate a procedural approach in a Western society, it is necessary to specify the evaluation frame of reference in terms of both what and how to evaluate. This project contributes to EMA methods by identifying endogenous approaches in four Cameroonian cultural areas. The challenge is to characterize the processes at work in order to understand them and measure their scope. Territorial engineering and local development approaches were understood in terms of their capacity to create skills, mobilize them, promote innovation and have it recognized within the framework of governance mechanisms. The methodology used is essentially qualitative. The experience is described in a historical sequence based on the anthropological quotient of the communities selected for this study. As an exploratory study on endogenous tools and methods of governance, the approach did not take into account a total sample of the Cameroonian population, but efforts were made on perceptions based on local knowledge. The results and lessons learned focus on the ideal conditions of the experiment that would make it replicable. They assess how the process allows for the development of human, social and institutional capital and how these capitals would be mobilized in terms of collective skills, which are the only ones capable of modifying situations, creating opportunities for adapting governance, innovating through the construction of endogenous pragmatic rules, as a solution to the problems posed.

Résumé

Du fait de leur transversalité et de leur objet, les méthodes d'évaluation de la gouvernance en Afrique ne peuvent pas s'appuyer sur les outils utilisés pour évaluer les politiques occidentales. Les questions procédurales sont très largement dominantes, les dispositifs portant essentiellement sur la gouvernance et la coordination. Pour évaluer une démarche procédurale dans une société occidentale, il convient de préciser le référentiel d'évaluation à la fois en termes du quoi et du comment évaluer. Ce projet contribue à des méthodes d'EMA, en identifiant les approches endogènes dans quatre aires culturelles camerounaises. L'enjeu est de caractériser les processus à l'œuvre pour pouvoir les comprendre et en mesurer la portée. L'ingénierie territoriale et les démarches de développement local ont été comprises dans leur capacité à créer des compétences, à les mobiliser, à favoriser l'innovation et à la faire reconnaître dans le cadre de dispositifs de gouvernance. La méthodologie utilisée est essentiellement qualitative. L'expérience est décrite dans une séquence historique en s'appuyant sur le quotient anthropologie des communautés choisies dans le cadre de cette étude. En guise d'étude exploratoire sur les outils et méthodes endogènes et de gouvernance, la démarche n'a pas tenu en compte d'un échantillon total de la population camerounaise mais les efforts ont été consentis sur les perceptions à partir des savoirs locaux. Les résultats et les enseignements sont focalisés sur les conditions idéales de l'expérience qui rendraient sa réplication. Ils évaluent comment le processus permet de développer le capital humain, social et institutionnel et comment ces capitaux seraient mobilisés en termes de compétences collectives, seules capables de modifier les situations, en créant des opportunités d'adaptation de la gouvernance, en innovant par la construction de règles pragmatiques endogènes, en solution aux problèmes posés.

Abreviations list

UVED : Virtual university environment and sustainable development

AFOP : Renovation and development support program

GIC : Common Initiative Group

ACEFA : Program to improve the competitiveness of family farms

OECD : Organization for Economic Co-operation and Development

AFDB : African Development Bank

UNICEF : United Nations Children's Fund

FAO : Food and Agriculture Organization of the United Nations

UNESCO : United Nations Educational, Scientific and Cultural Organizations

WB : World Bank

ECA : Economic Commission for Africa

Glossary

A. Meaning of the term sustainability locally

Owété : term used among the sanaga which means the time taken

Lib, Tobo : term used by the Bakossi which means to last

Dzi : remark encountered among the Ngumba which means Durer

Djimawa : Hausa word meaning may or may not last

Ndina : words used among the Mbum who want duration

Nyéné : term used among the Baya which means longevity

Tabitigo : Fulani term meaning longevity

Mazik : which means Lasting a long time in Guiziga country

Nébougo : Fulbé term which means The fact that something lasts

Huikgui : which means to last in Toupuri

Feng zida : term used among the Mousgoum to mean the duration of work

B. Meaning of the term local consistency

Fufulu : bulu statement which means harmony

Ngotoina : which means agreement among the sanaga

Opulana : always a word coming from the Sanaga which means To put together or resemblance

Daache wa : term used by the Hausa which means that it is the same thing or not

Yaadougo coudjédji : fufulbé term which means the way things follow each other

Aroram : which means going together, agreement in Guiziga country

Lèggui tii Kégn : which means how do things overlap in Guiziga country

Labdoumni : which means what is clear, coherent in the Mousgoum language

C. Meaning of efficiency in local language

mômô djala : term in the Douala language which means to give or to succeed

Olam Eyô : which means strength in Bakweri

Be mô houmé : term which means to reach the goal in sanaga

Fim : which means power among the Bakossi

Daague wan : which means the thing was carried out among the Hausa

Feke Yo Soukwa : which means the thing there succeeded in Mbum country

Boté : the beauty of filmmaking in Fulfulde

Wanchougo houbdé : always in foulbé which means good progress of something

Sramedog : which means effective work in Guiziga

Lèggui mbè : which means Fruits, fallen from something in the Toupouri language

Zinai naza: statement used among the Mousgoum to signify what one wins

D. Meaning of relevance in local language

Abim me bigua : term in the local language of the coast which means the quality of having

To owuto engamatè : which means Now have done how?

Bakamo : baya term which means help

Samane : term in Fulbé which means value

Ko'owaadaké : which means what has been achieved in Fulbe

Kangué Tii Ndjonré : which means in Toupouri that it be operational or make it operational

Ndouboum : Apprenticeship in Guiziga

Stan asa : which means work done in Mousgoum

E. Meaning of relevance in local language

wa do tè djitèh owu tengah : which means is it really worth it in the sanaga

Mpii : always in the sanaga which means importance

Matow : always in the local language in the sanaga which means acceptance

Ifufub : which means clear in Bulu

Ayian or ayalan : which is a Bulu term that means satifaire

Mala : always in Bulu which means important

Mifi : important or useful always in the local language Bulu

Beloha : which means well in Mbum

sebina hakkilo or Samann : which means Make the server work in Fulbe

mbéla kéké : local term used to mean Importance in Mbéré

Bak bakné dia : which means capital importance in Baya

Ampanin Qïki : which means importance of the thing in Hausa

Ndiguifs : which means usefulness of something in Guiziga

Di Hiyèlè : term used in Toupuri to say that something is well founded

Piddem : term specific to the Mousgoum which means important

F. Meaning of the term Assessment in local languages

Otonguelana : term used in the sanaga which means to verify

Otabence : words always used in sanaga which means to follow

Ngowata : term used in the sanaga which means calculation

Ohendo'o mutéh : which means to arrange things always used in the sanaga

Nkata : which means Examine in Douala

Yen : which means to see in Bulu

Fasse : which means to examine in the local language Bulu

Bigili : which means to examine in depth still in Bulu

Fombo : which means Appreciate in Bulu

Eyemlan : which means Evaluate in Bulu

Veg : phrase used among the Bulu to mean Measure in Bulu

I. INTRODUCTION

Attention to the evaluation effects of governance, as in other sectors, is not in itself a new phenomenon (Weber, 1959). However, since the end of the 1970s, new political incentives have been observed in favor of the introduction of forms of governance by results based on criticism of the lack of efficiency and effectiveness of public action. Thus, conducting research on evaluation methods and tools in Cameroon requires us to value local or endogenous knowledge. Amougou (2007) already thought that the promotion of endogenous knowledge would come from African universities. For him, in Africa, universities could one day be called upon to play a driving role in the construction of a real project for society and authentically African development. But there is still a long way to go. In detail, it is that the university in Africa, more than anywhere else, bears the full brunt of the consequences of globalization which sees the spread and triumph of the transcultural project of capitalism (commodification of culture and knowledge, privatization of education, standardization of behavior, development of an instrumental rationality, etc.) which currently prevents it from pursuing these objectives.

And yet, since the appearance of new international actors, most often from civil society, another scenario, better able to meet the real needs of Africa and respect its traditions and cultures, is possible. But it presupposes the elaboration by African researchers of genuine endogenous knowledge, accessible to all, more in line with African realities in general and Cameroonian ones in particular and likely to enrich the global stock of knowledge from which it is based. would act to affirm the public character. To do this, a set of external and internal conditions specific to Cameroonian cultures is possible and must be identified to build a vision of development and the ways in which we can assess the results of the actions to be taken with the populations. This supposes that in Cameroon there are provisions in each culture which set out the schemes of an appreciation based on socio-cultural elements.

From a sociological and anthropological perspective, the identification of " *methods and tools for evaluating governance and human rights in traditional Cameroonian societies* would constitute the evaluation performance indicators of the *EMA* . Based on qualitative research methods (mainly interviews, focus group discussions, life stories and participatory diagnosis), the project would also show that the exogenous tools of modern or postmodern societies have given rise to several forms of managerial withdrawal. on the part of the administration of traditional Cameroonian societies which

have resulted in a decline in knowledge at its foundation, a decline that significantly alters the political purposes of these tools and their regulatory power. The entry by the type of endogenous knowledge actually produced through local tools thus proves to be particularly fertile for questioning the modalities of the current change in regulation of the system of evaluation of governance and human rights and for understanding the specific forms taken by evaluation policy in Africa.

Problem

Most authors (historians, ethnologists, sociologists, etc.) agree on a certain number of features common to traditional African societies, mainly in the precolonial period. From the point of view of political organization, they take the form of hierarchical but non-discriminatory groups, headed by a leader surrounded by notables and griots; the other members of the community are divided into professional classes (blacksmiths, breeders, farmers) and age groups (old people, young people, etc.). In the absence of writing, the members communicate between the two orally, hence the importance given to the spoken word and to the instruments of auditory communication (tam-tam, balafon, etc.). These deeply religious societies, because of their belief in the cosmogony of the beyond, attach capital importance to the human being, who must live in harmony with his group and his environment, the community spirit prevailing over individualism.

All these dominant features of African cultures have left an indelible imprint on the legal conceptions in force. Indeed, traditional African rights very strongly reflect the way of life, the way of looking at social relations, in short, the whole civilization of the traditional milieus. First, these are rights that have a community aspect. The individual has rights and obligations only within his group. He and the group are complementary. These are rights dominated by oral tradition and religious empiricism.

Finally, in their mechanism of implementation, African rights are essentially legal systems for the protection and rehabilitation of man, repression being exceptional. Hence the central place given to dialogue and reconciliation through discussion. Despite the diversity of African legal traditions, many authors, such as Cheikh Anta Diop, have succeeded in demonstrating their conceptual unity within the framework of the cultural unity of the peoples living in the Islamo-Sahelian area and the sub-Saharan.

When one knows the recent history of the African continent and the problems it is currently facing, it is interesting, even essential, to wonder about the place occupied by the concept of human rights in such a tormented environment.

This will be an opportunity to research the factors that have favored or, on the contrary, retarded the birth of the idea of a regional regulation of human rights in Africa; this exercise will also allow us later to assess more precisely the chances of success of such an enterprise.

Probing the traditional past of Africa will allow us, for example, to confirm or invalidate the *anchoring* of the concept of human rights in an original environment and, if necessary, to identify the conception of human rights then consecrated. ; this examination will thus help us to better understand the choices made by the drafters of the document which is the subject of this study.

For the purposes of this, we will look successively at three major periods of African history: the precolonial, colonial and postcolonial eras.

An exhaustive analysis of the historical evolution of the African continent, even limited to a problem as specific as that of human rights, is not conceivable in a work of the dimension of ours. Besides, it is not necessary; the aim sought here is indeed to offer the reader as dynamic a vision as possible of the question of human rights in Africa so as to give him the measure of its latest developments. Our warning applies to both the chronological and the spatial framework; certain periods, certain regions or areas of civilization will sometimes be neglected in favor of others. There again, it will be a question of giving the reader a general representation but as faithful as possible of the subject which interests us. African traditional laws aim at social balance, because the rule of law is thought of as an instrument of conciliation (the problem is not to settle a dispute). In Africa, the rule of law aims to ensure social harmony, African rights work like parents in a family (do not give one child entirely wrong and the other entirely right). = prevent individuals, after the trial, from becoming enemies. The main objective of justice is to maintain the balance between different interests and forces whose dynamic interaction forms the substance of society; justice demands the same thing from everyone, namely that nothing be done to destroy the balance between groups (doctrine) Flexible nature: African traditional rights favor customary rule.

The "African Charter of Human and Peoples' Rights" emphasizes the idea of the group and the rights and duties of the individual. Ex $_1$: marriage is a bond between two families: the bond woven is not a bond between two individuals but between two families. The bond established is consecrated by the ancestors. Marriage is an exchange of goods and processes between two families. Ex $_2$: death is the amputation of the group and not the disappearance of an individual.

Endogenous methods and tools of governance and human rights in Africa are often based on traditional practices and local institutions that have been used for centuries to regulate social and

political relations in African communities. These endogenous methods and tools have evolved over time to adapt to the new social, political and economic challenges faced by African communities.

We note the increasing diversification of the international scientific community which now includes, especially since the Second World War, a growing number of researchers from the "Third World". We note the theoretical effects of this broadening of the social base of the sciences in general, of the social sciences in particular, and how it contributed to a profound upheaval of the themes and the problems of appreciation. But we hardly wonder about the scope and limits of this enlargement.

What are the approaches for evaluating governance and human rights in the major cultural areas in Cameroon? This question brings us back to holistic questions related to endogenous knowledge of appreciation in each cultural area in Cameroon. It dwells on the regulation of the system of governance and human rights.

Secondary questions

- ✔ What are the criteria for assessing each cultural area in Cameroon?
- ✔ How do we ensure the transmission of endogenous criteria of appreciation from the older generation to the younger generation?
- ✔ What support from the State of Cameroon, academics, national and international institutions for the enhancement and promotion of endogenous local knowledge (Tools and methods) for the evaluation of governance and human rights?

Research hypotheses

Main hypothesis

Because of their transversality and their purpose, the evaluation methods and tools of governance in Cameroon cannot rely on the tools used to evaluate Western policies. Procedural issues are very largely dominant, with the arrangements essentially focusing on governance and coordination. To evaluate a procedural approach in a Western society, it is necessary to specify the evaluation reference system both in terms of what and how to evaluate. However, evaluation approaches in Africa and Cameroon are said to be based on the idea that evaluation standards and practices must be anchored in traditional values and visions in order to encourage and develop leadership and intellectual capacities in Africa. .

Secondary hypothesis 1

Each cultural universe in Africa has an anthropological quotient that influences the way of being in the world of individuals from it. The assessment criteria would be the prerogative of the endogenous knowledge that constitutes the cultural area and would also define its cosmogony or its vision of the world.

Secondary hypothesis 2

The transmission of a culture reflects its survival over decades. The sustainability of endogenous evaluation methods and tools strongly depends on the contact of said culture with globalization. Here, globalization presupposes contact with the media, adherence to the modern school, standardization implemented by the Nation State are elements at risk which prevent adherence to the culture of endogenous evaluation.

Secondary hypothesis 3

Endogenous criteria are in no way taken into account in the execution of development projects. Projects from Western donors embody the vision of the Western world and not the reverse. It would also be obvious that the assessment criteria are based on the conception of the Western world. Exploratory studies as, where appropriate, the promotion and enhancement of local knowledge of appreciation could constitute a new strong signal on the awakening of Africa in general.

GOALS

Primary objective

The project aims to identify methods and tools for evaluating governance and human rights on traditional values in four Cameroonian cultural areas. Cultural engineering and its approaches must then be evaluated in their capacity to create skills, to mobilize them, to encourage innovation and to have it recognized within the framework of national and international governance mechanisms.

Specific objective 1

Identify endogenous methods and tools for evaluating governance and human rights in the different research areas.

Specific objective 2

Understand whether endogenous governance assessment methods and tools are taken into account in the execution of development projects.

Specific objective 3

Analyze the support of the State of Cameroon and other international institutions in the promotion and enhancement of endogenous evaluation methods and tools.

II.   METHODOLOGY

ETHNOGRAPHY OF RESEARCH AREAS

The land on which the project takes place is a Cameroonian national framework divided into four research areas.

The first research area

It comprises three regions (Far North, North and Adamaoua). Considering here the immensity of this area in terms of area and populations, four investigators worked there and obtained a convincing result. The investigators were selected on the basis of their constituted and accumulated knowledge in anthropology, sociology and history. Particular attention was placed on knowledge of the "Fufuldé" language, which is mainly spoken in the three regions.

The second search area

It is made up of three regions (the Centre, the South and the East). Three investigators worked in this area. This team is selected on the basis of knowledge of the languages spoken in this area. The South, the Center and the East communicating in a common language the "mongo Ewondo" a language derived from Ewondo.

The third research area

It comprises two regions, namely: Littoral and South-West. Three investigators worked there. This team is set up on the basis of the knowledge of "Pidgin" language of communication mainly spoken in the littoral and south-west.

The fourth research area

It comprises two regions namely: the North-West and the West. It should be noted that one of these two regions has been experiencing a crisis since 2017 and is a hotbed of insecurity. Thus, the methodology has been regularly adapted according to the prevailing reality. As in the third research area, the team communicated in "pidgin" which facilitated data collection. 03 investigators worked there.

The cultural diversity of Cameroon having thus imposed specificities of work in each region. Also the data collection documents were modeled according to the cultural worlds of each region.

Data collection techniques

This research is of a qualitative type with an anthropological, ethnological and historical anchoring. It is based on traditional values by putting above all a symbiosis of cultures which would make it possible to effectively identify endogenous evaluation methods and tools in Cameroon. Thus the techniques obey the qualitative type; we have thus selected a few techniques such as: simple observations, in-depth interviews and group discussions. Concretely, it is good form to explain how we used them in the field.

Direct observation

Direct observation is one of the techniques in the social sciences, used by many researchers. It does not put the researcher in direct contact with the group to be studied, but rather allows the visualization of the object to be studied from a distance. The interactive value can be confused with a useless perception of the thing. Observation promotes the contemplation of reality without, however, capturing its fleeting value. This type of observation allows the observer to appear in direct relation with the natural context, the terrain on which the members of the same group interact. From an empirical source, this analysis technique was favorable to us in the field, given the fact that it allowed us to be in a social situation and consequently in a position to observe and collect, without prior mediation, the data and information that we deemed significant for our investigation. Taking up ATEBA [1] for this purpose , it is to this exercise of observation that V. NGA NDONGO invites us (unpublished: 2002: 12) when he underlines: " *The good sociologist is the one who is immersed in social reality* ". According to him, direct observation promotes access to the situation that concerns

us. As part of this study, it allowed us to identify the populations in their socio-professional situation, and also favored immediate access to behaviors, to the arts of making, to objects as a practically real situation and context in which interact populations.

In-depth interviews

In-depth interviews are, for the most part, scientific research procedures that use the process of verbal communication to collect information related to the goal set. As part of this project, they contacted 80 resource persons, including traditional leaders, religious leaders, young people, women, who had been identified in the research areas. These interviews were based on a semi-directive, non-directive mode, that is to say at the same time singular, rigorous and systematic. These interviews were essentially aimed at highlighting the methods; here the ethnolinguistic perspective has been put forward with the collection of words in language designating expressions and concepts related to evaluation.

Literature search

Documentary research is a technique based essentially on the collection of secondary data which are essentially bookish. It helped to address the issue of endogenous evaluation methods from a purely original angle, basing us on endogenous knowledge. It will be done continuously throughout the project. Documents, including online articles, books, etc. were consulted for the writing of this report. The groups of documents consulted are:

- Documents on evaluation in general;
- Documents on the promotion of endogenous knowledge;
- Documents of endogenous methods in Africa and Cameroon in particular.

Group discussions

Sixteen (16) group discussions were conducted with local populations (old people, women and young people) at the rate of four (4) per research area. That is two for the old men, one with the women and one with the young people. The sites for these different group discussions were selected on the basis of accessibility and availability criteria.

Data collection tools

The tools used in the context of this research are in line with the type of research (Qualitative). To do this, the teams in the field had to have interview guides with systematically open-ended questions. The use of tape recorders, telephones and cameras made it possible to obtain audio-visual aids.

Data processing

The data was collected in the field, transcribed and transmitted to the consultant by the investigators for analysis, classification and writing of the report. With regard to content analysis (manual qualitative data analysis technique), anthropological approaches such as ethnomethodology and adaptive dynamism were used in the interpretation of field data. Furthermore, for the purposes of additional information during the writing of the report, investigators were often asked for clarifications on gray areas.

Internal section

This internal section made it possible to create the conditions for better ownership of the Project by the Field Team, in particular the Consultant and the investigators. She made the entire Project Team aware of the management framework and the various research procedures.

Project risks

The claim to carry out said research was not void. For this, the project team has made arrangements to work safely in the risk areas of Bamenda and Buea. For this, the data collection techniques have been modified, for example some interviews in the areas were done by telephone (Whatsapp, Messenger, etc.) the objective here being to bring back information of acceptable quality.

III.   UNDERSTANDING OF THE DIMENSIONS AND PRINCIPLES RELATING TO GOVERNANCE AND HUMAN RIGHTS IN THE FOUR CULTURAL AREAS OF CAMEROON

This section highlights the usefulness of the concepts of this study. It presents in turn governance, human rights and the assessment of results in a well-defined space where priority is given to orality and birthright.

Operationalization of governance

The operationalization of the concept of "governance" in the four research areas is based on three classic pillars which are: the economy, the social and the environment. To define the contents of these dimensions, Abena (2010) mentions that the economic dimension refers to economic growth and efficiency, through sustainable production and consumption patterns; the environmental dimension concerns the preservation, improvement and enhancement of the environment and natural resources over the long term, by maintaining the major ecological balances, by reducing the risks of environmental deterioration and by preventing social impacts; the social dimension aims to satisfy human needs and take into account social equity and the participation of all social groups in major issues of society. He considers governance as a form of development that must be economically efficient, socially equitable and ecologically viable. We can also rely on a certain number of traditional principles, known as principles of governance, to define the content to be associated with it. Indeed, the implementation of governance relies on principles, the main ones of which, according to UVED (2006), are: (i) the precautionary principle according to which the absence of certainty, taking into account scientific knowledge and current techniques, must not delay the adoption of effective and proportionate measures aimed at preventing the risk of serious and irreversible damage to the environment at an economically acceptable cost; (ii) the principle of prevention which recommends preventive and corrective actions, through the use of best available techniques at an economically acceptable cost; (iii) the principle of culture and avatar which requires that the response of tradition be the result of preventive measures; (iv) the principle of participation which requires that each member of the community must have access to information relating to governance, including that relating to hazardous substances and activities; (v) the principles of equity and solidarity which translate in particular into the consideration of vulnerable communities, including young people and women, and the differentiated impacts according to the sexes, which are grouped under the concept of "gender".

In terms of the evaluation process, taking gender into account is based on three strategic principles:

- *microsociology* : promoting and respecting rights and freedoms, in particular the right to education, freedom of expression and a decent standard of living;

- *Diversity* : ensure respect for cultural diversity and pluralism, particularly in the field of education, in the cultural sphere and the media;

- *Participation* : ensuring the full participation of women in emerging knowledge (education) and their involvement in political dialogue.

These principles of governance make it possible to highlight the role of a tool to be given to evaluation in traditional societies on the one hand, and the important place of gender in the analysis of community activities, on the other hand.

Endogenous operationalization of evaluation

The traditional African conception of evaluation is very different from that used in Western cultures. In many African cultures, evaluation is a communal and participatory process that involves the whole group and not just one individual or central authority. In this design, evaluation focuses on community development and progress, rather than individual performance. The goal is to identify areas where the community can improve and work together to achieve this. Decisions are made collectively and the contributions of all members of the community are taken into account.

Moreover, in the traditional African conception of evaluation, the emphasis is on values such as integrity, compassion and cooperation, rather than on technical skills or quantifiable results. Successes are celebrated collectively and failures are seen as opportunities for learning and continuous improvement.

Finally, assessment in the African tradition often involves rituals, songs and dances, which reinforce the sense of community and connection among members. This highlights the importance of the social and cultural dimension of evaluation in African cultures.

The traditional African conception of evaluation is centered on community, values and the celebration of collective successes. It differs considerably from the Western conception which focuses on individual performance and quantifiable results.

IV. ANTHROPOLOGICAL APPREHENSION OF TRADITIONAL METHODS OF APPRECIATION OR EVALUATION

Traditional evaluation methods in Africa are generally based on participatory and holistic processes, often involving the community as a whole. These methods are often rooted in African cultures and have been used for centuries to evaluate projects, policies and programs in different contexts. Some examples of traditional evaluation methods in Africa:

1 Community consultation:

This method involves consulting members of the community affected by the project or program, in order to gather their opinions and points of view. Consultations can take place in different forms, such as community meetings, focus groups, individual interviews, surveys and polls.

2 Participant observation:

This method involves evaluators actively participating in community life and observing ongoing activities. Evaluators can participate in meetings, attend community events, visit project locations, and work closely with community members.

3 Analysis of social dynamics:

The analysis of social dynamics in the community involves power relations, social norms and cultural values. This analysis can help to understand the social issues that influence the project or program.

4 Sustainability analysis:

This method involves assessing the capacity of the community to sustain the benefits of the project or program over the long term. This analysis may take into account factors such as resource availability, community involvement, financial viability and leadership capacity.

These traditional valuation methods can be combined with more modern and technical approaches to create hybrid valuation methodologies. This can help leverage the wealth of knowledge and experiences of local communities, while using more advanced assessment tools and techniques to ensure the quality of results. Knowing that traditional assessment methods are often based on cultural practices and community values. These methods have often evolved over time and have been used to assess different aspects of life, including health, education, governance, and social relationships.

5 Talking circles:

This method is used to evaluate social and development programs. Community members gather in a circle to discuss the pros and cons of the program in question. Everyone's opinions and ideas are taken into account to improve the program.

6 Community surveys:

This method is used to assess community needs. Surveys are conducted to gather the opinions and ideas of community members on the problems they encounter and possible solutions.

7 Dialogue meetings:

This method is used to resolve conflicts and tensions between members of the community. Stakeholders are invited to come together to discuss the problems and possible solutions.

8 Traditional ceremonies:

This method is used to celebrate important life events, such as births, weddings and funerals. These ceremonies are often an opportunity to discuss community issues and concerns.

These traditional assessment methods are used successfully in Africa to assess community needs and improve social development programs. However, it is important to recognize that these methods can also be influenced by cultural norms and traditional beliefs. It would be useful to combine them with more modern evaluation methods to ensure a complete and accurate evaluation.

Moreover, traditional methods of governance in Africa have evolved over centuries and have been shaped by local cultures and traditions. As noted above, these methods are often characterized by strong community participation and collective decision-making, rather than a centralized, hierarchical approach.

In many traditional African societies, leaders were chosen by consensus after consultation with the whole community. Leaders were then responsible for resolving conflicts, managing resources, and protecting the rights and interests of the community.

However, some traditional methods of governance have also been criticized for their lack of respect for human rights, in particular the rights of women and minorities. For example, in some traditional societies in the North and Far North of Cameroon, women were excluded from decision-making processes and did not have the same rights as men. Similarly, ethnic or religious minorities could be marginalized or discriminated against.

With the support of civil society and the implementation of international human rights law, many traditional Cameroonian societies have begun to adopt principles and attitudes aimed at protecting human rights. However, there are still significant challenges in implementing these laws and policies, especially in rural areas and traditional communities.

Traditional methods of governance in Africa therefore have specific conceptions of governance and human rights that are often tied to local culture and beliefs. In the four cultural areas of Cameroon mentioned above, governance is based on cultural norms, traditions and customs that are transmitted from generation to generation.

Thus, traditional methods of governance are often based on the notion of consensus, consultation and participation. In many African societies, decision-making is seen as a collective process involving the participation of the whole community. In both the northwest and southwest, elders and traditional leaders often have an important role in decision-making, using their wisdom and experience to guide the decision-making process.

With regard to human rights, traditional conceptions in Africa are often based on the notion of responsibility and duty towards the community. Individual rights are often seen as subordinate to the rights of the community as a whole. In many African societies, human rights are guaranteed by cultural norms and customs, which are often reinforced by traditional authorities.

It is important to note that traditional methods of governance and human rights protection in Africa may vary from community to community depending on their cultural beliefs and practices. Moreover, these methods can be influenced by external factors such as colonization, globalization and urbanization.

In conclusion, traditional methods of governance in Africa have positive aspects such as community participation and collective decision-making, but have also been criticized for their lack of respect for human rights. It is important to strike a balance between the preservation of local traditions and cultures and the protection of human rights, adopting a culturally and diversity-sensitive approach.

Anthropological Quotient in Worldview

The cosmogony of Africans may vary from culture to culture, but generally it is characterized by spiritual beliefs and religious practices that influence governance and human rights.

In many African cultures, rulers were seen as representatives of divinity, responsible for protecting and guiding their community. Religious practices were often integrated into decision-making and conflict resolution processes. The contemporary reality of traditional societies attests that representatives are supported by modern institutions that require the participation of all and a representative election that takes gender parity into account.

However, these beliefs can also have negative human rights consequences. For example, in some cultures, women were considered inferior to men and did not have the same rights. Similarly, ethnic or religious minorities could be marginalized or discriminated against because of religious or spiritual beliefs.

Today, many African countries have adopted constitutions and laws that guarantee human rights, recognizing gender equality, freedom of religion and non-discrimination. However, the implementation of these laws remains a challenge, especially in rural areas where traditional beliefs have a strong influence.

It is important to understand the cosmogony of Africans to better understand the challenges and opportunities related to governance and human rights in Africa. Leaders must work collaboratively with communities to find a balance between traditional practices and modern (national and international) human rights standards, while respecting Africa's cultural and religious diversity.

The African cosmogony is complex and diverse, with varying conceptions of governance and human rights in Africa. African cosmogonies often include religious beliefs, myths and traditions that have a great influence on the social and political life of communities.

In many African cosmogonies, governance is seen as a dynamic and interactive process, involving the whole community. Decision-making is often based on cultural norms, traditions and customs, which are passed down from generation to generation. In such cosmogonies, traditional authorities often play an important role in decision-making by using their wisdom and experience to guide the decision-making process.

With regard to human rights, African cosmogonies often include values such as human dignity, solidarity, justice and equity. In many African cosmogonies, human rights are seen as subordinate to the rights of the community as a whole. This means that individual rights are often seen as being linked to duties and responsibilities towards the community.

However, it should be noted that African cosmogonies are not static and change over time. Thus, some traditional understandings may conflict with international standards of governance and the protection of human rights, particularly with regard to gender equality, freedom of expression and the prohibition of torture and cruel, inhuman or degrading treatment.

Ultimately, the African cosmogony on governance and human rights is dynamic and constantly changing, influenced by internal and external factors such as globalization, modernization and international norms.

Culture plays an important role in shaping traditional methods of governance and human rights in Africa. African cultures are diverse and complex, and each culture has its own norms and values that influence governance and human rights.

In many traditional African societies, the family and the community are considered important basic units of society. Family and community relationships are often highly valued and solidarity among community members is often very strong. This can be reflected in traditional methods of governance where decision-making is often collective and participatory.

Certain cultural practices can also interfere with human rights, especially the rights of women and minorities. For example, in some cultures, women are considered inferior to men and do not have the same rights. Similarly, ethnic or religious minorities may be marginalized or discriminated against because of their cultural difference.

It is important to respect cultural diversity in Africa, while working to guarantee human rights. Leaders must balance cultural practices with international human rights standards. Promoting human rights education and awareness can help reduce cultural practices that impede human rights while respecting African cultural diversity.

Culture has a major influence on shaping traditional methods of governance and human rights in Africa. Most African countries have diverse and complex cultures, with different social norms, values and traditions. These elements influence the way African communities conceive of governance and human rights.

In many African societies, governance is seen as a social and participatory process, in which traditional leaders often play an important role as guardians of cultural norms and traditions.

Traditional governance practices vary from community to community and are often based on customs, rituals and religious beliefs. These practices can include conflict mediation, collective decision-making, problem solving and the protection of community rights.

Similarly, traditional conceptions of human rights in Africa are often based on cultural values such as solidarity, harmony and respect for human dignity. These values are often linked to cultural and religious practices, such as wedding ceremonies, rites of passage and funerals, which are considered important for maintaining social cohesion and community stability.

In sum, culture has a major influence on the conception of traditional methods of governance and human rights in Africa. It is important to recognize the diversity of cultures and traditional practices in Africa while working to promote and protect human rights.

The impact of culture in evaluation

Norms and values: Cultural norms and values influence what is considered appropriate or inappropriate behavior, and therefore what is valued and evaluated positively or negatively. For example, in some cultures the expression of modesty may be valued, while in other cultures the expression of assertiveness may be valued.

Beliefs and attitudes: Beliefs and attitudes can also influence assessment. For example, in some cultures, individual success is valued, while in other cultures, the importance of collective success is emphasized.

Communication: The way information is communicated and understood varies across cultures. For example, high-context cultures emphasize social relationships and interactions, while low-context cultures place more emphasis on direct, factual information.

Assessment methods: Assessment methods themselves can be influenced by culture. For example, collectivist cultures may prefer evaluations based on consensus and group participation, while individualistic cultures may prefer evaluations based on objective and quantifiable criteria.

In conclusion, culture plays an important role in assessment by influencing norms and values, beliefs and attitudes, communication and assessment methods. It is therefore important to consider culture when designing and implementing assessment processes.

V.   RESULTS

1- ENDOGENOUS UNDERSTANDING OF EVALUATION IN THE FOUR RESEARCH AREAS

This part presents the endogenous understanding of the notion of evaluation. It tries to find out if the endogenous population knows the notion and how does it designate this concept of evaluation in their local languages.

1.1.   Local conception of the notion of evaluation

The notion of evaluation is apprehended differently depending on the geographical areas, regions and culture of each individual. The result of the analyzed data shows that the notion of evaluation is better understood and integrated in certain research areas than others. In the "centre, south and east" research area, the local population has a very good command of the notion of evaluation. Indeed, with the high schooling rate, the professionalization and the contribution of development projects, the local population of these three regions has very often heard of evaluation. This is the case of this religious leader who claims to have already heard of this notion in the context of his training and in the exercise of his functions as principal of an agricultural college. To the question of whether you have ever heard of the word evaluation, he answers *"Yes within the framework of my training at the seminary, at the Catholic University and in the exercise of my functions as principal of the college of St Francis of Assisi. »* [1]. Like him, most of the respondents in the area have an acquired knowledge of evaluation.

In addition to having heard of the evaluation, some members of the local community have had to do the evaluation or are doing the evaluation. *"I do the assessment every day; for example, in the AFOP program we have assessed the young people we have trained, only that it has a cost, it is very expensive and many programs do not, however, do this in its place,"* stated one respondent [2]. Others also had to participate within the framework of their activities as Project Managers or agricultural posts in the evaluation. In short, they constantly practice evaluation in the context of agricultural projects.

The local populations thus define the evaluation as the restitution of a training acquired or else, the appreciation of the use of the project material received in the field as it appears in the words of this respondent "I am going to follow a training *course apart from that, they come to assess me in the field,*

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[1]Father Bertrand Wouti,

[2]Bikata Madeleine

where in terms of restitution of knowledge, for example, the GIC has benefited from ACEFA support and ACEFA visits regularly to see what we are doing with the equipment we have received in the field" [3]. For others, it is the observation of changes that may occur over a period of time. In other words, it is the observation of an activity until the result that it gives. Although it is easy for the local population to define the notion of evaluation because they have had a perfect knowledge of the notion in the different trainings or in the evaluation activities that they have had to participate in local, it is not easy to find an appropriate notion in the local language. For some, this notion does not exist in the local language. Others on the other hand, mastering the language a little more, try to find some notions to explain it. The following table lists the different concepts that refer to evaluation in some local languages of this research area.

Table: Presentation of the concept of evaluation in the different languages

Local languages	Local language words	Explanations of words
SANAGA	"Otonguelana"	Check
	"otabence"	Follow
	"Ngowata"	Calculation
	"Ohendo'o Muteh"	make things right
	"Nkata"	Examine
Bulu	"Yen"	See
	"Do"	Examine
	"Bigili"	Examine in depth
	"Fombo"	Enjoy
	"eyemlan"	Assess
	"veggie"	Measure

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[3]Biguini joseph,

Reading this table shows that several words refer to evaluation in the two languages spoken in this research area. Each according to his understanding of the notion of evaluation tries to find a concept. However, in the Bulu language, the word "eyemlan" means to evaluate.

In the localities of the far north, the population has difficulty understanding this notion. This has several connotations. These different meanings take on meaning depending on the tribes encountered in the northern region, and also have different conceptions. For some it is a form of judgment that we make at the end or halfway through a project. To use the words of one of our respondents on this question, he says: *"for me, evaluation refers to a judgment of what has been done, to say whether it is good or not ? »* [4]. Interview obtained with a national of the Mambay ethnic group. As for tribes like Moundang and the Fali encountered in this region, evaluation is a form of appreciation, of correction. In the Far North, for example, the term evaluation also has different meanings depending on whether one is in one culture or another. This is why some will say that to evaluate is *"to see what has happened"* or *"to take stock",* and others will say that for them it is *" to ask what is thing "* or *"gather ideas on a task already done"* . It is in the same logic this community leader Toupouri declares: "*... evaluation in toupouri there it is wigui wer, literally, it means to ask what it is about something* "

1.2.   Ways of appreciating cultural facts

In general, the appreciation of cultural facts is done through observation. This is what emerges from the analysis of the results obtained in the various research areas. Indeed, to interview them, you have to have a look at everything that has been done, ask yourself objective questions and probe to uncover what worked or not. This allows for projections and corrections. *"We have to sit down to look back on all that has been established, ask ourselves, have we achieved the objectives? Have we not achieved these goals? What went wrong? Etc. said* [5]one interviewee. For him, the appreciation of a fact is done at the end of the project through a retrospective observation and interrogations. This interviewee also thinks the same, which is why he says: *"In my language, which is mousgoum, we will rather use a paraphrase. We will therefore say Dinguini staa which means bringing together ideas on a task already carried out"* [6].

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[4]Tankeu Thomas village Bazou

[5]Father Bertrand Wouti, priest, Banga-Koro, Sanaga

[6]Teguioh Paul, Bafou village jurist

In the agricultural field, for example, the assessment of the results is done according to the evolution of the project, by observing the productivity and the quality of the final product. According to them, it is a question of observing the evolution and the changes caused by an action. Clearly, this is the calculation of the benefits generated on a personal level by the project as stated by the respondents. *"In a field, for example, evaluating our projects amounts to establishing a difference between expenses and profit "* [7], for others, evaluating a field amounts to chatting with it. " *I talk with my field, that is to say that I see the evolution of my field over time in relation to the yield and I see if there has been a benefit or not* " [8]. It is thus a question of daily observing the evolution of the culture and seeing the benefits made in relation to the resources implemented for the realization of the project.

On the other hand, the appreciation of a cultural fact passes by the identification of the services and partners working for cultural facts. They are the ones who can better appreciate the progress or changes made in the culture. Actions in this area are also needed in order to be able to evaluate. In the context of the protection of women and people with disabilities, a participant explains that in the Sanaga culture, women have their role and their place which are respected, namely that the woman is the one who keeps the home. According to him, as soon as she no longer assumes this position; it is on the margins of culture: this is how we can appreciate this cultural fact [9]. Thus, respect for women's rights is assessed first through the observation of women's behavior vis-à-vis culturally defined rules and then, through the observation of women's rights by both others.

With regard to the rights of the disabled, the assessment is made through the consideration of disabled people in the construction of public buildings and their participation in community actions. For example, see if the buildings are built with spaces for the mobility of this category of people: this is how these aspects are appreciated in the different communities, [10]explains an informant.

In the context of the protection of children's rights, the assessment is made individually through the observation of the quality of education of each child as this respondent stipulates: " *The results on children's rights are measured by observing individually, but there are no collective methods [11]*. It is also assessed through the number of children who go to school as part of schooling. *"The number of children who go to school and an indicator"* they say. For others, it is not enough to just look at the

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[7]Tsanou Emmanuel, Community Leader, Biatsota 1, Sanaga

[8]biguini joseph

[9]Father Bertrand Wouti, priest, Banga-Koro, Sanaga,

[10]Déologer village Meri

[11]Same

number of children in school, but also to see their results. *"I send my children to school and I see the results they bring home, about women's rights every house is free to do as they want so women's rights are not 100% respected ".[12]*

1.3. Actor of appreciation of cultural facts

The analysis of data from the field shows that there are several actors in the appreciation of cultural facts. However, it emerges that the traditional leaders are the main actors in the appreciation of cultural facts at the local level. *"The chef is the guarantor of culture, it is up to him to do so"* [13]. According to the interviewers in the cultural sphere, each community has a chief who is the guarantor of culture, of its government (college of notables) and of the entire population. *"Here we have the chief, Bonadikombo traditional council and the court. The traditional council is purely the Bakwerians, the traditional involved traditional matters, the village council is in charge of hygiene for instance when somebody dies they tell you the ritual you have to carry before bury the person"* [14]. Another respondent adds *"the guarantors of culture are the people suited to appreciate a cultural fact, but unfortunately there are no longer any of these guarantors of traditions who should be the village chiefs and their notables"* [15]. In time, the traditional chiefs are the people who master and watch over the local culture. However, with cultural mixing, globalization, schooling and professionalization, we find traditional chiefs who are unaware of the culture and or do not reside in the locality to watch over the cultural facts. It is in this sense that the thought of the latter is inscribed. This is why others think that it is not enough just to be a chief to be able to evaluate the cultural fact.

Alongside the traditional chiefs, there are notables who are strongly involved in the appreciation of cultural facts. For the community, *"they **are** the representatives of the chief, therefore everything concerning the functioning of the chiefdom, they are strongly involved"* [16]. Thus, they are also involved in the appreciation of cultural facts.

For them, the patriarchs are those who are best placed to appreciate cultural facts. The latter have a certain traditional know-how and master the culture. Even if in practice, it is each person who

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[12] Manga Kede Chairman Mbama Development Committee

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[14]

[15]

[16]

does it as they please. *"It's the chiefs and the deans who appreciate… the deans are from 65 years old"* [17] affirms a participant.

For others, everyone can appreciate a cultural fact, even the population. They believe that *"it is the people themselves who must appreciate the culture, through their representatives, that is to say the traditional chiefs and by ensuring that all layers of society are represented, even the unmarried women"* [18]. Like him, another affirms, *"we ourselves must appreciate our cultures if we ourselves do not appreciate who will come to appreciate?"* [19]. For the latter, the local population is best placed to assess their cultural facts. Everyone must assess at their own level. Head of household, parents etc. " *Every community loves his tradition and culture like a Bakossi man start singing song when there is an happy events and it is songs in their mother tongue and only does who get it can understand what is happening"* [20]

With regard to the criteria or elements on which they insist during the assessment, it appears from the analyzes that the community relies on several elements to do so. They are among others:

- Objectivity
- The resources
- The duration
- The yield
- The continuity
- Relevance
- The impact
- Durability ;
- The quality ;
- Membership

Indeed, for the community, objectivity is defined as the rationality of the project. In the appreciation of a cultural fact, it allows a rational study of the project. It is done at the beginning of the project and is guided by questions "what is needed? », « what brings you to think about this project ». The answers to these questions make it possible to apprehend the phenomena and to evaluate them.

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[18] Bikata Madeleine Chantal, traditional leader, Betamba, Sanaga

[19] Father Bertrand Wouti, priest, Banga-Koro, Sanaga

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With regard to resources, they believe that this is a fundamental criterion in the assessment of cultural events and projects. When talking about resources, local people first think of human resources. That is to say the valid hands for the realization of the work. Then to the financial and material resources necessary for the realization or the execution of the projects.

As for the duration, the local people think it's the timing. That is to say the time or duration of the implementation of the objectives set, as this respondent underlines: *"Three fundamental criteria were noted: objectivity, that is to say rational study of the project with questions such as: what is needed? What brings you to think about the project? Etc. Resources: first human resources and then financial and material resources. The timing: that is to say the duration of the implementation of the objectives set"*[21]

Return on the other hand is the impact that the project can have in the community or on the population. Taking it into account makes it possible to see if the project has been well thought out or developed. *"The criteria on which I insist are the percentage of establishment, the yield and the continuity"* [22]affirms an interviewer.

Relevance is an important criterion taken into account by the community in the appreciation of cultural facts. It appears according to the research as the first element considered by the community. Indeed, it is for them to see if the project is in line with the objectives set. It also allows you to see if the needs of the local population have been taken into account and if the project has had an impact on the community. In this regard, one interlocutor affirms *"For the assessment, they insist on whether the project is in line with the objectives set, whether the project meets a need of the populations and on the change that the project brings to a community"* [23]. Another addition: *"As I told you before, we first see if it was important and that people will continue to do so. If people join, that means it's something good and those who come after can also follow. And if people don't agree, that means it's useless and it will be abandoned very quickly because they didn't accept it"* [24]. For him, the first criterion is to see if it is important for the population. It is this importance that determines the sustainability of the project. It is measured through the adhesion of the population.

For others, it is this adherence that constitutes a criterion for the appreciation of a cultural fact. For the latter *"it is first of all the support of the population for the thing and the resources they put in*

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[21]Biguini Joseph, traditional leader, Onguesse, Sanaga

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[24]Ndoudoumou Essoh Felix, Youth Leader, Benguis, Bulu

to obtain the results. We do the survey to see the donation collected for the realization of the projects. Often in the case of millet threshing, we see the number of people who are mobilizing" [25]. It is through this adhesion that they measure the efficiency of a fact. It allows you to see the resources used to obtain results through donations from the community.

2. PERCEPTIONS OF ENDOGENOUS EVALUATION CRITERIA

Endogenous evaluation criteria are based on the values, needs and objectives of the communities themselves. These criteria may vary across contexts and cultures, but generally focus on the following aspects:

Relevance: This is the adequacy of the project to the real needs of the community. Relevance criteria focus on how well the project responds to community concerns and priorities.

Effectiveness: Effectiveness assesses the ability of the project to achieve its objectives in terms of expected results. Effectiveness criteria focus on the tangible and measurable results of the project.

Sustainability: Sustainability measures the ability of the project to sustain its results over the long term. The sustainability criteria focus on the economic, social and environmental viability of the project.

Participation: Participation measures the involvement and contribution of community members to the project. Participation criteria focus on the ability of community members to be involved in decision-making, implementation and management of the project.

Ownership: Ownership measures the degree to which community members see the project as their own and are committed to its success. Ownership criteria focus on how community members feel ownership of the project.

Innovation: Innovation measures the capacity of the project to propose creative solutions adapted to the needs of the community. The innovation criteria focus on the ability of the project to bring about meaningful and lasting change to the community.

2.1. Habits and customs in the design of evaluation

Habits and customs in the design of evaluation vary according to contexts and cultures. However, here are some common practices in evaluation design: Stakeholder consultation and participation: Stakeholders, including members of the affected community, are consulted and involved

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in the design of the evaluation. Their input is essential to ensure that the assessment responds to community needs and priorities.

Adaptation to cultural and social contexts: Evaluators need to be aware of cultural norms, values and practices that may influence the way the evaluation is conducted and the results derived from it. Adapting the assessment to cultural and social contexts is therefore essential to ensure that the results are acceptable and relevant to the community. Use of participatory assessment methods: Participatory assessment methods, such as focus groups and community surveys, are often used to ensure the active participation of community members and to gather information about their needs and perspectives. .

Respect for confidentiality and ethics: Evaluators must respect confidentiality and ethics when collecting and using data. Community members should be informed of the purpose and nature of the evaluation, as well as the use that will be made of the data collected.

Use of endogenous criteria: Endogenous criteria, which reflect the values, needs and goals of the community, must be taken into account in the design of the evaluation. Endogenous criteria ensure that the assessment meets the needs and aspirations of the community and contributes to a fairer and more equitable assessment. In conclusion, habits and customs in evaluation design include consultation and participation of stakeholders, adaptation to cultural and social contexts, use of participatory evaluation methods, respect for confidentiality and ethics, as well as the use of endogenous criteria. These practices are essential to ensure that the evaluation is relevant, fair and useful for the community concerned.

Traditional assessment in Africa is a system that has been used for centuries to assess the performance and skills of individuals in African communities. This assessment method differs from the Western method, which is based on standardized tests and grades.

In African communities, traditional assessment is often done through direct observation, looking at the actions and behaviors of individuals in their daily lives. Performance is evaluated based on how it contributes to the general well-being of the community. For example, a farmer will be evaluated on the quality of their harvest and their contribution to community food security.

Traditional assessment in Africa is also based on social and emotional skills, such as the ability to communicate effectively, the ability to work in a team, and the ability to resolve conflict peacefully. These skills are considered just as important as traditional academic skills.

With the advent of Western education, traditional assessment in Africa has largely been replaced by education systems based on standardized tests and grades. Students are often assessed on

their ability to answer specific questions on topics such as math, science, and literature. This approach has often been criticized for failing to take into account important social and emotional skills.

However, some African countries have started to reintroduce elements of traditional assessment into their education system. For example, Rwanda has introduced national tests to assess practical skills, such as growing vegetables and repairing bicycles, in addition to traditional academic tests. These measures aim to better assess students' skills and better take social and emotional skills into account.

In conclusion, traditional assessment in Africa is an assessment system based on direct observation of the skills and performance of individuals in their daily lives. Although this system has largely been replaced by Western education systems based on standardized tests, some African countries have begun to reintroduce elements of traditional assessment into their education system to better address important social and emotional skills.

2.2.   Perception and consideration of relevance in endogenous appreciation

This part presents the perceptions of the evaluation criteria. For the population, these criteria are perceived differently depending on everyone's knowledge and socio-cultural background.

With regard to relevance, it is perceived as:

- The rationale for the project
- The importance of the project
- Clarity
- The feasibility
- Project acceptance
- The concert
- The merits
- usefulness of something
- The value of something

Some believe this is the reason for the project. *"I see relevance as the raison d'être of this project"* [26]. For others, it is the very importance of the project *"relevance is like the importance of the project"* [27]. Still others liken it to the clarity and feasibility of a project. *"Relevance refers to the clarity*

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[26]Bikata Madeleine Chantal, traditional leader, Betamba, Sanaga

[27]Nyangue Agbor limbed

and feasibility of a project" [28]. It is also conceived as the acceptance of the project by the community. *"It's the fact that the community agrees with the project "* [29]. It also refers to something concrete. " *It is something concrete "* [30]. It is also the usefulness of something. *"In my opinion, relevance refers to the usefulness of something for a person or a group of people"* [31]. It is also the value of something. *"In my opinion, relevance is mainly related to the meaning given to the evaluation. When we set up an evaluation grid, we look for the meaning or the logic that underlies the development of this grid, we are talking about the usefulness of the evaluation"* [32].

In terms of the community language, this concept is difficult to grasp. Some people have trouble finding a word or concept to refer to it. For others, it is the words presented in the following table:

2.3. Table: Presentation of the concept of relevance in the different languages.

Local languages	Local language words	Explanations of words
Sanaga	"wa do tè djitèh owu tengah"	Is it really worth it
	"Mpii"	Importance
	"matow"	Acceptance
Bulu	"Ifufub"	Clear
	"ayian" or "ayalan"	Satisfy
	"Mala"	Important
	"Mfi"	Important, useful
bum	"beloha"	GOOD
Fulfulde	"sebina hakkilo"	Make the brain work
	"Samann"	Value
Mbere	"mbela keke"	Importance
Baya	"Bak bakne dia"	Capital importance

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[28] Owona bertrand Ntui area

[29] Ebene Ngono Ntui area

[30] Acthang Dieudonné zone of Tchékané

[31] Biguini Joseph, traditional leader, Onguesse, Sanaga

[32] Father Bertrand Wouti, priest, Banga-Koro, Sanaga

Hausa	"Ampanin Qiki"	Importance of the thing
Guiziga	"Ndiguifs"	usefulness of something
Tupouri	"Di Hiyèlè"	Well-founded
Mousgoum	"piddem"	Important

This table accurately illustrates the perception of relevance in the local language. It emerges from this table that relevance appears in most local Cameroonian languages as the importance of the thing, its usefulness or the merits.

Thus, for most participants, relevance is taken into account in the endogenous assessment. For the latter, for a long time, before carrying out an action, the parents tried to find out if it was important, as this participant showed, *"culturally, the relevance enters into the endogenous appreciation of the results. Indeed, grandparents always asked the question of whether it was really worth it before taking action [33]*. Relevance is a primary concern because culturally, before starting a project, people first ask themselves whether their project is necessary, because everyone studies/makes calculations about their project before launching. According to the respondent, one always asks the question "why am I doing it". In the agricultural field, for example, they always ask themselves the question of whether it is important, as this respondent points out: *"People before starting a project (field) always asked themselves first the question is what this project "mala" therefore is what is important" [34]*.

For the latter, relevance is always taken into account at the end of each project. The community tries through the membership rate and the result obtained to see the importance of the project. *"Yes, at the end of a project or an initiative we always try to see the relevance of the thing by the number of people who participated and the result obtained at the end. This is the case of the cleaning project that we initiated for our sector, in two the neighborhood was clean. Everyone has invested in sanitation"* [35]. It is also culturally appreciated with the release of clans and dance groups *"If it is well founded, the clans will come out, the dance groups also to appreciate and promote the fact through dances. This is the case of circumcision and "enbaga" (bringing people to help in the fields) during the threshing of millets" [36]*. It results in family meetings to discuss the purpose of an action as well as its feasibility.

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[33]Nseng Mbia central area

[34]Massoma david area of dibombari

[35]Evengue diane midwife at the quintinie

[36]Nyanke Agbor Limbe area

"No project can be implemented unless it is accepted by the community or even the family" [37]. It is finally taken into account through "brainstorming" held by the populations, where they examine the importance of the project according to them.

For those who think that relevance is importance, they say that this is taken into account in the appreciation of cultural facts because they always take needs into account. *"We can't get started if the need doesn't arise,"* [38] said one participant. In addition, " *All projects are important. And that's only at the level of need. Because if someone is already doing a project, the need is already there"* [39]. For example, in Eton country, no one can start raising snakes because they are not eaten. The criterion to be retained should not be the relevance but rather the extent of the need, explained a participant.

For others, relevance is hardly taken into account in the endogenous assessment because the population has difficulty expressing its needs. Relevance is for them to meet the needs of the community. *"It's very difficult, we ask ourselves the question but we still have to do it because we generally don't know exactly what people want because they don't express their needs"* [40]

2.4.   Perception and consideration of efficiency in endogenous assessment

As for the perception of efficiency, the majority of respondents have no knowledge of this notion. They struggle to explain this concept. For others, they perceive efficiency as:

-    Resource usage
-    The means implemented
-    Help given to the project
-    The value
-    effectiveness
-    realization of a fact
-    The operationalization of the thing
-    The fact of making something tangible, achievable
-    The efficiency in relation to the means
-    The ability to achieve goals

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[37] Father Bertrand Wouti, priest, Banga-Koro, Sanaga

[38] Notable Ngodi village Bakoko

[39] Ngeka Arron

[40] Nba Nchang villa Dibombari

Thus, efficiency is the use of resources allocated to the project. *"It's the way the money, the materials were used"* [41]as this respondent states. It is also seen as an assessment of the means made available to the project. *"I understand that as the means available to an activity. That is to say, to evaluate these means in the end"* [42]. For some, it is effectiveness, as this participant designates *"By efficiency, we designate the effectiveness of something"* [43]. Others understand it as the culmination of a fact *"I mean by efficiency the realization of a fact, the fact of bringing a fact into existence"* [44]. *"Efficiency here is much more about operationalizing something. It would mean that when you implement an element, does it really prosper"* [45]. *"We are talking about efficiency here when we want to say that something is achievable, it is the fact of making tangible what has previously been deemed relevant for the population"* [46]. *"Efficiency is the ability to achieve the objectives set in the implementation of the project with the minimum possible resources"* [47]. For still others, it is effectiveness in relation to the results of a project *"Efficiency according to the respondent is effectiveness in relation to the means"*[48]

When it comes to efficiency in the local language, participants have difficulty finding this notion or explaining it in their own languages. *"In Balikéké it doesn't exist"* [49]affirms one respondent. Another addition *"there is no word for it. With us, it's help. We don't sit down at the end to see how what we mobilized was spent. It does not exist. At the end of an achievement, a meeting is only organized to see the actions of people in the community and we report to the chief"* [50]. However, a few have been able to do so. The following table lists the explanations according to the local language

2.5.   Table: Presentation of the concept of relevance in the different languages

Local languages	Local language words	Explanations of words
	"abim me bigua"	The amount of credit

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[41]Biguini Joseph, traditional leader, Onguesse, Sanaga

[42]Bikata Madeleine Chantal, traditional leader, Betamba, Sanaga

[43]Ndoudoumou Essoh Felix, Youth Leader, Benguis, Bulu

[44]Mukam Racheal village mundemba

[45]Japoma village chief

[46]Chief Efande Emmanuel

[47]Ewang village mumdemba

[48]Bios ndelem Chekan village

[49]Ola ellie village Batoke

[50]Hoorable Esomba

As a sentence which means now how do we do?	"To owuto engamate"	Now how do we do it?
Baya	"bakamo"	Aid
Fulfulde	"Saman"	Value
	"ko'o waadake"	What has been achieved
Tupouri	Kangué Tii Ndjonré	Make it operational, make it operational
Guiziga	"Ndouboun"	Learning
Mousgoum	"Stan asa"	Work done

In light of this table, we agree with the participants that it is difficult to translate this notion into the local language. A participant said on this subject: *"In Hausa, I don't know if it exists. Unless we take an explanation. If not there is not a concept for it"* [51].

Compared to the taking into account of efficiency in the endogenous appreciation, it appears that efficiency is not taken into account most of the tribes. For them, we cannot speak of efficiency in culture. *"Culturally, efficiency is not taken into account in endogenous appreciation"* they assert. Otherwise, in the culture, things are done naturally. *"Efficiency is not taken into account in the endogenous assessment. We only do. What it gives, it gives"* . Things are done the traditional way *"we do things the traditional way"*. In addition, the populations are deprived of the financial means. It's more physical participation. They try to do like their parents. *"People don't already have the means and are doing as they saw their parents do"* . Another adds, *"they really don't watch it because they do as they saw their grandparents do without means"* . Parents relied much more on physical strength.

For others, notably in the northern research area and the Sanaga culture, efficiency is taken into account in the endogenous assessment. According to them, Culturally, the quantity of means that we give for a project is evaluated at the start. *"Efficiency is taken into account in Sanaga cultures. After asking the question of whether the action is worthwhile, we ask ourselves the question of what to do? And what do we do? Yes, we wonder what we do? What do we do it with? Says* this participant emphatically.

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[51] Hamza Bak, Sarkin Haoussawa, Haoussa District, Hausa

In addition, among the Hausa, at the end of each activity, they meet to evaluate the resources used within the framework of the activity . This allows errors to be corrected for future activities. *"Yes, at the end we sit down to see if the means implemented for the realization of a project or an activity were sufficient or not. From there we will know what to do for the next time.*

 Contributions are initiated within a cultural framework often seen as the incidence of Islam. Members of the Hausa community communicate within the precincts of mosques and all followers are obliged to adhere to them. To be Hausa would mean that one respects the precepts of Allah above all else. Moreover, whatever is decided in the house of Allah is always welcomed.

For others, an individual and community assessment is made after each achievement. *"I think that there is already an appreciation that is made at the level of each individual. It solves a direct problem of the person, and now in the community as well, sometimes there are time slots in the year that allow people to assess the effect and the achievements"* [52]. This evaluation makes it possible not to remain at the theoretical level. *"We see if the fact in question has not remained at the theoretical level or if it has not remained at the theoretical level. Here it is to see if the fact is feasible"*[53]

2.6. Perception and consideration of effectiveness in endogenous appreciation

Regarding the notion of efficiency, all participants have heard of this concept. Each according to their socio-cultural background, geography and their socio-economic status has a conception of efficiency. They translate efficiency by:

- The strength to hold
- The strength to carry out a project
- The ability of a project to meet the needs
- The yield
- Respect for the methodology
- The respect of the deadline
- The culmination of a project
- The success
- Production of the expected fruits

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[52]Father Bertrand Wouti, priest, Banga-Koro, Sanaga

[53]Alo'o bertrand village Mvoutessi

- Positive impact
- good walk of something
- Pierced, impact
- Good job, job well done

It appears from this list that there are several conceptions of efficiency. First, efficiency is seen as a strength of being able to do a job. It thus designates *"the strength to hold and carry out a project".*[54] as stated by this participant, for whom efficiency is the ability to carry out quality work, while respecting deadlines. *"Efficiency is the fact of being able to carry out a project while respecting the deadlines with a quality rendering"* [55]. A job well done. *"I think that efficiency alludes to good work, to work well done"* [56].

For others, efficiency is the culmination of a project. *"It is the ability of a project to succeed. (How?) It is a question of seeing whether the project succeeded, whether it came to an end. According to me hey! »*[57] Answers an interviewer to the question what is efficiency. "It's the achievement of something. We have achieved something and we are seeing the fruits". In other words, it is the achievement of the objectives of a project. Still others think it's the return on a project. That is to say, it is the ability of a project to meet the needs of the population. *"The effectiveness of the Project is understood by the yield of this one"* [58]. More still, " *it is the capacity for a project to solve the problem" that the project touched where it was really necessary"* [59]. It is therefore *"the positive impact that an event can have on those around it"* [60]. Finally, others see efficiency as respect for methodology. For them, *"effectiveness is the respect of the methodology by a project"*[61]

In terms of the local language, effectiveness is apprehended differently depending on the culture and the mastery of the language by the interviewer. This table describes this concept in the different languages.

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[54] Ayina Gaston village Ntui

[55] Bikata Madeleine Chantal, traditional leader, Betamba, Sanaga

[56] Dimala david village Puma

[57] Abu, a nsogue village Gwai

[58] Hamadou village Kinkili

[59] Dabtagou gerard village Yagoua

[60] Ndoudoumou Essoh Felix, Youth Leader, Benguis, Bulu

[61] Hamza Bak, Sarkin Haoussawa, Haoussa District, Hausa

2.7.   Table: Presentation of the concept of efficiency in the different languages

Local languages	Local language words	Explanations of words
Douala	"mômô djala"	Give or succeed
Bakweri	"Olam-Eyo"	Strength
SANAGA	"be mô houmé"	Reach the goal
Bakossi	"FIM"	Power
Hausa	"daague wan"	The thing was done
Mbum	"feke yo soukwa"	The thing there succeeded
Fulfulde	"boxed"	The beauty of making
	Wanchougo hounded	good walk of something
Guiziga	Sramedog	Efficient work
Tupouri	Leggui Mbe	Fruits, fallen from something
Mousgoum	Zinai Naza	What we earn

Reading this table gives a precise idea of the cultural conception of efficiency. It is generally apprehended as the culmination of an achievement.

Regarding the taking into account of efficiency in the appreciation of cultural facts, it appears that this is taken into account in the endogenous appreciation in all cultures. For the participants, we are always reassured that all the elements are in place to ensure the success of a project. This can always be seen in the family consultation meetings for the achievement of objectives. *"We meet and we ask ourselves the question if we can do what we are asked to do or if we cannot"* [62].

For some, effectiveness is taken into account in the endogenous assessment insofar as evaluation meetings are organized regularly to see if the objectives have been achieved. According to the latter, *"the populations organize themselves in gatherings/meetings to see if the objectives are achieved. The populations see if the projects reach the point that it should and this happens in the*

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[62]Biguini Joseph, traditional leader, Onguesse, Sanaga

evaluation meetings" [63]. " *We sit down to see if the thing was successful or not. If it succeeded, we thank those involved* [64]. For those who perceive relevance as the outcome of a project, effectiveness is taken into account in the assessment by observing the achievement or its impact on society. *"For us, it's just to see if the thing is done. It is the culmination of a project as I told you. For example, in the case of training young people, we go to see if the young person has been trained and that he has mastered what he has been taught"* [65]. Explains a participant. Also, *"We look at whether the event has had an impact on the entire population, whether the entire population benefits from the effects of the event in question". "We judge the effectiveness of cultural appreciation on the basis of the repercussions of a cultural fact not only for a single individual, but for the whole community". "Yes, as I said earlier, it's in relation to how each individual already judges the fallout, the impact of the thing on his daily routine, there is also the community dimension which concerns here, the whole of the society where the fact is observed"* [66].

For others, the effectiveness of a project is measured by its degree of use. So the more people use the project the more effective it is. *"Observing the extent of its use, the more people use the project, the more effective it is said to be,"* [67] said one participant. Thus, the results obtained guarantee and determine the effectiveness of a project. When the parents get involved in the activities it is so that in the end, the result will be appreciated by all. It is in this sense that the words of this interviewer fit. *"For example, the parents in the village set out to obtain a result that we appreciate as planned. The favorable result is the guarantor of efficiency"* [68]. In agriculture, parents sow early to have a good harvest, says a participant. *"For example, the grandparents did everything to be on time for the season to have a good production"* [69].

However, some respondents believe that efficiency is not taken into account. For them, in agriculture for example, *"the most important thing is to do a lot to harvest something"* [70]. He is good taste to note nuances about this assertion which is not unanimous in the villages visited within the

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[63] Father Bertrand Wouti, priest, Banga-Koro, Sanaga

[64] Bikata Madeleine Chantal, traditional leader, Betamba, Sanaga

[65] Ela IRIC teacher

[66] Bitoung former mayor

[67] Tchatchoua Paul University of Maroua

[68] Departmental delegate of Kaélé

[69] Honorable Magoum of Kaele

[70] Ayatou aissatou counselor garoua 1

framework of this study. The criteria for assessing activities are the prerogative of abundance, the quality of the harvest, taste, consumption and redistribution to the deities.

2.8.   Perception and consideration of coherence in endogenous appreciation

Just like the other elements of the evaluation, coherence is designed and apprehended according to the respondent's cultural affiliation, geographical affiliation and profession. It is defined as:

- Conformity
- The logic
- Harmony with the norm
- Relevance
- The agreement between two parties
- The knowledge federation
- Take into account the needs of the population
- Is it the same
- Arrangement of elements
- How the elements follow each other
- Logic, articulation and interweaving of elements to give meaning to the system
- Arrangement between things made

According to the respondent, consistency *"is compliance with established standards, or even balance"* . It is also *"the logic in the project"* for others. Still others define it as *"the harmony that exists between what we do and the standards"* [71]. For others, it refers *to "relevance, is the project at the right time? »* [72]. Other respondents understand coherence as *"the federation of knowledge for self-improvement"* [73]. Still others conceive of coherence as *"the fact that the implementation of a project is in line with what was thought out at the start"* [74]. It is also taking into account the population. *"Coherence is the fact of seeing if the project comes from the base and takes into account the needs of the population"* [75]. Another interviewee will say, " *In my opinion, coherence is much more related to logic, how do the elements inside the thing articulate and fit together so that in the end the system makes sense* ".

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[71] Bachiroum Alioum Chairman of the development committee of the tcholiré village

[72] Daptagou University

[73] Mbonon Baptiste businessman

[74] Daokai Antoinette Teacher

[75] Maiba jeannette University

With regard to the concept of coherence in the local language, it should be emphasized that this notion is not easy to define in certain local languages. Some tried according to their mastery of the local language to find some notions. These definitions are listed in the following table.

2.9.   Table: Presentation of the concept of coherence in the different languages

Local languages	Local language words	Explanations of words
bulu	<<fufulu>>	Harmony
	"Atoban"	Encounter
Sanaga	"NGOTOINA"	Deal
	"Opulana"	To put together or resemblance
Hausa	"daache wa"	It's the same or not
Fulfulde	"Yaadougo coudjedji"	The way things follow
Guiziga	"Arora"	Go together, agree
Tupouri	Lèggui Tii Kégn	How do things overlap
Mousgoum	Labdoumni	What is clear, coherent

Concerning the consideration of coherence in the endogenous appreciation, most of the respondents underlined that coherence is taken into account in the endogenous appreciation in their cultures. In the field of marriage, for example, it is explained by the assurances that parents take in respect of the culture. *"For example, in marriage projects, there are family norms that exist and before taking a wife, the parents first made sure that the rules of kinship were respected"* [76]. In the case of project financing, the partners ensure the interest of the parties. *"Given that we are talking about an agreement between the parties (the project itself and all the implementing partners, including the beneficiaries), before launching a project, the populations grouped in GIC reassure themselves that the partners are in accordance with the interests of the people"*[77]

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[76]Honorable Magoum MP for Kaélé

[77]Father Bertrand Wouti, priest, Banga-Koro, Sanaga

For those who understand coherence as the alignment between project objectives and beneficiary needs, coherence is well taken into account in the assessment of facts. For the latter, coherence refers to the relevance of the project. However, speaking of coherence as being the alignment of the project with national and regional strategies, for him seen from this angle, cultural coherence is not taken into account. Impossible not to align with the national policies set up by the State. *"Inevitably, the observance of texts and laws in all areas is a matter of government actions and not endogenous"*[78]

Others think that consistency is partially taken into account because the population does not have the means to respect the standards. The question is to know *"do the populations have the means to do as the standards provide? says* [79]one participant. Thus, it is therefore difficult to speak of coherence in endogenous appreciation. Another addition by exclaiming *"Really! If I tell you that we always take consistency into account in our endogenous evaluations, it is because I have lied to you. Generally, we do not dwell too much on this criterion when we conduct our community assessments. But, it sometimes happens that for certain cultural facts, we try to see the coherence "*[80]

For others, it is not fully taken into account in the appreciation of cultural facts. For them, traditional society has its way of doing things that does not respond to modernity. "No, consistency is not taken into account. The ancient society had its customs which they apply until now" [81]. According to the respondent, the application of culturally defined rules does not allow coherence to be taken into account in the endogenous assessment. *"No, all we care about is whether the fact is relevant to us, feasible and effective* [82]*. "* they say.

2.10. Perception and consideration of sustainability in endogenous appreciation

Sustainability is the time taken by the project even after implementation "it's the timing, something that lasts". From one participant to another, we will talk about durability in these terms: "We talk about durability when it comes to the effects of something that take a long time, effects that must remain". "For me, sustainability is the time that the effects of an event take in a community". "Sustainability is how a fact is assessed over time, it's when you implement a project, what is its impact

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[78]Ndoudoumou Essoh Felix, Youth Leader, Benguis, Bulu

[79]Tesdandi Alao, Youth Leader, Mbegue, Mousgoum

[80]Yadang Bernadette University

[81]Bikata Madeleine Chantal, traditional leader, Betamba, Sanaga

[82]Wagui vivianne Ntui village lawyer

over time? ". "Durability is the age that a completed project can take according to chronological evolution".

Sustainability according to the understanding of the respondent is the life time of a project

Respondent understands sustainability as having a long life

Sustainability is the survival of the project over time

It's a long-term project, he says.

Durability is resisting over time

Sustainability according to the respondent is the durability of an activity

2.11. Table: Presentation of the concept of sustainability in the different languages

Local languages	Local language words	Explanations of words
Sanaga	"Owete"	that means the time taken
Bakweri	"ELITED"	HARDNESS
Bakossi	- "Lib" - "tobo"	- Stay - Last
Ngumba	"dzi"	Last
	"Enying-ayap"	Live a long time
- In Hausa - **Bikata Madeleine Chantal, traditional leader, Betamba, Sanaga** En mbum - In baya - In Fula	- "djimawa" - "ndina ban" - "nyene doma" - « tabititgo »	- May or may not last - Duration - Longevity - Longevity, life expectancy
- Guiziga - Fulfulde - Tupouri - Mousgoum	- Mazik, - Nebougo houndé, - Huikgui - Fengzida,	- Last long - The fact for a thing to last - Duration - The duration of a job

According to the respondent, sustainability is used in the assessment of results. Indeed, young people are systematically integrated into all projects to ensure their sustainability. This makes it possible to understand, for example, the choice by grandparents of perennial crops such as cocoa which will benefit future generations at the same time. Example also of the marriages of the parents which lasted in spite of the difficulties, because the families sat down to study in advance the unions.

" *Culturally, the grandparents guided the sponsored and sustainable crops, for example our grandparents cultivated palm trees and this acted as a natural boundary* " Projects are carried out with future generations in mind, especially through the involvement of young people

Sustainability is used in our cultures. Parents always care about the participation/contribution of their offspring in all undertakings; whatever the field, especially in cultural practices. For the respondent, we observe what remains of the project, that is to say how long it took and how long it will be "we were living exactly for future generations; no Bantu was doing something to benefit him…the Bantu always reassures himself that the project will benefit his offspring"

For the respondent, durability was used in the appreciation of a cultural fact such as marriage to allow it to last in the long term "marriages were not under contract like white people do, we marry to life" Marriages under contract, for example, did not take place. For him the fields were made to benefit future generations "the fields of our parents were made to benefit future generations"

For example, in the village, the populations selected solid trees for the construction of bridges for village use "when it was necessary to build a bridge over a river for the populations to go to the fields, we did not take just any trunk, we chose the hard trees because we knew it would last"

As explained, this aspect is not taken into account in the endogenous assessment of the results

Because according to the respondent, the populations have difficulties in managing projects so that they take a long time

3. VIEWPOINTS ON HOW EVALUATION SHOULD BE DONE AT LOCAL LEVEL BY POPULATIONS

3.1. How the evaluation should be conducted at the local level

Regarding how the evaluation should be carried out at the local level, the analysis of the data collected shows that for the local population, it is always necessary to consult the local population. For the participants, " *at the local level, it is always necessary to inform the community, to take the opinion of the community, to guarantee the duration and the community must ensure* " . " *Projects must include*

the feelings of project beneficiaries" [83]. It must be done through communication. Communication appears to be an essential element in the evaluation of the facts at the local level. According to the respondent, *"the projects must be evaluated on the basis of the sensitization made to the populations on the projects and on the good use of the resources received. We must raise awareness, train people to carry out beneficial projects led by the chief and the oldest members"* [84]. *"The populations must be consulted before the implementation of the project "* [85].

Then, the population must be trained. They must master their culture. According to the statements of this respondent, *"everything must start with learning about the culture before talking about evaluation at the local level, by the locals themselves"* [86]. Thus, the mastery of culture becomes the first element to be taken into account. It must also be trained on local projects. *"People must be trained on the projects and so that they themselves can participate in the whole process of the projects and even the evaluations"* [87] asserts a participant. For him, it is necessary to return to the family origins. *" We have to go back to the source of how the projects were managed at the level of the family, the clan, etc. For example, in the case of marriage, when there was a problem, the bride and groom assessed together what was wrong before involving the others because the most important thing was that the project should continue "* [88].

In addition, the evaluation must take into account community realities. For the respondent, *" the evaluation must take into account community realities (behaviors, attitudes, and habits) "* [89].

"For me already, you have to take into account the cultural fact and know that each culture has its system of values, each culture has its criteria of appreciation and if we therefore come up with criteria exogenous to the culture, the appreciation will necessarily be distorted, modeled on a model that is perhaps operational elsewhere, but in this case, it really will not prosper. So I think that we must always start from the axiological system in force in the said society, it will be more relevant and effective in my opinion" [90].

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[83] Father Bertrand Wouti, priest, Banga-Koro, Sanaga

[84] Ndoudoumou Essoh Felix, Youth Leader, Benguis, Bulu

[85] Evina Luc president of the Oveng development committee

[86] Pa'a Tankeu village chief Bazou

[87] Elimbi Lobe politician

[88] Hamandjoda Abbo, Traditional Leader, Djandaba 2, Mbéré

[89] Father Bertrand Wouti, priest, Banga-Koro, Sanaga

[90] Grace Keblegah, Woman Leader, Babanki, Tikar

It must be done with members of the community who have a better understanding of their culture. " *At the local level, you have to go to the bottom of the table, go deep into the population to be able to make a quality assessment because, if you have to take a few individuals to do it, you run the risk of working with those who don't really master the deep realities of the milieu* "[91]

In short, for an evaluation to be carried out at the local level, it is first necessary to consult the local population by communicating with them, then to train them on the culture and the management of local projects and finally to take into account the local reality.

3.2. Evaluation actors at the local level

The analysis of the data collected in the different research areas shows that for the population, the actors of the evaluation at the local level are mainly the traditional leaders, the religious leaders and the elderly. Respondents believe that the appreciation of outsiders is limited because they cannot understand the cultural realities of communities. Consequently, *"the evaluation must be done by the people here because they speak the same language, they have confidence and the problems are also the same among the others"* [92]. This is why they believe that association leaders, village chiefs, religious and community authorities are best placed to carry out the evaluation at the local level. *"The guarantors of tradition (traditional chiefs and patriarchs in particular) can carry out the evaluation of projects. They are the ones who have the ability to observe whether it is respected or not". "The actors of evaluation are the chiefs, notables and leaders of women, particularly single women". "The evaluation must be done by the pyramidal structure of the communities: the village chiefs, the notables and the populations"* [93].

For others, it is necessary to involve institutional evaluators such as public managers, intellectuals and municipal authorities. *"The actors of the evaluation are the traditional chiefs, notables and the institutional evaluators"* [94]affirms this respondent. *"It is the community leaders, the public managers who must evaluate"* [95]according to him. Municipal authorities (mayors) must carry out the evaluation of projects and public policies. *"We must rely on these locally existing structures to carry out the assessments. The mayors must ensure the maintenance of the projects"* [96]. *"I think that*

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[91]Tesdandi Alao, Youth Leader, Mbegue, Mousgoum

[92]Issomou Tsanou Emmanuel, Community Leader, Biatsota 1, Sanaga

[93]Bachirou Bouba Djaoro village Mogom

[94]Same

[95]Hamza Bak, Sarkin Haoussawa, Haoussa District, Hausa

[96]Biguini Joseph, traditional leader, Onguesse, Sanaga

the evaluation should be carried out by experts, people who know about it because they have more means of assessment than the rest of us, and perhaps also some intellectual elites of our community" [97]. Thus, for the respondents, at the local level the evaluation should question the quality of the project, the love and attachment of the beneficiary to the project and the level of need.

4. PERSPECTIVES ON CARRYING OUT ENDOGENOUS ASSESSMENTS

4.1. Perception of foreigners' appreciation of endogenous results

Speaking of the perception of foreigners' appreciation of endogenous results, the results of the data show that the responses of foreigners vary according to each person's geographical, cultural and educational background. In the North region, for example, everyone we met shared the idea that it is important for foreigners to appreciate a cultural event or a development project in the society in which they live. For them,

" *It is through the judgment or appreciation of these people that we can know if we have progressed or if we are progressing. Between us people can put feelings when it is a question of appreciating a cultural fact, normally because we belong to such ethnic group. With foreigners this is not the case and it is even visible, when we were cleared out of the commune of Garoua 2nd [for] here in 1990, it was through the advice of foreigners who often came to bring us help that we have developed strategies to benefit from certain privileges and obtain development projects, such as the development of roads in this district* " [98].

This conception is shared by a good part of the populations of the other regions. They believe that openness to others is a wealth; and even in culture this openness is taken into account. *"You have to open up to others, openness is a source of wealth…a chef can confide in another, as was done before,"* [99]said a participant. Others even think that foreigners have the best appreciation of the results. The reason given here is that one cannot be judge and party at the same time. *"I think they are the ones who have the best appreciation. Because I even walk 01 hour to leave my village which is 10 km from Ntui but a foreigner will find that it is far because he will walk even 02 hours and will find that it is very painful"* [100].

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[97]Father Bertrand Wouti, priest, Banga-Koro, Sanaga

[98]Oumarou, Administrator, Garoua, Peuhl

[99]Nana Ousmaila Belaka, sage, Belaka, Mbum

[100]Bikata Madeleine Chantal, traditional leader, Betamba, Sanaga

Still others think that we should always listen to what others think of us. This allows you to have a new look and improve your way of doing things. *"It's important because you have to have a fresh look"* [101]. In addition, *"it's a very nice thing if foreigners come to evaluate our results. It allows us to improve."* To evaluate yourself, you have to " *You can't think you're doing well if someone else hasn't come to see and make a judgment"* [102]. *"The evaluation of foreigners is important because it allows us to constantly question ourselves, it allows us to question the elements of our culture in order to know the constructive and the non-constructive"* [103]. However, this assessment must be done with the participation of the local population.

However, others believe that appreciation is not a good thing and they do not allow outsiders to come and evaluate their results. For the latter, the assessment of the results by foreigners will be limited because they do not master the local realities. *"I would not like foreigners to come and appreciate our results because they do not master our realities and yet the populations themselves who master their own realities can themselves appreciate their results"* . Therefore, the assessment must be done by the local people. " *The evaluation must be done by the people here because they speak the same language, they have confidence and the problems are also the same among the others* " [104]. Another adds *"when a project comes it first concerns the population so I don't see how someone has to come from elsewhere to come and appreciate it has to start with the population itself before someone comes to appreciate »* [105]. For him, only the beneficiary of a project can better appreciate it. He is better placed to deeply understand what worked or not, what could hinder the smooth running of the project. *"Strangers come and they go, yet we are the beneficiaries and we ourselves can appreciate better"*[106] expressing his frustration.

In addition, each person has their own culture that they value. The culture of oneself is always better and for others has limits, hence the irrelevance that cultural facts are appreciated by others. *"Everyone has their own way of appreciating their culture"* which responds to each other. The latter concludes by saying: *"According to my little experience, generally these foreigners come with*

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[101]Hamza Bak, traditional leader, Hausa neighborhood, Hausa

[102]Same

[103]Alioum Abba Roundé, chief representative, Belaka, Mbum

[104]Biguini Joseph, traditional leader, Onguesse, Sanaga

[105]Aboubakar, teacher, Belaka, Mbum

[106]Dang Mercy, community leader, Kai-Mbengwi, Menemo

exogenous criteria which do not necessarily correspond to the perception that the local populations have of any product" [107].

When asked whether they appreciate in the same way as their neighbours, the analyzes show that the results are diverse and varied. It depends on the cultural reality of the two villages. In other words, if the two villages share the same realities, it could be that they appreciate the results in the same way as this respondent underlines: "Of course since the villages have the same habits". "We all come from the same cultural area" adds another.

Others think it's not the same thing. If it varies, it is because of jealousy and the competition that exists between the villages. Otherwise at the beginning, it is the same reality. *"Appreciation of neighboring villages could be healthy, that is to say in the same way, but because of jealousies and competition between the villages, they no longer have the same appreciation"* [108]. For others, each culture has its way of doing things and its realities. They cannot therefore appreciate in the same way. *" No, I do not think so. Each community has its own way of doing and seeing things,"* [109]thinks this respondent. *"I cannot say that the neighbors of the village appreciate the facts in the same way as we do, because there are already differences in our habits"* [110]adds another.

4.2.   Appreciation of the rights of community members

Regarding the assessment of the rights of community members, it should be noted that in almost all research areas and in all cultures, respondents emphasize that these rights are respected on the whole. Among the Bulus, for example, women's rights have always been respected. *"Women's rights are respected, young people vote, schooling is effective. Before the white school there was the Bulu school".* In Biatsota village too, women have the right to work, vote and make decisions. *"Women in the village of Biatsota 1, women have the right to work, everyone has the right to vote. They are stakeholders in decisions that affect their families and communities ."*

There is a real evolution in the respect of the rights of the members in the endogenous appreciation. For this respondent,

"The rights of people in the communities we are talking about do not suffer from anything, the women, young people, the disabled and the displaced people you are talking about have the same rights as all

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[107]Nvondo, youth leader, Mengong, Bulu

[108]Bikata Madeleine Chantal, traditional leader, Betamba, Sanaga

[109]Hassan Pierre, Traditional Chief, Gazawa, Guiziga

[110]Kari Bello, community leader, Moutourwa, Guiziga

the others. No woman is neglected or takes second place, they are in the same meetings with us men, their points of view are taken into account. For the disabled it is then a clear example, the disabled that I have known and that I know in this region really have even more rights and normal people. These disabled people have advantages such as participation in free seminars, they receive subsidies for AGR, they have endowments of basic necessities »[111]

For him, the rights of all members are guaranteed. It notes that women and the disabled are taken into account in society, including in the assessment. Another adds, *"In recent years, there has been a great improvement in respect for the rights of citizens of all categories in our community. Women, children, young people, the elderly and the disabled, all now have consultation frameworks for their personal development in our community"* [112]. According to him, there is a big improvement. Another adds in her own words: *"the rights to vote, prenatal consultations, decision-making rights of members of the community are respected and I appreciate that"* [113].

With regard to the appreciation of women's rights, for example, respondents note that in the center, south and east research area, these rights are respected. Women are taken in the same way as men. *"Everyone has the right to vote and women enjoy land rights just like men. In reality, the person who should give values to the children at home is still the woman, but something happened today that destroyed women: we said freedom"* [114]. *"Everyone has the right to vote, women must go to the hospital and above all the woman has her say in decision-making, she must marry and she must have the land; all my children, both girl and boy, will all inherit the same thing"* [115]. *"Women have the right to go for prenatal visits, young people have the right to vote without discrimination and children are sent to school without gender discrimination"* [116].

However, some regret the attachment to culture as the world evolves. *"Times are changing and women have to go for a consultation, for example. Everyone votes from the age of 18. In relation to land rights, the culture proceeds by bullying and intimidation to deny this right to women"* [117].

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[111]Ndoudoumou Essoh Felix, Youth Leader, Benguis, Bulu

[112]Mohamadou Dabo, Djauro, Foulbéré 2, Peuhl

[113]Evouna Tatia, Sage, Bindalima 1, Sanaga

[114]Douldé Daniel, Notable, Kaigamma District, Baya

[115]Father Bertrand Wouti, priest, Banga-Koro, Sanaga

[116]Charles Rodrigue Ottu, Leader, Benguis, Bulu

[117]Bikat Madeleine Chantal, traditional chief, Betamba, Sanaga

According to him, women also have the right to own land titles. *"Everyone has the right to their chances, so women must have the right to land [118]*," supports another.

In some cultures of the great, respondents believe that women's rights are not respected. Despite the evolution of cultures, they regret that women still suffer abuse.

"At this level, it must be admitted that there are many cultural constraints that still exist and that make people still attached to certain habits, habits and customs that do not correspond 100% to what we call today rights as modernly accepted. Far from excusing them or justifying this, I think it's simply due to a perception that relies on elements that are not necessarily modern elements that we use for assessments. Overall, whether it concerns women's rights or human rights, there is still a long way to go. In terms of children's schooling, it must already be admitted that a big step has been taken, especially in the toupuri environment. It is rare today to see discrimination based on gender, particularly in relation to the schooling of children. But the problem arises much more at the level of school dropout which sometimes means that girls enrolled in the same way as boys at the start of the year do not finish their studies. In terms of marriages, there are still some cases of forced marriages, although it is a phenomenon in sharp decline, there are still pockets of resistance "[119]

According to him, these abuses relate to schooling, marriage, etc. their rights are also violated in inheritance.

"Honestly, I find that the rights of the majority of the members of my community are violated because when I take the example of the inheritance of land, the rights of the heirs who are the sons of the village but who have evolved elsewhere are completely flouted. In the field of education, there are still parents who would rather send their children to graze the animals than to send them to school. In the field of marriage, we still observe here and there, early marriages and marriages arranged by the parents and without the consent of the principal concerned, which I do not appreciate at all [120].

Others believe that people with disabilities and non-natives are not respected in certain cultures. On this subject he says:

" Some things evolve over time, but there are also truths that should not be hidden, in the north in general and in the northern region in particular, we know that there are always categories of individual who are under the influence of another. For a handicapped person to be really considered,

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[118]Ndongo Luc Bertrand, youth leader, Mvile, Ngoumba

[119]Yaya Hamadou, traditional leader, Koungola Djiddeo, Peuhl

[120]Mami, Nurse, Roumdé-Adjia, Moundan

he must be sponsored by a leader or come from a wealthy family. When they are not, they are considered garbage in the eyes of some people. For the non-natives then it is more serious, they do not very often have the possibility of expressing opinions with regard to questions linked to their development, but people will come here to tell us that the rights of each other are respected " [121].

By analyzing the answers given by our respondents, we draw the conclusion that the rights of community members are taken into account and respected. For some it is still a sector that needs to be worked on because there are things left unsaid on this issue.

5. PRINCIPLE OF INCLUSION

5.1. Organization of communities

The vast majority of communities are organized into chiefdoms and lamidats. In fact, in the research areas of the far south, the communities are organized into chiefdoms. According to the respondents, there is a chief at the head of each community.

However, in the northern regions, societies are organized according to ethnic groups. For others, the communities are organized in chiefdoms, in Lamidat and for some are the castres. On this question, a respondent met in foulbéré in the commune of Garoua 1 [said] :

" *The organization of our societies has not changed, it is the continuation of what already existed before us. I'm sure it's the same thing that our parents have preserved because here in fulbéré there is a slight difference, we for example I am a Djaoro who lives in a traditional district of the lamidat of Garoua, we will say whatever this space is a Lawanat or a lamidat? No, he's a Lamidat because he's my superior. This part of the city is under the supervision of the Lamido de Garoua.* »[122]

For others, neighborhoods or parts of territories are governed in a different way. This is what this respondent tells us here: " *I have practically spent my entire career here in the North, I have lived in the Ngalbidjé district, Nigerian and now I am in my own but all these districts, under the direction of a district chief or a Lawan. It's true that others are organized differently, but here it's the neighborhood chief* " [123]? There is also another form of organization in this part of the country, as this interviewer points out: " *To talk about the organization of societies all over the world, I think you have to start from their history of these societies. In Africa, for example, societies have an organizational*

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[121] Anonymous, Traditional Leader, Ouro-Mal Hamadou, Peuhl

[122] Oumarou, Administrator, Garoua, Peuhl

[123] Same

model that matches their realities and their history. In the municipality of Pitoa, for example, the neighborhoods are organized into castes, these are the groups of ethnic groups and this is not new " [124].

Another communal organization is observed among the toupuri in the Far North region.

"It must be said that according to the typical traditional organization, there is not really an established chieftaincy. The supreme leader is the so-called "Dore Wang", who grants lands to other spiritual leaders who also assume the role of chiefs. But we know that since the 1960s with the parties of the former president about the Fulani and other chiefdoms, our societies have tended to copy the Islamo-Peuhl model, which is why in the Toupouri villages, we find today 'now people with titles of lamido, lawan and others, which are things that in reality did not exist in the past "

In short, in the research area of the north, the community is organized mainly in lamidat in the northwest in "fo", in the center south east in chiefdom and in the west in kingdom (Bamoun).

5.2.   Actors of appreciation in different cultures

According to the respondents, the actors of appreciation in the different cultures are the village chiefs, the notables, the religious and community leaders. Indeed, according to the interviewers, the chiefs are the guarantors of culture and tradition. They watch over the respect of the norms and values of the tradition. The people likely to appreciate a culture can only be the initiates, the traditional seated people. *"The people in a culture who are supposed to appreciate a culture are the individuals initiated into that culture, they have to reach a level of cultural spirituality because what an ordinary individual can is not the same in the initiates. Example is not even far away what I can see or do you for example you can't even as we are not from the same tribe and it's like that everywhere"* [125]

In addition to these traditional actors, some believe that appreciation in cultures should also be done with local people. Without distinction of age or sex. *"In my opinion, it must be said that there is a double instance. The first instance is the instance of the elderly and the initiates who each time gather and consult each other to appreciate how the culture suffers blows, how it is ratified in the territory as well right now. There is also this body that can be described as a democratic body which is a*

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[124]Beidi, civil servant, Pitoa, Moundang

[125]Maidanra Dourga, female leader, Doukoula, Toupouri

gathering of all mature people, regardless of their age, to assess how society works, how culture is implemented . »[126]

5.3. Place of vulnerable people in the assessment process

Speaking of the place of vulnerable people in the assessment process, it should be noted that these people are taken into account in all societies. For them, the world has evolved. The opinions of young people, women and even people with disabilities are taken into account in the assessment, as this respondent points out:

"As I mentioned above, things have changed a lot today. Young people, women, the elderly and the disabled all have a place of choice in the assessment process. Everyone is listened to according to their category of their age and gender category. It is true that to avoid disorder, we have asked young people, women and people with disabilities to form associations and to send their representatives each time an important decision for the community should be taken "[127]

For him, everyone is listened to. For others, the elderly, for example, occupy an important place in society and their opinions are followed without discussion. They also have the last word during the assizes, as this respondent points out. *"Generally, older people's views weigh more than everyone else's because in our community, older people are almost revered. But when it comes to young people, women and the disabled, their views are not considered in the same way as those of healthy men. »*[128]

For women, it should also be noted that they occupy culturally respectable roles. In some societies, they are even notable in the chiefdoms as these words stipulate. *"Women have their place in society, we find women village chiefs, and even notables and young people also have their place in decision-making"* [129]. *"In traditional governance, women are involved as notables, young people are involved and people with disabilities too"* [130] *"The place of women has always been defined culturally, there are notable women, female village chiefs and some young people. And notability is generally made up of all these categories of people. »*[131]

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[126]Aboubakar, teacher, Belaka, Mbum

[127]Gadji Bahiké, Notable, Kaigamma District, Baya

[128]Temaga Djawa Maxlevis, Traditional Leader, Datcheka, Toupuri

[129]Rev. David Henri Amvembe, Pastor, Minkang 1, Bulu

[130]Fezeu Christian, community leader, Yelwa, Bamileke

[131]Father Bertrand Wouti, priest, Banga-Koro, Sanaga

In the family, she has a key role in decision-making. "The woman has an important role in decision-making and participates in the supervision of children, which helps for the development of the family".

As for the young people, they are always involved in the activities, but they are the ones who are not interested in them. For this respondent, *"young people in particular are involved in the activities but themselves are not interested in them"* [132]. However, some believe that the opinions of young people are never respected.

"For me, young people are not listened to at all in the community assessment process, they are considered to be inexperienced and therefore have nothing important to contribute to the community other than their physical strength . For women then, you know that in our circles, they are relegated to the background, sometimes even after little boys. With regard to the physically handicapped above all, we nevertheless see that lately, efforts have been multiplied in the direction of involving them more and more in the community evaluation. But the elderly, among us, they are almost venerated, because they say, they are the very embodiment of wisdom [133].

For others, young people from the age of 30 (girls as well as boys) and women have their say in the development of the community. We note nevertheless that culturally said young people cannot speak during the meetings, they must go through the deans to be able to express themselves as this participant notes. *"Young people can speak on condition that they are at least 30 years old to give their points of view, but they cannot speak, they must go through their parents to make their points of view known"* [134].

Regarding the consideration of disabled people in the endogenous assessment, all note that the disabled are considered and their words are taken into account in decision-making. For this respondent, " *young women and the disabled are taken into account in the decision-making process like all the others"* [135]. In addition, there are traditional leaders with disabilities in some communities. *"We have in our chiefdom a notable who is blind and whom we consult all the time when we have a problem to solve in the chiefdom"* [136]. Like him, the president of the women of Ntui is also a leader and disabled

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[132]Evouna Tatia, elderly person, Bindalima 1, Sanaga

[133]Kari Bello, Sage, Moutourwa, Guiziga

[134]Maidanra Dourga, female leader, Doukoula, Toupouri

[135]Hamza Bak, Sarkin Haoussawa, Haoussa District, Hausa

[136]Biguini Joseph, traditional leader, Onguesse, Sanaga

as this statement says *"the points of view of the handicapped are considered and makes it known that the president of the network of women of Ntui is a handicapped person"* [137].

Ultimately, with the evolution of society, everyone participates in endogenous appreciation. The decision making process is open to everyone but the decision itself is made by older men only. *"The last word is reserved for old men only"* [138]. In some societies, such as among the toupuri, women speaking out among men is strongly reprimanded.

"In our Toupouri society, everyone has a place in the appreciation process, especially since our society is hierarchical in age groups. Depending on the initiation groups, the camaraderie of the games, we therefore classify the generations into categories and each category is organized to bring an appreciation of the culture and that is for everyone as such. But as far as women are concerned, it must be admitted that they are completely excluded from decision-making because, in Toupouri society, speaking out by women in public is strongly prohibited. There are even proverbs that consecrate this, we will say that the woman is like a child, she is like the donkey. As if to say that a woman never says anything sensible [139].

6. COMBINATION OF CULTURE, GOVERNANCE AND EVALUATION

The combination of culture, governance and project evaluation in Africa is essential for the development of the continent. According to the Report on Governance in Africa of the United Nations Development Programme, good governance is the solution to the problems of the African continent. The OECD publication Dynamics of Development in Africa draws lessons from the experiences of the five regions of the continent to develop policy recommendations and share good practices across the continent.

6.1. Traditional authority in project evaluation

The involvement of traditional authorities in the evaluation of projects can be beneficial in certain contexts in Africa. Traditional authorities in Cameroon are largely respected because of their ancestral, administrative and political power. This gives them an important influence on the life of local

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[137] Bikat Madeleine Chantal, traditional chief, Betamba, Sanaga

[138] Aliou Abba Roundé, chief's representative, Belaka, Mbum

[139] Temaga Djawa Maxlevis, Traditional Leader, Datcheka, Toupuri

communities. Their participation can therefore help to ensure that projects are acceptable and adapted to local needs, and to ensure better integration of projects into the community.

In the English-speaking areas, traditional authorities brought in-depth knowledge of local culture and practices, which helped to identify the potential impacts of projects on their community and to propose suitable solutions. For example, for a road construction project in Benakouma in the North-West, the traditional authorities, thanks to the control of the sacred places, helped to identify the zones at risk in order to direct the passage of the road. All this to prevent environmental damage.

However, it is important to note that the involvement of traditional authorities in the evaluation of projects must be framed by principles of leadership, management, good governance and transparency. Traditional authorities should not be used to circumvent democratic and participatory processes. In addition, it is essential to ensure that all stakeholders are involved according to their input in the assessment process, including marginalized groups and women, who often have less voice in community decisions.

Ultimately, the involvement of traditional authorities in the evaluation of projects can be an important element in ensuring that projects are adapted to local needs and respectful of cultural practices. Nevertheless, it is important to ensure that their participation takes place within a framework of good governance and democratic participation.

6.2.   Involvement of women in evaluation

Women play an important role in the evaluation of projects in Africa. A study by the African Union found that 24% of women undertake entrepreneurial activities in Africa, compared to 12% in North America and 6% in Europe. In addition, the African Development Bank (ADB) has implemented interventions to support women in their activities, particularly agriculture, handicrafts, animal husbandry, the creation of micro-enterprises and the provision of small services. Mainstreaming gender in evaluation is also essential to ensure that projects are tailored to the needs of women and girls. Gough (2007) proposed nine steps for integrating gender into project evaluation. The test on the integration of the gender issue in the project monitoring-evaluation mechanism also highlighted the importance of gender mainstreaming in the project evaluation process.

For Awa, president of the association of women committed to development: " *The involvement of women in the evaluation of community projects is essential to ensure that the needs and perspectives*

of women are taken into account in all stages of the project. , from planning to implementation and evaluation ". From this point of view, women are often the most vulnerable and marginalized members of the community, and their needs can be overlooked if they are not actively involved in the assessment process.

Hamsatou from the association "Force Tranquil" presents some reasons why the involvement of women in the evaluation of community projects in Cameroon is important:

Women often have in-depth knowledge of the challenges and opportunities in their community, particularly regarding social and environmental issues. Their contribution is therefore essential to assess whether the projects meet the needs of the community.

Women may be more aware of the long-term impacts of a project on their daily lives and those of their families. Their involvement in the assessment can help identify the potential positive and negative consequences of a project. For this, women can be key actors to support the implementation of projects. Their participation in the evaluation can help identify strategies to increase their active participation and the impact of the project.

Involving women in project evaluation can help break down gender stereotypes and promote equal gender representation in community decision-making. It is for this reason that they can bring a different perspective on social, environmental and economic issues, which can help identify innovative and effective solutions for community projects.

For Etonde Bernadette:

> " *The involvement of women in the evaluation of community projects is essential to ensure that projects meet the needs of the whole community and to promote gender equality in community decision-making. Even if the place of women in Cameroonian society is complex and varies from region to region, ethnic groups and social classes are gradually becoming aware of its importance. Cameroonian women have often been marginalized and discriminated against in many areas, including education, politics, employment and property*" .

In terms of education, girls often have fewer opportunities than boys. According to UNICEF, in 2017, only 57% of girls aged 15 to 24 were literate, compared to 72% of boys. Moreover, women often have less access to formal jobs and are more likely to work in the informal sector. For an academic from Douala " *In politics, women are under-represented. In 2020, only 31 women were elected to the National Assembly, or 21% of the seats. However, efforts are underway to encourage*

women's political participation, including through quotas . The involvement of women in political life hides other daily problems such as access to property.

With regard to ownership and land, women often have less access to land and natural resources. According to the Food and Agriculture Organization of the United Nations (FAO), around 70% of the land is owned by men in Cameroon. However, programs are in place to help women gain access to land ownership and other resources. Despite these challenges, Cameroonian women have also played important roles in many aspects of society, including the informal economy, agriculture and culture. In addition, women's organizations have been created to defend women's rights and promote their participation in political and economic life.

According to a report by the Ministry of Women's Affairs in Cameroon (2021), the place of women in traditional Cameroonian society has been marked by cultural norms and social practices that have often limited women's opportunities and rights. However, it should be noted that the experiences of women vary according to their ethnicity, region, social class, religion, education and age.

Furthermore, in many Cameroonian cultures, women have often been confined to domestic roles, being responsible for raising children, cooking, cleaning and other household tasks. The chief of the canton of Ouro Deo affirms that " *Women were also considered as the property of men, whether it was their father, their brother or their husband. Therefore, they had no right to own land, participate in decision-making or benefit from formal education* ".

In the four research areas raised, especially in the northern region, the practice of excision and early marriage were common, which had harmful effects on the physical and mental health of girls and women. Gender-based violence, including domestic violence and sexual violence, was also widespread, but often tolerated and considered a private family matter. However, over time, the place of women in traditional Cameroonian society has begun to evolve. Women have started to claim their rights and their needs, to organize themselves and to form networks to defend their interests. They began to gain access to education, land ownership, political participation and other areas traditionally reserved for men.

FAO's Kameni in Maroua says:

> "Although *cultural norms and social practices have limited the place of women in traditional Cameroonian society, women have begun to organize and claim their rights, which has led to significant changes in the position of women in the Cameroonian society. However, there*

is still a lot to be done to ensure gender equality and the empowerment of women in Cameroon" .

Women take flight in the construction of their rights and are regularly guided by advocacy actions. Several associations exist in all corners of Cameroon. Beyond women, another category also contributes to the assessment of actions: young people The place of young people in the evaluation of community projects in Africa is increasingly important. Young people represent an important part of the African population and their involvement is essential to ensure the success of community projects. However, their participation is often limited due to different factors such as lack of opportunities, experience, knowledge and resources.

6.3.   Youth involvement in project evaluation

Involving young people in the evaluation of community projects is important for several reasons. First, young people bring a unique and innovative perspective that can help identify creative solutions to community issues. Moreover, their involvement can help strengthen their civic engagement and develop their leadership and decision-making skills. Awona thinks that:

> " *For young people to be fully involved in the evaluation of community projects, it is important to create opportunities for their active participation. This can be achieved by including young people in evaluation committees, organizing training sessions and workshops to strengthen their evaluation skills and providing them with volunteering opportunities" .*

In addition, it is important to ensure that young people are representative of the diversity of the community and that their voices are heard. This can be achieved by working with youth organizations and creating spaces for dialogue and consultation where young people can share their opinions and contribute to decision-making. Ebegne to increase:

> " *The involvement of young people in the evaluation of community projects in Cameroon is essential to ensure the success and sustainability of these projects. However, for young people to be fully involved, it is important to create opportunities for their active participation, to strengthen their evaluation skills and to ensure that their voices are heard" .*

The place of young people in the evaluation of community projects in Cameroon is therefore essential to ensure that the needs and perspectives of young people are taken into account in all stages of the project, from planning to implementation and evaluation. . Young people make up a significant portion of Africa's population and often face challenges such as unemployment, poverty, marginalization and social exclusion. Their involvement in the evaluation of community projects can help improve the relevance, effectiveness and impact of projects.

Mr. Layo du Minjeun gives reasons why the place of young people in the evaluation of community projects in Cameroon is important:

i) Young people can bring a different and innovative perspective on social, environmental and economic issues, which can help identify creative solutions for community projects; Young people often have in-depth knowledge of the challenges and opportunities in their community, particularly with regard to marginalized and vulnerable young people. Their contribution is therefore essential to assess whether the projects meet the needs of the young community.

Young people can be key actors to support the implementation of projects. Their participation in the assessment can help identify strategies to increase their active participation in the project.

Involving young people in project evaluation can help break down generational stereotypes and promote equal representation of generations in community decision-making. they can be drivers for the sustainability of community projects, as they are the future leaders and decision makers of the community. Their involvement in evaluation can help ensure that projects have a long-term impact and are relevant to the future needs of the community.

In sum, the place of young people in the evaluation of community projects is crucial to ensure that the projects meet the needs of young people in the community and to promote the active participation of young people in community decision-making. Young people have a unique and important perspective on development issues and their contribution is essential to ensure the sustainability and effectiveness of community projects in Africa.

In the same vein, the place of young people in governance in Cameroon is a subject that is attracting more and more attention and debate. According to the Minjeun report (2017), young people represent a large part of the African population, but their participation in political decision-making is often limited. However, their engagement is essential to ensure democratic, effective and inclusive governance. Young people face many challenges, such as unemployment, poverty, inequality and conflict. To meet these challenges, Madame Endale, president of the Association of Women in the Front of Dibombari thinks that " *it is important to give young people the opportunity to participate in political decision-making. Young people can bring a unique, innovative and dynamic perspective to governance in Cameroon, and their participation can help strengthen democracy, transparency and accountability* ".

Overall, youth participation in governance in Africa is often limited due to various factors such as lack of access to education, resources and opportunities. Moreover, young people can be excluded from governance due to corruption, nepotism and discrimination. To enhance youth participation in governance in Africa, it is important to create opportunities for their civic engagement and active participation. This can be achieved by working with youth organizations, creating spaces for dialogue and consultation, and providing training and mentorship opportunities to build their skills and capacity to participate in decision-making . *important to ensure that young people are representative of the diversity of the African population and that their voices are heard. This can be achieved by working with youth organizations that represent different groups, such as women, people with disabilities and minorities* " [140].

Youth participation in governance in Cameroon is essential to ensure democratic, effective and inclusive governance. However, to strengthen their participation, it is important to create opportunities for their civic engagement, to build their skills and capacity to participate in decision-making, and to ensure that their voices are heard and represented.

In conclusion, young people have an important role to play in the transformation of their society, as they bring a unique and fresh perspective on development issues. Their active participation in governance can help ensure that decisions made reflect the interests and needs of younger generations.

6.4.   The admissibility of human rights in traditional African societies

There is a specific conception of human rights in traditional African societies. Traditional African rights strongly reflect the way of life and the way in which social relations are envisaged, which represents the entire civilization of the milieus. The African Charter on Human and Peoples' Rights emphasizes the idea of the group and the rights and duties of the individual. For example, marriage is a bond between two families and the bond established is consecrated by the ancestors. In Africa, the law is not conceived as a sort of sword placed in the hands of the individual to enable him to defend himself against the group.

Professor Wansi from the University of Maroua thinks that:

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[140]

" The conception of human rights in traditional African societies is different from that which prevails in Western societies. In the African tradition, human rights are not seen as individual rights, but rather as collective and community rights. Rights are seen as being closely linked to the duties, obligations and responsibilities that each individual has towards his community ".

Human rights in traditional African societies are thus rooted in values such as solidarity, brotherhood, collective responsibility and social justice. In these societies, rights are often defined in relation to each individual's social roles and responsibilities to their family, community and country.

For example, the right to education is often seen as a collective rather than an individual right in traditional African societies. This means that education is seen as a collective responsibility of the community to train and educate the younger generations. Similarly, the right to health is often considered a collective right, because health is considered a common good that must be accessible to all.

Furthermore, in traditional African societies, rights are often linked to moral and social norms. For example, the right to freedom of expression is often linked to the responsibility to respect the opinions and beliefs of other members of the community.

However, it is important to note that conceptions of human rights in traditional African societies are not homogeneous. They vary according to the cultural, geographical and historical contexts of each society. Moreover, globalization and the growing influence of Western culture have also had an impact on the perception of human rights in African societies.

Dr Guebou thinks that: *" The conception of human rights in traditional African societies is different from that which prevails in Western societies. Rights are often seen as collective and communal rights, closely linked to the social duties and obligations of each individual* . Thus, these conceptions vary according to cultural, geographical and historical contexts.

Pr Mouliom Ibrahim presents the continuity, the Methods and endogenous tools of governance and human rights in Africa **:**

Mediation: Mediation is a common practice in Africa to resolve conflicts between community members. It is often used to settle disputes between individuals, families and ethnic groups. Mediators are often respected and skilled local leaders who are chosen by the community.

Councils of Elders: Councils of Elders are groups of older people who have gained great experience and wisdom over the years. They are often consulted for advice and guidance on social, cultural and political issues. Elder counsel can also be used to settle disputes and resolve local issues.

Social and Moral Norms: Social and moral norms are often used in Africa to regulate the behavior of community members. They are based on values such as solidarity, responsibility, honesty and social justice. Social and moral norms can be used to encourage good behavior and deter behavior that is considered harmful to the community.

Customary courts: Customary courts are judicial institutions that are based on local laws and traditions. They are often used to resolve conflicts that cannot be resolved through mediation or wise counsel. Customary courts are often presided over by respected and competent local chiefs.

Civil society organizations: Civil society organizations in Africa are often community groups that work to defend human rights and promote democratic governance. They can use endogenous methods and tools to mobilize the community and promote social change.

Governance and human rights in Africa are crucial issues for the development of the continent. To deal with this, there are several methods and tools that can be used to ensure effective governance and respect for human rights.

1. Citizen participation and transparency: Citizen participation makes it possible to involve citizens in decision-making and to give them a voice. Transparency in decision-making processes builds trust and accountability. Tools such as participatory budget programs, public consultations and online participation platforms can be used to enhance citizen participation and transparency.

2. Strengthening the rule of law: Strengthening the rule of law is essential to guarantee respect for human rights. This can be achieved by strengthening judicial institutions, improving access to justice for citizens, building the capacity of state officials and ensuring the independence of the judiciary.

3. The promotion of human rights: The promotion of human rights is essential to ensure their respect. This can be achieved by strengthening human rights legislation and policies, raising awareness of human rights among citizens, and providing training to state officials to improve their understanding and respect for human rights. of man.

4. International cooperation: International cooperation is an important aspect of governance and human rights in Africa. International partnerships can help build the capacity of African countries, share best practices and improve coordination among actors.

5. Information and communication technologies: Information and communication technologies can be used to strengthen transparency and citizen participation. Online platforms can allow citizens to follow state activities and participate in decision-making.

In short, the endogenous methods and tools of governance and human rights in Africa are varied and diversified. They are often based on traditional practices and local institutions that have evolved over time to meet the needs of African communities. These endogenous or local methods and tools can be used by combining or adding methods and tools imported from outside or elsewhere to promote effective governance and human rights in Africa. This would guarantee the authenticity of local productions, including the results of evaluations in the African context.

7. Combination of rights governance and valuation methods

The combination of good governance of human rights and evaluation methods is essential to improve governance and respect for human rights in Africa. Evaluation methods measure progress in establishing policies and practices of good governance and respect for human rights, while methods of good governance and respect for human rights guide and orient the policies and practices of the State.

Combination of good governance and human rights assessment methods:

1. Assessing the impact of policies on human rights: Governments can assess the impact of their policies on human rights using assessment methods such as policy impact analysis. human rights. This method makes it possible to measure the impact of policies on human rights and to adapt them accordingly.

2. Citizen participation in policy evaluation: Governments can involve citizens in the evaluation of public policies by using citizen participation methods such as public consultations. Citizens can thus express their human rights concerns and needs, which can help governments adapt their policies accordingly.

3. Performance indicators: Governments can use performance indicators to measure progress in implementing good governance practices and respect for human rights. For example,

governments can use indicators such as corruption rate, respect for human rights, access to justice, etc.

4. Governance and human rights audits: Governance and human rights audits make it possible to assess the State's performance in terms of governance and respect for human rights. These audits can be carried out by international organizations such as the United Nations, or by civil society organizations.

In conclusion, the combination of good governance and human rights assessment methods is essential to improve governance and respect for human rights in Africa. Governments can use different evaluation and good governance methods to measure progress and to guide the implementation of policies and practices of good governance and respect for human rights.

- **The participatory approach as an instrument of commitment**

The participatory approach is a method that encourages communities to actively participate in natural resource management and decision-making. It is considered a relevant tool for small communities in Africa, because it makes it possible to exploit the informational advantage that the community has on the needs and situation of each of its members. It tends to modify the perception of the role of each stakeholder (State, technical services, populations, etc.) in the management of natural resources, and to propose a sharing of responsibilities between the different partners.

Pr Wassouni thinks that: " *the participatory approach is often associated with the practice of governance, which brings together actors from different backgrounds and covers almost all areas of life. Topics are publicly discussed and the general will that emerges is seen as the best public policy tool used in traditional African societies* ".

For him, the participatory approach in traditional African societies is a decision-making method that involves the participation of all members of the community in decision-making processes. This approach is often characterized by community engagement, knowledge sharing, consideration of history and cultural values, and concern for consensus and conflict resolution. For Dr. Gaye, traditional African societies, the participatory approach is deeply rooted in community values and practices. Decisions are often made at community meetings or village councils, where community members can express their views and make decisions together.

We can also see from the focus groups conducted with communities in Garoua that the old practices of the participatory approach include methods such as the "palabre" in West Africa or even "the kgotla" in the south of the country. Africa, which are forms of community dialogue. These practices are based on mutual respect and recognition of the contribution of each member of the community.

However, with urbanization and modernization, some practices of the participatory approach in traditional African societies have been replaced by more formal approaches to decision-making. However, this approach continues to play an important role in community development processes and in promoting participatory democracy.

However, in the context of community development, the participatory approach is often used to involve local communities in the planning, implementation and evaluation of development projects. This approach allows for a better understanding of community needs and priorities and promotes more effective engagement of local stakeholders.

The participatory approach in traditional African societies is an important means of taking into account the cultural values, knowledge and perspectives of local communities in decision-making processes. This approach is still relevant today and can play a key role in promoting democratic, participatory and inclusive governance in Africa.

In traditional African societies, methods of governance and human rights have historically taken into account vulnerable groups, such as women, children, the elderly and people with disabilities. These societies often valued community and solidarity, which meant that community members supported each other and cared for the most vulnerable.

Clearly, it is important to note that these traditional practices can vary greatly depending on region and culture. In some societies, women may be excluded or subjected to discriminatory practices, while in others, people with disabilities may be considered spiritually weak or a curse on their families.

Moreover, with social changes and modernization, methods of governance and human rights in traditional societies may be challenged or altered. For example, urbanization and migration can disrupt traditional community structures, which can make vulnerable groups more vulnerable to abuse and discrimination.

Thus, even if traditional African societies have historically taken into account vulnerable groups in their methods of governance and human rights, it is important to continue to evaluate and improve

these methods so that they are more effective and inclusive. for all people, and especially for the most vulnerable.

It would be fashionable to say that in traditional Cameroonian societies, the methods of governance and protection of human rights have often taken into account vulnerable groups, such as the elderly, children, women and people with disabilities. Community values and solidarity between community members have often favored the protection and inclusion of vulnerable groups in the social and political life of the community.

For example, in some traditional Cameroonian societies, the elderly are seen as guardians of tradition and culture and are given special respect by the community. Similarly, children and young people are often seen as the future of the community and are supported by the community in their upbringing and development. It should also be noted that some traditional practices can be harmful to vulnerable groups, especially women and girls, such as the practice of female circumcision or early marriage. These practices must be critically addressed and communities must be encouraged to abandon them to protect the rights and dignity of vulnerable people.

Moreover, with the current social, economic and political changes, certain vulnerable groups may be further marginalized or excluded from the processes of governance and the protection of human rights. It is therefore important to ensure that methods of governance and protection of human rights are inclusive and take into account the needs and perspectives of vulnerable groups.

Overall, the methods of governance and protection of human rights in traditional African societies can take into account the vulnerable groups, but it is important to continue to assess and adapt them to meet the needs and current challenges.

The exclusion of certain vulnerable layers in governance in Africa can be attributed to several factors, such as discriminatory cultural and social norms, harmful traditional practices and unequal power structures.

In many traditional African societies, women, people with disabilities and people of certain ethnicities or castes have often been excluded from decision-making and governance processes. This exclusion was justified by cultural and social norms that viewed these groups as inferior or incapable of participating effectively in public affairs.

In addition, some traditional practices can also be harmful for vulnerable groups. For example, female genital mutilation is a practice that is still widespread in parts of Africa and is

The exclusion of certain vulnerable layers in governance in Africa can be due to many factors, including:

Socio-economic inequalities: In many African societies, socio-economic inequalities have been exacerbated by economic policies that have favored the rich and powerful. This has led to the exclusion of vulnerable layers, who have less access to resources and opportunities.

Cultural and social prejudices: Some African cultures have prejudices against certain vulnerable groups, such as women, LGBT+ people, people living with disabilities, etc. This can result in the exclusion of these groups from governance processes.

Armed conflicts and humanitarian crises: Armed conflicts and humanitarian crises can also lead to the exclusion of vulnerable groups, in particular displaced persons, refugees, child soldiers, etc. These groups often have less access to governance processes due to their precarious situation.

Corruption: Corruption is another factor that can contribute to the exclusion of vulnerable layers in governance in Africa. Wealthy and powerful people often have more means to bribe government officials and obtain benefits, which can reduce the chances of inclusion for vulnerable groups.

Lack of civic participation and engagement: In some cases, vulnerable strata may also be excluded from governance due to a lack of civic participation and engagement. This may be due to a lack of education, awareness or opportunities to engage in governance.

In summary, the exclusion of vulnerable strata in governance in Africa is often due to socio-economic inequalities, cultural and social biases, armed conflicts and humanitarian crises, corruption and lack of civic participation and engagement. . To promote inclusive and equitable governance, it is important to consider these factors and work to address them.

- **Exclusion a consequence of gender parity**

The exclusion of certain vulnerable strata in governance in Africa cannot be directly attributed to the gender parity approach. Indeed, the gender parity approach aims to promote gender equality and the inclusion of women in governance processes, recognizing their contribution to society and giving them an equal place in decision-making. .

However, it is important to note that the gender parity approach may not take into account all vulnerable layers, especially those outside the gender issue. For example, people living with disabilities, LGBT+ people, children, older people and displaced people may be excluded from governance even if efforts are made to achieve gender parity.

In addition, in some cases, the promotion of gender parity may also lead to a negative reaction from groups who feel threatened by change or who perceive the gender parity approach as a threat to their traditions and their cultural beliefs. This can lead to resistance to the inclusion of certain vulnerable groups, especially those who are perceived to be outside traditional social norms.

In conclusion, although the gender parity approach can contribute to the inclusion of women in governance in Africa, it cannot be considered the sole cause of the exclusion of other vulnerable groups. Exclusion can be caused by a variety of social, economic, cultural and political factors that require concerted efforts to address.

The exclusion of certain vulnerable groups in Africa cannot be directly attributed to the gender parity approach per se. Indeed, the gender parity approach aims to guarantee the equitable participation of women and men in decision-making and governance processes, without discriminating against other vulnerable groups.

Nevertheless, it is possible that the gender parity approach may encourage a reduced vision of the issue of inclusion, focusing only on gender issues and neglecting the other dimensions of vulnerability. For example, some governments or organizations may only focus on the representation of women in decision-making bodies, without considering other vulnerable groups such as people with disabilities or ethnic minorities.

It is therefore important to take a broader view of inclusion and diversity in governance, to ensure that all vulnerable layers are taken into account. This requires a holistic approach that considers all dimensions of vulnerability, including gender, race, ethnicity, religion, sexuality and disability.

In short, the gender parity approach cannot be considered as a direct cause of the exclusion of certain vulnerable groups in Africa, but it must be implemented in an inclusive and equitable manner to guarantee the effective participation of all layers of society.

-   **Methods of transmission of local evaluation knowledge**

In traditional societies in Africa, local knowledge is transmitted from generation to generation through oral, practical and ritual methods. These methods are often rooted in the culture and traditions of each community. Here are some examples of methods of transmitting local knowledge in Cameroon:

1. Oral transmission: in many African communities, stories, tales, proverbs and legends are used to transmit knowledge. The elders and elders tell these stories to the younger ones, who learn the values, norms and cultural practices of their community.

2. Practical transmission: in some African cultures, young people learn the skills necessary for their daily lives by working alongside elders. For example, children can learn to cultivate land, weave clothes, or make tools by watching and working with adults.

3. Ritual transmission: in some African cultures, rituals and ceremonies are used to transmit knowledge. For example, empowerments are often used to teach community norms and values, as well as the skills needed to become an adult.

4. Transmission by observation: in some African cultures, young people learn by observing the activities of the community. For example, children can learn to cook by watching their mother or grandmother prepare meals.

These methods of transmitting local knowledge have made it possible to preserve the knowledge and cultural practices of each community in Cameroon. However, with modernization and globalization, these methods are increasingly under threat. It is therefore important to find ways to preserve these practices for future generations.

The main protagonists in charge of the transmission of local knowledge in traditional societies in Cameroon are the elders, the heads of families and the members of the community. Elders are seen as the keepers of local knowledge and traditions and are often seen as sources of information and advice for younger generations. Heads of families are also responsible for transmitting local knowledge and traditions to their children and grandchildren. Community members are also involved in the transmission of local knowledge and traditions, sharing their knowledge and experiences with other community members.

Cameroonian academics play an important role in promoting local knowledge. According to the article "The university and academics in political changes and ...", academics have invested themselves in political changes as essential actors, playing different roles. Cameroonian students have

also been important agents in the amplification of political demands and the mobilization of other social categories. In addition, the article "What open science arouses and means in universities..." indicates that Cameroonian students are open to opportunities that allow them to obtain paid work, which can contribute to the promotion of knowledge premises. Finally, the article "Strategies for valuing African local knowledge - OpenEdition" highlights the importance of promoting the use of free software, Copyleft licenses and Creative Commons licenses to valorize local knowledge.

International institutions have a crucial role in promoting local knowledge in Cameroon. Here are some examples of their contribution:

1. UNESCO: The United Nations Educational, Scientific and Cultural Organization works with local communities to identify, document and promote local knowledge in Cameroon. UNESCO also supports the creation of cultural centers and museums for the preservation and promotion of cultural practices.
2. The World Bank: The World Bank finances development projects in the health, education and agriculture sectors in Cameroon, with an emphasis on local practices and traditional knowledge. It also supports vocational training with a view to strengthening local skills and the capacity for innovation.
3. FAO: The Food and Agriculture Organization of the United Nations works with local communities to promote sustainable agricultural practices and natural resource management in Cameroon. FAO also supports research and innovation in agriculture and biodiversity, with a focus on local practices.
4. Economic Commission for Africa (ECA): ECA works with governments and partners to promote science, technology and innovation in Africa, including Cameroon. It also supports research and development in the fields of health, agriculture and the environment, with an emphasis on local practices and traditional knowledge.

In short, international institutions have an important role in the promotion of local knowledge in Cameroon. They work with local communities to protect and promote local knowledge, cultural practices and traditions, emphasizing the sustainable use of natural resources and the participatory management of development projects.

On the other hand, the State of Cameroon has put in place several initiatives to promote local knowledge in the country in general. Some of these initiatives include:

1. The creation of a Ministry of Culture: The Ministry of Culture was created to promote Cameroonian culture and traditions. The ministry works closely with communities to preserve and promote local cultural knowledge and practices.

2. The creation of cultural centers: The government has set up cultural centers throughout the country to promote arts and culture. These centers organize exhibitions, concerts, lectures and other events to raise public awareness of local traditions.

3. Recognition of cultural sites: The government has also recognized several important cultural sites in the country, such as the Palace of the Bamoun Kings and the National Museum of Yaoundé. These sites are protected and preserved for future generations.

4. Promotion of national bilingual education: The government has promoted national bilingual education to encourage the transmission of local knowledge in schools. Students learn both in French and in their mother tongue, which allows them to better understand their culture and traditions.

In short, the State of Cameroon has an important role to play in promoting local knowledge by encouraging the preservation and transmission of Cameroonian cultural traditions.

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VII.   APPENDICES

INTERVIEW GUIDE

I.   Identification

1.   Research Area

2.   Surnames and first names

3.   Sex

4.Age _

5.   Religion

6.Village   _

7.   Ethnicity/clan

8.   Marital status

II.   Endogenous understanding of evaluation

1.   Have you ever heard of the word evaluation?

2.   In what words do we designate the evaluation in your language? Explain each of these words?

3.   In what ways do you assess the results?

4.   How do they apply to appreciate a cultural fact: in governance, the protection of children, women, people with disabilities, etc.? ?

5.   According to you, who appreciates the cultural fact?

6.   What are the criteria or elements on which you insist during the assessment?

III.   Perceptions of the evaluation criteria

1.   Relevance

To.   How do you understand it?

b.   What is the word for relevance in your language?

vs.   Is relevance taken into account in the endogenous assessment?

d.   If yes, how? If not why ?

2. Efficiency

To. What is efficiency?

b. What is relevance called in your language?

vs. Is efficiency taken into account in the endogenous assessment?

d. If yes, how? If not why ?

3. Efficiency

To. What is Efficiency?

b. What do you call efficiency in your language?

vs. How is effectiveness factored into cultural appreciation?

d. Are there any examples of its use in your daily life?

4. Consistency

To. What is Consistency?

b. What do you call consistency in language?

vs. Is consistency taken into account during your endogenous evaluation?

d. To what extent do you use consistency in assessing your actions?

5. Sustainability

To. What is Sustainability?

b. What is sustainability called in language?

vs. How is Sustainability used in assessing the results of cultural facts?

d. If yes, how? If not why ?

III. Points of view on how the evaluation should be done at the local level by the populations

1. How do you think evaluation should be conducted at the local level?

2. According to you, who are the actors of the evaluation?

IV Perspectives on the realization of endogenous evaluations

1. What do you think of foreigners' assessment of your results?

2. Do you agree that others come to appreciate your cultural facts? If yes, how ? if not why ?

3.   Do you appreciate the same way as your neighbors in the village?

4.   How do you assess the rights of each member of your community in the case of prenatal consultation, voting, decision-making (schooling of children, marriages, land disputes, etc.?

Principle of inclusion

1.   How is your community organized (Castes, chiefdoms, Lamidat, etc?

2.   Who are the actors of appreciation in your culture?

3.   What place are given to young people (boys and girls), women, the elderly and people with disabilities in the assessment process? if yes which one ? (For each case)

4.   Are the views of these actors considered as other healthy people (men)?

Word of thanks

LIST OF INFORMANTS

MISSION LETTERS
IDENTIFICATION SHEETS OF EVALUATION METHODS
PROJECT APPROVAL LETTER

Field photos