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*I dedicate this work to :*

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## **Abstract**

This research paper studies the aspects of cultural and psychological interpretation in Mongo Beti's *Mission to Kala* (1957). To achieve our goal, we have relied on Raymond Williams's theory of cultural Materialism developed in his book *The Long Revolution* (1961). Our work is made up of two chapters. In the first chapter, we have studied the notions of Dominant, Residual and Emergent in cultures to determinate the important features which highlight the cultural process in society. In the second chapter, we have analyzed Individuals within society who are represented as The Subject, The Rebel and The Exile to understand culture as a source of individual wholeness and authenticity of community. The main concern of this dissertation is a cultural study. It aims at explaining the different types and characteristics of culture in society and the classification of individuals in society. At the end we have attained a conclusion, that *Mission to Kala* reveals the tensions of modernity and tradition. Like almost all the African authors of his generation, Mongo Beti had to reconcile his inherited African background and his Western education in his novel for the purpose of describing the real cultural process which is producing individuals' evolution.

**Key words:** Colonialism, Western Education, Patriarchy, Traditions and Customs, Folklore, Orality, Domination, Exile, Self- Fulfillment.

## I. General Introduction

Since the beginning of the colonial oppression, the African population has passed through number of changes that touched all aspects of life and it has affected the African people through and after the colonial period. Due to the rise of more political and liberal movements with an objective to establish a free and re-unified nation, the African literature respond to that transitional climate by producing different literary works that dealt with deep effects of European colonialism on traditional African societies. It helped the writers to rise their voice about their identity and express their rejection to that colonial presence. Cameroon is the ideal example of the African countries that suffered from the war. Historically, it was controlled by three European powers before becoming fully independent in 1960. It was first invaded by Germany, after its defeat in World War 1, the territory is controlled by France and Britain. The French territory includes the greater part of the country. It used diverse direct policies. The first distinguishing direct rule is the strategy of centralization, in which the decision making powers are concentrated in few leaders at the top of the organizational structure. After, they moved to institute a policy of paternalism. This law created two systems, one called L'indigénat governed by the so called unassimilated members of the population, the other law was les assimilés or les évolués. Based on the principle of assimilating members of the population, the French administration integrated Cameroonians évolués with western education in its system. As a consequence, there were some African writers who were against these laws and began to produce a new literature to show their refusal to this colonial system.<sup>1</sup>

Among these writers, we will focus to Mongo Beti. Who is a Cameroonian intellectual militant for whom literature is a weapon for war against French colonialism affecting his country. Our concern in his writings is his famous novel Mission to Kala. It is set in the late colonial Cameroon in 1957. This novel tackles the impact of French

culture on Cameroonians and how it shapes the African mind. Within the depth of the story, Beti reveals his insight in describing an African history imprinted with domination and humiliation. He puts culture into perspectives by highlighting the oppressive inclinations of the phenomena on the psyche.

## **Review of Literature**

Mongo Beti's novel *Mission to Kala* has received substantial consideration from many scholars who approached it from different perspectives. David J. Mickelson in *The bildungsroman in Africa: The case of Mission Terminée (1986)*, argues that Mongo Beti uses the notion of Bildungsroman. Mickelson affirms that *Mission to Kala* is a postcolonial Bildungsroman product because it is a reflection of the protagonist's struggles in society to achieve self-formation.<sup>2</sup> He points also out that Beti's style of writing is presented in a formative way using the first person narrative to express the transformations and the dilemma he faces between his inherited culture and formal education in Western countries. Furthermore, the plot unfolds themes of loss, the journey's failure, social and personal conflicts and the colonial structures that limited the protagonist self construction. Typically the protagonist discovered that the true knowledge is a result of self experience in real social situations.<sup>3</sup>

From another perspective Laurie Corbin, in *Irony and Exile in Héremakhonen and Mission to Kala (1976)* argues that the novel *Mission to Kala* is characterized by Irony. Mongo Beti presented his main character with an ironic description of the different evaluations that deformed his culture and explained the way he confronted and revolted against western culture by using a multiplicity of comic scenes and pure farce. Corbin explains that using an ironic mode of writing in Beti's work had lead the work to a disruption and a complexity to understand the interaction between the reader and the

literary text itself . It gave that work a decorative sense and a non committal target. He explains that the work should not be written from comic settings rather it should reflect realistic depictions of the social and political issues of the country.<sup>4</sup>

Besides, Arthur Flannigan in *African Discourse and the Autobiographical Novel: Mongo Beti's Mission Terminée (1982)*, focuses on the autobiographical mode and how it is employed in Beti's novel. He says:

Mongo Beti who is the best model for such study. This is not to suggest that he is in some way the exception; on the contrary, he is precisely very typical of his generation of west. African novelists, even though he is one of the more acclaimed writers .Mission Terminée which Beti published in 1957, is in the strict sense a partial autobiography that recounts approximately four weeks in the life of its hero, Medza, with its flashbacks and flash forwards, however, the novel exposes the contours of a complete personality.<sup>5</sup>

Generally, the character narrates his adventures himself in which the story has a close resemblance to that of the author's life. In this sense, Flannigan explains the use of the first person in terms of the writer's engagement in the novel.

In addition, Lokangaka Losambe shows in his essay entitled : *From the Culture of Assimilation to the Search For a New Order: A Study of Laye's the Radiance of the King and Beti's Mission To Kala(1993)*, that Beti has produced a discourse advocating the culture of assimilation. He explains that his work is a portrayal of the central character's experience in a foreign country in which he was in need to assimilate white man's culture and values in order to receive superior education and knowledge.<sup>6</sup> It is confirmed by Henry K Jick that Mongo Beti presented the policy of the French colonizers who are created to promote westernization of African people through the process of education. However, Beti's focus in the novel is a compelling experience of the harm that western education did and can cause to an African mind. Consequently, in the end of his journey

Medza had a cute realization of the inadequacy of that policy and decided to reject it and look for an authentic culture.<sup>7</sup>

Finally, Eustace Palmer in *Mongo Beti's" Mission to Kala : An Interpretation 1998"* affirms within the same perspective of assimilation that *Mission to Kala* is a parody of the white man's mission of civilization in Africa. Medza symbolized the colonial adventure that asserted the presumption of the superiority of French culture and education in the country .<sup>8</sup> Palmer explains that the Imperialists use education as a weapon to degrade the black people and make those young students unable to offer any meaningful contribution to their communities. They were led to despise anything associated with African culture and were made to admire the Europeans.

Mission to kala is tackling social and cultural issues with irony in the colonial period of Cameroon . It is a description of the developmental process of medza and an explore to the effects of colonialism and the destructive influence of the assimilation process on the protagonist and his community. Thus the previous Critics have attempted to show what is African in Beti's novel and what is derived from European tradition which helped immensely in understanding the cultural context of that work .

## **Issue and Working Hypothesis**

This review shows that no study has been undertaken using Raymond Williams's theories of Cultural Materialism and Individuals in Societies .We have chosen to study the work from this perspective because the novel deals with the political dynamics of contemporary culture concerned with the role of social institutions in the shaping of culture .Therefore, we propose to apply some concepts from his theories in order to approach the novel and explain the relationship between culture and society and specifically between literary traditions and political power within African society. First,

we will discuss the three notions of culture 'Dominant, Residual and Emergent' with its relation to the literary work *Mission to Kala*. Second, we will analyze Raymond Williams's theory of Individuals and Societies to show his classification of Individuals types within society in *Mission to Kala*.

## Endnote

<sup>1</sup> Encyclopedia.com/arts/culture-magazines/ Mission to Kala

<sup>2</sup> David .Mickelson , *the Bildungsroman in Africa :the Case of Mission Terminée* (1986).

<sup>3</sup> Ibid, 85

<sup>4</sup> Laurie Corbin, *Irony and Exile in Hérémakbonon and Mission Terminée* (1976) .

<sup>5</sup> Arthur Flannigan ,*African Discourse and the Autobiographical Novel :Mongo Beti's Mission Terminée* (1982).

<sup>6</sup> Losambe Lokangaka ,*From the Culture of Assimilation to the Search for a New Order : A Study of laye's The Radiance of the King and Beti's Mission to Kala* (1993) .

<sup>7</sup> Henry k.Jick and Andrew Tata Ngeh, *Mongo Beti and Liberty : A Study of His and other Names in his Fiction*(1996).

<sup>8</sup> Eustace Palmer, *Mongo Beti's" Mission to Kala :An Interpretation, «Africa Literature Today" (1998) .*

## II. Method and Materials

### 1. Method:

The theory chosen to sustain our analysis is Cultural Materialism of Raymond Williams. During the twentieth century, there had been in Britain a stronger tradition of critical movement from the radical left, especially thinkers who wrote for the New Left Review such as Raymond Williams. Cultural Materialism arose from the broader intellectual milieu, challenging the ideas of the older generation of Marxism. Raymond Williams explained that cultural materialism:

Is a theory of culture as a social and material productive process and of [a] specific practices, of arts as social uses of material means of production( from language as material 'practical consciousness' to the specific technologies of writing and forms of writing , through to mechanical and electronic communications systems).<sup>9</sup>

According to Williams the term cultural materialism is a brand of literary criticism that places texts in a material, which is socio political or historical, in order to show that texts are connected with a dominant ideology. Yet, Williams argues 'it is true that in the structure of any social society, and especially in its class structure, there is always a social basis for elements of the social process that are alternative or oppositional to the dominant elements'.<sup>10</sup> This idea has developed a theoretical framework in Williams work *The long Revolution*(1961) to explain that the complexity of culture is to be found in its variable elements of class structure. He distinguished between Dominant, Residual and Emergent cultures<sup>11</sup>. Indeed, Dominant culture is the culture practiced at the present time. What cannot be expressed in terms of the dominant culture are lived and practiced in the Residual, and what comes out of the dominant culture as new meaning and values, new practices and relationships are called Emergent. In addition, this process has been evolved in history of English society under capitalism. The bourgeois culture would be dominant, It is considered as the

powerful shaping force of the cultural mass because it refers to the established language, religion, values, rituals and social customs which are considered as the norm for society. In other words, the dominant culture is always under pressure from alternative cultures. Then, the working class culture would be emergent because it aspires to power, it aims at developing new relationships and new cultural formations. It is based on the creation of real transformation and it breaks the limitations of dominance. The emergent elements take the form of a rebellion against conventions<sup>12</sup>. Finally, the culture of the landed aristocracy would be residual. For Williams residual plays an active role in the present time since in practice, it is a part of the dominant norms of the current society. It operates in a process of continual tension because it can be in oppositional relation to dominant.<sup>13</sup>

Instead of thinking of society as a single and uniform object ,we look at actual groups and the relationships between them .Since these relationships can be not only a cooperation but also of conflict. We have a number of names for conformity or non conformity. At first we take the Member who feels himself belonging to it in an essential way.<sup>13</sup>

Then we come the Subject of the Servant .In any social organization there is a pressure on the individuals who are born into it to think and behave in a certain ways . It is clearly possible for him to acquire in a way of living which in fact fails to satisfy his own personal view .We can best describe then as the Subject ,the Exile and the Rebel .For the member society is his own community while the servant considers society an establishment in which he finds his place .For the Subject ,society is an imposed system in which his place is determined. For the Rebel , fighting is his way for new and better society .To the Exile society is beyond him but may change.<sup>14</sup>

To conclude , William's theoretical model is appropriate to understand Mongo Beti's work, which embodies multiple cultures that develops and articulate interests of a rising class through an incessant combat between the dominant and the emergent cultures. Also , it justifies that the long conflict between individuals and society resolve itself. Individuals lives in a way that society offers him ,yet it allows him to do some things or reject them

## **2. Materials:**

### **A- Summary**

The story begins with the young man Jean Marie Medza who has just failed his baccalaureate exam. On his return to his hometown, his family members send him on a mission to bring back his cousin's wife who has just left him. When Medza arrives to the neighboring village kala, he is well welcome due to his high education. He stays with his uncle waiting the woman 's return to her home. There, he is well entertained by the people of the village and always loaded with gifts. His cousin Zambo helped him to adapt in the social life of the village and experiences a freedom that has never had before due to his strict father. At last, his journey comes to an end and returns to his own village after completing his mission. But he realizes that he can't tolerate his father's domination. At this stage that he quarrels with him and leaves home accompanied by his cousin Zambo.

## **B- Biography of Mongo Beti :**

Mongo Beti was one of the great Francophone Novelist from Africa. His works satirize the French colonial world. He was born as Alexandre Biyidi in 1932 in a village called Yaoundé. He left to study literature in France in 1952. After finishing his studies, he went back to Cameroon in 1959, to become involved in the Independence movement. He wrote his books in French where he advocates the removal of Colonialism. His first important novel is *Le Pauvre Christ De Bombo (The Poor Christ Of Bomba, 1956)*. It was followed by *Mission Terminée* ( published as *Mission to Kala* in 1957), it is one of his most successful and humorous works where he attacks the French Colonialism through a young man who later felt alienated from the way of life of his hometown. He stopped writing for more a decade, then he resumed and focuses on criticism on the colonial characteristics of Africa's post independence. In the early 1990, Mongo Beti returned to his country. Later, he died at Douala in 2001.

## **Methodological Outline**

The dissertation is structured by following the IMRAD method. The work is divided into four parts. The first part includes an introduction, the review of literature, the issue and working hypothesis, and the methodological outline. The second part includes the method and materials. It will include Raymond Williams theory of cultural materialism to which we have resorted to achieve the goal of this dissertation. As regard to the materials, the research paper is provided with a summary of *Mission to Kala 1957* and a biography of the author. In the result section, it will consist of giving final findings of this paper and an answer to the problematic. The last part will be devoted to the discussion. The first chapter introduces the Dominant, Residual and Emergent in cultures, to show its connection with the context of the novel. The second chapter devoted to describe the

characters as individuals types ( The Subject, the Rebel and the Exile). Finally, the conclusion will summarize the different main points reached through the dissertation.

## Endnotes

<sup>9</sup> Raymond Williams and the Idea of Cultural Revolution . URL : [HTTP: WWW.JSTOR.ORG/STABLE/25112456](http://www.jstor.org/stable/25112456). 6

<sup>10</sup> Cultural Materialism in the Selected Short Stories of K.V.Dominic : A Critique. URL://[VALLEYINTERNATIONAL.NET/INDEX.PHP/OUR JOU/THEJSSHI](http://valleyinternational.net/index.php/our_jou/thejsshi) .

<sup>11</sup> Raymond Williams And the Idea of Cultural Revolution URL : [HTTP://WWW.JSTOR.ORG/STABLE/25112456](http://www.jstor.org/stable/25112456) . 7

<sup>12</sup> Ibid.,6

<sup>13</sup> John Elridge and Lizzie Elridge Raymond Williams making connections .112

<sup>14</sup> Raymond Williams , Marxism & Literature (1997) 108

<sup>15</sup> Raymond Williams , Marxism & Literature (1997) 110

### III. Results

This dissertation dealt with the cultural study in Mongo Beti's *Mission to Kala* (1957). To realize our task we have applied Raymond William's theory of Cultural Materialism to understand how the Dominant, Residual and Emergent cultures interrelate and influence the individuals within societies. To achieve our findings, we have discussed two important themes in the discussion section.

The first part dealt with the Dominant, Residual and Emergent in cultures. We have explained that culture is not a fixed category rather is a changeable process in society. It progresses because of the existence of dominant culture, residual and emergent elements. Then ,we have selected from the novel illustration of the major features of each culture . The aim of Mongo Beti in his work is to show the progress of Cameroonian culture which corresponds to Raymond Williams theory of a cultural change in any given society.

In the second part, we have dealt with Individuals and society where we have shown three multiple types: The Subject, The Rebel and The Exile. We have relied them to the story to interpret the cultural process of the story and in order to distinguish the relationship between the individual and his society. We have demonstrated that each type has a different role. We came to deduce that each individual in society shape their own cultural environment by their own agency.

## **Discussion:**

### **Chapter one: The Dominant, the Residual and the Emergent in Cultures**

The following section of our discussion will be devoted to the study of the Dominant, Residual and the Emergent in Cultures. Before starting our analysis, our reader needs to understand the context of this literary work. So, it is important to give a look to Raymond Williams's theory. Culture is one of the widely discussed concept in his cultural materialist approach, he defines culture as a theory of relations between elements in a whole way of life. As a result, culture is not a fixed unit but it is associated with three perspectives 'Dominant, Residual, and Emergent'.

First, the dominant culture is a norm which takes the majority of institutions under its own control that could be connected to Hegemony. Referring to Gramsci Williams argues that hegemony is the active part of the cultural change and a form of dominance. He said that:

Hegemony goes beyond culture...in its insistence on relating the whole social process to specific distributions of power and influence...Gramsci therefore introduces the necessary recognition of dominance and subordination in what has still, however, to be recognized as a whole process.<sup>16</sup>

Besides, he states that in any given society in any particular period there is a dominant system of meanings and values which are abstract but organized and lived. It is argued by Marshall 'The dominant culture is usually in the majority and achieves its dominance by controlling social institutions such as communicational system, educational institutions, artistic expressions, laws, political processes, and businesses'.<sup>17</sup>

It means that dominance can be achieved by many various means including the economic power and physical force. In fact, dominant culture tends to put emphasis on the rule by using social mechanism such as press, schools and the churches to achieve its aim.

## **A. The Dominant Culture**

### **1. Western Education**

Cameroon was crashed under the European's powers and expansion which began to carve out areas to found their colonies. They introduced new procedures to the region and displaced the native culture and traditions of those people. Accordingly, one of the ways that the colonizers use to control their colonies and change their identities is by education, that is to say they control the thought and ideas through implanting colonial ideologies in their mind. The French colonial education policies were adopted at establishing the French culture, and bring civilization into an African culture. This policy undermined the African and brought a new generation which neglects the traditional way of life. Therefore, school is used to spread the ideology of the dominant culture. Western culture was implemented and Africans who were considered to be cannibals and savages were forced to study under the missionaries' control. So far, through these western civilization missionaries and political system they began to invade the African socio-cultural milieu. This idea can be linked to what John McLeod calls 'Colonizing the mind' in which he explains:

Colonialism is perpetuated in part by justifying to those in the colonizing nation the idea that it is right and proper to rule over other peoples, and by getting colonized people to accept their lower ranking in the colonial order of things, a process we can call 'colonizing the mind'<sup>18</sup>

Therefore, Mongo Beti discusses the impact of western education within the novel. The story focuses on Medza and his alienation from his homeland after his failure in the baccalaureate exam. He expected humiliation from his father and his community.

Instead he finds that as a scholar, his honor is immense. He is sent to another village to retrieve Niam's wife. An old man from his village explains to him, that he is the best one to represent the village apologies:

My son...you are that formidable man, you speak with the voice of thunder, and have never suspected your own powers... your certificates, your learning, your knowledge of white men's secrets. Have you any idea what these upcountry bushmen will quite seriously believe about you! That you only have to write a letter in French, or speak French to the nearest District Officer, to have anyone you like imprisoned, or get any personal favor you want.<sup>19</sup>

At the first meeting with Zambo, Medza feels instinctive towards him and murmurs: ' I found it hard to convince myself that this monster was really my cousin'.<sup>20</sup> As times go far, he starts to encounter the villagers for dinners accompanied with his uncle Mama to ask him questions about his education, because he is seen as a source of information of the western world. In a short time, he finds himself turning from a native to a kind of an explorer with his differences from the villagers. Later on, Medza falls deeper into village life and he can't even move, each time he receives the villagers. He says:

The village laid siege to me socially from the early morning onwards. First of all there were the young boys. They invaded my uncle's house loaded with books and slates. They begged me to teach them to read, write, do sums, and understand the pictures in their books. Then came the grown men, who all wanted me to write letters for them. Since my arrival they had all taken it into their heads to place orders with European style shops. I became their public scribe, scribbling away from morning to night under the absorbed and tireless gaze of an ever increasing crowd.<sup>21</sup>

In addition, conversations with Medza proceed more and more interrogating him about his life in the city. For the villagers, he is the only one who can reveal the mysterious secrets of the white men. Although they are keen to discuss, they seem largely unreceptive due to the conditions they suffer under colonialism. He says:

To make my ideas more intelligible I decided to illustrate them with an example. I found myself (somewhat to my surprise) telling these people about New York ...It was child's play to describe New York, probably because my only knowledge of it derived from cinema.<sup>22</sup>

From The quotation above, we understand that his western education has not prepared him adequately to face the challenges of real life, and it separates him from the knowledge system of his kin. Indeed, Medza's ignorance of his traditional culture makes him alienated in his society. As a part of conclusion, the ultimate goal of the colonial education might be deduced from the above. It sees education as important in facilitating the assimilation process. The impact is realized by Medza's lack of identity, and a limited sense of his past and customs.

## **2. Patriarchal African Culture**

Patriarchy is regarded as an ideology under the determination of male dominance over female. It is characterized in *Mission to Kala* where people live under the domination of patriarchy which shapes their institutions, social relations, and their existence. They are portrayed to be enveloped by traditional customs and ritualistic culture. It holds an important and central position because they are practiced by the majority and are indispensable for the organization and stability of any cultural society. They privilege to give an absolute priority and authority to men while it keeps women oppressed and subordinated. In the novel, Mongo reveals how these patriarchy influences its different characters.

The first character who suffers from patriarchy is Medza's mother. She accepts the unethical behavior of her husband and suffers in silence. She sacrifices her youth time and energy to take care of her family. She is represented as the symbol of the passionate and responsible women. The second character is Niam's wife. She refuses to be at the

mercy of her violent husband. She moves to her father in an attempt to escape because she realizes that her husband had dominated her life.

In addition, Aunt Amou the other female character who is married at a very young age but unfortunately her husband died and was left without children. Her failure in motherhood's mission has spoiled her chances to find another man. In patriarchic society, widows are unessential and remain subjects. For this reason that he finds herself must accept her faith and the fact that her society will not give her the support or the affection.

Edima is also another female character presented in the story. She changes from an innocent little girl to a married woman and then a mother of three children. Edima disrespects laws when she makes love with Medza. When her mother discovers this, she makes a scandal and insults her:

A child, a mere infant in bed with a man! Oh lord have a mercy on me! What a wretched unhappy woman I am! My own daughter ....you shameless hussy, she bellowed 'you strumpet, you fallen woman! I don't know what your father and I done to deserve such a child.<sup>23</sup>

From the quote, we realize that woman is reinforcing the male dominance maintained their position of the dominant both physically and mentally

Another point to be considered is that Edima is a victim of her parents' interest. After being discovered in Medza's bedroom, she is forced by her parents to marry him. Traditional marriages are contracted between the families of the men and women. The woman does not have the power to decide who and when to marry, it is according to the tribal culture which includes some amount of money .So, Edima is a victim of the system in which she lives, who is forced to become a wife and a mother.

In sum, patriarchal culture were reinforced by a colonization gender. Women are isolated from their roles of decision making these masculine ideologies creates a

divide that keeps women at home in the role of mother and wife . In other words ,women should earn their social statues by their husband's title.

## **B- The Residual Culture**

Culture influences the individuals' social existence and constitutes the general costumes and beliefs of each particular group in a particular time. Raymond Williams in his presentations of the three cultural forces in society : dominant ,residual and emergent cultures ,explains that the dominant class imposes its ideology over the whole community either by the naturalization of its hegemonic elements or sometimes through absorbing from early values and old cultures. He affirms that to understand how dominant and residual cultures interact we have to understand the process of selective traditions and the manners in which residual culture continue to influence and incorporate in the effective dominant society. In fact, the dominant culture cannot allow too much residual experiences and practices, so those elements need to be reinterpreted in order to show their evidence and to become absorbed and make part of the dominant culture.<sup>24</sup>

A Residual culture is created in the past yet it still effects in a dominant society. It exists as an active and present element in the cultural process. Raymond explains: "Is the influence of old cultural practices on modern societies, consciously or unconsciously which is built into the infrastructure of the dominant culture."<sup>22</sup> Residual cultures are cultures that are based on some past "Residual" of a previous social formation or culture. There are certain old experiences, meanings and values which cannot be verified or cannot be expressed in terms of the dominant culture, as Raymond claims:

By 'residual' I mean that some experiences ,meanings and values which cannot be verified or cannot be expressed in the terms of the dominant culture, are nevertheless lived and practiced on the basis of the[ residue-cultural ] as well as social –of some previous social and cultural institutions or reformations.<sup>25</sup>

In *Mission to kala*, Mongo Beti gives an insight into the various Residual traits in a social dominant community. In fact, through discussing religious and traditional subjects, we understand how such old values of past times still exist in the present times even though they are not selected as dominant elements. Raymond Williams gives that definition: “The Residual culture makes use of old meanings and experiences as a key element to preserve its existence and continue regardless of the transformations or the modern aspects of life that are introduced to that society.”<sup>2</sup>

## **1. Ritualistic system and Religion**

Raymond Williams asserts that religion is an influential and essential element of a Residual culture. It is an important subject that plays a complementary role in shaping the individuals, because it is regarded as sacred, divine and absolutely valuable for their lives. In Cameroon, the religious practices form the primitive morals and kinships of the people. It imposes on the residents to obey their laws and morals. For that purpose, they need a priest who is an elder member of a lineage group and fully charged with wisdom and spiritual power about life and death. His main function is explaining spiritual and absolute matters to new generations and opposing any attempt to rebel against his authority. He uses religion as an instrument to regulate the community and to preserve the old beliefs in the actual dominant culture.<sup>27</sup> As the story implies, our protagonist is required to accept a mission to a foreign village just to obey the old man's rules that hold a superior position in the community, ‘old Bikokolo’ who is regarded as a source of teaching and knowledge. In this regard, Medza says: “An old man was in better position than a young one to give away a few head of cattle, thanks to a system which in the spheres of economics, laws and traditions, alike was designed by old men to benefit old men”.<sup>28</sup> The old men of Kala persuade Medza that the escape of Niam's wife is more a religious and a tribal affair than a personal one. Although Medza is a product of Western education, he finds that religion is

an ultimate solution for his curiosity and uncertainty about his past cultural and social life in Cameroon. The journey from his sizable hometown to the forest of Kala gives him an impression of going back to the time of his old ancestors.

For Africans, traditional religion holds an important position in their social lives. In the novel a larger of the indigenous residents of Kala are converts to Christianity and some others such as Petrus Son –of-God can not accept conversion to Christianity, which is the religion practiced by the hegemonic class. He believes that his ancient religion and values mainly serve as the mediation for his present existence and a way to express the cultural process evolution in society. He asserts:

The best religion in the world remained that of St Johnny of Kala, which consisted of two basic commandments: when you are thirsty, drink anything expect water; and never forgot any occasion for making love, whatever time of day it may be (Sundays included).<sup>29</sup>

Accordingly, some of Kala's people are not conducive to progress and regeneration. They are extremely believing that their old religion is more appropriate to follow.

Another point is founding a family which is the basic unit of social organization in rural communities. It contributes to numerous social and economic benefits. Religion establishes in Kala a strict taboos against illegal relationships and adultery. It considers such behaviors basically unacceptable if it is not performed under the process of marriage. On the other hand, the process of polygamy is wide practiced. Mongo Beti reveals in his story the inequality which regulates the gender of women to childbearing and motherhood. Most of his Female characters are exposed to a polygamous system of oppression. Also, the traditional people insist on the importance of reproduction because more children for them mean more help to till the lands by plowing and Cultivating. It is considered as a preservation of their African traditional society in front of the domination of Capitalist system.<sup>28</sup> For instance, when Dukfoot Johnny declares that his old grand father had

inherited many wives : “He had about fifty wives ,and never seems to have had any very clear idea of how many children he produced”<sup>30</sup>. Another illustration of multiple marriage is remarked through the description of Kala’s chief ; who is regarded as an arrogant man who had married with seven wives. The narrator says: “The Chief had just married another wife-his seventh ,as far as I can remember”<sup>31</sup>. The chief view of women is all about her beauty, youth and possession and he changes women every time he felt not satisfied .

The issue of polygamy has to be properly addressed in the story since the majority of the female characters presented by the author are illiterate, very passive and traditional . They live under the subordination of men . However when the Chief brings at home the new bride the other wives feel pain, neglect and injustice. They dislike their husband but they can not reject or oppose to that marriage. In contrast they come to the festivities of wedding and bride delegation with their children to prove themselves as a good traditional wives. They are convinced that men are the masters and the family’s leaders and can take decision to have another wife at any time even if such situations are not carrying any benefit or happiness for them . They end up accepting it in order to gain respect of Kala’s community and their males. They follow their traditional values to be patient and submissive to the wills and dictates of their husbands even when subjected to suffering and distasteful treatment.<sup>32</sup>

The protagonist shows his disgust to this inordinate acquisition of wives by the Chief of the village and he refers to him as “the old swine”. He cannot accept the fact that a youngest girl less than sixteen years is led in a marriage to a polygamous Chief. As shown in the following : “Nonsense broke in another woman ,that girl was far too young .Well the bride supposed to be almost a child ,isn’t she ?. Possibly but not under the age of puberty, surely?”.<sup>33</sup> He explains that such ancient religious tradition requires on men to occupy the

first position in society and it does not respect the value of women and it restricts her existence in the inferior level.

## **2. Folklore and Orality**

For Africans, it is tradition that shapes their existence and their worldview. It is considered valuable and is participating in their social life for many years. Each African society is characterized by shared practices and explicit norms and beliefs. In the novel, Mongo Beti appears to give us an insight into the various Cameroonian traditions. The culture presented within his literary work is rich and valued with customs and laws that place great emphasis on traditional system. In Kala, people are not judged by the wealth of their fathers but by their strength and handy work. In the novel, when customs are confronted by those of Europeans, Kala's community resisted through the use of old meanings and experiences as a key element to preserve their tradition and customs and continue regardless of the transformations or the modern aspects of life that are introduced to that society. The author presents oral traditions in his story. It is one of the pillars for the teaching of cultural values which are fundamental elements for education and knowledge. They occupy a significant place in the process of surviving the past life of a society. In Mission to Kala, people are identified as oral people who initiate their traditions orally to the new generation. Accordingly, The story's characters speak and weave into the fabric of their everyday conversations with some allusion to folklore tales, songs and myths. For instance, the author captures an element from the oral Residual culture which is a song entitled "The Little Orphan's Lament" which described the Cameroonian culture and the importance of blood families. Also, it is meant to encourage Medza to drink palm wine which is very traditional in Kala and to contrast, whisky which symbolizes the drink of white men. He explains that this drink has been served for very long ago to chill in

many relaxation joints and is a symbol of unity between Cameroonians. Consequently, they insist on his importance. Medza says :

This song delighted me so much that I not only learnt it by heart ,but later took the trouble to translate it. In this way I hoped to preserve it for those future generations who will probably never drink palm wine in their lives, and will, as a result ,be ignorant of the poetic genius which this divine liquor cannot .<sup>34</sup>

Furthermore, the protagonist evokes that kala makes a different ceremonies for storytelling. Each evening the people gathered around in a common place to listen old folktales about the culture of their old ancestors. He explains : “These parties still took place every evening ,like some inevitable ritual ceremony. It looked as though they would never stop”<sup>34</sup> . Accordingly, Mongo Beti’s insertion of folklore into his work is a proof that African’s oral traditions would be preserved and not petrified or abandoned. It is worth mentioning that he shows the power of old beliefs in leading the future generations. It is mentioned in the story: “Treating the wisdom drawn from personal experiences on exactly the same terms as those gnostic saws he inherited from our most ancient traditions. Here is his story, reduced to its basic essential.”<sup>35</sup>. The author finds in such myths and stories the inspiration to relate his central figure with his origins about the ancient Cameroonian culture and to reflect the African identity. He is convinced that preserving stories is preservation of an entire ancient culture. A vivid example is when Medza notices the deep influence of such traditional concepts on his personality. He affirms: “It was clear to me that if I stayed on for a whole year the old folk would be monopolizing me” .<sup>36</sup> It is clear from the quotation that those creation myths and stories function as diaries which show the secrets of kala’s society. He says: “ like the fabulous machine that wouldn’t stop once it was put in motion ,the evening stories continued”.<sup>37</sup> They operate as influential and persistent sacred stories in order to guide new communities to follow the same ways as they did the previous ones. Mongo Beti demonstrates some of the different Residual aspects of his African countrymen in his work

for the purpose to be re-examined and re-adapted in the modern times and by the ruling class.

Moreover, The Africans common values suggest a sense of human beings close relationship with nature. Africans had been profoundly spiritual and they relate everything with nature against the scientific technology and advancement of the West. Being closely observant to nature phenomena and mysteries comprising life cycles, they come to have a sense of the existence of a supreme power. Such believe of being most powerful than humankind introduce them to the divine world and were seeking affinity with these powers. Since their basic activity is working in the fields, they continually practice the worships of gods and lands. They replete their activities with varied symbols and practices such as sacrificing animals to please their spirits to keep them away from misfortune and poverty .<sup>38</sup> Also, in the search for stability, prosperity and security in life. Others sacrifices were meant to reserve the negative consequence of their sins. For instance the sacrifice of sheep by Petrus Son -of -God to demand forgiveness for his verbal argument. The narrator explains:

In kala ,when you sacrifice an animal (as it might be the sheep which Duckfoot Johnny and his friends had bought the day before this memorable occasion)you have to call in a man from an outside tribe to cut its throat -though he must also have connections with kala on his mother's side. This seems to be a well-established tradition.

This extract reveals that blood sacrifices have proved to be a way of life in kala. They have served a communicative power with supernatural beings and as a means for acquiring beneficiations from them.

Rites of passage are another traditions commonly performed by Africans. They entail a lot of ceremonies accompanied with music, dancing and other forms of aesthetic

experience. Marriage is one of those important and major passage in life of an individual and it carries a set of rites to be fully complete. Thus, the chief allows festivities to celebrate this transitional period. An occasion to provide enjoyment for the whole kala's community. Medza in this concern explains that:

As you may know, it is not enough for a man simply to marry a woman in our country ,he has to follow the prescribed ceremony out to the letter. There must also be a delegation of men and women from the young bride's village to escort her to her husband house –an occasion (especially in kala) for endless festivities.<sup>42</sup>

In addition, the African traditional society views the life of a girl is essential in a matter of the preparation for marriage, which is the goal of her life. When she does not reach that objective her life turns to useless .The glory of a woman lies on children and husband. Medza mentions: “Like all the girls of my mother's generations, she must have been married off at puberty –about fifteen, perhaps even younger”.<sup>43</sup>

Consequently, the mother of Niam's wife was married just at the age of puberty after being performed and initiated from a girl into a women. Such rites believe to make women good wives ,loyal and responsible .In the Cameroonian society, at an early age youngest girls have to pass the puberty rites which initiate them into adulthood both physically and socially and qualifies them to marriage .These rites are varied ,the girls are given separate huts where they are restricted for going out during the day while at nights they go to the square of the village to learn some songs ,dance, folktales and to be oriented about the role of a women in her society. The virgin girls are taken to the queen mother. They are gathered to be initiated about life crisis; pregnancy ,parenting, housewifery, sexuality, child birth. Then, they will be taken to the river to wash three times a day. Besides, the notification of the adolescents at nights helps them to reintegrate into the society as adults. After parading they show their beauty and costly costumes they display

their dance. However, the choice of marriage in Kala is made by parents or relatives which discuss with the family's bride. For instance when Medza's Father constituted with the Chief the union of his elder son with Edima. He did not asks for their opinions but he starts the preparation with Edima's father. The narrators explains : " It must have been at this point that he married them off ,whether they wanted it or not .What their feelings were I can't imagine".<sup>44</sup>

In the light of all what has been said above, it appears that Mongo Beti has been in search for innovating means and ways to preserve the residual culture of his community. The incorporation of old traditions and religious perceptions in his literary work is of great importance as they represent vividly the kalans' respective culture which can be seen as a continual process of re-selection of ancestors.

### **C- Emergent Culture**

Emergent culture is described by Williams as being that new meaning and values, new practices, new relationships and kinds of relationships that are continually being created. The emergent practice elements are considerably alternative to the dominant and unconsciously developed. He asserts that in the developing phase of the dominant culture, there are some values created in the past that it neglects, undervalues, opposes, represses, or even cannot recognize.<sup>45</sup> Though, the new challenging and opposing elements would slowly emerge, some may gain strength in the dominant culture and be replaced. From this perspective, we will study the emergent culture within the novel *Mission to Kala*.

Mongo Beti introduces Medza as a product of European culture who is thinking and acting like a real Frenchman. He is proud of that system which gives him a set of abstract rules in order to guide his behavior and shape his attitudes. It is to say that he gains a great esteem from the members of his society. However, the educated elite who should be the country's visionary is simply not able to success his public mission of retrieving the runaway cousin's wife. The hero is in an urgent need to adopt new perceptions and values to be able to succeed his mission. In Kala, each time he meets the native residents he feels embarrassed and dejected. He realizes the gap which differentiates and alienates him from his community. He becomes conscious that "The bushmen" are not really idiots as he thought, but very creative and productive through their traditional ways which make them more sophisticated than he is. He considers that those primitive savages are devoid of intellectual refinement but they have high principles and enlightened views about life. In return, the Kalans discover his weakness and calls him "Silly posturing". He suffers from the intelligent questions that they ask him about his learning and he fails to respond correctly or expound to them what he received at white men's school and how his learning would really make a contribution or a change for him and his society in the future. From his stay at Kala, Medza learns and grows by making certain discoveries and institutions which made him a grown man far from his father's dominance. As we know at the beginning of the story, Medza has spent most of his life at schools, where he has been forced to study the western education. But things are different now he is about to venture into a remote village. Fortunately, Kala transforms him into a mature man and his mission carries him to explore new opportunities. In other words, Medza's mission to Kala is like an expedition into his own psyche, a voyage of self discovery. Where he returns home more wiser, having gained better perspectives on his own life.

Medza's complete psychological liberation is eventually achieved through alcohol and sex. When he was initiated into alcohol, he discovered that there is nothing like alcohol for putting you at ease. For him it is a source of all qualities which he lacked his nature; spontaneous and cordial cheerfulness, volubility, the capacity to produce smart and take a masterful line with women. Then, Medza discovered a sexual freedom with a general sense of individual liberation. When he arrives in Kala, he quickly learns that this is a community where adultery is allowed. Though, We find out at the beginning of the story that he fears the fact that he is virgin, and has a phobia for women as he says:

The very least I could do was to conquer my fear for women even divorcées. I would soon learn how to respond to their advances. I would make up to this girl who gone on me. I was forgetting, however, that afterwards there would be no reason for her to go on pining for me.<sup>46</sup>

Later on, he described to us his first successful love experience with Edima. He kisses, romances and makes love to her. He is now turning to a different character from the beginning of the story. It is Edima who finally leads Medza out of his innocence. She is the only girl who helps to liberate him. He declares : I am haunted by the story of my love for Edima, which is also the story of my first, perhaps my only, love: the absurdity of life<sup>47</sup> . After being discovered in Medza's bedroom, she is forced by her parents to marry him. But, he recognizes that his education makes the two incompatible. He must leave her in order to achieve his true independence. He also recognizes that his uncle and Edima's father exploit him for their personal affairs and for the relation between the two villages. Therefore, such insights put Medza in the mood of rebel and rejection of the traditional African society.

It is from this point that the dawn of realization come to him about the failure of his European educational system, which does not recognize his African cultural and social traditions. And it forms a kind of boundaries in front of his self- independence and total

emancipation in the society. Consequently, Medza's state turns to confusion and uncertainty. He affirms that the knowledge he received should be put in test and practiced in reality and by genuine circumstances not under an artificial conditions of an examination room. Furthermore, he argues that the restriction in the world of the Evolve , created by the French has depressed him .He thinks of his Foreign background as a temporary illusion .

After he has enriched an educational experience from the rustic villagers. Medza adopts new meanings and shifts to a new character .So, he becomes a rebel . He returns to Vimili , his natal village to confront his family. Now he is able to tell his oppressive father with a loud voice: "I am not going to college anymore –I am through with all this nonsense ".<sup>48</sup> His experience in the urban village has created a violent confrontation with his father. He changes his attitudes and he turns to be disrespectful, rude and powerless man. The author suggests that rebellion is the only way to restore his mental and self –dignity. This is quite evident in his fight with his father:

Ah , 'the hell with my language' , I said to the world at large and walked to the road in a very leisurely fashion watched by everybody, including the kala .I went off in a solemn and dignified fashion ,without a single backward glance at my native village.I was leaving 'it was all over ' .I have never returned from that day to this. "A nous la liberté " , I murmured to myself.<sup>49</sup>

In fact , the author insinuates Medza's determination to reject his dictator father and within it a rejection of the western education to survive because neither his mother or his society can help him. However his strength and courage is incontestable in relating his fight for his self freedom and the creation of his new personality. In accordance, Paulo Freire claims that : "To surmount oppression people must first critically recognize the causes of the oppression so that through transforming action they can create a new situation ".<sup>50</sup>

From this quote, we understand that his rebellious behavior is a suggestive resistance to the cultural oppression he received from his “Private Dictator” and “Domestic tyrant” who is responsible for giving him many complexes about family and relationships and make it impossible to lead a normal married life with his presence. Besides, even Edima, she is any longer the symbol of his liberty, he states: ”I quickly realized she could be nothing more than a passing stage in my life”<sup>51</sup>. He finds that she caught him in the trap of marriage for her own benefits and that he will not be able to enjoy again the liberty that he discovered when he met her. He is certain of the artificiality of her love and the liberty she brings to him.

In this sense, Medza gets a feeling of disorientation and isolation from all the cultural institutions. It is difficult to confess that his attempt for freedom will be priced by his total alienation. His life “Turned out to be a life of endless wandering”. Consequently, his flight from his family and country is his choice. It is an acceptance of the failure of both African and Western cultures to contribute his advancement. He states: “I became more bewildered every moment.”<sup>52</sup>

Our hero clued-up many truths about himself and his upbringing. His journey is of moral, emotional and psychological development to regain his sense of direction and self identity. He affirms: “It enabled me to discover many truths”<sup>53</sup>, he has been capable of surmounting all the cultural changes and hardships caused by the westernization and by the tyranny of his father. Eventually when he goes back to his college he passes his oral examinations without studying, he empathizes that education sometimes it comes from reality and in a natural way.

In this vein, Medza holds new ideas and values. He gets new perceptions of knowledge and freedom which are regarded as emergent elements. He breaks and rejects

his Western milieu and more significant the domination of his father .He exploits new ways of thinking and observing the life. What he describes as “The absurdity of life” i.e at the present time he gets a clear vision of his independent world with new light. It is in kala that he receives all the essential instruction that makes him a real man; an education that will bring about his freedom which he has long searching.

To conclude, the Cameroonian writer in his literary work portrays the experience that constructs Medza’s new identity and the way he challenges the different cultural evolutions in his African hometown. At this point that he rejects traditional as well as modern forms of oppression. And what he totally gained is his newfound maturity and freedom. It is in kala that our protagonist’s profoundly enriched his educational experience and will persist searching for his ideal world and the true purity.

## Endnotes

<sup>14</sup> Raymond Williams , *Marxism & Literature* (1997) 108

<sup>15</sup> Rahmat, Ollah Mahtabi, *Dominant, Residual and Emergent: Opposing Forces Hovering over John Dis Passos Usa*. *International Journal of Applied Linguistics and English Literature*. Vol4.NO.6.2015. 166

<sup>16</sup> John Mcleod , *Beginning post colonialism and Manschester*, Manchester university press, 200

<sup>17</sup> *Mongo Beti Mission to Kala*, 15

<sup>18</sup> *Ibid*, 23

<sup>19</sup> *Ibid*, 91

<sup>20</sup> *Ibid*, 65

<sup>21</sup> *Ibid*,139

<sup>22</sup> <http://org703.wordpress.com/202/understanding-Raymond-Williams-Emergent/>.

<sup>23</sup> Raymond Williams, *Marxism & Literature*(1997) 122

<sup>24</sup> *Ibid*, 122

<sup>25</sup> *Ibid*, 122

<sup>26</sup> Jane Bryson, *Dominant culture : the dynamics of organizational change emergent and residual*, *journal of Jane, organizational change management* (vol21, No 6, 2008), 747

<sup>27</sup> *Mongo Beti, Mission to Kala*(1957), 99

<sup>28</sup> *Mongo Beti, Mission to Kala* 1997, 25

<sup>29</sup> [Http://www.Herald.co.Zw/Culture- and Religion-in- Mission-to-kala/amp/](http://www.Herald.co.Zw/Culture- and Religion-in- Mission-to-kala/amp/)

<sup>30</sup> Mongo Beti, Mission to Kala 1997, 36

<sup>31</sup> Ibid, 125

<sup>32</sup> Dr .Samou Sanusi Mongo Beti ,Ahmadou Kourouma and Ibrahima Ly How Feminists are They? (Vol 3.2011,36).

<sup>33</sup> Henry K.Jick and Andrew Tata Negh Mongo Beti and Liberty A Study of His and Other Names in his Fiction (Vol 15.January 2015,166.

<sup>34</sup> Mongo Beti,Mission to Kala ,1997,118

<sup>35</sup> Ibid 91

<sup>36</sup> Ibid 15

<sup>37</sup> Ibid 100

<sup>38</sup> Ibid 109

<sup>39</sup> Mary Carline,Mongo Beti:His Works and his Contribution to the African Novel,1968.

<sup>40</sup> Mongo Beti ,Mission to Kala 1997,123.

<sup>41</sup> Ibid 99

<sup>42</sup> Ibid 125

<sup>43</sup> Ibid 41

<sup>44</sup> Ibid 182

<sup>45</sup> Raymond Williams, Marxism & Literature 1977,123.

<sup>46</sup> Mongo Beti, Mission to Kala , 59

<sup>47</sup> Ibid,183

<sup>48</sup> Ibid,176

<sup>49</sup> Ibid 179

<sup>50</sup> Paulo Freire ;Pedagogy of The Oppressed ,2005,47.

<sup>51</sup> Ibid, 180

<sup>52</sup> Ibid, 180

<sup>53</sup> Ibid 181

## **Chapter two: Individuals and Society: The Subject, the Rebel and The Exile**

### **A. The Subject:**

The individual cannot live out of a social group and a society cannot be constituted without individuals. Thus, the term individual is problematical in social analysis. The self is socially created and interacts with others. This is what shapes social experience and character. The self shapes its own being by its environment with which it interacts. Generally speaking, in the African thought the individual is seen as being a communal one by nature, who grows in a context of social relationships and interdependence. Even though, the individual is a part of a given society that has a specific culture and a set of shared values and purposes, he can find that some aspects of the social life are meaningless. In this case, the individual amends the existing values and norms, as it can result to reject these norms. He can also distance himself from his community and its members.

Besides, Raymond Williams in his theory *Individuals and Society*, has examined the conflict between individuals and society. In his quest for understanding the relationships between the individuals and society, he distinguished categories which can be applied to individuals in different situations, they are as follow: Member, Servant, Subject, Rebel, Exile, and Vagrant. In *mission to Kala*, some of the characters created by Beti may be considered as corresponding to the three types of individuals defined by Williams: The Subject, Rebel and Exile.<sup>54</sup>

Jean Marie Medza is a main character who represents the Subject in the novel. He is a young man who has just failed his baccalaureate exam and returned home. On his

return home, he is sent on a mission to retrieve his cousin's wife. This mission is like an adventure for him. Upon his arrival at Kala, he began to discover new thoughts about his own personality and his way of life. He was living a life of uncertainty, confusions and restrictions. His uncle Mama and his cousin Zambo helped him to confront people with confidence. Unlike the life he lived before, Medza now sees himself imprisoned with his father's dominance and his western education which deprive him of an identity. However, Medza is considered a Subject because he is not satisfied of his life. According to Raymond Williams the Subject is the person who:

has no obvious way of maintaining his life if he refuses. Yet, the illusion is important, for it allows him to pretend to an identification with the society, as if the choice had been real. The subject will have few illusions about the relationships which is determining him, he will know that the way of life is not him but he must obeyed .<sup>55</sup>

From the quotation above, we report that Medza is an example of the obedient child to his father to get much certificates. His success is dependent on the traditional tribe. So, he wishes to be as free as the people he found in Kala. He explains:

If only they wouldn't treat me just as a scholar and nothing else. I'd have given all the diplomas in the world to swim like Duckfoot Johnny, or dance like the boneless wonder, or have the sexual experience of Petrus son of God, or throw an assegai like Zambo. I wanted desperately to eat, drink, and be happy without having to bother my head about next term, or such depressing things as revision work and orals.<sup>56</sup>

In addition, Medza feels disappointed towards his western education. . He discovers new thoughts and new life in which he starts to view his western education as a prison. He finds that his superiority has no place among the Kalans. They are very attached to the past, and they are welded together. So, he realizes that he is different from these people's way of living and thinking. However, he concluded that the colonized African has

been separated from the ancestral wisdom by the western powers and never given a new way of understanding new life. He states:

Those quintessential cicatrices of the colonized African that the tragedy which our nation is suffering today is that of a man left to his own devices in a world which does not belong to him, which he has made and does not understand.<sup>5</sup>

This latter explains the disagreement against the authority. It is concerned with the impact of colonialism on Africans. Medza demonstrates in some passages in the novel some of the policies of European power by which they ruled in partnership with traditional chiefs. He confirms:

Like all most chiefs, he occupied an influential position in the community, with all the usual perquisites. He was a rich man by our standards and lived in an imposing villa, his general way of life was luxurious in the extreme. The colonial administration who had nominated him in the first place, buttered him up. In return, he obeyed their command like robot and knew they would never throw him out.<sup>58</sup>

To sum, Medza is an idealist character, who finds some actions distasteful. He does not like the father who obliged him to further his studies. He feels himself deprived from his own desires and he is searching for freedom. He is also against the western authorities which have violated the African mind.

## **B. The Rebel**

Raymond Williams in his essay "*Writing Individuals and Societies*" highlights the experience of characters in real social contexts. He presents the rebellion as a strong personal commitment to certain social purposes and a positive identification of his existence with a particular pattern of social effort. He defines Rebel as a different member in social group who tries to make a strong personal commitment to identify his existence in the ways he likes. However his desire of reformation and his revolutionary intention has caused problems and challenges on his interrelations within his own social environment. A

Rebel works towards his personal liberation and authenticity ;it is all about liberating his self-identity .He may resist against his family ,religion, education and even his own sense of morality . Since he considers his social environment imaginative and wrong, He is in need to produce a particular social effort to preserve his new character.<sup>59</sup>

In *Mission to kala*, Mongo Beti introduces Jean –Marie-Medza as the rebellious figure of the story. He uses a literary voice to convey his experience in the Cameroonian society through making a surface to the various cultural norms and values that his society contains in which he will pass his journey. Medza that young naive who enjoys life and freedom corresponds to the Rebel character of Raymond Williams. An educated man who had returned from Western school to his rural village but he feels restricted and imprisoned within it, he is in struggle to find his destiny in his life as he wants. Gradually, he rejects his cultural background and starts to learn and adopt new attitudes to achieve his self-reconstruction.<sup>60</sup>

Our principal figure rebels against the European education. Upon his failure in baccalaureate exam, he returns home and was immediately recruited into a mission of persuading a wayward wife to return to her husband in kala, “ an easy adventure” He expressed . He was to a great deal certain of being capable to resolve and attain his objective depending on his academic learning. He saw himself as a real Frenchman, a source of civilization and superiority especially in front of the other blacks who were fascinated by his education and appreciated his presence in the village. As a woman of the village declared: “Young man ,you shouldn’t take offense at people being so interested in you .We don’t see a college –educated boy like you here every day of the week and a city –dweller into the bargain ! ”<sup>61</sup>.

In addition, it is through Medza that the kalans learned more about that strange culture, he gave them an insight into their values and their world. Almost everyone is fascinated by what he was narrating. As Zambo states : “ You could search the whole district round for two ,three, four ,five ,hundred miles ,and I wager you wouldn’t find a man ,white or black, as learned and knowledgeable as he is ”<sup>62</sup> . During his journey he discovers the everyday practices of the rustic kalans, he spends time with young people in the day and at night is feasted by the older people. However, he feels uncomfortable with his own culture because his ultimate source of knowledge has humiliated him .He does not practice any activity or have any skill between his hands to confront the real life, he feels an imperative need to humble himself. The narrator affirms:

If only they would not treat me just as a scholar and nothing else. I would give all the diplomas in the world to swim like Duckfoot Johnny or dance like the Bonless Wonder or have the sexual experience of Petrus- of -God or throw an assegai like Zambo ,I wanted desperately to eat ,drink and be happy without having no bother my head about next term or such depressing things as revision –work and orals .<sup>63</sup>

Medza was faced by a clash of perceptions between what he learnt and what he is experiencing. He realizes a wide gap between him and the villagers who were very active and engaged in various activities such as sport and agriculture. His failure convinces him that true knowledge should be put in test, by genuine circumstances not under the artificial conditions of an examination room. He desires to have the enough courage to make relationships with girls ,to be able to live with a girlfriend at her parents’ house with their blessings as his cousin Zambo did .He dreams to be like the kalan’s youths swimming along the rives with perfections , dancing and drinking palm wine without worries about courses and exams . As time goes by ,He tends to show his disgust to his Western education , since it represents a kind of prison or a sense of punishment imposed

on him in his society due to white man 's influence , his thoughts of being well and broad -minded open falls down . This is shown in the following quote:

My resentment against schools and educational thoughts systems mounted steadily as the days passed by .I saw a school as a kind of giant ogre ,swallowing young boys ,digesting them slowly ,vomiting them up against sucked dry of all their youth-full essence ,mere skeletons. <sup>64</sup>

Medza is a victim of Western culture which has violated his liberty and ruined him. It monopolized his behaviors and actions in real life. He realizes that his knowledge has failed to guide his mission and he is resolute to liberate himself. Therefore we see the main character in a continuous struggle being incompetent of finding a way to improve his self in that social life. However Medza thinks that a virgin girl will be able to reconstruct his self confidence, determination, security and maturity since the virginity was given a higher esteem in the town <sup>65</sup>. So ,he tells his friend Zambo to find him a virgin one : “ What I really want is a nice young girl who does not know her way about at all, if you get one .As long as she is young ,sweet ,and innocent ,i don't care a damn about her looks”<sup>66</sup>. Accordingly, Edima is the girl corresponding to the characteristics that Medza described and desired. She is attractive, fresh and very young. As he states: “*I did not know anything about the girl; yet I was already thinking of her as an indispensable part of my existence*” <sup>67</sup>.

Eventually, he experiences feelings of love, pleasure and completed his sex-education with her. On the other hand, he totally rejects Eliza who was from a different district. A city girl with provocative and seductive manners, and with multiple relationships with men during her holidays in kala. She gives him a resentment of the Western culture and in her presence he feels diminished and weak .He says: “I am sick to death of experienced old bags” <sup>68</sup>. Now he is just determined to separate himself from European's artificial world.

In the story Medza proves the weakness of his European background. It is a half- education system which marks his disorganization, because it does not imply his traditional culture. He points out: “Without being aware of it, I was no more than a sacrifice on the altar of progress and civilization”<sup>69</sup>. Despite the fact that he invests much of his time studying, he does not bring any change for his well-being. As well as, he finds that it is impossible to contribute any development to his society. Each time the protagonist meets the kalans is embarrassed and inadequate. His mother observes: “You’re simply not yourself; it’s as though you were another boy altogether who happened to your physical double”<sup>70</sup>.

In addition to this, Medza rebels against his family. When the French annexed Cameroon, they instituted in black’s minds that their learning and teaching methods are to a large extent enhanced and they induce the parents to open up the curriculum of schooling of their children in Western cities. Medza’s father was one of those parents. His admiration for Western cultures and especially the writing world and diplomas were the prominent reasons that encouraged him to send his son for studying outside the country .He was like almost other African fathers, he was hoping to instruct and cultivate his son with European knowledge<sup>71</sup>.The narrator declares: “ We were those children –it is not easy to forget and it was our parents who forced this torment upon us. Why did they do it? We were catechized, confirmed, herded to a communion like a gaggle of holy-minded ducklings”.<sup>72</sup>It is important to recall that Medza spent almost his adulthood studying with the whites. A fact which wrestled him, he was not able to feel the sense of being in community or enjoying his childhood. He has been forced to live away of his relatives and his rural community. He says:

My youth was slipping away, and I was paying a terrible price for –well ,for what ? having go to school ,at the decree of my all powerful father ?having chained to my books when most children of my age were out playing games?<sup>73</sup>

Therefore, we can state that he is almost a white construction, He has forgotten his traditional practices and main beliefs. Mongo Beti explains that the father son's relationship is characterized by brutality and violence. The younger sister of Medza states: " I think he's going to give you a good thrashing. Thrash me? Don't be daft. It's no joke my sister said . I saw him getting the rubber strap out".<sup>74</sup>

In the Cameroonian family ,the son is obliged to obey the father's rules and the mother is unable to help and to interfere because in case she did or protested she will be beaten as well as her son .Medza explains : " In the normal way my father thrashed his children with fly-whisks and his wife with a thin ,whippy cane which looked like a snake and stung just as hard ".<sup>75</sup> Accordingly, Mongo Beti shows in the story that colonialism has a deep impact on the familial relationships and social structure. The father's worship of Western standards of wealth and power were the prominent reasons behind his bad behaviors .The colonists made the society unstable and imposed qualities as selfishness ,dominance ,violence and dishonest in individuals. Medza points out:

My father was a real shyster....he was a living example of the astonishing results that can occur when Western hypocrisy and commercial materialism are grafted on to a first -rate African intelligence. Some of these results were quite admirable, some disastrous; but my father was the quintessential westernized native of the generation back .<sup>76</sup>

Medza considers himself incomplete and not proud of his scholarship. He finds out the hypocrisy of his knowledge ,then he attempts to provoke a confrontation with his father and resolves not to be scared of him anymore .He is no longer concerned whether his father is annoyed or not and he feels no need to make an apology or explicate his new attitudes. He says: "Apologize for what? I asked oh i don't know-everything , I suppose failing the exam ,being insolent ".<sup>77</sup> Besides his terrible failure in studies, he is determined to marry Edima who symbolizes his maturity and progress. With the intention of confronting

his father and preserve his new authentic personality. He is well ready to fight him openly and pushes him to limit. Medza declares:

For about a week my relations with my father were virtually non existent on the surface, at any rate. Underneath things were building up to a climax: the powder train was laid ,and it needed only a tiny spark to touch it off .<sup>78</sup>

In fact, we perceived that his rebellion against his father is well justified because his father had a harsh control on his life .He managed with the village's chief the marriage of Edima and Medza's brother. He has been constantly the threaten figure who obstructs between Medza and his desires.

Another character of Rebel is presented through Niam's wife. Mongo Beti shows that the Cameroonian cultural traditions strengthened the oppression of husband over his wife and the absolute control on her attitudes and actions. Accordingly, in the story the absence of a child in a couple is a serious issue .This is seen in Medza's prejudices towards her especially women are the ones to criticize and have a patriarchic attitude against her , because she could not fulfill all her duties as a housewife like others as it is said in the story: "My mother 's prejudice against Niam 's wife ,however, was chiefly due to the fact that ,after years of marriage ,the woman for some inscrutable reason had still fail to produce achild".<sup>79</sup> Certainly , Niam treats his wife brutally and subjugates her because of such beliefs which allow that kind of oppression and brutal treatment .He beats his wife severally because she is not able to give him a child to continue his lineage. He uses his power on his wife to gain respect of people in his village and to bear out his manhood because it was very injurious for him to be childless. He forces her to work hardly in fields and at home while doing nothing himself. <sup>80</sup> Since, he has paid for her bride price he thinks that he has the permission to conduct her existence in the way he likes. She was

treated as a property. It is confirmed through Niam's passage when he declares : " I am the earth she rests on. By herself is nothing but a dead leaf that has broken loose from the tree." <sup>81</sup> She has not given a name in the story, she is just referred as Niam 's object; It means she is considered with no feelings ,not as a human being.

The women in Cameroonian society are oppressed by traditional cultures and rules. It is portrayed in the story that society persecuted women and permitted domestic violence as a way to regulate control over them. They believed that a female gender should sacrifice her life to comfort male. As a result Niam was not feeling doing wrong when beating and humiliating his wife since cultural costumes allowed that kind of maltreatment. As shown in the following citation of aunt Amou :

Fancy, the way he treated her, the stupid brute! No better than a dog .She worked hard enough, too. Worse than a dog - a bitch, anyway-can always have litters, but she had never had a child. Niam thought that gave him the right to insult and maltreat her all day long.<sup>82</sup>

The extract reveals that Niam's wife has suffered , humiliated ,insulted and treated with disdain and hostility by her owner and constrained by the norms of her patriarchal society in which she lives. She is portrayed as fierce woman who could not accept such kind of control .Medza affirms: " *A rebellious wife was a serious matter*"<sup>83</sup> . She realized that she has to act to change her destiny. Her only request is to find happiness because of her bad situations which are characterized from the beginning by suffering and unworthiness . According to *Bell Hooks* in his theory of feminism for everybody, male uses social patriarchy as a way to dominate women .He explained that women rejected the oppression and the Maltreatment of males .He argues:

Revolutionary feminist consciousness-raising emphasized the importance of learning about patriarchy as a system of domination -----understanding the ways male

domination and sexism was expressed in everyday life created awareness in women of the ways we were victimized, exploited, and ,in worse cases scenarios, oppressed.<sup>84</sup>

It is clearly that Niam's wife is a victim of male domination who tries to rise up and be independent of those old values which ruined and oppressed her liberty .In the novel , Niam's wife has a lot's of rebel specifications when she runs away from her husband.

According to Raymond Williams a rebel is the person who:

fights the way of life of his society because his personality it is wrong, but in art ,morality and religion ,as more obviously in politics ,the new reality he proposes is more than personal ;he is offering it as a new way of life.<sup>85</sup>

The rebellion of Niam's wife is remarked when she goes with another man to escape from her husband. She receives various insults and punishments for daring to have a sexual partner, being disloyal and a disobedient domestic angel. Going through making an adulterous affair with a stranger man . She has a motif for her infidelities and other scandals in the village. She knows what she wants .the narrator explains: "I felt that he had been victimized ....it was obviously Niam's wife who had taken the initiative in the whole and got him upon this disastrous proceedings ."<sup>86</sup>

Niam's wife wants to revenge against her husband maltreatment , she is a freewoman or she is wondering her freedom . Despite the fact that traditions inflict on women to be loyal ,faithful and tolerant about husbands errors and behaviors she made that unpardonable and forbidden relationship and error in her society .She was courageous enough to choose a man that she likes from another town and managed to escape with him as well as she wanted to be the only responsible of her decisions in life .

Moreover, the colonial powers have established laws about marriage and divorce affairs. They dictate that if a woman is dishonest in her marriage or if she feels unhappy she can ask for divorce. However the divorce is accepted only if she repays the dowry and the bride price to her husband. In this essence, Niam's wife finds again that her life was controlled by French laws, she cannot afford to repay and she was obliged to return with Niam and accept all his mistreatments and conditions without reclaiming. It seems that she has to accept her destiny without reclaiming and remains in submissive situations.

Beti draws attention that French colonial laws influenced Niam's wife self-determination and deny her rights and liberation. Such laws negate her request for joy, self-fulfillment and respect. He explained that the patriarchal society will still have control on her life and her actions. Even though her rebellious efforts she failed to bring her life up, she will be considered for the rest of her life as inferior, unworthy object and interchangeable.

### **C. The Exile**

Mongo Beti is an autobiographical writer who based his writing on his private and personal experience in life. His notable fictional work *Mission to Kala* represented his socio-ideological background. He narrated with the first-person account the rural adventures of his protagonist Jean Marie Medza as a reflection of his own experience in exile that lasted thirty-two years and his journey of schooling in public French institutions.

In fact, Mongo Beti's ideas are reflected within his novel. He represents a realistic description of his personal conceptions and reactions against the French conduct in his indigenous country<sup>87</sup>. He provides his story with multiple cultural and social aspects of

his Homeland as folklores, proverbs and ethnic life. Zahia Smail Salhi states that the writers living in the exile :

Keep an idealized image of home as a paradise they were forced to flee and never manage to entirely adopt their new dwellings .As such they share feelings of solitude, estrangement, loss, and longing .<sup>88</sup>

In fact, during his stay in exile, Mongo Beti used Medza to reposition himself in Cameroonian society .The hero is the link to his state of consciousness and his memories of his own culture as they share the same origins, and they are both exposed to European education .Medza's return to hometown in the novel was Mongo Beti 's desire to come back too. Beti's novel has no concern with the political issues or the struggles of Independence rather he used his literary voice to awake the Cameroonian consciousness and show the deep effects of neo-colonialism. His country accepted the French rules and the policy of assimilation and learns to survive within it but Mongo is aware of the French desire of displacement of African both physically and spiritually from their native traditions and decides to write his literary works in the French colonial language .Raymond Williams explains that: "The true exile ,on the other hand ,is committed to waiting : when his society changes, then he can come home"<sup>89</sup> .

In *Mission to Kala* , Medza knows that he is from Vimili village but stills attached to his western culture. He cannot feel at ease in his own country and he is considered as self-exile character ; a type of individuals that Raymond Williams defines in his book : *Long Revolution* as:

Leaves and moves about in the society into which he was born, but rejects its purposes and despites its values, because of alternative principles to which his whole personal reality is committed.<sup>90</sup>

Medza is a member of society and he is not capable to bring a change neither on his society or himself .He is entirely against what he has previously received in Western schools and he refused their cultural values as well as he wanted to be like the native residents of kala ,and get an authentic identity. He thinks of a way to reconstruct his personality. Nevertheless, with the presence of his abusive father it was to a certain extent hard and he could not think of a solution .So, he chooses running away and dispose of his society and family. Our central character is in struggle to attain delight and peace of mind .He would like to build his life far off colonial existence or influence and his family control. The awareness of Medza's Western culture was one of the causes that leads to his exile and failure in his mission .He places great importance on his intellectual autonomy and considers himself superior to the natives .He believes that his education is a powerful weapon against all the social challenges but it declines in the practice, unfortunately his only source of power and pride has disappointed and disapproved him. He realizes that his cultural background has not completely formed his personality and now he is willing to be like the residents of kala ; because it is in that village that he discovers the pleasures ,freedom and spontaneity of a simple style of living that he never experienced before .

In addition, he regards the village of kala as an optimal society. He considers their everyday activities as the typical ways of surviving. Even though that the kalans were far of being qualified people, he was deeply attracted by their simplicity. Consequently, his hatred intensifies against his European education and his cultural background and he becomes a struggler between what he learnt and what he is experiencing. He wants to regain his self respect and confidence <sup>91</sup>.

Moreover, the protagonist suffers from alienation. The way his life progresses has detached him from his society and his own sense of reason and logic. He starts to isolate himself from others and questions about every social and cultural aspects that

Constructed his traditional society .He finds himself full of endless wandering about the Values and the ideologies of those kalans .He feel unfamiliar with his own native country. We understand that Mongo Beti used Medza to account for the state of confusion and solitude in which he is living through because of being a product of an European culture .He never succeeded to make a balance between his western and traditional cultures ;which they are not different but totally opposite to each other . He is exposed to the process of estrangement and self –hatred . He is incapable to tackle his social and mental change, thus he runs away .Medza says:

I went off in a solemn and dignified fashion without a single back-glance at my native village. I was leaving , it was all over .I never returned from that day to this. A nous la liberté ,I murmured to my self .<sup>92</sup>

His alienation is very deep especially to his father .Upon his failure in his journey to kala, he determines to not show any longer respect or submission to his violent father. Although, he does not want to be oppressive like him ,his hatred is a profound motivation to fight him with physical efforts, a matter that no person in a normal state of mind can accept this act. He hates his father because he was behind sending him to a distant school , supposing and convincing him that his European’s scholarship will be his honor and power in future .Unfortunately, the dream of his father has not realized because Medza now is well aware of the hypocrisy of such false methods, he feels weak and incapable to accept such situations. Consequently, He leaves his family and searches another models to follow expect his father morals. He matches the definition of Raymond Williams of the self-exile:

Get away to membership of another society in which he finds his personal reality , his vital system of values and attitudes ,confirmed. More usually perhaps, he will remain an exile, unable to go back to the society that he has rejected or that has rejected him .<sup>93</sup>

Another reason that causes Medza 's exile is his failure to unite with Edima. She is his only source of self-assurance and honor and more important the symbol of his independence from the French line .She represents his pure love. He says: "I was in love with this girl :and as a result, I was reaching a state of mind in which I either couldn't see or systematically ignored the relentless ,inevitable pattern of my real existence "94. Edima , that village girl stimulates the progress of Medza to overcome his revulsion of women and his fear of sexuality rooted in his ignorance. She is the source that initiates his imaginations and explores his desires and inspirations as they are both young , sweet and virginal. He dreams to marry her to preserve his new personality and reconstructs his identity but his weakness and the powerful control of his father caused problems on their relation and made a limitation to their union . He confirms that: " I often dreamed of Edima ,but they were very odd dreams now. It was as though she had become an unattainable object "95 .

His journey in Kala is an attempt to obtain his liberty. He wants to free himself from that artificial world created by the white men. He tries to break away from their culture of assimilation but he could not, he remains trapped within it. Thus Medza turns to be a depressed men ,immensely lonely, he is in disillusion and convinced that his literary knowledge can not resolve his issues .He recognizes that what he needs is true virtues such as courage ,experience, wisdom and patience to unite with his ideal woman. As a result he privileges to take an unknown road with an unknown destination rather than fighting<sup>14</sup> .He says: "The evening before Edima was due to arrive ,I could think nothing to do than run way "96.

At the end ,He decides to abandon Edima. He has not the enough courage or determination to preserve his relation with her. He loses his love and within it his true freedom and he will continue the rest of his life adventuring in search for an ideal happiness with Zambo ,his faithful shadow. He says:

I quickly realized that she could be nothing more than a pass -aging stage in my life. If I had remained permanently at this stage myself, things would certainly have gone better for me, but the fact was that I didn't and thenceforward had to start a new career<sup>97</sup>.

Moreover , Zambo is Medza's cousin and best friend . He represents his ultimate source of bravery, driving force , support and true companionship. He explains to him the African values and tribal traditions and introduces him to the world of femaleness and sex- education. He says: "He is always there at my side "<sup>98</sup>.It is due to his efforts and guidance that Medza encounters and unites with Edima. In his presence all Medza's doubts and fears disappear. Although that at first he teases on his savagery and uncouthness, he realizes that he was laughing on himself as he discovers his inferiority over all the kalans. Zambo represents the strength of male, sophistication, civility and maturity .Medza says :

I wasn't quite sure why I was so anxious for Zambo to come back home with me. It may have been to repay some of kindness he had shown me during my stay; it may, on the other hand, have been merely selfish –using his presence to bolster up my courage when I faced my father after all these escapades. Anyway I was as pleased as could be.<sup>90</sup>

The exert clears that during the long journey Zambo was guiding and orienting Medza. He is pleased to go along with him and up rise the hidden potential parts in his personality. As well as he was disposed to leave behind his conservative and acquisitive father that constrains him in the African ancient ways. He is impatient to run away and insists on tasting new experiences and new destinations with his ultimate friend <sup>100</sup>.His only request is to satisfy his wonder about Western world as he points in the end lines of his novel :

It turned out to be a life of endless wandering: different people, changing ideas, from country to country and from place to place. During these peregrinations my cousin Zambo and I stuck together, like two limbs attached to the same body .<sup>101</sup>

It is clearly shown that our central figure is involved in a search for liberty, hope, true knowledge and precisely purity. When he realizes that progress and civilization victimize his individuality and make his existence in Kala unwelcome, he chooses to exile

## Endnotes

<sup>54</sup> Raymond Williams, *The Long Revolution*(1961) *Individuals and Societies*, 105

<sup>55</sup> *Ibid*, 105

<sup>56</sup> Mongo Beti, *Mission to Kala* (1957), 58,59

<sup>57</sup> *Ibid*, 18

<sup>58</sup> *Ibid*, 181

<sup>59</sup> Raymond Williams, *The Long Revolution :Individuals and Societies* (London :Chatto Windus,1961),107 .

<sup>60</sup> <https://www.wordswithoutborders.org/Dispatches/article-Mission-to-Kala-by-Mongo-Beti> .

<sup>61</sup> Mongo Beti ,*Mission to Kala* (London: Heinemann Educational,1977), 47 .

<sup>62</sup> *Ibid* 31

<sup>63</sup> *Ibid* 58

<sup>64</sup> *Ibid* 68

<sup>65</sup> Losambe Lokangaka , *From the Culture of Assimilation to the Search for a new Order : A Study of Laye's the Radiance of the King and Beti's Mission to Kala* (1993).

<sup>66</sup> Mongo Beti ,*Mission to Kala* (London: Heinemann Educational,1977),76.

<sup>67</sup> *Ibid* 97

<sup>68</sup> *Ibid* 76

<sup>69</sup> *Ibid* 63

<sup>70</sup> *Ibid* 171

<sup>71</sup> Zuvalinyenga Dorcas , *Other forms of Conquest :A Discussion of Houseboy ,Mission to Kala and Waiting for the Rain*(2013).

<sup>72</sup> Mongo Beti ,*Mission to Kala* (London: Heinemann Educational,1977),165.

<sup>73</sup> *Ibid* 63

<sup>74</sup> Ibid 171

<sup>75</sup> Laurin Corbin, *Violent Fathers and Runaway Sons :Colonila Relationships in Une Vie de Boy and Mission Terminée* (2003) .

<sup>76</sup> Mongo Beti ,*Mission to Kala* (London: Heinemann Educational,1977),166 .

<sup>77</sup> Ibid 173

<sup>78</sup> Ibid 172

<sup>79</sup> Ibid 7

<sup>80</sup> Edith Estelle Blanche Owono Elono *The Fallen Woman in The Cameroonian Colonial Literature :A Study of Mongo Beti's Mission to Kala* (2016).

<sup>81</sup> Mongo Beti ,*Mission to Kala* (London: Heinemann Educational,1977),9.

<sup>82</sup> Ibid 7

<sup>83</sup> Ibid 9

<sup>84</sup> Bell Hooks ,*Feminism for Everybody* (USA/South End Press Cambridge MA),1985,7.

<sup>85</sup> Raymond Williams, *The Long Revolution :Individuals and Societies* (London :Chatto Windus,1961),108.

<sup>86</sup> Edith Estelle Blanche Owono Elono,*The Fallen Woman in The Cameroonian Colonial Literature :A Study of Mongo Beti's Mission to Kala* (2016).

<sup>87</sup> Cameroonian Writer Mongo Beti in <http://www.thepatrioticvanguard.com>

<sup>88</sup> Assmaa Mohamed Naguib ,*Representation of “Home” from the setting of “Exile”:* Novels by Arab Migrant Writers ,2011.

<sup>89</sup> Raymond Williams, *The Long Revolution :Individuals and Societies* (London :Chatto Windus,1961),109.

<sup>90</sup> Raymond Williams, *the Long Revolution :Individuals and Societies* (London :Chatto Windus,1961),108.

<sup>91</sup> *Le Realism dans Mission Terminée* by Andry Randriamanga in <http://www.memoireonline.com/10/08/1545/>

<sup>92</sup> Mongo Beti ,Mission to Kala (London: Heinemann Educational,1977),179.

<sup>93</sup> Raymond Williams, The Long Revolution :Individuals and Societies (London :Chatto Windus,1961),108.

<sup>94</sup> Mongo Beti ,Mission to Kala (London: Heinemann Educational,1977),160.

<sup>95</sup> Ibid

<sup>96</sup> Ibid 174

<sup>97</sup> Ibid 180

<sup>98</sup> Ibid 180

<sup>99</sup> Ibid 158

<sup>100</sup> Losambe Lokangaka ,From the Culture of Assimilation to the Search of a New Order :  
A Study of Layes's the Radiance of the King and Beti's Mission to Kala  
,vol14,no.2(1993)166.

<sup>101</sup> Mongo Beti ,Mission to Kala (London: Heinemann Educational,1977),180.

## V. Conclusion

This research paper has examined one of Mongo Beti's most esteemed works, *Mission to Kala (1957)*. It is based on Raymond Williams's theory of Cultural Materialism developed in his book entitled *Marxism & Literature (1977)*. As it is shown in this dissertation, we have attempt to a cultural interpretation to explore the concept of Dominant, Residual, and Emergent in cultures of Raymond Williams. By relying on his theory Individuals and societies, we came to conclude that there is a perpetual tension between individuals and their society.

Therefore, from the first chapter we have noticed that the Dominant culture imposes its power over the sub cultures through social dynamics like church and school in order to degrade and oppress them. And we mentioned how the Residual culture comes to influence the Dominant ideology by using some ancient cultural practices in the modern society. Then, we have explained how the Emergent culture opposes to the Dominant and how it gained power in the society. Besides, in the second chapter we have analyzed the characters and the cultural struggle of individuals within their society. It has dealt with the Subject, Rebel and Exile of some characters that constitute the novel.

We conclude that Medza's journey was not only a mission to retrieve his cousin's wife, but a mission of gaining his own freedom. He finally gets rid of that artificial world which imprisoned him and looks for an authentic one that allows an equal coexistence of values. On the whole, Mongo Beti succeeded to portray the tension existed in the cultural situation of his society and interpret the cultural situation throughout Medza's journey and how he gained his position in his community.

The framework of this memoir has just limited itself to suggestion of an analysis but it is worth noting that the novel *Mission to Kala* deserves other points of view as well as other possible interpretation which could be developed in future work, because it stills rich with research topics that other students may handle further.

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