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DEPARTEMENT D'ANTHROPOLOGIE



THE UNIVERSITY OF YAOUNDE I  
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FACULTY OF ARTS LETTERS AND  
SOCIAL SCIENCES  
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POST GRADUATE SCHOOL FOR  
SOCIAL AND EDUCATIONAL  
SCIENCES  
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DEPARTMENT OF ANTHROPOLOGY

**CONFLICT AND EDUCATIONAL MOBILITY OF  
INTERNALLY DISPLACED STUDENTS FROM THE  
NORTH WEST AND SOUTH WEST REGIONS OF  
CAMEROON TO YAOUNDE. A CONTRIBUTION TO  
THE ANTHROPOLOGY OF DEVELOPMENT**

*A dissertation submitted in partial fulfilment of the Requirements for the  
Award of a Master's degree in Anthropology.*

**Specialty:** Anthropology of Development

By

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**Academic Year 2021-2022**

To

My father Nekembe Ebenezer and mothers Lunkieh Dorothy and AmborTrepina

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## ABSTRACT

This research work titled *Conflict and Educational Mobility: the case of internally displaced students from the North West and South West Regions of Cameroon to Yaoundé: A contribution to Anthropology of Development*, is a piece of work which shows how students migrate from the North West and South West regions to Yaoundé for educational purposes. Unlike English speaking students migrating from Yaoundé and other regions to study in the North West and South West regions of Cameroon as it has always been the case, there is a controversial situation as many English-speaking students move from the North West and South West Regions to Yaoundé and other French speaking regions for educational purposes. It is in line with this observation that we coined our research question: Why do students move from the North West and South West regions to Yaoundé for educational purposes? The tentative answer to this question is that students began moving out of the North West and South West Regions because of the shutting down of schools, killing and kidnaping of students. The main objective is to find out why there is an increase in student's mobility from the North West and South West regions of Cameroon to Yaoundé. We used the qualitative research method, with techniques of data collection such as In-depth Interview, Direct Observation, Focus Group Discussions and Case Study. We also used the theory of *cultural dynamics* and the theory of *making a future*. The research design is the descriptive design, the sample include IDSs and some representative of concerned institutions. Data collection tools were; interviews guide, case history guide and the inform concern form. In the course of our research.

Our findings revealed that the movement of students to Yaoundé is due to the shutting down of schools, killing and kidnaping of students. Again, students faced numerous challenges like high cost of transportation, ghost town and performance of new rituals like to proof that the a person is not a black leg. We also found out that IDS modify their way of living to adapt to the new environment like learning of new language and modifying their eating habits. Findings also revealed that individuals are able to acquire new cultural values when need arises just like the IDS who have learned new languages and eating habits because of educational mobility.

**Key words:** conflict, educational mobility, internally displaced students (I.D.S) and adaptation

## RÉSUMÉ

Ce travail de recherche intitulé *Conflit et mobilité éducative : le cas des élèves déplacés internes des régions du Nord-Ouest et du Sud-Ouest du Cameroun vers Yaoundé : une contribution à l'anthropologie du développement*, est un travail qui montre comment les élèves migrent des régions du Nord-Ouest et du Sud-Ouest vers Yaoundé pour des raisons éducatives. Contrairement aux élèves anglophones qui migrent de Yaoundé et d'autres régions pour étudier dans les régions du Nord-Ouest et du Sud-Ouest du Cameroun, comme cela a toujours été le cas, il y a une situation de controverse dans laquelle de nombreux élèves anglophones quittent les régions du Nord-Ouest et du Sud-Ouest pour Yaoundé et d'autres régions francophones à des fins éducatives. C'est dans la lignée de cette observation que nous avons formulé notre question de recherche : qu'est-ce qui explique le mouvement des élèves des régions du Nord-Ouest et du Sud-Ouest vers Yaoundé à des fins éducatives ? Nous avons émis l'hypothèse selon laquelle les élèves ont commencé à quitter les régions du Nord-Ouest et du Sud-Ouest en raison de la fermeture des écoles, des meurtres et des enlèvements d'élèves. La raison principale de cette recherche est de découvrir pourquoi il y a une augmentation de la mobilité des élèves des régions du Nord-Ouest et du Sud-Ouest du Cameroun vers Yaoundé. On a utilisé la méthode de recherche qualitative, avec des techniques utilisées pour la collecte de données telles que l'Entretien Approfondi, l'Observation Directe, les Discussions de Groupe et l'Etude de Cas. Le cadre théorique comprend la théorie de la dynamique culturelle et la théorie de la construction de l'avenir.

Au cours de notre recherche, nous avons découvert que les élèves ont été contraints de quitter les régions du Nord-Ouest et du Sud-Ouest du Cameroun pour Yaoundé en raison de la fermeture des écoles et leurs enlèvements. D'ailleurs, les élèves ont été confrontés à de nombreux défis tel que le coût élevé du transport, les villes mortes et la pratique des rituelles. En outre, nous avons découvert que pour pouvoir s'intégrer dans leur nouvel environnement, les élèves déplacés internes développent des stratégies d'adaptation pour atteindre leur objectif de se bâtir un avenir meilleur par l'éducation, tel que l'apprentissage d'une nouvelle langue et la modification de leurs habitudes alimentaire.

**Mots clés:** conflit, mobilité éducative, étudiants déplacés internes et adaptation.

## LISTS OF ACRONYMS AND INITIALS

### Acronyms

<b>CAST;</b>	The College of Arts, Science and Technology
<b>CCAS;</b>	Cameroon College of Arts and Sciences
<b>CCAST;</b>	Cameroon. Cameroon College of Arts, Science & Technology
<b>CEMAC;</b>	Central African Economic and Monetary Community.
<b>MINAT:</b>	Ministry of Territorial Administration
<b>OCHA:</b>	Office of the Coordination of Humanitarian Affairs
<b>UNICEF:</b>	United Nations International Children’s Emergency Funds
<b>SAHECO;</b>	Sacred Heart College

### Letter initials

<b>CPC;</b>	Cameroon Protestant College
<b>GCE;</b>	General Certificate of Education
<b>NW</b>	North West
<b>PSS;</b>	Presbyterian Secondary School
<b>SW</b>	South West
<b>UB;</b>	University of Buea
<b>IDS</b>	Internally Displaced Student
<b>IDP</b>	Internally Displaced People

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**GENERAL INTRODUCTION**

This introductory part of our research work titled *Conflict and educational mobility: the case of IDS from the North West and South West Regions of Cameroon to Yaoundé* deals with the context of the study which are narrated from general to specific points of views. That is, from context of conflict and educational mobility in the world, Africa, Cameroon and particularly the case of IDSs from the Northwest and southwest regions of Cameroon to Yaoundé. This is followed by justification of the research which is personal justification and scientific justification that will lead us to the research problems and statement of the problem. This research problem is then questioned through research questions and research hypothesis and objectives outline to it. With this, a methodology and research design are developed from which sampling, sampling technique, sampling procedures, and sample size as well as data collections methods, data collection techniques and data management and analysis developed. We then demonstrated the interest of the study which are from two angles; the theoretical and practical interests. Then followed the ethical considerations with ethical values such as the informed consent, confidentiality and privacy were taken into consideration. This section of the work then ends up with limitation of the dissertations and the Structure of the work.

### **Context of the study**

This research work explores the context of our work way back from October 2016 with a series of cooperate protests in the two English speaking regions of Cameroon. It all started with a series of public protests from the common law lawyers, teachers and then, the civil society following their disgruntlement in their respective professions especially with the appointment of French speaking judges in the common law courts, posting of French speaking teachers to teach in English-speaking areas of the republic of Cameroon and bad roads network in Bamenda Cameroon that was champion by the civil society in a revolution that is term *coffin revolution*.

Yearbook (2021), talks of two-armed conflict that were activated in Europe in 2020; the interest border conflict between America and Azerbaijan for control over Nagorno-Karabakh, which escalated into a more serious conflict within the year and the ongoing conflict in Ukraine from 2014. Which has not only caused the lives of many, it has rendered many homeless and migrants within and without the national boundaries. Palik and Federik (2020) have it that; in pre-cold war periods, Asia was the reference of some of the bloodiest wars in the world, but since then, the number of state based conflicts have reduced, presently conflicts in Asia are greatly influenced by Afghanistan, which represent the most violent conflict in 2019 as the region experience 15 state based conflicts in 2019. With many

casualties registered. Such state of insecurity does not only end up destabilizing the economic, political and cultural lives of its inhabitants. It compiles them to be subjected in new and forceful trains such as migration and the quest for greener pastures.

In terms of conflict, Africa as a whole has not been left out as we can site conflicts as; the institution for security studies (2021) reports that amid ongoing war and political strife, urgent action is needed to avoid disaster in Africa's worst affected countries such as Libya, South Sudan, the Central African Republic, Northern Mozambique, Ethiopia and Cameroon's north west and south west regions. Which according to them are six African hotbeds to watch in 2022. Worthy of note is the fact that these conflicts without exception involve the mobility, loss of lives and the cultural destabilization of the inhabitants who are caught between cross fire. The educational sector too is not left out from the sectors that have witness instability hence, the prevalence of conflict and educational mobility in countries and states that are plague with internal or external crisis.

The two English regions of Cameroon more particularly the Northwest region before the crisis use to be the citadel of education in Cameroon and even the CEMAC sub region. Parents from must parts of Cameroon were happy and very satisfied in sending their children to study here as they always got the required results. Some of these schools in the North West and south west regions that had produced very high and important personalities in Cameroon Temo (2022) and Hippotech (2022) report different schools of reference in these regions like; Cameroon Protestant College (C.P.C) also called Bali College, is run by the Presbyterian Church of Cameroon. It is located in Bali, Cameroon. Sacred Heart College Bamenda (SAHECO) is a private primary and secondary boarding school for boys. It is a Catholic institution run by the Archdioceses of Bamenda. It is located in Bamenda in the North-West region of Cameroon. Our Lady of Lourdes College, Mankon, also known as Lourdes College, is an all-girls boarding secondary school. It is located in Mankon Village in North West Cameroon, at the foot of Bamenda Station Hill. This school is run by the Holy Rosary Sisters: St Joseph's College Sasse founded in 1939 by the Mill Hill Missionaries. It has since become a cradle of academic excellence in Cameroon. This is the oldest college in Cameroon. B.G.S. Bamenda is a bilingual secondary school with a reputation for delivering quality education that prepares its students with skills to face the outside world. Saker Baptist College Limbe, founded in 1962 by Baptist missionaries, is an all-girls secondary school.it is located on Saker Street, New Town, in Limbe, Cameroon. Cameroon College of Arts, Science & Technology (CCAST) Bambili is a government secondary school located in Bambili, on the

Bamenda Nso Road, 16 kilometers North-East of Bamenda and Mankon. Presbyterian Secondary School (PSS) Mankon was founded on 23 October 1978 located in Bamenda, North-west Region of Cameroon. This school stands out in terms of academic and extra-curricular activities among others.

In the search for a quiet and stable environment to precede with education many were forced to migrate out of the country to neighbouring countries like Nigeria, Ghana while others sought for refuge in the French speaking regions from the rural to the urban areas like Dschang, Douala, and Yaoundé among others Afu (2020). It is essential to know that the process of migration in most cases was not an easy one, as many-faced breath-taking challenges on their quest for safety. As they constantly tried escaping from both the military and secessionist who are at gun point ready to bring each other down. Though some lost their lives, lose contacts with their relatives and friends, others narrowly escaped and sought refuge in more convenient areas notably the French speaking regions. Haven migrated to this French speaking region for educational motives, the need for suitable living conditions and cohabitation arises. As postulated by Mary (1967), as she says from infancy people make vigorous efforts toward self-assertion, attention-getting and acclaim winning achievements. These are manifestations of individual will ... Realistic self-appraisal combined with a desire to meet the standards and expectation of his society provides a powerful source of motivation. This is affirmed by Alfred (1870/1937) cited by Ellan (1967), this brings out the feeling of superiority or what “referred to as the inferiority complex. This is because many of this category of students do not live with their parents as it was the case with most students, the allowance they receive is relatively small compared to their needs, as they are either left at the mercy of friends, relatives, well-wishers or themselves. Faced with this reality, couple with the abrupt nature of their journey most of them did not even have any experiences or notions of how the new setting is being structured. Since as students, they have, they have diverse experiences based on their different educational level and institutions which they have attended and their perspectives on how the educational drive is supposed to look like. Many find it difficult to integrate in the new schools and society in which they find themselves as they encounter little or many points of disparity to follows or respect the pattern they had being following while in their Region of origin hence the need for adaption becomes indispensable. Just like Allan (1967), explains that, the human animal does not live alone and in an event where he finds himself alone, he is not comfortable as humans always seek to be in groups hence, they try creating networks, man-land adjustment while trying to

share a particular way of life. In the same light, we will be looking at the different strategies that have been put in place both by IDSs, governmental and non-governmental organizations to insure a smooth integration identity. However, this work demonstrates the adaptive capacities to the changes and the realities on IDSs daily activities in relation with their education or schooling in Yaoundé.

## **0.1. Justification of the research**

In order to better comprehend why this study is approved, two reasons account for our choice; they are personal and scientific.

### **0.1.1 Personal justification for the choice of the topic**

I was motivated to take this topic for this dissertation because of my daily interactions with some IDS since 2016 whose experiences made me want to know more on conflict and educational mobility. Moreover, the circumstances of living with people who were compelled to migrate in search of better lives in terms of academic excellence, but end up abandoning school or take a break from school made me to take it upon myself to find out if IDS can be able to integrate and adapt in the new environment.

### **0.1.2 Scientific justification of the topic**

The has long existed discourse on conflict and education but this piece of work is to add to the existential bulk of knowledge surrounding these concepts with specificity on the evolution of student's mobility in the context of conflict and high lighting their different strategies of adaptation.

## **0.2 Research problems**

The NW and SW regions of Cameroon use to be a peaceful and loving environment especially for the Anglo-Saxon system of education. The calmness and productive system of education pulled many parents from other regions like the Centre, South, Littoral, East, North, Far North and West regions of Cameroon to send their children from the North West and South West Region for educational purpose. In other words, movement for the Anglo-Saxon system of education was mostly from the other regions to the North West and South West Regions to schools like Bali College, SAHECO Bamenda, Our Lady of Lourdes College Mankon, St Joseph's College Sasse, CAST Bambili, CCAS Kumba, U.Ba, U.B among others.

Today, instead of the movement of students to acquire the Anglo-Saxon system of education from other Regions to the North West Regions, we witness a change in students' migratory trends. Situations on ground reveals that parent now prefer to send their children to their children to French speaking regions to gain the Anglo-Saxon system of education. This phenomenon has been watch since 2016 till date which marks the beginning of the anglophone conflict in the English-Speaking Regions of Cameroon.

### **0.3 Statement of the problem**

The Anglophone Problem is increasingly dominating the political agenda of Cameroon. This problem has led to arguments and actions (protests, strikes, and social violence). This made people in the NW and SW Regions to live in constant violence leading to the handicap of the economic, cultural, socio-political and educational sector. The outstanding schools: primary, secondary and the universities of Buea and Bamenda which have always been the dream of the many English-speaking students and parents have turn to a nightmare under constant attack by unknown gun men who are strongly against the continuity of formal education in these regions in this period of time. Conversation (2017) explains that, the NW and SW Regions have gone through similar historical changes and affluence, they believe they are one people as the colonial heritage that linger in them from their colonial experience with the British has played a great role in their cultural development. This explains why the two Regions pursue a common goal at the same time making it difficult and challenging for students to move to the other regions on the bases of fear of risk. The function of this revolutionary movement initiated by lawyers and teachers on how to better the lives, rights and working conditions of personnel's have rather witness a dysfunction as we continue counting increasing number of deaths, academic set-back and property destruction causing many to flee and settle across national and international boundaries. The prevalence of cultural dynamics has made it difficult for most students to simultaneously integrate the community, as cultural traits differ from one community to another. Faced with such cultural dynamics, many as force to identify themselves as citizens of the new community by acquiring new ways of life like feeding, housing, communication, healthcare among others, which in most cases is not easy considering the state at which they left "home". Just like the adage that says "nowhere is better than home", it is even more complex leaving home at gun points not knowing when things will fall into place and leaving in a strange land without any previous preparation be it psychological or economical. Despite the psychological and economic handicap, human needs seem to pay deaf ears and blind eyes as the bills keep

coming, stranded and frustrated in their needs, these I.D.S engage in miner jobs to make ends meet, while receiving little or no support from home where the conflict has crippled not only the freedom of individuals, also their economy.

#### **0.4 Question of research**

For us to examine conflict and educational mobility, it will be very import to ask research questions that will guide and facilitate our findings. These questions are in two categories; principal research question and secondary research questions.

##### **0.4.1 Principal research question**

0.4.1.1. Why do students move from the NW and SW regions to Yaoundé for educational purposes?

##### **0.4.2 Secondary research questions**

0.4.2.1. What is the etiology of student's mobility to Yaoundé?

0.4.2.2. What are the challenges that IDS face on their journey to the new environment?

0.4.2.3. How do IDS adapt to their new environment?

#### **0.5 Research hypothesis**

Hypothesis, are tentative answers given to specific question which are not pre verified which comes from the basic knowledge of the researcher which might be wrong or right, reasons why hypothesis can also be considered as assumptions.

##### **0.5.1 The principal research hypothesis**

Students move out of the NW and SW regions because of the closing of schools, killing and kidnapping of students.

##### **0.5.2 Secondary hypothesis**

0.5.2.1. The etiology of student's mobility to Yaoundé from the NW and SW regions of Cameroon stems from the fact that: schools were being closed, students were kidnapped, in some cases students were killed the future of the educational system in their place of origin was bluer.

0.5.2.2. Students face numerous challenges on their way to new learning environments such as blocking of roads, high cost of transportation, kidnap and murder among others.

0.5.2.3. IDSs in Yaounde VI adapt to their new environment through adaptive strategies such as modifying their eating habits, cohabiting, taking up part time jobs just to name a few.

## **0.6 Research objectives.**

These are the goals that this study sets out to achieve. They are in two categories; principal and secondary objectives.

### **0.6.1 Main objective**

0.6.1.1. Is to find out why there is an increase in student's mobility from the NW and SW regions of Cameroon to Yaoundé

### **0.6.2 Secondary objectives:**

0.6.2.1. To provide an etiology of student's mobility from NW and SW regions to Yaoundé.

0.6.2.2. To illustrate the challenges students face on their way to the new environment of study

0.6.2.3. To find out how IDSs in Yaounde VI have been able to adapt to the new environment.

## **0.7 Research Methodology**

It is the approach with which the research collects and presents data that is, data collection, data analysis or interpretation and ethical considerations. The main method used in collecting data in this study is the qualitative research method. The qualitative research method deals with attitudes, behaviours and seeks deeper meanings into realities. According to Mbonji (2005), *la voie à suivre par l'esprit humain pour décrire ou élaborer un discours cohérent, atteindre de l'objet à analyser*. In the same light, Derek and Kerry (2020), posit that, research methodology simply refers to the practical how of any given piece of research. More specifically, it is about how research systematically designs a study to ensure a valid and reliable result that address the research aims and objectives.

The study made use of qualitative research method. To complement the research, empirical data obtained from a variety of sources came into play. These sources have been further regrouped into Primary and Secondary sources. In that light, therefore, primary sources essentially include data collected with the use of observation, interview, focus group discussion (FGD), case research, photography, and semi-structured interview. Fieldwork was conducted for 23 months from April 2021 to February 2022 in Yaoundé Cameroon.



### **0.7.1. Research Design**

According to Nworgu (1991), a research design is a plan or blueprint which specifies how data relating to a given problem should be collected and analysed. Articulating a research design entails selections about fundamental units of analysis, basic research methods to be used, time ordering of the variables, procedures for acquiring data, and techniques for analysis. It, therefore, provides the procedural outline for the conduct of a given investigation. Therefore, a research design refers to the overall strategy that you choose to integrate the different components of the research coherently and logically, thereby ensuring you will effectively address the research problem.

The explanatory and interpretive research design is implicated in the course of the research. Conferring to Silverman (2006), qualitative research is usually an explorative process and therefore flexible, iterative, reflective, non-predictable, and contextualized. A qualitative, explorative, descriptive, and contextual research design assisted the researcher to obtain complex and accurate information on conflict and educational mobility of students from the NW and SW Regions of Cameroon to Yaoundé.

### **0.7.2. Methods of data collections**

This research made use of two forms of data. That is both secondary and primary sources of information. The secondary data were gotten from documentation written around our research topic while primary information was gotten from the informant in the field.

#### **0.7.2.1. Literature review**

This data collection method consists of gathering all possible related written information related to the subject under study. It could be random or systematic literature review. We started in this research by having maximum information on what others have written on IDSs, IDPs and educational mobility in conflict times. This helped in orienting our research topic, research questions, research problem, and hypothesis to avoid repetition, a situation that guaranteed the originality of our research. Subsequently, we were able to know the limits and strengths of the previous works or existing work that made us narrow our research topic.

With the help of a literature review, we were able to do our documentary research. Most of our secondary data and documented information were gotten from the following places; the university of Yaoundé I central library, the Faculty of Arts, Letters and Human

Sciences library, Cercle Philo-Psycho-Socio-Anthropo (C.P.P.S.A). As we have illustrated in the bibliography of this present work.

#### **0.7.2.1. Sampling**

Sampling is selecting a few from a whole or a group which could be: Purposive, snowball and random sampling. In the present research, our sample size is 22 informants who were selected within the research area to give us relevant information needed for this work. We ended with 22 informants because it was at a number of the informant that, we reached saturation point. As informants were repeating the same information we have gathered earlier. The research made use of both males (14) and females (8). Therefore, the gender disparity enabled us to gather enough data on the extent to which individuals of both sexes apprehended and understood the topic.

#### **0.7.2.2. Interview**

An interview is a conversation between two persons (the interviewer and interviewee) where questions are asked by the interviewer to the interviewee to obtain information from the interviewee concerning the subject under study using structured, semi-structured or unstructured questions. In the course of the research we met with the informants who shared their experiences with us.

#### **0.7.2.3. Observation**

Observation is a way to gather data by watching people, events, or noting physical characteristics in their natural setting. Some observations are direct where the subjects know they are being observed while others are indirect where the subject does not know they are being watched and participant observation where the researcher is actively involved in the activities of the research population for the length of time during which he carries out his research.

#### **0.7.2.4. Focus Group**

This refers to the gathering of individuals from a given social strata, having common experiences or having similar characteristics brought in a common ground to discuss about a given subject, this discussion group is always moderated by a facilitator in the presence of a note-taker with a participating capacity of six to eight persons.

## **0.8. Data Collection Techniques**

Refers to the different strategies used by the researcher to get information from the informants. The following techniques were used to collect data on the field:

### **0.8.1. Random literature review**

Through this technic of data collection, we went in search of existing information without any pre-programed source looking for any available information corresponding to the subject under study. Most of our secondary data and documented information were gotten from the following places; The University of Yaoundé I central library, the Faculty of Arts, Letters and Human Sciences library, Cercle Philo-Psycho-Socio-Anthropo (C.P.P.S.A). As we have illustrated in the bibliography of this present work. Audiovisual documents were also being made use of. It was mostly acquired from watching and listening to programs that were broadcasted by Cameroon Radio Television (CRTV) radio and television station, Equinox TV, and other stations. All these were the main sources of secondary data collected.

### **0.8.2. Systematic literature review**

Literature review is said to be systematic when it is done in a coherent and orderly way. With the use systematic literature research technic, we were able to search and collect data from specific books.

### **0.8.3. Sampling Technique**

Three sampling techniques were used during our research which included; convenient, snowball and random sampling. We chose the above area of research based on the convenient sampling technique since it will be easier for us to have access to IDSs in the locality of Yaounde. Also, the snowball sampling technique permitted us to identify key informants and well-known information for this research topic. Thirdly, we used random sampling technique to get the required number of participants.

### **0.8.4. Life History**

This consisted of interviewing and researching the life history IDS to trace the trend of the course of migration, the evolution of mobility and the strategies used in adaption. It is through this technic that some informants were able to widely describe their experiences since it gave them the room to talk largely and freely of their experiences with few questions for clarifications popping only when it was necessary.

### **0.8.5. Iconographic Technique**

In the course of the research, we also used photos to illustrate IDSs adaptation strategies in terms of their eating habits and activities. These pictures or images serve as a visual explanation of the adaptation process of IDSs in Yaounde VI.

### **0.8.6. In-depth Interview**

It consists of conducting intensive individual interviews with a small number of respondents to explore their perspectives on a precise idea. It is on this note that we had discussions with some groups of IDSS, workers and authorities of the locality. In the course of the research we interviewed 8 females and 14 males all together we interviewed 22 persons.

### **0.8.7. Direct Observation**

It is a method of collecting evaluative information in which the researcher watches the subject in his or her usual environment without altering the environment.

## **0.9. Data Collection Tools**

Data collection tools are those physical and tangible items which the researchers use to get information from the informant. To carry out this research we used data collection tools such as;

### **0.9.1. Interview Guide**

Our guide was made up of evolving themes on IDSs, the anglophone conflict and educational mobility which helped us to conduct our interview in a conversation form. An interview guide was used for 3 categories of informants, IDSs, IDSs host, and administrative authorities (the staff of the social welfare).

### **0.9.2. Focus Group Discussion Guide**

Our focus group discussion guide was themed drawn from our topic which helps us to have diverse contributions from each participant. FDG guides were used IDS. Moreover, a phone was used to record all information that could not be taken down in the field because at times the informants were fast in giving out information. That was why we recorded the information and later transcript. Also, during our research, a phone was used to take photos.

Finally, block notes, pens, and pencils were used to take down short notes. This was mostly used during our interview with informants who refused to be recorded.

### **0.9.3. Case history guide**

With the case history guide, we were able to collect specific information of our informants, since they broadly expressed their minds on everything they went through in the course of educational mobility.

### **0.9.4. Other tools**

We also used tools like jotters, books, pens, pencils, cameras, laptops and phones to collect and register data recounted to us by our informants and those we got from literature review for analysis.

## **0.10. Research Population**

It is a subset of the target population from which the sample is selected. The research population is the tangible sampling frame, from which we randomly drew our sample. Therefore, in this dissertation, the research population is all those the Yaoundé 6 Council in Yaoundé knows as registered IDS and IDPs. It consisted of 2.887 IDS and IDPs. According to Yaoundé 6 Council 2021 sampled for the research. Therefore, the gender disparity enabled us to gather enough data on the extent to which individuals of both sexes, local and administrative authorities, traditional rulers, owners of emerging plantations, workers in those plantations, and natives of the villages where these plantations are found apprehended and understood the topic.

## **0.11. Language Procedure**

In this piece of work, our interviews, FGDs, and life history were conducted in English. All the guides we used were written in English since the IDSs were all from the two English speaking regions of Cameroon. However, these informants were chosen because they had a good mastery of our research topic as well as the culture of their communities. These key informants used some of our key concepts in their language giving us the symbolic and contextual meaning of these words.

## **0.12. Data management and Analysis**

Data management deals with data collected from primary and secondary sources. So the management is from collection, analysis and interpretation. According to Mbonji (2005), data

management is based on resolutions, discoveries of answers and a solution to the combination of elements of a problem. Hence, here we presented data analysis and interpretation.

### **0.12.1 Data Analysis**

Data were summarized descriptively and inferentially with the use of *content analysis* and *textual analysis*. *Content analysis* is the study of documents and communication, artifacts which might be text in various format, pictures audios or videos. Whereas, *textual analysis* is a broad term for research method used to describe, interpret and understand text. All kinds of information can be gleaned from a text for its literal meaning to the sub text, symbolism, assumptions, and values it reviews. Therefore, with content and textual analysis, information or data were broken into sub-themes to ease up understanding. The analysis helps in obtaining a comprehensive understanding of statements mentioned by informants. Thus, providing more insight and supporting ideas to the research. To better manage and analyse our data, we compared and did triangulations on the different sources of data collected during fieldwork. We coded the obtained data so it helped us check our hypothesis and ease the means of arriving at our objectives. Here, we bring out differences and similarities; statistics from documents, and data from the field.

#### **0.12.1.1 The steps used in the analysis process**

We followed a series of steps to make our analysis. It's started first with the manipulation of variables (dependent Variable and Independent Variable. In this research, therefore, the dependent variable is conflicts. On the other hand, an independent variable consists of the manipulated variable that the student researcher will manipulate to obtain his results. The independent variable in this research was therefore educational mobility. Secondly, all the data we got from the field in the form of a record were directly transcript and stored in solve forms (in a computer). We read through the fieldwork notes, transcript documents, and other information obtained from the field. All recorded interviews were transcribed directly into the computer, we read through the field's notes, transcripts, site documents, and other information obtained in the field. Becoming used to the data, marking, or coding that was based on connections, similarities, contrastive points, and points that stood out uniquely. We proceeded by searching for emerging themes and looking for local categories techniques of collection and applied to see if a point or explanation holds across. This data helped us to proceed into our work properly, so the next step was then to data making or coding which was based on bringing out the similarities, converging points,

diverging points, and unique points together. Moreover, we proceeded to search for emerging themes and look for the local categories of meaning. Finally, there was the triangulation of data which was done across the various techniques applied in the process of our data collection. This was to affirm if the explanations were true.

### **0.12.2 Data interpretation**

This section concerns statements regarding the generalities of research findings. Interpretation is the reasoning of data and giving them concentrated meaning in the context of research using a well-defined theoretical framework. In this section of our work, the research concentrated on interpreting the research's findings we noticed. To do this, we focus on anthropological concepts in the theoretical framework we developed for this research as such data collected from the field was been given meaning. Our interpretations were based on anthropological concepts critically developed in our paradigm. Contrary to the analyses which portray the emic or what Mbonji (2005) called 'l'endosemie culturelle', interpretation the other way took out of data.

### **0.13. Interest of the study**

The interest of this work is from two angles, to know; the theoretical and practical interests.

#### **0.13.1. Theoretical interest**

The scientific world is like an ocean that collects from the surrounding rivers and for the former to be intact; there must be a continuous supply from the latter. So, we are convinced that this piece of work will immensely contribute towards the extension of the frontiers of scientific knowledge in general and Anthropology of Development in particular. This is in the sense that new facts and more information concerning culture and conflict and educational mobility will now be put at the disposal of upcoming researchers.

#### **0.13.2. Practical interest**

This work will serve as an additional contribution to the rise of the anthropology of development to national and international bodies interested in conflict education. Like Plan, UNICEF, OCHA, Social Welfare, Ministries of Secondary and Basic Education, it can also be a source of inspiration to other internally displaced students who will learn from the experiences of our sample on how to make a future through education in new environments.

## **0.14. Ethical Considerations**

In conducting research, it is always very good to take into consideration ethical considerations because it is always good to respect research values even if they are good or bad. In this work, ethical values such as, informed consent, confidentiality and privacy were taken into consideration.

### **0.14.1 Informed consent**

It is sampling the obtaining of permission from an informant before the involvement into research with him or her for interview, FGD and any other technique that needs informed consent. With this research, informant consent was obtained before conducting research with them. Our informants were the ones who willingly accepted to give us information after all the conditions needed for answers to questions were read to them.

### **0.14.2 Confidentiality**

Confidentiality is simply the management and the conservation of information collected from the field without causing any destruction to the data. We were going to keep the information they give us as a secret confidential and will only serve the purpose of our work and will not be disclosed anywhere. So, our informants were assured before being interviewed or asked to partake in a FGD that any information they give was for the purpose of our academic research.

### **0.14.3. Privacy**

The privacy of our informants was respected as most of our informants did not like to be interviewed in the presence of others. Whenever we were faced with this situation, a private place was organized for the interview and they were assured that at any time, they could withdraw if they felt otherwise in the course of the research.

## **0.15. Limitation of the dissertations**

Firstly, this piece of work does not cover all internally displaced persons but its concern with mainly IDs this is because their profile fits the targeted population for the research since they moved to acquire educational excellence. Secondly, most informants were reluctant to cooperate in the research as they were scared of narrating their experiences as the subjects related to the ongoing conflict which is still considered by many as a taboo.



## 0.16. Structure of work

Our work is divided into five Chapters. It starts with preliminary pages, an introduction which is structured from a context, justification, and problem, statement of the problem, research questions, hypotheses, objectives, methodology, limitations, and the problems faced on the field. The chapters are arranged in chronological order.

Chapter one is *the ethnography of Yaoundé VI*.

Chapter two is *literature review, conceptual and theoretical frame works*.

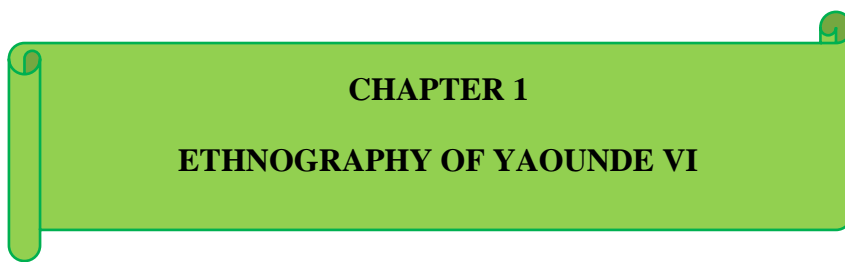
Chapter three is the etiology of student's mobility to Yaoundé

Chapter four is the challenges that IDS face on their journey to the new environment

Chapter five is student's adaptation strategies in their new environment

The work ends with a general conclusion

In brief, this introductory part of the work was to give us a tip of what the entire work will be about and to show the different steps we followed before we could get the information we needed from our different informants in the field. In the course of which we presented our topic, it's context, the justification for the research topic, the problem, research questions, hypothesis, objectives, methodology, techniques, tools, research design research site, sample, theories, ethical consideration and chapter outline. This links us to our first chapter which talks of the ethnography of Yaoundé VI.



**CHAPTER 1**  
**ETHNOGRAPHY OF YAOUNDE VI**

## **Introduction**

This chapter presents the general background of the study area, Yaoundé, Mfondi Division, Centre Region of Cameroon. It seeks to bring out an understanding of the geographical, historical, and socio-economic context of Yaoundé. Physical conditions such as the location and topographical configuration are discussed as well. Human and economic background such as the ethnic composition and other cultural considerations are also concerned here. The social and historical background of Yaoundé is not to be left out. Furthermore, the study of such aspects will enable us to understand the reasons for the constant growth of IDSs and IDPs in Yaoundé.

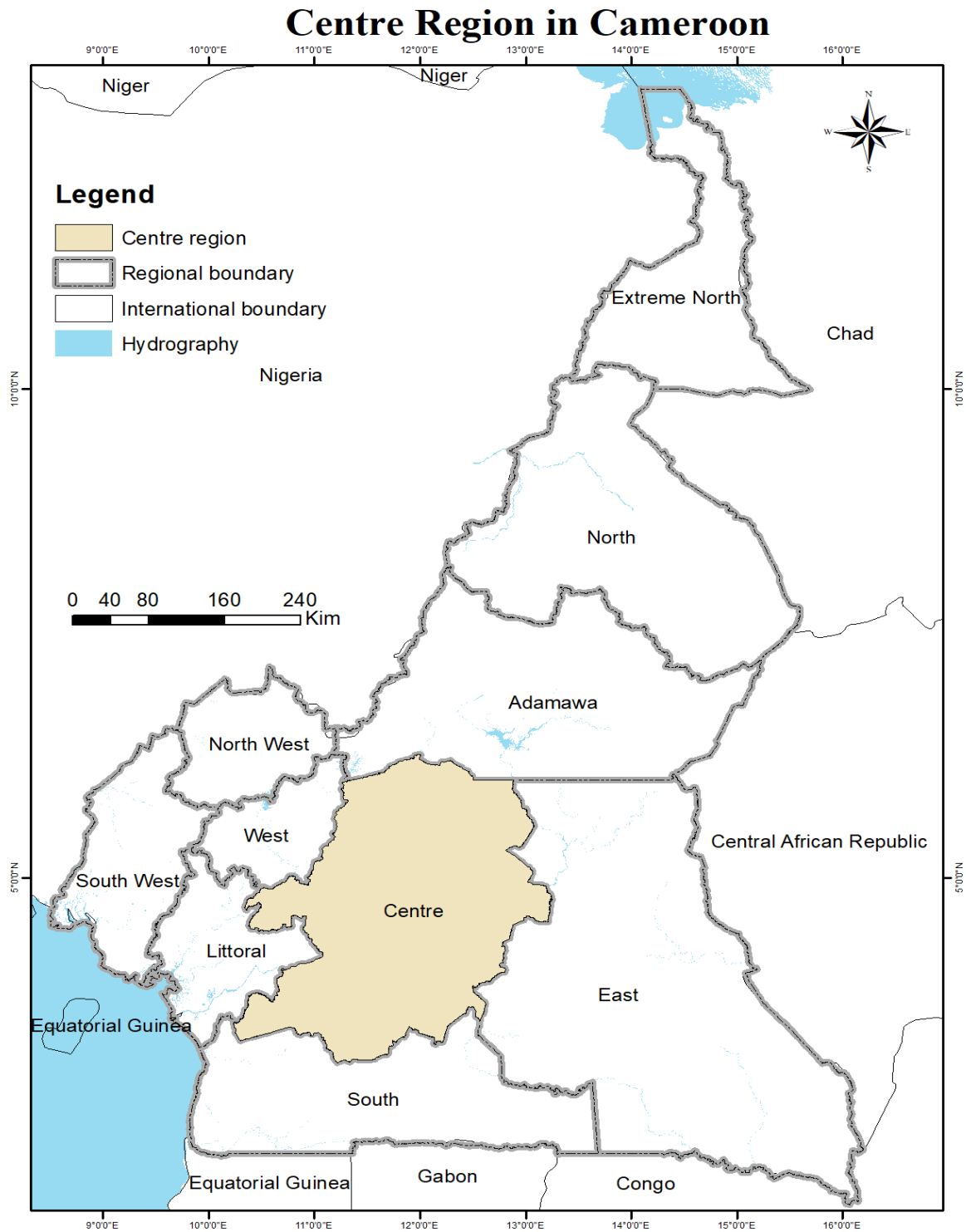
### **1.1 Geographical background**

Is the study of natural features on the earth surface this includes climate soil, topography m vegetation among others and the way humans relate with them?

#### **1.1.1 Location of the research site**

Location simply refers to a particular place or position where we can find something or somebody.

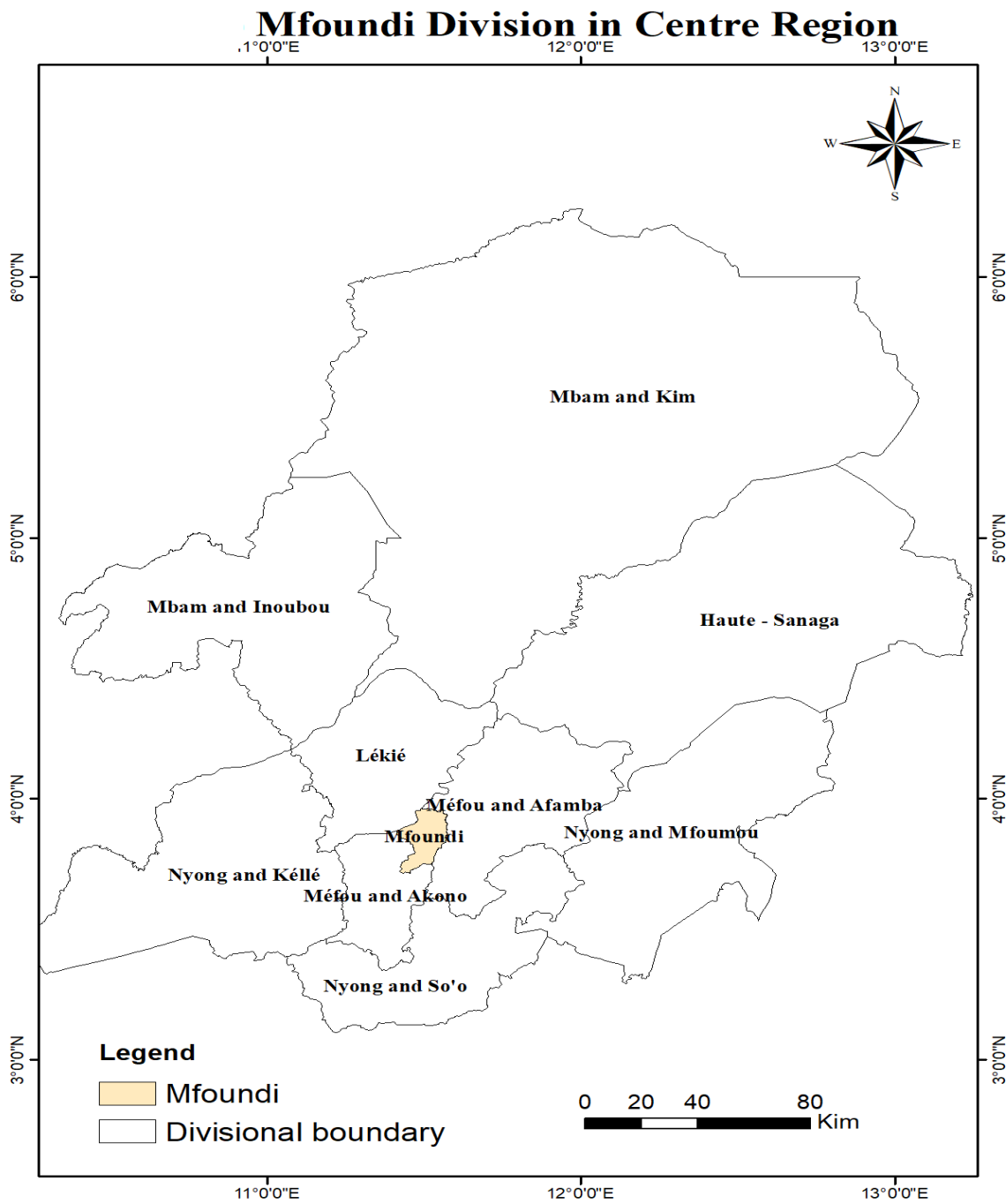
**Map 1: Localization of the Centre Region in Cameroon**



**Source; National institution of cartography (NIC) 2022.**

The purpose of this map is to show the location of the Centre Region in the Cameroon

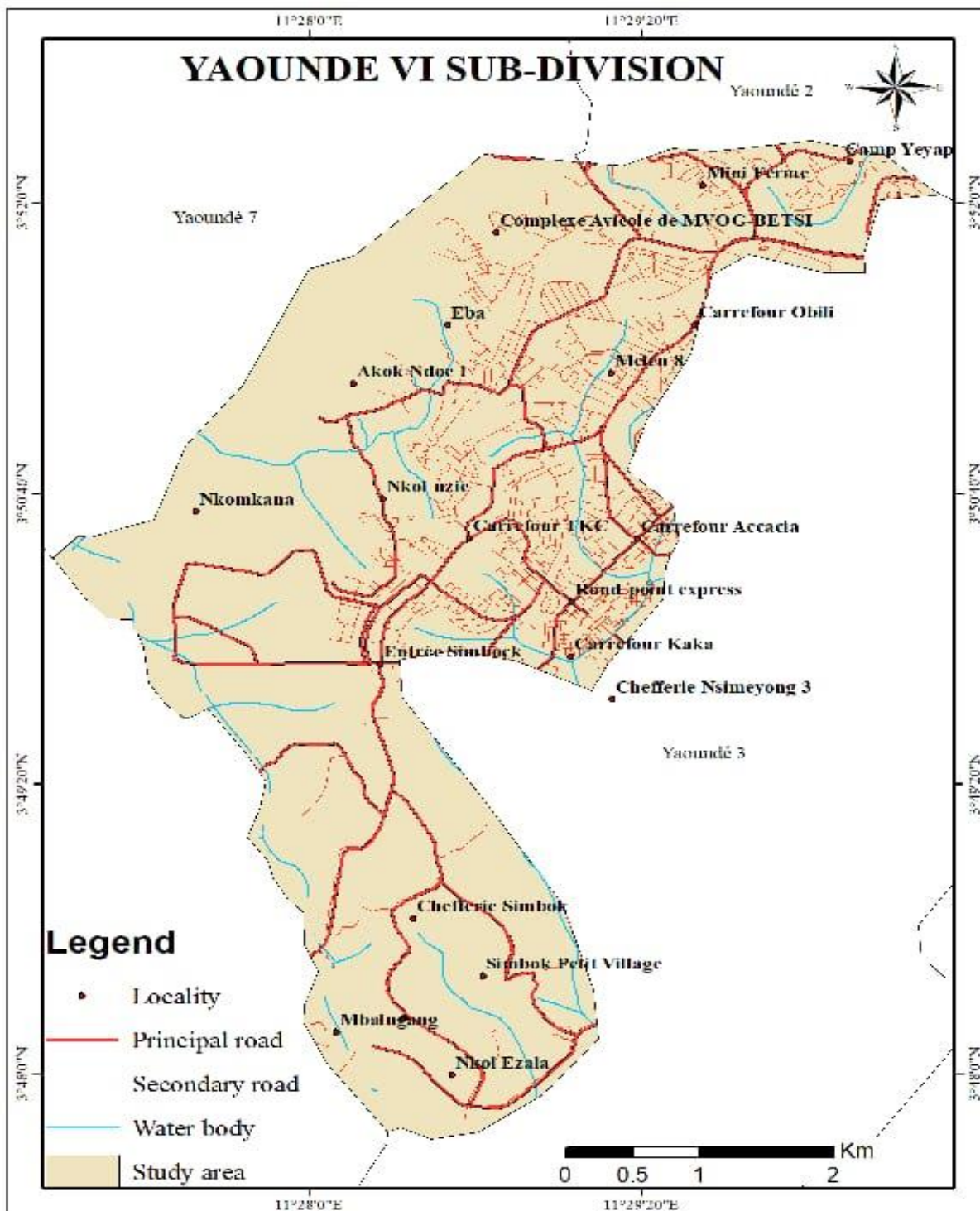
**Map 2: Localization of the Mfoundi Division in the Centre Region**



Source; National institution of cartography (NIC) 2022

This map reveals the location of the Mfoundi Division in the Centre Region.

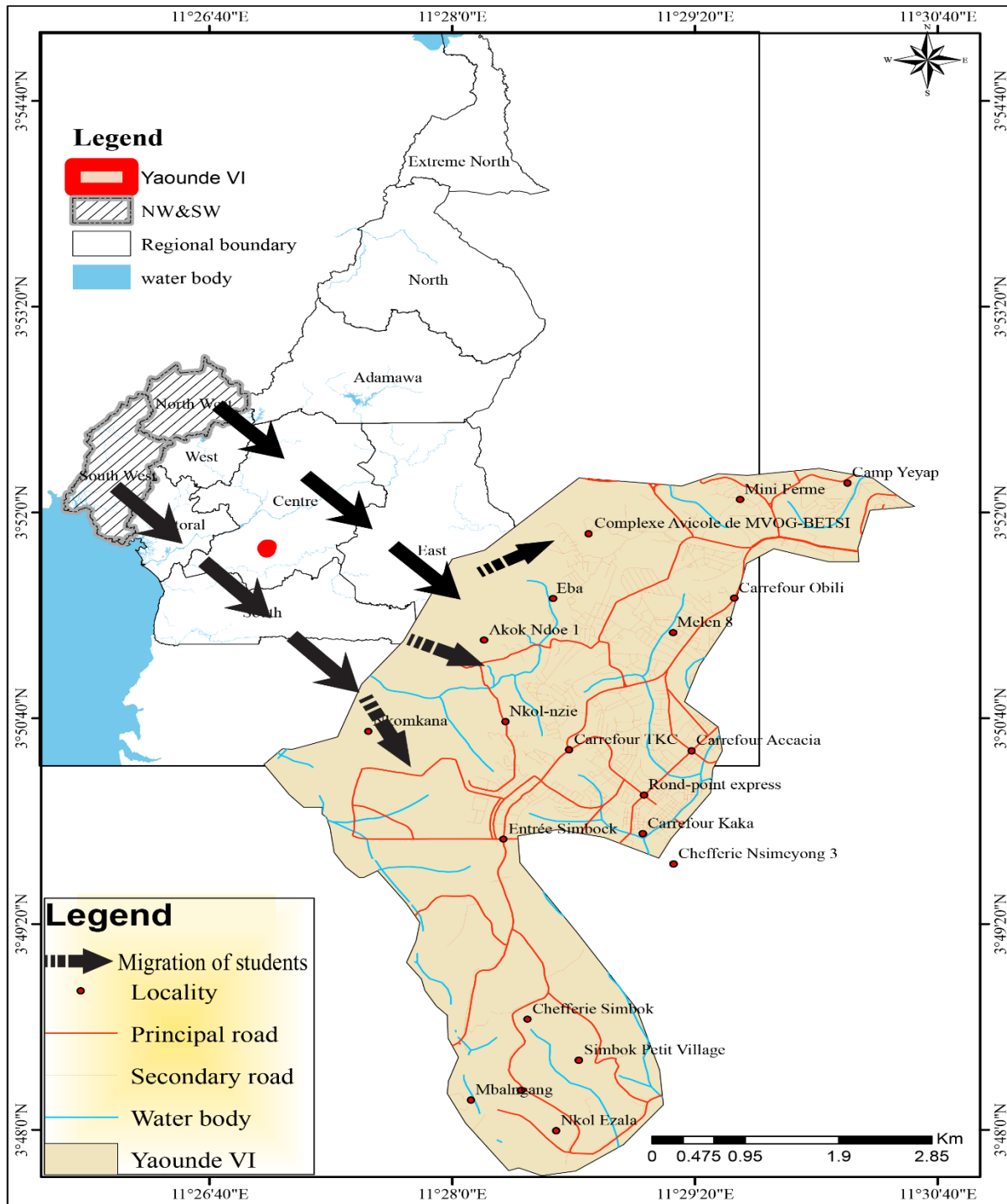
**Map 3: Localization of Yaoundé VI sub division in the Mfoundi Division**



Source; National institution of cartography (NIC) 2022

This is the map of Yaoundé VI City Council and the different sub-quarters that it comprises.

**Map 4: Educational mobility from the NW and SW regions to the Yaoundé VI city council.**



Source; National institution of cartography (NIC) 2022.

This map illustrates the movements of internally displaced students from the NW and SW regions to Yaoundé VI. Indicated by the 2 black arrows living the NW and SW to Yaoundé VI.

### **1.1.2. Population**

The population of Yaoundé more than 2.8 million, it is the second largest city of the country after the economic city Douala. Yaoundé is inhabited by all age groups like the infants, children, young and old people. We can also find people from different classes of the society like the less privilege, the middle class and the rich.

### **1.1.3. Altitude**

Which can also be referred to as elevation simply refers to the distance above sea levels. Yaoundé is found in the Centre Region of the nation at an altitude of about 750 meters (2,500 ft) above sea level.

### **1.1.3. Drainage**

The Mfoundi canal is the city's main drainage vessel. According to Acta University (2009), the present urban drainage network is outdated and ineffective. It has been noted that many diarrheal diseases in Yaoundé are related to the poor sanitation resulting from urban waste coupled with standing water. And recently another face of the cholera disease has resurfaced and its spread can be linked to the poor drainage condition of the city which has provided a fertile ground for bacterial.

### **1.1.4. Soils**

Yaoundé, Cameroon's capital has a mountainous topography with dominant slope between 10 and 18%. Sharp slopes (25% to 35%) occur locally whereas flatter tracts of land are found on small plateaus.

### **1.1.5. Climate and precipitation**

The climate in Yaoundé is a tropical wet and dry climate, with constant temperatures throughout the year. The World Climate Guide (2021) shows that, primarily, due to the altitude, temperature is not quite hot as one would expect for a city located near the equator. Yaoundé features a lengthy wet season, covering a 10-month span between March and November. However, this is negotiable decreases in precipitation within the wet season seen during the month of July and August almost giving the city the appearance of having two separate rainy seasons. It is primarily due to the relative fall in precipitation during these two months that Yaoundé features a tropical wet and dry climate as opposed to a tropical monsoon climate.



### **1.1.6. Relief**

From Wikipedia (2021), Yaoundé town (usually called the city of the seven hills) situated in the South of the Centre Region is implanted on a network of hills dominated by the mountains of Mbam Minkom (1 295m) and the mountains of Nkolodom (1 221m) in the North West section of Yaoundé and the Eloumden mountain (1 159m) in the South West. The different settlement pattern in its quarters has left a considerable space for vegetation. It is also worthy to note that Yaoundé also engulf water bodies like; the rivers of Mfoundi, Biyeme and Mefou. Just beside the administrative center of Yaoundé, we can find the central lack.

### **1.1.7. Vegetation, Flora, and Wildlife**

The Yaoundé agglomeration epitomizes the rapidly expanding settlements at the pinnacle of the tropical evergreen forest of Central Africa. The repercussions of this rapid expansion have resulted in untold environmental stresses and other problems to City dwellers and Managers. This study stood to canvass the particular impact of urban expansion on the vegetation cover in a bid to contribute to solutions that would enhance a lucid/sound urban environmental system. The research methodology that has been adapted to establish this article combines both classical and empirical approaches. These entailed the use of topographical maps, Aerial Figure, graphs and Satellite images. Other information was canvassed by way of questionnaires, interviews and Focus Group Discussions. The results reveal that there has been a rapid expansion in settlement types in the Yaoundé Metropolis and as sprawl develops, there has been an increased depletion of the flora of the area. The results also reveal that the degradation of forest vegetation is due to the need of materials for the construction of homes, the use of fuel wood or charcoal, wood works as well as the quest of space for urban agriculture amongst an array of other forcing. The measures that have been proposed are those that are ecologically sound, socially just, adaptable and flexible and even economically viable. They include the elaboration of urban forestry/fuel wood plantation and agroforestry with reference to home gardens, rotational/intercropping and alley/strip cropping. All of these would be integrated in the urban planning system in an effort towards achieving a sustainable or Bio/ Eco-city.

## **1.2. Historical evolution**

Yaoundé was founded in 1887 by German lieutenant Kund Tappenbeck who reach the town at the end of the year 1889. This equatorial rainfall situated at 750m of the Altitude,

because in 1889, a military station used by the German colonial rules to fight against slavery and slave trade. In 1894, the German major Hans Dominik this single village of 300 original Ewondo (the inhabitants who lived in the region naming it Ijaundei) into a great military centre which could allow him to cover the whole country Eastward and Northward. By 1909 it became the capital of the whole country. According to Mveg (1985), Kengne Fodouop (2001), and Bonda (2003), the former village which gave metamorphosed to a city, carried only 50 straw huts around German fortified concession (5 huts). The official transfer of the administrative function of the capital was done in March 23, 1921 after the First World War (1914-1918), by Tappenbeck. Many reasons defined the reasons for the choice of Yaoundé under German and French rule. Like its central position at the heart of the country, its sweet climate, its geographical strategical position (20km from the coast and surrounded by hills), the great forest development and the great role of cross road for slave trade and igniting from central Africa to the coast and from Oubangui stretching to the north. Administrative and political institutions have since the foundation provoked a great unbounded spatial extension of urban fabric. The town became inordinate and carries more than 269,000 accommodations today, with more than 1,500,000 inhabitants on 14,500ha with a variety standard of life and housing qualities.

This explains the high influx of person from timely memorial from other areas to the centre region (Yaoundé) to enjoy the different facilities it embodies. In addition, the favourable climate and the outstanding infrastructures (government infrastructures, N.G.Os, Outstanding schools) has made the city a centre of attraction to most individuals since they believe it has better opportunities, leading to a massive influx of people from both within and without the national boundary. As time went by, people from different backgrounds started investing in the land and made their daily bread from the activities they set up in the town. This cultural blend explains the reason why they have been a high influx of persons from the NW and SW regions from 2016 till date. According to OCHA and MINAT on their reports on IDPs on September 2020 in the Centre Region was at 11,350 IDPs while they are still planning on carrying another census in 2021. Among this IDPs are IDS which makes the choice of the research site evident since it suits the purpose or context of the research topic.

### **1.2.1.2 Migration**

Cameroon has more than 240 tribes which are partitioned in three main groups: Bantus, Semi-Bantus and Sudanese. For more illustration, these three top partitioned units embody the following tribes. Bantus: Beti, Bassa, Bakundu, Maka, Douala, Pygmies. semi-

Bantus: Bamileke, Gbaya, Bamoun, Tika. Sudanese: Fulbe, Mafa, Toupouri, Shoa-Arabs, Moundang, Massa, Mousgoum. Yaoundé before the colonial period was made up of the Ewondo. Today it is a cosmopolitan city due rural-urban migration in the later years. People from diverse ethnic groups now settle in Yaoundé. Nationals from neighbouring countries can also be found living and established in Yaoundé. The population growth has been significant. In 1976, the population stood at 320,000 inhabitants. In 1987, there were 700,000 inhabitants, 1,200,000 inhabitants in 1992 and in the year 2000 it stood at 1,540,000 inhabitants. The above statistics estimate an annual growth rate of 7%. These statistics are provided by documents produced by the UNDP, UN-HABITAT in collaboration with the ministry of town planning, ministry of Urbanism and Habitat, ministry of Territorial Administration and Decentralization and the Yaoundé city council. This stand as a fixed experience in a bid to put in place a program known as Making The City Safer. The evolution of the population from 1933 was 7,000 to 2001 that 1,800,000 (Annuaire Statistique Du Cameroun, 1997) can be considered very significant. Statistics has also shown that the youth constitute the majority of the national population. By 1996, 54% Of the population was made up of those below 25 years. Victimized by the poor educational system which do not match with the demands of the job markets thus generating to the joblessness of many with educational certificates. The active population by 1997 was made up of 52% of the total population and 85% of them are in the informal sector.

### **1.3. Social amenities**

Social amenities refer to all tangible and non-tangible resources Improved by man or given by nature to make life easier for human existence or evolution. In terms of social amenities, Electricity supply in Yaoundé 6 is done by ENEO with its agency at Maison Blanche, while water distribution is being given by SINECK with its base at Biscuiterie. Another important aspect worthy of note is the excellence road facility in this area, though they are not necessarily vast but there are well designed leading to the easy accessibility of the area.

#### **1.3.1. Economic activities**

Economically, Yaoundé is a tertiary city. However, there exist a hand fold of industries like the Brewery industries, Sawmills, Carpentry workshops, Tobacco Factories, Paper mills, mechanics and building materials. There are commercial centres in the city of Yaoundé. The main commercial centres are found in the centre of the city just around the

place known as Avenue Kennedy. Here we can find big shops, stores, the headquarter of certain enterprises or their representations as well as hawkers. There are several commercial banks in the city of Yaoundé. These banks are spread around the city but there is a remarkable concentration of these banks in the Yaoundé 1 city council such that the sector has been named “le quartier des banques”.

### **1.3.2. Education**

Cameroon is a bilingual country, where English and French are both official languages; therefore in the city there is a coexistence of French educational system schools, where the degree giving access to the university is the Baccalaureate, and all the education is in French, and the English education system schools, where the degree which grants access to the university is the GCE Advance Level Cameroon is blessed to have three American schools and one is in Yaoundé; the American school of Yaoundé (ASOF). Yaoundé is the site of several universities like the university of Yaoundé one (with its campus located within the locality of the Yaoundé 3 council), The university of Yaoundé II (on a campus outside of town), the Protestant University of Central Africa (UPAC), the Catholic University of Central Africa (UCAC) with many national professional schools such as; the Higher teacher's training college, Ecole militaire inter Armes du Cameroun as well as various schools for Engineers like polytech, Doctors go to CUSS, Nurses and diplomats.

### **1.3.3. Health seeking behaviours.**

Water borne diseases outbreak are recurrent in Yaoundé and despite the efforts put together during epidemics, they are always associated with a high case fatality. According to Kuitcha, Ekodeck and Lienou (2008), Water scarcity, poor sanitation and inadequate demand for health care is one of the major factors that might be responsible for the high case fatality. Most of the inhabitants of this city prefer conventional medicine consequently they go to the hospital in case of illness and disease infection. Notwithstanding, there exist other methods of treatment such as prayers and meditation which according to the inhabitants is used during cases of spiritual attack alongside traditional medicine. In the past, many individuals were dependent on the traditional healing Pattern during which they worshiped their ancestors in cases of illness and other problems, but with the arrival of religion, many have deserted traditional pattern in favour of religious doctrines and believe (Christianity).

### **1.3.4. Money and banking**

There are numerous banking systems in Yaoundé as well as in the other parts of the country from the top of the ladder, we find the Central Bank of the CEMAC zone in Yaoundé. There are several banks around the city that offers banking services like: savings, loans, exchange of currencies, and money transfer among others. The area around the Yaoundé city council called Avenue des Banque due to the presence in this site of almost all the different banks. Some rare solely national and global.

Besides banks, recently Yaoundé has been experiencing the proliferation of Micro finance institutions. They are preferred by the majority of the population due to their services which are convenient enough to small salary earners petit business operators. Unlike the banks, opening or creating an account in the Micro finance is cheaper and affordable to the majority of persons and the process is less strenuous. They provide most of the banking services proposed by the banking system and go beyond by providing other services like proximity saving. This is an operation where by: agents of the Micro finance go to the person especially those involved sin small scale business create account for them and pass by on a basis to collect their meaning.

### **1.3.5. Markets**

The Essos, Central market, Mfoundi, Mokolo, Mvog-Mbi, Mvog-Ada and Nkol-Eton grew into significant markets in 2012. In the same light, the have been a tremendous increase in the number of markets in Yaoundé, some have been dissolved (Ngoa-Ekele, Melen and Mvolye): while others have been created and under construction (Nkolbisson and Etetak). The Mballa 2 market which was very important in 1984 operates today illegally. Yaoundé has several markets with the largest being Mokolo Market, the Mfoundi Market and the Central Market.other markets includes the Biyem-Assi market, the Ekounou, Madagascar, Melen ,Mendong, Nkol-Eton and Nsam markets are not to be neglected. We have some supermarkets with the most popular are: Mahima, Dovv, Casino, Niki, Bricolux, Tsekenis and Cavetio de Julia Nats. The items vary from foodstuff, clothing, cosmetics, kitchen wares, electronic gadgets, sports accessories, building construction materials, among others.

### **1.3.6. Transport**

Yaoundé Nsimalen internal airport is a major civilian hub, while near by the Yaoundé airport is used by the military. Train lines run west to the port city of Douala and north Ngaoundéré. many buses operate from the city particular in Nsam and Mvan districts which

transport mostly passengers moving from Douala from Yaoundé and vice versa. Frequent buses run on the road between Yaoundé and Douala, and travel time between Yaoundé and Douala is three hours. There also exist other bus companies in the Biyem-Assi neighbourhood and the Tongolo neighbourhood with transport passengers moving between Bamenda, Bafoussam, Yaoundé and other small towns found within this area. Traffic in the city can be heavy during week days but is very light during weekends. For more emphasis transport is: bus services, taxi services, motor bikes services, pedestrians and car services.

#### **1.4. Culture of the People**

Yaoundé has a rich and diverse culture made of a mixture of indigenous populations and just as many languages and customs. This also contributes to its cultural diversity as ways of life, traditional food dishes vary from people to people since the city constitute of people from all over Cameroon. Yaoundé also has distinct cultural, religious and political tradition as well ethnic verity. Approximately 250 local languages including: Ewondo and Bulu, Douala, the Bamileke languages, and Fulfulde are spoken in Yaoundé, since it is culturally varied and contain people from all over Cameroon. Most people speak at least one ethnic language and official language, and many people are multilingual. The majority of Cameroon museums are located in Yaoundé. The largest of these is the Cameroonian museum with its large collection of bas relief, bronze statuary, and traditional mask.

##### **1.4.1. Dressing habits**

Talking about dressing habit in Yaoundé or Cameroon as a whole, it is essential to note that the greater part of the population wear already made cloths usually imported from other countries notably China, America and Turkey, which could be first hand or second handed dresses. However, part of the population is still very much interested in the traditional dress while just a handful of individuals are able to pay the cost the traditionally made cloths which include the Sawakaba, the Bamenda cultural wear, the Bamileke traditional regalia and material dresses in general. Though fashion trends may come with different designs, these different traditional wears are highly valued because it is representative of, identity, power, royalty, it attracts attention and respect.

##### **1.4.2. Traditional dance**

Just like many other parts of the world and of the country, people express their feelings through music while making a simultaneous movement with their body parts generally referred to as dancing steps. This is done in both happy and sad occasions like

marriages, mourning ceremonies, birthday's celebrations, and relaxation moments, during happy events people dance to celebrate while during sad occasions people dance as a means of consolation. Though globalisation have made many to lose track on traditional dance steps, some traditional dances have made records with the ever-evaluating world. Some of such traditional dances we can sight in Yaoundé are, The Bikutsi, Makossa, Njang dance, Bensikin, Mbole among others.

#### **1.4.2. Traditional meal**

Cameroon has been blessed with a good number of delicacies which are not only delicious in the mouth, but also very nutritive for the body. In as much as the indigenou of Yaoundé may have their own traditional ditches, urbanization has made way for people to have a test of all other ditches in most homes and eateries around town. Some of these delicacies are Okok, Sangah, Mbanga Soup and Nkwacoco, Fufucornand Jamajama, Eru and Water Fufu, Koki, Achu, MbongoTchobi, Kondreh, Ndole, Ekwang, Bobolo, Kpwem, Jollof Rice, Banana Malaxe, Cornchaff, Soya, Acra Banana, Egusi Pudding, Rape among others.

#### **1.5. Religion**

Though religion may vary from one person to another there are three main believe systems in the country which are, Christianity, Islamism, and ancestor worship.

#### **1.6. Political set up of Yaoundé**

The demographic and spatial growth explains the administrative growth of Yaoundé resulting to increase of political functions and institutions. Yaoundé passed from four subdivisions to six subdivisions since 1992 namely Yaoundé 1, Yaoundé 2, Yaoundé 3, Yaoundé 4, Yaoundé 5, and Yaoundé 6. This splitting is closely linked to the demographic growth of the town. Urban councils were created by the 1987 law number 87/o15 (15 July 1987). This phenomenal also affected the ministerial sector as it led to an increase in the number of ministries as well as administrative facilities followed by an increase in the construction rate resulting to the extension of the city at all its ends. According to the constitution, the Republic of Cameroon is a decentralized unitary state and it operates under a presidential form of government. Cameroon since 2008 has a new administrative organization thanks to the number 2008/376 of 12 November 2008. This decree organized Cameroon administratively into Regions, Divisions and Subdivisions, with accordance to this decree, Districts as administrative units were suppressed.

### **1.6.1. Administrative management of Yaoundé**

The administrative management is done both by the central administration representing the Ministry of Housing and Urban Development and the Yaoundé city council (C.U.Y) stated by law to lay down rules applicable to the councils. The duties of the city council in Cameroon are numerated below. The preparation for urban environment development plans, especially in the dimension of nuisance and pollution, protection of lawns. Urban circulation plans to cover the entire circulation network, amongst many other duties. Urban development projects Taking part in the management and organization of urban passenger transport. Maintenance and management of markets, bus stations and slaughter houses.

There is a ligature governing urban planning in the country. The councils throughout the national territories are governed by laws. City councils are headed by government delegates and their deputies. In carrying out their duties, they are also involved in development projects such as road construction, the re-habitation of certain infrastructures, the creation of parks and the expropriation of illegal occupied land. Since 2008, there have been a series of the expropriation of certain city dwellers who occupied pieces of land illegally to enable the realization of certain projects. The unfortunate consequence of these numerous expropriations has rendered many civilians homeless. As an impact of the rapid Urbanization growth, it has led to influx and growth of the population leading to overcrowding in most cities which is the case in Yaoundé. Most city dwellers get crowded in commercial areas when they are set to either carry out a business or during the search for edibles.

### **1.6.2. Administrative and Decentralization organization**

The administrative organization is governed by law number 2008/376. In this constitution of 12 November 2008, lays down the administrative organization of the Republic of Cameroon and decree number 2008/377 of November 12 2008 determined the power and duties of top administrative units also laying down their organization and functioning of their services. Provinces were transformed into regions. Administrative circumscriptions constitute Regions, Divisions and Subdivisions headed by Governors, Senior Divisional Officers and Divisional Officers. The regions are sub divided into 58 divisions: the divisions are further divided into 360 Subdivisions among which the center Region (Yaoundé) has 10 Divisions and 70 Subdivisions.



There have been different forms of decentralization before 1990s. the law number 96/06 of January 1996 to amend the constitution of 02 June 1972 amended and supplemented by law number 2008/001 of April 14 2008 in its section 1 while section 2 states that “the Republic of Cameroon shall be a decentralized unitary state....” In section 55 of the said constitution, it is said “decentralized local entities of the Republic shall be Regions and Councils. These local authorities shall enjoy administrative and financial autonomy in the management of local interest. In line with all these functions, in this study we are going to be looking at how the council work in hand with other governmental and Non-Governmental Organization (NGO) to ensure the security and smooth re-adaptation of IDPs especially I.D.S.

The republic witnessed a constitutional change which saw certain dispositions taken in preserving the territorial integrity of the country. New Provinces were created, including Divisions and Subdivisions with the formal Federal Republic dissolved. There was a dying need to make every Cameroonian feel at home where ever they were found. Freedom of movement became a very important value. Many agglomerations were transformed into urban councils.

In the early 1990s Yaoundé began to experience a significant demographic growth. The city was flooded by both nationals and foreigners. In the quest for better living conditions, the Rural-Urban migration became a phenomenon to reckon with. The city began to witness a significant transformation with expansion from: North, South, East and West. This led to the creation in new Subdivisions in 1992 which move from 4 to 6. An additional and remarkable aspect of change is the construction of new administrative buildings. The above phenomenon notably increased (high demand of land) as other companies, Para-public administrations and international organizations not leaving out diplomatic missions began to multiply. Educational facilities, schools, training centres of higher education were also created in Yaoundé. Most of these institutions and centres were found only in the capital city. This also resulted to much influx of persons. The Central neighbourhood became too small for the increasing population growth. This situation led to the creation of another Subdivision in 2007 with the Nkolbisson neighbourhood hosting the office of the Divisional Officer.

Among the 7 council areas in the Mfoundi division (Yaoundé), is the Yaoundé 6 council area which is our research site was created by decree number 93/321 of November 1993. It was only in 1996 that it opened its doors. It was born as a result of the split of the Yaoundé 3 council. It has an estimated population of 280,000 inhabitants. A lot of economic

activities take place in this council. Among the commercial activities in the council, we can identify; filling stations, beer parlours, barbing saloons, restaurants, pharmacies and markets. The main market is Acacia. In this council like in every other council, the activities of the informal sector are dominant among the masses.

It was created in 1993 following the presidential decree n° 93/312 of November 25, 1993, modifying the decree n° 87/1365 of September 24, 1987 establishing the urban community of Yaoundé with headquarters at Biyem-Assi they can be contacted on BP 3759 Yaoundé or telephone: 222 31 17 99 – 222 31 76 26. Geographically the boundaries of the Yaoundé 6 district urban municipality whose head office is located in Biyem-Assi are those of the district: Mendong Campsic; Nkolbikok 2; Etouguebe I; Melen 1, 2, 3, 4, 5, 6,7; Eba; Biyem-Assi; Melen 8; Melen 9. In 1993, the council of Yaoundé 6 was born from break up from the former council of Yaoundé 3. Though the council of Yaoundé 6 has many districts this research is basically carried out in Biyem-Assi the head quarter of the council because of its strategic position and available facilities which give the districts a higher bargaining strength than the others. Biyem-Assi is a popular quarter of the Yaoundé 6 council.

Description Biyem-Assi is a vast Zone which include many other quarter which are well known such as; Rond-point Express, Accacias and its market, Carrefour Biyem-Assi, Rue saint-Marc, Maison blanche, Montée des soeurs, Monteejouvence, Superette. Tam tam and TKC. Some major schools in this area are; The Biyem-Assi government school, Collège les sapins, Collège Ebanda, Collège privé laïc «les pigeon », Lycée de Biyem-Assi among others. Religious centres are also found in this area such as; theCatholic Church at carrefour Biyem-Assi, The saint Marc chapel, The TKC chapel, The Presbyterian church located around rond point express among other churches. Health care facilities include mainly the Biyem-Assi district hospital but we can find many pharmacies like; the one at Rond Point Express, Carrefour Tam Tam, Maison blanche- (Flaming), Carrefour Biyem-Assi, Accacias among others. In 2005, the population strength of this district was evaluated 300.000 habitats.

### **1.7. The Yaoundé city council**

The Yaoundé city council is headed by a government delegate since 2015 appointed be a presidential decree. His main function is to make the capital city beautiful and attractive. The financial resources at his disposal come from the debt cancellation contract such as the C2D and IADM (Initiative de l'Allègement de la Dette Multilatérale). He rehabilitates populations who live in risk zones such as swampy areas and vulnerable areas to floods. He is

also responsible for the construction of plaza as well as their maintenance. Road infrastructure in the city is also under his competence alongside the ministry of public works.

Yaoundé has road infrastructures that are more or less satisfactory both in quality and quantity. However, the maintenance of the principal arteries of the city is acceptable. The innovation works carried out by the Yaoundé city council have for the past years ameliorated the state of the roads. Roads have been paved and sizes of some roads expanded notably in the Elig-edzoa, Nlongkak, Emana and the Olezoa neighbourhoods. In terms of the construction in Yaoundé, we can notice the presence of well-planned neighbourhoods as well as very poorly planned ones. If one takes a walk-in area such as Bastos, Koweit city, Biyem-Assi most especially around Maison Blanche we notice that not only are houses well-constructed, the road paved facilitating the access, urban planning can be well appreciated there. On the other hand, the contrast is glaring between the less privileged living in the poorly planned areas. Social stratification can be portrayed here as the less privileged live in separated areas from the privileged ones in terms of Zones. As a result, there is almost no physical contact between both classes. Apart from the Yaoundé VI city council Yaoundé englobes other councils like:

#### **1.7.1. The Yaoundé I city council**

The Yaoundé 1 city council was created by decree number 87-1365 of 24 September 1987 according to the law creating the Yaoundé city council. Its headquarters is situated in the Nlongkak neighborhood. To the North, it is bordered by the Obala subdivision, to the North West by the Okola subdivision, to the South by the Yaoundé 5 subdivision. To the South West by the Yaoundé 3 subdivision notably by the river Mfoundi and the 20<sup>th</sup> May Boulevard. To the west by the Yaoundé 2 (carrefour Warda, Nouvelle Route Bastos, the presidential path way) and to the East and North East by the Soa Subdivision.

Among the popular neighbourhoods in the Yaoundé 1 council is: Bastos, the commercial centre, Djoungolo 1-7, Essos, Emana, EtoaMeki, Mballa 1-6, Mfandena 1-2, Ngouso, Olembe, among others. It covers a surface area of about 61.40 km<sup>2</sup> and has a population of about 300,000 inhabitants. Most of the administrative structures are found in this area including most of the diplomatic missions. It has one of the biggest trade centres in the capital city known as the central market. Beside the market is a popular economic centre where a lot of activities take place known as Avenue Kennedy.

### **1.7.2. The Yaoundé II council**

The Yaoundé 2 council was created by a presidential decree number 87/1365 the 25<sup>th</sup> of September 1987. Despite the decree it only became functional seven months later. It acquired different names at different points in history. It was created and called Yaoundé 2 council and later called the Yaoundé Urban Council by decree number 93/321 of the 25<sup>th</sup> of November 1993. Today it is known as the Sub-Divisional Council of Yaoundé 2. It was later divided into two in order to create the Yaoundé 6 Council. After the split, the council covers 15km<sup>2</sup> and 15km<sup>2</sup> made up of rural population. It is located between 45° North and 15° South of the latitude. It is considered a gateway of all the prestigious guests who pay visit to the country as it stretches its way through the unity palace. The congress hall which is one of the most important halls where international conferences are held is also found in this area. One of the popular markets in Yaoundé is found in this area and many others in the study in Yaoundé was done around this area.

It is surrounded by the other councils. to the north and North West by the Yaoundé 1 council to the south by the Yaoundé 6 council, to the south west and south east by the Yaoundé 7 council and to the east by the Yaoundé 3 council.

### **1.7.3. The Yaoundé III city council**

The Yaoundé 3 council was created by decree number 87/1365 of the 25<sup>th</sup> of September 1987. It covers a surface area of 67.15km<sup>2</sup> and has an estimated population of 300,000 inhabitants. Most of the states' institutions, like the National Assembly that harbours the Lower Houses of parliament (the legislative arm of Government) and the Supreme Court which is the highest Judicial institution of the land representing the judicial arm. The Prime Ministers' Office and other Ministers are also found in this council. The Headquarters of the military known as Quartier General is also found here. Other important institutions are found here namely: The University of Yaoundé 1 Campus, the French Embassy, the student residential areas the University Teaching Hospital and some popular neighbourhood like Obili, Efoulan, Nsimeyong, Nsam and Obobogo.

### **1.7.4. The Yaoundé IV council**

Anguissa, Odza, Mvog-Mbi, Nkoldongo, Ekounou, Emombo, EtamBafia, and NkoldongoElobi, Mimboman, Ekie, Biteng, Nkomo and Nkolndengui are among the 56 neighbourhoods we find in Yaoundé 4 council. It covers a surface area of 57,89km<sup>2</sup>. It has an estimated population of about 400,000 inhabitants. It is surrounded by the councils in the

Mfoundi Division. To the North by Yaoundé 5 council, the South by the Mefou and Akono Subdivision, to the East by Mefou and Afamba, and to the West by the Yaoundé 3 council.

#### **1.7.5. The Yaoundé V council**

The Yaoundé 5 council was created by presidential decree number 93/321 of the 25<sup>th</sup> of November 1993. It was as a result of dissolving the Yaoundé 1 council. Its surface area is about 20km<sup>2</sup> with an estimated population of about 259,922 inhabitants (2005). In 2014, in 2014 the population was estimated at 363,118 inhabitants with youths being the majority. The aborigines of this place are said to have been on the site since 1800. It forms 14.3 percent of the total population of the Mfoundi Division. The geographical distribution is as follows.

32 neighbourhood and villages distributed in 11 large neighbourhoods. 7 neighbourhoods in the Urban zone (Djoungolo or Mvog-Ada) Essos, Ngouso, Mfandena: Omnisport, Nkolmesseng, Ntem, 4 villages in rural zone, Essessalokok, Abom, Ngon and NKolnkondi.

The population is made up of native and persons from other parts of the country. The groups that are represented significantly here are: Beti, Bamileke, Haoussa, Douala, Mbamois, English speakers and other minority groups. The Bamileke population is the majority. This is a peaceful cohabitation between the population and the natives.

#### **1.7.6. The Yaoundé VII council**

This is the most recent of the seven councils. It was created on the 13<sup>th</sup> of April 2007 after the publication of decree number 2007/115. Its headquarters is located at the Nkolbisson neighbourhood. Most of its surface area once belonged to the Yaoundé 2 council. Some of its quarters are: Etetak, Oyomabang among others.

Though our research space is Yaoundé VI, making mention of the general features in Yaoundé was necessary in that; though IDS of our sample settle in Yaoundé VI their daily activities related them to other areas in Yaoundé like different schools, healthcare facilities job opportunities among others. We chose Yaounde VI because it is a site solicited by many English-speaking people including the internally displaced people. This explains the presence of many English-speaking people in the area including IDS. This brings us to chapter two wherein, we are going to be looking at the literature review, theoretical framework and definition of key concepts.



**CHAPTER 2**

**LITERATURE REVIEW, THEORITICAL FRAMWORK AND  
DEFINITION OF CONCEPTS**

## **Introduction**

In the course of this chapter, we will be gathering books, articles, journals and all possible writing we can lay our hands on, which relates to the topic under study in a bit to find out about what other writers have said and written about key concepts of the work in order to avoid duplication and presenting the originality of the work presented. This chapter present literature that addresses culture, conflict, migration, educational mobility, IDPs and IDSs from the world, Africa and in Cameroon. It is then followed by the empirical review or originality of our work which presents the findings of other researchers on similar topics and the research gap and finally the theoretical framework which highlights the theories relating to the study and ends with the conceptual framework

### **2.1. Literature review**

This section of our work presents the different representation and views of conflict and educational mobility and insecurity system, social and cultural factors influencing IDPs and IDSs.

#### **2.1.1. The anglophone crisis**

According to ResearchNet (2018), Conflicts involves antagonistic relations of ideas, interests and persons. It occurs at different levels, including internal, interpersonal, small groups, large-scale sectors, Organizations (Such as states), and broad social principles. In addition, “Conflict model describes the patterns of how people tend to feel, think and act in the context of conflict and danger.

More specially, it describes the self-protective patterns, and patterns of information processing people utilize when faced with threat, fear and danger”. This can also be referred to as post trauma since victims of such violence tend to think and behave differently. According to Conflict-Anthropology-iResearchNet (2012), the first armed conflict in history recorded by eyewitness was the battle of Megiddo in 1479 BCE between Thutmose III (r.1458 – 1425 BCE) of Egypt and an alliance of former Egyptian territories under the leadership of the king of Kadesh.

Norwich University online (2017), outline some major conflicts which have marked the hands of time specifically in the 20tyh century like; Somali civil war-1991, Nigerian civil war-1967, Rwandan Genocide-1994, the lord’s Resistance Army insurgency – 1987 and Eritrean-Ethiopian war 1998. Talking of Cameroon in particular, information gotten from Wikipedia in History of Cameroon says that “During the late 1770s and the early 19<sup>th</sup>

century, the Fulani, “an Islamic pastoral people of the Western Sahel, conquered most of What is now Northern Cameroon, Subjugating or displacing its largely non-Muslim inhabitants.

Beginning on July 5 1884, all of present-day Cameroon and parts became a German colony. In World War I, the British invaded Cameroon from Nigeria in 1914 in the Kamerun campaign, with last German fort in the country surrendering in February 1916”. With the bloodiest battle which took place at Nsanakong between British and attacking German forces. In 1940 Cameroonians (from French Cameroon and British Cameroon) fought the second world war under the directives of their colonial masters which ended in 1939 she was not involved. Since then Cameroon kept a peaceful and calm societal and cultural identity in solving its issues until the attack of on Cameroon by the Boko Haram.

According to Human Rights Watch (2021),it is reported that the Boko Haram violence in Cameroon has led to a major humanitarian crisis, forcing over 322 000 people from their homes since 2014. Unfortunately, while trying to manage the situation in the far North caused by the Boko Haram invaders or attacks the English regions of Cameroon has been plague with social unrest since 2016 till date.

In the domain of higher education, the two English Speaking Regions before the crisis was a place of reference for the Anglo-Saxon. These universities in these Regions have very unique features. For instance, Unirank 2021 provides a rundown list Cameroon; in the northwest region of Cameroon there are institutions like; the University of Bamenda Founded in 2010 with 12 schools and faculties all put together. It should be noted that, it is the only university in Cameroon that has these numbers of schools and faculties. The Bamenda University of Science and technology Founded in 1998, The Catholic University of Cameroon Established in 2010, International university of Bamenda founded in 1990, the National polytechnique institute Bambui among others. Whereas, in the Southwest Region we have universities like; The university of Buea (UB) found in Molyko, Buea it was first a university center in 1985 but it later became a full-fledged university in 1992, FOMIC Polytechnic University was found in 2011. It is a private higher institute of learning located at Sandpit Great Soppo Buea among others among others.

The General Certificate of Education (GCE), both Ordinary and Advanced levels, are the two most qualifying exams in the Anglophone part of Cameroon. With headquarters in Buea and sub branch in Bamenda also acted as a pole factor to these two regions who sub



system of education is considered as the best. With this subsystem, after secondary school, students are left to choose between both attending university and taking vocational studies.

With the outbreak of the crisis in 2016, the educational industry in the two English speaking regions of Cameroon especially the Northwest which was considered in past as their economic power was shattered. However, Wikipedia notably reports that in October 2016 with a series of cooperate protests in the two English speaking regions of Cameroon. It all started with a series of public protests from the common law lawyers, teachers and then, the civil society following their disgruntlement in their respective professions especially with the appointment of French speaking judges in the common law courts, posting of French speaking teachers to teach in English-speaking areas of the republic of Cameroon and bad roads network in Bamenda Cameroon that was champion by the civil society in a revolution that is term *coffin revolution*.

This falls in line with Bame. cited by Levine (1976), posit that “la République du Cameroun and the Southern Cameroons are two states whose separate colonial experiences and ethnic roots provided, marked contrasts not only in language, law, administration and education, but also in less tangible matters as political style and expectations. This is supported by the views of Nchoji and Francis (1997), which they said, the history of Cameroon contributes to its socio -political fragmentation. Cameroon is still a mosaic of linguistic and economic grouping. For them, the colonial differences are the main cause of the linguistic and cultural split. Nkwi and Francis (1997), go on with the idea that *the future of Cameroon as a united entity seems bleak and uncertain*. As in their words they had predicted a pending danger which has been on leached in the face of the Anglophone crisis. As the different colonial heritage set remarkable differences the French speaking and the English-speaking regions.

As a result of the escalation of the protest, the Guardian (2020 at 19:59) report that gunmen stormed a school in Cameroon on Saturday and opened fire indiscriminately, killing at least six children and wounding about eight more in the region where separatist insurgents operate officials and parents said arriving on motorbikes and in civilian clothes, the attackers hit the school around midday in the city of Kumba in the Southwest Region. Still, The Guardian (2018 at 13:46 GMT) they report on how suspected unknown gunmen in Cameroon have kidnapped dozens of students from a boarding school in an attack. The attackers arrived at the Presbyterian Secondary School Nkwen in Bamenda, the capital of English-speaking NW Region on Sunday night. They kidnapped more than 80 people, including the Principal, a

teacher and a driver as well as 79 students according to reports gotten from the regional administrator.

Numerous schools like the college of Arts, Science and Technology (CAST) Bambili: Cameroon College of Arts and sciences (CCAS) Kumba which are prominent government schools not forgetting the University of Bamenda and the University of Buea alongside other private educational institutions witness an unstable environment which could not favour the process of learning. A great part of the population stayed home with hopes that situation will fall into place while others gathered their courage to go to school, meanwhile the situation both in school and at home were not the best because sounds of gun-shots became the order of the day. In line with the sudden realities they observed, a great part of the population had to migrate from their region of origin across the national and international territories in the quest of safety and security. According to the ACAPS reports (2020) This crisis has not left the population indifferent, as 2,763,000 people were affected, 1,133,000 people are forced to migrate within and without national boundaries. Among these migrants are students who seek to climb the educational ladder.

### **2.1.2. Etiology of students migration**

Since October 2016, protests around sectorial demands have degenerated into a political crisis in Cameroon's Anglophone regions leading to a call for concern as the territories of North, West and South West, constantly undergo the ills of a conflict, which has cause the boycott of schools, loss of human lives (the military, secessionist and the civilians), destruction of properties (shops, farms, houses etc.) thereby leaving many frustrated and vulnerable. Many of these horrifying incidences, bought about by the conflict have gone down in the nation's black dairy. This is confirmed by newspapers such.

The Guardian post (2020), on Gunmen kill at least six children in an attack on Cameroon school under the captivating title, a story is told of how Gunmen stormed a school in Cameroon on Saturday and opened fire indiscriminately, killing at least six children and wounding about eight more in a region where separatist insurgents operate officials. Parents said "Arriving on motorbikes and in civilian clothes, the attackers hit the school around midday in the city of Kumba South West region".

The Guardian post (2018), reported that suspected secessionist in Cameroon have kidnapped dozens of pupils from a boarding school in an attack reminiscent of Bokoharam's abduction of school girls in Nigeria 2014. The attackers arrived at Presbyterian secondary

school Nkwen in Bamenda, the capital of the English-speaking North West region on Sunday night strategized and terrorized the students who unknowingly open the doors of their school dormitory hall to the secessionist who came knocking. After humiliating, inflicting pain on some unfortunate students whose only crime was to gain more formal education like other children in stable zones. They ended up “kidnapping more than 80 people, including the principal, a teacher and a driver, as well as 79 students” in line with reports from Regional Administrator.

HRP (2022) also talks of the kidnaping and killing of students and teachers. Leading to a high rate of migration to the French Speaking Regions which creates the need for re-adaptation in the new area of settlement. The present predicament is at the back of every Cameroonians and well-wishers mind, who in the diversity of their culture and believes try to explain and give meaning to the problem. Nsangou and Ngum (2022) talks of Cameroon as Africa in miniature, Cameroon in its diversity contains different cultures and cultural languages forming small ethnic groups inter-related by some cultural traits. As in any other community, these different villages have set up myths which tell their origin as they pass it down from generation to generation.

### **2.1.3. Education and conflict**

According to Wikipedia (June 12 2021), education is the process of facilitating learning, or the acquisition of knowledge, skills, values, morals, beliefs and habits. Educational methods include teaching, training, storytelling, discussion and directed research. Education frequently takes place under the guidance of educators; however learners can also educate themselves. Education can take place in formal or informal setting and any experience that has a formative effect on the way one thinks, feels or acts may be considered educational.

Though at the mention of the word “Education many people’s mind are only focused on formal education, it is essential to note that before and aside formal education we have informal education which we receive from our immediate surrounding such as the family unit friends and the general community which is usually aimed at building an individual’s character and bringing out the best in them. This falls in line with Margaret Mead (1949) observation in coming of Age in Samoa wherein she explains how parents educate their children from birth and help guide them to the path to follow. She explains that while the female children are being thought how to take care of the house and baby-sit their young

ones, they boy child is taught how to fend for his family as at young ages boys are initiated into fishing activities. Indeed as years goes by many have found education to be very beneficial and a positive element to be respected. In as much as the informal education has a vital role to play, formal education is gradually taking a permanent stand in the preference list of many organizations, countries, families and individual's agenda. No doubts the United Nations sustainable development Goals for 2030 made quality education their forth point out of the 17 aspirations in 2017.

No doubt, from the introduction of formal education till date, many families have always placed it a high esteem and seeing it as a gate way to securing a brighter and more stable jobs, this explains way many people from its conception (education) have tried to attain educational excellence. It goes in the same line with Jan J. de Wolf (1997), in differentiation and integration in Western Kenya highlights that they (parents) know their children have a much better opportunity than in colonial time to become socially mobile and to help the other members of their family to profit from their improved position. If a father succeeds in giving at least one son sufficient education whereby he could obtain a wage-earning job he can rely on him to assist with the payment of the school fees of his full siblings.

The importance of education is further express in Afu (2020), though the educational journey may be tough given the prevailing situation, the end is worth it: Even though the route is narrow, slippery, challenging and difficult I have learnt a lot from farmers who plant and patiently wait, protect and guide crops to maturity. We were caught with books and beaten. Another day we slept in the bush. Moreover, Johnson and Honk (2006),affirms the fact that education opens people to many possibilities as outlined by parents' reasons why many are bend on achieving their educational aspirations despite all odds and challenges, they face on daily bases.

#### **2.1.4. Conflicts as a push factor of educational mobility.**

conflicts are one of the fundamental issues that pushe people to move either for better living, shelter, safer places and or education. For some six years now, Cameroon has been experiencing unprecedented war disturbances since 2014, its three Northern regions has been undergoing the hardship of Bokoharam ruthless attacks leading to thousands of internally and externally displaced families and hundreds of schools closed down. The Minawaorefugee's camp near Moliko with over sixty thousand inhabitants, mostly Nigerians some testify to the

gravity of the situation a similar camp is located in Gado-Badzerenear Ngarua-Bulia in the east region populated by Central African Republic refugees. The Zamay camp is occupied by internally displaced Cameroonian families of the Far North region.

According to the Guidance post Newspaper (May 2020), the troubles in the SW and NW which started in 2016 considerably increase the number of internally displaced Cameroon in the neighbouring French-speaking zones of the littoral region in the refugee camps or in the invaded zones class sizes have simply become unmanageable with many of them raising from simple to double or triple. Teachers who were trained to teach about 50 to 100 students per class have suddenly found themselves managing 150 to 200 learners in some classes without any preparations among the learners of the same class, some have abandoned school for two to three years those learners, thus need a special pedagogy.

The problem of refugees and displaced population across the world is not new even the holy bible abounds in examples: Exodus, Psalm, Ezekiel 36, etc. Only the period when it occurs the treatment of the people concern and various ways of solving their problems differ. During the 20<sup>th</sup> and early 21<sup>st</sup> century, the situation has somehow worsened with the 1<sup>st</sup> and 2<sup>nd</sup> world war which forced millions of people flee from their home. The many current experienced here and there across the globe also quite complicate the situation. Before and shortly after the independence of East Cameroon (French Cameroon) in 1960, the country already experienced some disturbances which led to internally displaced populations. They were grouped in a kind of rudimentary concentration camps for safety from the rebels who were dissatisfied in the way in which the country was governed. Those camps were mostly found in the Bassa and Bamileke Regions where they attack civilians and Government institutions on a daily basis some of those camps have today grown into small towns as some villagers never went back to their homes and villages. The two crisis that Cameroon is enduring now, that is Boko Haram in the Northern Region and the secessionist movements in the SW and NW are more serious as they concern 4 of the 10 regions of 10 ten regions of the country. Giving that women and children are generally hard-hit by those troubles.

### **2.1.5. Academic adaptation**

A number of studies have concentrated on refugee students educational difficulties and how to handle them (Candillon 2003; Capenter 2006; Roxas 2011; Windel and Miller 2012; Dryden 2015) Dryden Peterson observed that gaps in understanding about resettlement histories can negatively affect refugee's children's sense of belonging and relationship with

teachers and peers as well as the provisions of adequate and psychological services taking the case of the USA she notes that the prior schooling experiences have considerable implication for post-settlement. Still according to Dryden-Peterson (2015), Milanyrefugee's students experience frequent disruptions and limited access to schooling. In the same way, Candillon (2003), gives some advice on teaching large groups such as exploring student's prior knowledge of the subject giving hand-outs with partially completed diagrams and list for students to complete after the lecture. Academic adaptation of refugees and IDSs have so many carnivals as Carpenter (2006), proposes some effective method for large class (in the USA); (1) assessment of teaching method (2) assessment of the course, preferences for class size (3) and perception of some teaching methods. This is backed by Windel and Miller (2012), who remarks that creating a classroom context in which student cultural knowledge is expressed shared and affirmed is motivating but also help to make language concepts more meaningful".

Austin and Sciarra (2016), suggest how to deal with difficult students and disruptive behaviour in the classroom they advised that all teachers must acquire the skills and schools must find ways and means to ensure that a wide variety of needs. Teacher's preparation programs and schools must find a way and means to ensure that pre-service and novice teachers are prepared to address the increasingly diverse needs of all students assigned to their classrooms citing Cavin (1998), they point out that teachers must be encourage to remember that all the kids with all their problems, their criminal records, their probation officers, their idiosyncrasies, their unsolvable characteristics and their strange families are still kids Cerna (2019) recommends some unsolvable characteristics and their integration models and practice in handling refugee education in OECD (Organization for Economic Co-operation and Development) member countries. Among others, she proposes to consider refugee integration in education though a holistic model: provide flexible learning options, pathways and transition for older students offer specific teacher training and professional development to support the needs of refugee students; provide a supportive learning environment to them; create opportunities for social interactions between refugees and other students and support well-being, including mental health.

#### **2.1.6. Displacement of school children**

In the NW and SW regions, UNHCR (United Nation High Commission for Refugees) report 2019 shows that in 2016 when the crisis of conflict started there were 595,935 refugees. In 2019, the number grew up to 598 578 people, and in 2018 there were 1, 124, 620.

That is, an increase of 88% UNICEF reports that, in 2019, in the two besieged regions, more than 855,000 children remained out of school. 90% of public primary schools; that is, more than 4,100 schools and 77% of public secondary schools (744 schools) were closed or non-operational. Almost 150,000 school-aged children have been displaced from their homes.

### 2.1.6.1. Educational mobility

Statistics from the Regional Delegation of Secondary Education for the West Region in the academic years 2018-2019 and 2019-2020 respectively, signal 4,756 and 16,308 displaced students from the North and South West Regions in the various schools of the region as seen in the following table.

**Table 1: Distribution of some displaced students from the North West and South West Regions.**

<b>Administrative Division</b>	<b>Number of IDS in 2018-2019</b>	<b>Number of IDS in 2019-2020</b>	<b>Increase rate</b>
Bamboutous	457	3,372	88.07%
Haut – Nkam	253	451	74.07%
Haut – Plateaux	85	272	76.13%
Koung – Khi	93	328	77.81%
Menoua	1,170	4,255	78.68%
Mifi	1,231	978	76.37%
Ndé	286	482	62.77%
Noun	1,181	3,171	62.76%
<b>Total</b>	<b>4,756</b>	<b>16,308</b>	<b>77.43%</b>

Source; regional delegation of secondary education for West Region 2018-2019.

From the table above one will notice a remarkable increase of IDS in the various secondary schools of the West region from 2018 to 2020; raising from 4,756 to 16,308 children (77.43%). A specific example is GBHS Dschang from 2015 to 2020.

**Table 2: Increase rate of Anglophone learners from 2015 to 2020**

Academic year	Francophone section	Increase rate	Anglophone section	Increase rate
2015 - 2016	2,410	--	1,272	--
2016 – 2017	2,313 (-97 students)	-4.19%	1,291 (+19 students)	1.48%
2017 – 2018	2,350 (+37 students)	1.58%	1,617 (+326 students)	20.17%
2018 - 2019	2,295 (-55 students)	-2.35%	2,132 (+515 students)	24.15%
2019 – 2020	2,095 (-200 students)	-8.71%	2,078 (-54 students)	-2.3%

Source; regional delegation of secondary education for West Region 2019-2020.

From the table, it can be seen that, in the Anglophone section of GBHS Dschang, the learner's number has steadily been on the increase since the academic year 2016-2017 rising from 1.48% to 24.15% in 2018/2019. That period corresponds to the beginning and the peak of the crisis in the NW and SW regions.

In line with the demand made by the ministry of basic and secondary education, principals were called upon to prioritize the English Speaking students in terms of admission into schools leading to the transformation of some purely Francophone schools to Bilingual institutions due to high demand of English students to meet up with the academic demands an example of such schools is college la renaissance which change to college Bilingue la Renaissance in Dschang.

**Table 3: Inflow of Anglophone learners in colleges**

Academic year	Francophone section	Increase rate	Anglophone section	Increase rate
2018 - 2019	106	--	341	(creation)
2019 – 2020	224 (+188 students)	56.26%	906 (+565 students)	62.36%

Source; regional delegation of secondary education for West Region 2020.

From the above table, one can notice the transition la Renaissance secondary school Dschang took from 2018 at the peak of the “Anglophone crisis” with only 341 students in the academic year 2018 – 2019 but rapidly increased in 2019 – 2020 to 906 students with an increase rate of 62.36%. To an extent, this sudden increase can be related with the



secessionist conflict of the NW and SW regions of Cameroon which left many students stranded.

### **2.1.7. Impacts of crisis in the educational sector**

According to Tagne (2020), internally displaced and refugee students in Cameroon face almost the same psychological and pedagogical problem. They include trauma of War, insecurity Famine, homesickness, lack of learning materials breaks and interruptions in their learning process, non-adapted and overcrowded classes, unprepared teachers, shock, unfamiliar environment, hostility or reluctance of the host community etc.

He thinks that, internally displaced and refugee learners are very different from ordinary one. They may have undergone the trauma armed conflicts, slept in bushes and open air for days and years, trekked on long distances with their bundles, and have endured all kinds of suffering. They therefore need special pedagogy to cope with education again. OCHA (2017), the crisis in the North West and South West has a major impact on the education sector. Over the past three years, insecurity, displacement of teachers, threats and attacks on infrastructure and education personnel's have left 850,00 school-age children out of school in November 2019, 90% of public primary schools and 77% of public secondary schools remained closed or ceased to operate. It is estimated that in October 2019, 30,000 pupils were integrated into primary schools in neighbouring regions (littoral and West). Which resulted in an overload of the existing educational capacity in these regions. With class rooms of up to 200 children. The hard-gained progress in access to learning, over the last years, has been reversed by the COVID-19 pandemic all 6,400 schools and 4,200 community learning centres in the two regions have been temporarily closed since 18 march 2020. An estimated 1,033,000 school age children are forced to start at home due to the COVID-19 outbreak and the ongoing conflict.

It is in line with this Afu (2020), who affirms the quest for security, education and a better future has propelled many displaced students, feeling military and unidentified gun men, to pursue different educational options in other more peaceful settlements in as much as this crisis brought untold suffering human and social losses, it also brought along opportunities for achieving a better future amidst constrained circumstances mobility is fundamental at this stage because it is the means by which students full of plans, aspirations, frustrations, hopes and interests are ferried into diverse actions and places of destination

where long sought opportunities can be grasped and harnessed to make dreams become a reality” .

### **2.1.8. Itinerary used by IDS**

Migration as persay, is the movement of an individual, group of people or animals from one geographical location to another. This movement could either be internal (Within a given country) or external (When one crosses territorial boundaries). These movements might be temporal or over lasting many reasons accounts for why migration usually takes place which ranges from the quest for security, climate change, natural disaster, the search for better living conditions among others. According to Dingle and Alistair (2007), migration is the movement by people from one place to another, particularly different countries, with the intention of setting temporarily or permanently in the new location. It typically involves movements over long distances and from one country or region to another...the pre-modern migration of human populations begins with the movement of Homo erectus out of Africa across Eurasia about 1.75 million years ago. Homo sapiens appears to have occupied all of Africa about 150.000 years ago, some members of this species moved out of Africa 70.000 years ago and had spread across Australia, Asia and Europe by 40.000 BCE... The pace of migration had accelerated since the 18<sup>th</sup> century already ‘including the involuntary slave trade) it would increase further in the 19<sup>th</sup> century meaning distinguishes three major types of migrations and urbanization. Millions of agricultural workers left the countryside and moved to the cities causing unprecedented level of urbanization. This phenomenon began in Britain in the late 18<sup>th</sup> century and spread around the world and countries to this day in many areas.

In addition, Benedetta (2018), on migration history and histography attest the fact that migration has been a central factor in African history. It is likely that the human species started spreading on the planet within and outside of Africa between 2 and 2.5 million year ago. Although the earliest stages of human migrations are the subject of intense debate, most hypotheses concentrate on movements that occurred in the African continent. In historical times, African migration can be divided into two broad sub-fields looking at, respectively: people moving because they were force to and people choosing to move on their own free will.

Humanitarian Needs overview Cameroon (2017), outline that, tensions in the North West and South West regions turned into violence with dramatic humanitarian consequences. Almost 680,000 Cameroonians are now internally displaced. An additional 58,000 people

have sought refuge in neighbouring Nigeria. 80% of health and education services in the two regions were non-functioning even before the COVID-19 outbreak. In the North West and South West, the socio-political crisis, now entering its fourth year, has led to massive population displacement, increasing the vulnerabilities of people who have often left their villages to live in the bush since the beginning of the crisis. As of August 2019, 450,000 internally displaced people have been registered in the two regions, as well as 204,000 returnees. As of 31<sup>st</sup> March 2020, 58,000 Cameroonians are registered as refugees in Nigeria. The largest numbers of IDPs are registered in the divisions of Meme (So), Mezam (No), Ngonketunja (No) and Fako (So). 52% of displaced are women. According to the latest multisectorial-Need-Assessment (MSNA) of August 2019, 44.5% of IDPs are children (96,472 girls and 95,031 boys) it is also estimated that 200,000 have fled to the neighbouring littoral, Central and the West regions of Cameroon in search for education (Humanitarian Needs overview Cameroon2017).

OCHA (2021), estimated figures of internally displaced persons (IDPs) and returnees in the North West, South West, Littoral, West and Centre Regions mentioned in the HNO and HRP 2021 documents are based on multi-sectoral needs assessments (MSNAs) conducted in August and September 2020 under the leadership of OCHA , states that the IDPs and returnees figures validated by the Cameroon ministry of Territorial Administration (MINAT) for these Regions are lower 130,000 IDPs in the NW Region 90,000 IDPs in the SW Region. 105,000 returnees in the NW and SW Regions which the figures of 12,000 IDPs in the littoral region, 11,350 IDPs in the Centre Region and 20,000 IDPs in the West Region. OCHA under the leadership of the humanitarian coordination has agreed with MINAT to review the IDPs figures jointly in the course of 2021 based on a joint data collection exercise.

Because of the vitality of being educated many take the risk of undergoing journeys to feed their academic aspirations this phenomenon is more alarming in the context or cases of insecurity ranging from, individual convictions, family perceptions, external influences such as: peer pressure, natural disasters, incompetent institution, political disability, crisis and conflict in the area of origin which influence movement for better options in neighbouring and distant locations. Afu (2020), explains that today as a result of the crisis, the wave of educational mobility has changed tide. Instead of parents sending their children to schools in Bamenda and Buea that were highly for quality Anglo-Saxon education, most of them are rather sending them to the francophone regions to seek for education.

However, Migration caused by the crisis have given a second chance to negotiate the future of IDs in other Regions of Cameroon and out of the national boundaries. Afu (2020), confirms this by saying that, the quest for security, education and a better future has propelled many displaced students, feeling military and unidentified gun men, to pursue different educational options in other more peaceful settlements in as much as this crisis brought untold suffering human and social losses, it also brought along opportunities for achieving a better future amidst constrained circumstances mobility is fundamental at this stage because it is the means by which students full of plans, aspirations, frustrations, hopes and interests are ferried into diverse actions and places of destination where long sought opportunities can be grasped and harnessed to make dreams become a reality.

### **2.1.9. The ruts of conflict and mobility in culture**

Tylor (1871) says culture is that complex whole which includes knowledge, belief, art, law, morals, custom and any other capabilities and habits acquired by man as a member of society. It is reinforced by Herskovits (1948) who said, culture is the man-made part of the environment in Man and his works.

Cultural mobility either by force or voluntary have contributed to educational mobility in Africa in one way or the other. It is said and believed that early civilization began in Egypt and later spread to Nubia, the Maghreb and the Horn of Africa. Islam spread throughout Africa during the Middle Ages which account for is standard as a dominant religion today in Northern Africa. During the late fifteenth century Europeans and Arabs took slaves from parts of Africa and shipped then overseas to serve as slaves and for the purpose of slave trade. During the late nineteenth and early twentieth century the European colonization of Africa rapidly developed until after the Second World War the period during which Europe was weakened and decolonization was fast growing.

This mobility of education has equally gone through the three stages of cultural evolution. According to Morgan (1877), culture is classified into three principal evolutionist stages which are: savagery, barbarism and civilization. Which also account for the existence of conflicts hence the mobility of education. Boas (1980), in a semi centaury view rejected the opposition between *Primitive* and *modern* societies but did argue that societies could be distinguished based on the amount of energy they harnessed and that increased energy allowed for greater social differentiation. Over the years many has been said and done to

better explain the concept of culture and the elements that makes up it entirely especially in conflict and mobility of people.

Arid (1995), Culture is an important aspect of social relations are the social and moral codes, and the ways in which these contribute to the formation of people's identities. This means that when these social and moral codes are disrespected, we our bound to experience social disorder trying to restore lost glories. So, when people failed in the process, they are bound to move in search of the lost opportunities. Reasons we find IDS and IDPs from the northwest and south west region of Cameroon all over Cameroon.

Mbonji (2005), explains that, every culture is specific in nature and have is own configuration of elements of knowledge. In other words, the concept of symbolic interpretation designs the smallest unit of social interaction wherein, each member reacts according to the action of the other.

#### **2.1.10. Adaptation strategies of IDSs**

Adaptation can be seen as an evolutionary process where a plant or an animal becomes suited to living in a particular environment. According to the social science librettists on 2.3: Culture as an adaptive Mechanism. Adaptation is any alteration in the structure of functioning of an organism (or group of organisms) that improves its ability to survive and reproduce in its environment. Adaptation occur in response to stressors or changes in the environment in which the organism lives. Stressors can be abiotic (climate or high attitude), biotic (disease), or social (war and psychological stress). These adaptations are further segmented into two main groups which are biological adaptation and cultural adaptation. However, we are going to place more focus on what cultural adaptation is all about since it best reflects our area of concern. To them, a cultural adaptation is the knowledge or behaviour that enables humans or groups to adjust, survive and thrive in their environment. (July 24 2020 <https://socialsci.libretexts.Org>2.03...>)

An adaptation is any variation that can increase one's biological fitness in a specific environment; more simply it is the successful interaction of a population with its environment. Adaptation may be biological or cultural in nature. However, cultural adaptation is a relatively new concept used to define the specific capacity of human beings and human societies to overcome changes of their natural and social environment by modifications to their culture. Re-adaptation can therefore be seen as those aspects of culture

(cultural elements) which turn to influence human beings or people from a given cultural belonging in a new geographical location with which they are required to be in conformity.

Aland (1996) in cultural pluralism and psychoanalysis explains: “conflicting differences”. This book is based on the conflicting differences existing among the Asians and North Americans, he brings his psychoanalyst concept of understanding these differences (in their own context or cultural believe. According to him, it is only when we are confronted with a patient from a radically different culture that we realize we are constantly gauging patients associations and ways of relating to us and others against a backdrop of what is appropriate or not on a normality/psychopathology continuum we base these evaluation on our implicit understanding of what goes or doesn’t go within our own culture. Roland (1996) continuous by saying that *over the years I have become increasingly struck with having to consider social and cultural factors with all the patients in order to understand and resolve their inner conflict*. He affirms the fact that inner conflicts that profoundly involve cultural factors and sociohistorical change illustrate his view by using the American culture of “individualism” on one hand alongside the Indian and Japanese on tight corner since they greatly believe in keeping family ties on the other hand, as they find great difficulty in bringing together or balancing “their two worlds. He further says that those who cannot make a reasonable adaptation are usually burdened with difficult inner conflicts and/or deficits. In all, Roland thinks that; “Although the problem presented are always personal, they are also usually reflective of issues innate in the culture”.

It is essential to note that Aland Roland continuously see the process of re-adaptation as an individual effort to re-integrate or balancing himself in “his new world” he place emphasis on the fact that, though the re-integration process is greatly an individual call of concern, he reiterate on the fact that culture has a great influence on an individual’s ability to re-integrate in a new geographical setting. As one would notice this study was carried out in America and the approach is basically individual (Psychology) which reflect his field of occupation as a psychoanalyst there by bringing more clarification an emphasis on the psychological perspective of the process of re-adaptation of individuals.

Arid (1995), explains that Families cannot exist in isolation. They are interrelated through many significant ties. For one thing families rely on each other for the provision of spouses. The requirements of education make it imperative that they co-operate in order to build schools and that they commit themselves to sending sufficient children to those schools. The introduction of new cash drop, onions, could not have been successful without the

growers' societies and self-help groups which build roads giving access to farms...Thus people in any given area tend to interact with each other in many different context which overlap to a considerable degree. It would then seem justifiable to use the term community for people who have much in common.

Human beings are constantly seeking for means of survival or better living conditions this explains why they develop new strategies and measure to meet up with their requirements or needs of making life better after studying. Jan J. de Wolf (1997), realized that the Bukusu were not an exception to this trend as he confirms in differentiation and integration in Western Kenya that in order to achieve their aims, the Bukusu organized themselves in associations which I have called fractions, because they focused on leaders who had to achieve definite and concrete benefits for their followers. One of these strategies might be in the form of marriage because a woman finds social security within the marital union as well as within her own family.

Afu(2020), 2014 in Anglophone crisis and mobility illustrates the pertinence of abduction among Cameroonians from the North West Regions of Cameroon which he called ; Negotiating the future through Education in Cameroon he adds that students confront and construct their future by taking action to move, run , hide, disguise, purchase more text books, allocate more time to home study sometimes with the recruitment of home teachers and working on the farm while waiting, all in a bid to make a future through education.

As External adaptive mechanism, MINAT supported some 500 internally displaced persons who flee from violence in the North West and South West regions to seek refuge in Yaoundé received 600.000.000F. The items shared consist of foodstuffs and bedding equipment. The items were distributed to IDPs in Yaoundé on December 21<sup>st</sup> 2020 at the Esplanade of Yaoundé city council. Under the watchful eyes of the territorial administration minister AtangaNji Paul with officials of the department of civil protection, the Governor of the centre region Naseri Paul Bea and administrative officials of Mfoundi supervised the distribution exercise. The minister of MINAT Atanga Nji at the end of the exercise stated that the gesture by the head of state is a clear prove that the president has thoughts of them during this end of year festivities and he is always attached to those in difficulties. Each of the beneficiaries left the council with a set of complete items in addition to cash for transportation. The IDPS at the end appreciated the gesture of the head of state and said though they are living in Yaoundé peacefully, they hope to return back home.

According to OCHA (2021), the estimated figures of internally displaced persons (IDPs) and returnees in the North West, South West, Littoral, West and Centre Regions mentioned in the HNO and HRP 2021 documents are based on multi-sectoral needs assessments (MSNAs) conducted in August and September 2020 under the leadership of OCHA , states that the IDPs and returnees figures validated by the Cameroon ministry of Territorial Administration (MINAT) for these Regions are lower 130,000 IDPs in the NW Region 90,000 IDPs in the SW Region. 105,000 returnees in the NW and SW Regions which the figures of 12,000 IDPs in the littoral region, 11,350 IDPs in the Centre Region and 20,000 IDPs in the West Region. OCHA under the leadership of the humanitarian coordination has agreed with MINAT to review the IDPs figures jointly in the course of 2021 based on a joint data collection exercise. As a respond or adapting strategy to IDPs and IDSs, The HRP 2021 estimated that 362 million UDS are required to reach 3 million people in need. The Government estimates that 100million USD will be needed to respond to those in the affected regions in 2020, the humanitarian donors founded 50 percent of the 391 million USD required in the revised of 2020 HRP to reach 3.4 million people in need of humanitarian assistance. These funds were directly used by UN agencies and NGOs in the humanitarian response to people in need. Humanitarian actors support the Government responding to the need of the most vulnerable.

However, in 2020, the humanitarian responds in Cameroon continued to be underfunded with only 50 percent of its HRP funded. If the chronic underfunding of the humanitarian response in Cameroon is not addressed, millions of people will continue to be left without vital humanitarian assistance and protection. Hence, identifying durable solutions for displaced people, including IDPs, returnees and refugees remain a top priority for the humanitarian community and can only be achieved in partnership with the Gov. and development partners.

Plan (2020) reports that; the outbreak of the socio-economic crisis in the NW and South West regions of Cameroon strongly affected the life of the local population many children, and especially girls, experienced violence and stopped going to school as they were forced into domestic activities. To ensure the appropriate protection of youth and empowerment to enjoy their rights, Plan International joined forces with the European commission, DG for European civil protection and humanitarian Aid Operations, to provide Psychological and social support to children and adolescents affected by the crisis.



To better explain the need for humanitarian support to IDPs, illustrate how helpful they have been using Maliatou's Story who happen to be one of the beneficiaries of their benevolence while bringing out her the adaptation process. They narrate her story which runs thus: Maliatou, a 20 years-old woman, who lives in Bororo, a host community to internally, displaced people (IDPs) in the project. Before the crisis, unlike most parents in the community, Maliatou's parents believed in education and encouraged her schooling, which took her up to primary 6, an uncommon example in her community however, the outbreak of the socio-political crisis in the region worsened the situation it made life more difficult for the two English-speaking areas of Cameroon. Schools, markets and business were shutdown, people displaced internally and externally and most students were exposed to violence. Girls were pushed into domestic assignments and forced into marriage, mostly to men far older than them, as a source of economic security for their families. « As a result of the crisis, I dropped out of school my parent's assigned domestic work to me and I was supposed to prepare for marriage my mother introduced me to a 45-year-old man to whom she referred as my future husband. I started seeing myself as a housewife and lost hope for the future says Maliatou. Like other girls in her community affected by the crisis, she was traumatized and socially reserved.

In such an uncertain and difficult setting Plan international in collaboration with the European commission, DG for European civil protection and Humanitarian Aid Operations developed a project to provide psychological care and protection for children and adolescents affected by the crisis in regions. Maliatou was soon identified and introduced into one of the Child Friendly Spaces (CFS) set up by the project. During her first weeks at the centre, Maliatou was very reserved and hardly interacted with anyone. As days turned into weeks, then to months, she gradually integrated into the recreational and creative activities of the CFS, such as life skills development and psychosocial support. Today she has loosened up and has become very interactive. Maliatou leads group activities in the CFS. She encourages and mobilizes other children and youths in her community to participate in the activities of the way she is developing her social skill and empowering girls to do the same says courage, a social worker.

Maliatou knows her rights and has challenged her parents about getting married to the man arranged for her she is now very determined to continue her education, she informs her peers about their hygiene and sanitation, and their rights especially sexual and reproductive health rights « Thanks to the activities of the CFS, I am now confident and can

fit in easily with others I now know that as a young girl I have the right to decide on what I want : I will go back to school so that I can learn and become what I want to become » says Maliatou with a broad smile on her face.

Just like Maliatou, the project has directly benefited over 33,039 children and adolescents, including their parent's guardians. However, despite the efforts of Plan international, the Government and other humanitarian actors, there is still much to do, there are many children and youths in the region who are still in need and lack protection « we have reviewed our country strategy, and emergency response plans, highlighting the most affected areas and plan to reach the most vulnerable children and youths especially girls.

This is just an example of a case affected by the conflict and the extent to which the conflict has affected the lives of individuals, but in the midst of this challenges plan (2020) tries to explain that there can still be a future to this affected population if they can meet vulnerable populations at their point of need.

Haven carried out research on what other authors have said relating to the subject under study we realised that; there have been many works on conflicts, education and mobility but little has been said about conflicts and IDSs adaptation in their new environment. Researchnet (2018), Norwich University Online, The Guardian Post present a number of conflicts around the globe. Candillon 2003; Carpenter 2006; Roxas 2011; Windel and Miller 2012; Dryden 2015 have made numerous studies on refugee and the difficulties they faced but most of these writings are based on the quantitative or general study of IDPs rather than qualitative and specific research.'

Many have written and talked largely on IDPs but we are introducing the usage of IDSs for the very first time. The movement of students is not a new phenomenon, but for the first time we are going to be studying the movement of students from the English-speaking Regions of Cameroon to the Yaounde VI council.

This work also produces an ethnography of IDSs experiences in the conflicting Regions, their movements and the different adaptative pattern they use to adapt in their new environment of Yaounde VI which is not found in any other work. These unique features come together to make up the originality of this piece of work.

## **2.2. Theoretical framework**

In this section of the research, an overview of the theories used in the study was brought out. The theoretical framework grows out of the research focus, guides the design of

individual studies, and structures our research presentations and publications. This study adopted the cultural Dynamics theory of Balandier and the theory of making a future (Pelican and Heiss, 2014), the two theories answered all the different aspects of the study as their concepts easily and efficiently interprets our work.

### **2.2.1. The theory of cultural dynamics**

It is a theory of Western modernization that has been around since Tonnie's (1955), Weber (1958), and Durkheim (1964), as well as current research on individualism and collectivism. It assumes that a culture has unidimensional change, which is a term for a particular kind of measurement scale. A measurement scale with one dimension is called a unidimensional scale. In other words, it can be illustrated by a single number line that goes from individualism in the present to collectivism in the past. However, there are cultural processes that are present in this hypothesis. George Balandier added another dimension to this hypothesis in 1971. Recognized as the dynamic anthropology at this time. Two theories—structuralism and functionalism—ruled anthropology in the years following World War II. History has been excluded from the explanatory area of evolutionism and diffusions as a result of their respective drifts. The understanding of the historical and social transformations that characterize African governments after independence gives rise to Balandier's generative analysis

To demonstrate the process of social change, Balandier said dynamic anthropology will seek to remedy the great defect of the dominant theories which inscribe the societies studied in a perpetual present. Balandier (1970) writes of Africa: the myth of timeless Africa, applied to repeat itself as it is from generation to generation has crumbled. Africa, a timeless continent par excellence, has gone through profound upheavals not only since the culture shock of colonization but already long before with conquests, exchanges, trade, slavery, Islamization, etc. African societies have never been societies without history. We understand them as societies without history because we know little about their history. Dynamic anthropology will restore time to these societies, go through the process of social change that is to say, and reintegrate a dynamic process.

Balandier will distinguish two forms of change: A sought-after change that is part of social planning (controlled) and part of continuity. It is the evolution of any social system (can lead to a revolution). A change that will fundamentally change the functioning of the social system (the revolution). Quote from Balandier (1970), also taken from Meaning and

Power: The crises undergone become the revealer of some of the social relations, of some of the cultural configurations, and of their respective contributions. They lead to consider society in its action and reactions, and no longer in the form of structures and timeless systems. Tensions and conflicts will serve as materials for the analysis of social dynamics. For the dominant theories which emphasize order, logic and stability, Balandier (1970) will substitute an anthropology which insists on the dynamics inherent in social reality. The social system is made up of order and disorder. Balandier (1970) is therefore interested in the internal movement of societies and all that reveals it: conflicts, tensions, disputes, crises (attentive to dysfunction).

There are at least four basic sources of cultural dynamics like importation, invention, selection and drift. With the external changes we refer to the system of external relations (relations with other cultures, phenomenon of acculturation for example, colonial context, etc.) and internal changes, we refer to changes within companies themselves (life cycle). Relationally, it pays attention to the "effects of external relations", of the "environment" on the internal structures of societies which can better explain our work. Importation is a phenomenon of cultural dynamics which means new cultural information that has not existed in a given culture, but which has existed in different cultures, is added to the former culture by virtue of transmission from the latter.

Dynamics means change. As students found themselves in new environments, their daily language changed from English to French, they changed their food habits, they changed their class room friends, teachers, the activities they usually do in Bamenda and the south west regions also changed; some have to work and look for money before going to school, some have to pay for their fees, buy their books which was not the case before.

### **2.2.1. The theory of making a future**

In a bid to analyse or demystify the act of educational mobility Using different migratory patterns, the theoretical frame work of making a future (Pelican and Heiss, 2014). According to these authors by making a future it is entails that; people all around the world have a past, Live in a present and head into the future. Hence, they have to take actions to shape the future. The future is not only conceived; it is a product of imagination but it is also confronted and constructed through actions in a back and front process between actors and their environment. Making the future thus results in a string of actions, each of which is a process in itself and comprises a number of steps and components.

Due to the events of the crisis, students confront and build their future by taking into consideration their past and work on their present that is: reacting to the conditions that stares them in the face by running through the Bush, disguising, trekking, bribing and strategizing in order to make a future. Hence, these different strings of actions taken in the cover of migratory patterns is a means of making a future. As they hope to build and materialize their dreams in the new cultural setting of Yaoundé. Such actions are seen in the following domains;

### **2.3. Definition of concepts**

This part of the work brings to clarity the meaning of some basic terms which are which evolves around the topic of the research. We will be looking at the definition of terms like: conflict, education, mobility, migration, internally displaced students and educational mobility.

#### **2.3.1. Conflict**

According to Kathy (2001), conflicts are problems or disagreements. Various people or groups may have different viewpoints, feelings and interest about those situations and what to do about them. Violent and nonviolent responses are choices, not inevitable outcomes of particular feelings or problems. Conflicts may escalate or de-escalate, depending on the way they are handled.”

#### **2.3.2. Education**

Etymologically, the word “education” is deriving from the Latin word education (breeding, bringing up, and rearing). From educo (I educate, I train). Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, morals, beliefs and habits. Educational method includes; teaching, training, storytelling, discussion and direct research. There are two types of educations namely: formal and informal education. Informal education is the sum of knowledge we gain in our immediate environment which is generally intended to mold our character as co-inhabitants of the community. While formal education is the systematic and scientific knowledge, we gain from a well-defined centre usually schools or training centres. Though we are going to be looking at both forms of education, our main interest is formal education.

### **2.3.3. Mobility**

According to Wikipedia, mobility is a contemporary paradigm in the social sciences that explores the movement of people (human migration, individual mobility, travel, and transport), ideas and things, as well as the social representations and implication of such movements.

### **2.3.3. Migration**

Migration is the movement of people from one place to another, it could be within or without international boundaries. This movement could either be voluntary or involuntary. Voluntary migration occurs when an individual or group of persons decide to migrate without any external pressure while involuntary migration happened when individuals are forced to leave their original settlements to other areas due to external influence of circumstances beyond their control like climate change, natural disasters, wars, life threatening situations among others.

Adaptation:

An adaptation is any variation that can increase one's biological fitness in a specific environment; more simply it is the successful interaction of a population with its environment. Adaptation may be biological or cultural in nature. However, cultural adaptation is a relatively new concept used to define the specific capacity of human beings and human societies to overcome changes of their natural and social environment by modifications to their culture. Re-adaptation can therefore be seen as those aspects of culture (cultural elements) which turn to influence human beings or people from a given cultural belonging in a new geographical location with which they are required to be in conformity.

### **2.3.4. Internally displaced students**

This refers to school children or students living in a new environment within the national boundaries. It is essential to state the fact that this group of persons may yield to educational mobility for voluntary or push factors.

### **2.3.5. Educational mobility**

This is a process by which students or school children move from one cultural setting to the other within or without the national boundaries mainly for education purposes, such movements could either be voluntary or forceful movements.

To tire lose ends this chapter has been focused on all writings we were able to lay our hands on that are related to our problem of research. In the course of which we introduced the theories we are using in data analyses and it ends up with the definition of key concepts. Haven hear background knowledge from other authors why people move from conflicting areas we went ahead to find out from our informants why they had to migrate. This opens us to the next chapter titled Etiology of students' mobility to Yaounde.

**CHAPTER 3****ETIOLOGY OF STUDENT'S MOBILITY TO YAOUNDE**



## **Introduction**

Most of the French speaking parts of Cameroon has witness a high influx of English-speaking students notably from the late 2016 till the present dates. There are different factors which can cause human mobility, such reasons could be pull or push factors, however massive migration of individuals at a given period of time is usually caused by push factor like; natural causes (storm, Vulcanic erosion, overflow of water bodies etc.), economic challenges (famine, economic crisis etc.) and political (wars...). However, our sample of IDSs have been force to evacuate their lands of origins because of the ongoing crisis in the North West and south west region of Cameroon. Most people are baffled as to what account for such lasting conflict which since its beginning has not seized to put tiers in the eyes of civilians especially IDS, how did we get to this point? To be able to give valid and explicit explanation to this question, we will be meeting different sources to understand the existence of the crisis and the prevalence of a massive and forcefully displaced population from 2016 till date.

There has been lots of discussion about the etiology of students' mobility to the French speaking parts of Cameroon especially to the Centre Region. While others look at it as a consequence of the anglophone crisis, others explain educational mobility as the deterioration of some historical facts which has cause the anglophone problem.

### **3.1 Long term causes**

Cameroon just like many other African countries have witness passage of colonial masters at a given point of her history, unlike most African countries who had a single colonial master at a time, Cameroon has been ruled by three different colonial masters, starting with the Germans who ruled Cameroon from 1884 to 1916 which mark the end of the first world war, surrendering Cameroon to Britain and France.

#### **3.1.1 Teachers' strike**

Teachers mobilized themselves to portray publicly their discontent relating to their wages, the introduction of French speaking teachers in purely English-speaking schools. While the march was taking place peacefully, it was violently dispersed and teachers were manhandled. On the 21<sup>st</sup> of November, teachers went on strike as well. They organized a rally against the lack of Anglophone teachers, the appointment of teachers who did not have a good command of English and the failure to respect the "Anglo-Saxon" character of schools and universities in the English-speaking regions. In this regard, we were informed that;

*It all started in 2016 when the layers were agitating for their rights, by then I was in level one, it was on September 6<sup>th</sup> that we heard rumours about teachers strike and lawyers strike but it was not serious until, October 21<sup>st</sup> , that early morning was Saturday that we got up and we went to school and we were sent back home, as our lecturer ask us to go home and that the will be no classes we all went home, we stayed back home the whole of that week and we were only communicating through our WhatsApp groups. (Case study in Obili, May 2022)*

From this narration we get to understand that, with the coming of the conflict, some students did not think it will affect the educational system until teacher went on strike that they started to think it might be a cause of alarm.

### **3.2.1 Killing of school children**

From time immemorial the has never been a violent conflict without the loss of life, just like the first world war, the jihads, the *bokoharam* invasion among others, many lives have been lost voluntarily and accidentally. Voluntarily in the case where an individual is ready to lay down his or her life for a course he believes in, accidental loss of life happens when an individual who is not involve in a struggle is cut up by a stray bullet. Since start of the conflict, the number of individuals who have lost their lives in the process is enormous. Though death people do not migrate, their death causes many to change their geographical location to prevent such an even of happening in their lives or that of their loves ones. In this view, an informant narrates his experience in the following words;

*There were a series of kidnap that night and my cousins were victims: three of my cousins were kidnaped and one of my friends was shot dead. All of us were school mates and we were not involved in the struggle the only thing we did was to go to school and make good results (Centre 20/3/ 2021).*

From the above assertion, we can see how human safety was no longer guarantee and in some cases people even lost their lives, the pain in his words were eminent as he narrates his encounter, indeed the dead of a close one is painful but losing a friend in such conditions is definitely more painful. Security and tranquillity are definitely the cry of such a victim though it will not savage the loss of lives, it will go a long way to assure their mental health. Also, with the new development, it created fear in students who were afraid to chase their dreams because they feared to be killed and kidnapped if spotted going to school this explains way they end up seeking refuge in the neighbouring towns which were not consumed by the conflict.

In as much as losing a love one is not a pleasant situation; the above witness was not the only one to have lost a close one in the course of the conflict. This informant tells us more;

*I am from the South West region in a small place called Tombe where I use to school, I was in form five when the crisis started it was a very horrific experience and we only had to resort to leaving the village when the crisis began we didn't take it serious we did not envisage its possible continuity. we witness a series of dysfunctions many things just fell apart as we watched helplessly how people lose their lives, jobs, streets were stained with blood, students were killed kidnap and tortured for going to school against restrictions and the economy got worst by day, the atmosphere was one characterized by terror and insecurity even to go to the farm was a problem as we doubted our safety from the ills of unknown armed men who fearlessly and constantly instigated fear on individuals and armed forces who were bend on fishing out these individuals even if it meant exchanging bullets. (Etougebe 23/3/2021)*

This is a clear case of an informant who narrates how difficult and challenging acquiring education in the conflicting society because their lives are constantly under attack. For a person to achieve his/her dreams through education, the student has to be alive and in an environment where their life is not constantly under threat, but this is definitely not the case in the north west and south west regions as students complain of live threatening events and practical loss of lives in their place of study this explains why they opt for the itinerary to make a future in other regions they consider safe. Also we got information from a source that;

*It was shocking how able bodied men and vibrant youths were ready to lay down their lives for an undefined course some called it the quest for independence, others called it the struggle for equality or the fight for their rights, some said it is a call for the re-instalment of federalism among other, being at the right place at the wrong time was definitely a problem, we watched our family members especially boys going to a fight of sometimes no returns just to proof that they are big boys and real ambazonians. Some of whom were students, others in a bit to proof their loyalty to their cult sold out their friends who still went to school, we were so much scared of going to school because we never knew the real identity of the people next to us, while some were open enough to disclose their identity others pretended and acted as spies. I got so scared of being killed or kidnap if they found out I was still going to school that I started skipping lecture and my results dropped (Etougebe 24/3/2021)*

On listening to this informant, we get to see the representation young and vibrant youths had in terms of the crisis, some saw joining secessionist as a means of exhibiting their strength as big boys, others saw it as a call for patriotism, some took it as a means to settle scores. Sad enough their lives became the collateral they had to use to achieve their aims. Which leads to physical confrontation with the forces of law and order, in the form of bullets exchange and a consequent loss of lives in both parties even the civilians who were not

involve in the struggle or have an idea of what the struggle was all about ended up being cut up with its consequences as they loss their live for being at the right place in the wrong time. He also narrates how challenging it was for him to further his education in a conflicting society where education or schooling seems to be a taboo and school children can only go to school under cover, this caused our informant to fear for his live he didn't want to become a victim of such circumstances he stopped going to school regularly and that affected his performance in school.

In just a short while the cultural life of students changed. In the words of another source, we get information that;

*During that period people were sending messages we had friends, relatives who were leaving in town talking of the occurrences the things that were happening vie-a-vie the town, you will just sit in your room and receive messages or voice clip: two people killed at Long-La one person killed at end of town Molang. Most of whom were young men and women of schooling ages. I lost my bench mate who was shot by unknown gun men on his way back from lectures late in the evening because he found himself at the wrong place, poor thing I wish he never went to school that day. I was so touched that I started boycotting all evening lectures or lectures that will last till 5pm. (Tam-Tam 27/3/2021)*

We see how the digital platform also served as a vital means of transmitting information as many who were not on ground could be reliably inform of the situations at hand. No doubt social media platforms have been filled with many contents both true false of the numerous killings that have taken place in both regions since 2016. This informant also narrates how he lost a bench mate because he closed late from school and he was shot by unknown gun men, this made him so scared that he started boycotting classes for fear of losing his life. This shows the extent to which he was traumatised and how acquiring education in such conditions became challenging and seemly impossible, hence causing many to opt for educational mobility. Patricia (2010) talks of violent conflict impact on education as she explains that the economic, political and social consequences of such civil wars are immense. She notes that war displaces population, destroys capital and infrastructure, disrupt schooling among others. This is the case with the anglophone crisis as its consequences cause many to migrate among whom are students and stand as an obstacle to the smooth process of teaching and acquiring knowledge.

### 3.2.2 Destabilization of the educational sector

The educational sector was not left out of the countless nuisance that accrued in the English-speaking regions, many schools were destroyed, and others shut down while others were under persistent attack, which left a great number of students to pause or stop their educational career. Though other students manage to stay in the mist of the crisis, others stayed back home with expectations for better days while others fled for better learning conditions.

*In this light, we met a student who explained that I had no option than to stay at home, while hoping and praying that one day they (Administration) will call us to come and write our exams. Unfortunately for me and some of my course mate who stayed back in Ngussi as I did, situations rather got worst. As days went by many of us as youths were just bound to be home going to the farm and staying at home all day. I practically wasted three years of my educational drive without anything to show for it due to the crisis which did not allow us to freely and regularly attend our classes. (Tam-Tam 27/3/2021)*

This informant was not the only one whose educational aspirations were disturbed. In the course of our research we got to find out that many students from this crisis affected regions, faced the same or similar issues. Gilbert Tagne<sup>2020</sup> supports this view as he states that;

*All the political and economic considerations put aside, internally displaced and refugee students in Cameroon face almost the same psychological and pedagogical problems. They include trauma of war, insecurity, famine, homesickness, lack of learning materials, breaks and interruptions in their learning process, non-adapted and overcrowded classes, unprepared teachers, inadequate teaching materials, culture shock, unfamiliar environment, hostility or reluctance of the host community, etc. (TKC 22/4/2021)*

Indeed, the *fears of war* still lingered in the mind of many individuals living in such environment as humans always try to protect themselves from pain. To this effect, they are always scared of the unknown. An informant describes a similar situation he witnesses in the following words

*How horrible and terrified it was at that time, when the gates of our school became like the gates of the church open to the Fidel's on a sermon day. During which, "Amba boys" as they a commonly called could match in and out of the school premises and pointing guns on students as though there were in an eradication context. Holding strikes and bars of iron as if they were going to kill a beast thereby feeling us with fear. (Centre 06/4/2021)*

Generally, an educational platform is known as an environment for calmness, peace and tranquillity to enable a smooth growth of intellectual capability. Definitely not a place where in, armed men showcase their ability to carry out wars. Another informant tells us that,

*Teachers were no longer going to school to teach as they were under constant monitoring eyes and treats of being killed if the step their feats in school to teach..(Tam-Tam 20/6/2021)*

Indeed, as the struggle goes on, the secessionist do not only terrorise students who go to school against their wish they also harassed teachers for them to avoid going to school.

*somehow, we manage to register for the GCE Advance Level and we were required to stay at home, study and write our exams which was very challenging for me I have never gone through lecturers nor had knowledge of what was to be done at that level the only option I had left was to beg for notes and read texts books without any lectures or explanations I was just reading and cramming to write exams without really understanding anything after being in the house for some time, I managed to contact one of my aunt who invited me over to Yaoundé. By the time they were about to write the GCE exams, news was set across that all those who had registered should come and write their exams that is how I went back to the village during these period we have demanded to come to school with assorted dresses, the was a tight security on campus as military men were scattered in the school premises that is how we were able to successfully write our GCE that year. Unfortunately for me, I did not make it that year some of my class mates and I received empty slip with just our names written on it without any subject appearing on it. However, the general performance of that year was very low and even the few who managed to past never had exceptional grades as it had been the case in previous years, many had 02 papers with two E grades.In as much as we did not know what to call it, it did not leave any stone unturned I can remember one faithful morning when new went round the village that there will be no school because teachers are on strike I felt like waouh!!! with a naïve mind I was happy I will not attend classes for one day or two and I will have time off bookwork but I decided to go and check things out for myself in case it was just a fake news because though I had heard of strikes and seen it on TV but never before then had I witness one. When I got to school i noticed that offices were locked and only a few students were seen around, I met one or two classmates and we laughed about the whole situation which to us was more of a drama (at the time) we went back home I was not even bothered I was just excited about taking a day off school little did I know it was the beginning of our cry. After about three days school timidly reopened and not long from when it did, the locally called “Amba boys” instructed us not to go to school. (Biscuiterie 27/3/2021).*

Though many present a situation in which the crisis forcefully put them out of school, we came across an informant who say though he was influenced by the crisis he willingly

drop out of school because he believed in the coming of independence as a result of the crisis.

In his words

*So that drama I call it a drama because it leads to nowhere. That drama like that made me to lost that academic year. I had a student new leader who was to me like an elder brother, I always call him big brother because he took me like a younger one called me severally and advised me that I should go to school and I said no independence is coming. He advised me severally and I said no independence is coming, I was there in Bambili throughout and I was not going to school saying and believing that independence is coming. They said February independence is coming so I already believe that in February the will be independence, and February came no independence. That was when things fell apart. I started seeing things in a different way by then, it was already late for me to go to school. They will tell me go to school, and I will say no that independence is coming but at that moment I was just like telling myself I'm an engineer student going to school now what am I going to do? Even if I have my promotion to level 2 I'm not going to understand the basics, it means I'm fooling myself I'm not studying something like history, literature wherein, I need to get a little part of it and I just go away, I need to the technical aspect of it so that, tomorrow when I am on the field I should be able to recitute what I was taught. So, I decided to wait till the next year.(Etouguebe12/2/2021)*

How do we expect the students to study with a cool head when they are not sure of their safety? When their teachers cannot come to school due to countless life threats placed on them, how do we expect parents to send their children to study in such an environment? How do we expect students to have good grades when schools are repeatedly lockdown? Too many questions to ponder on which ended up causing many to flee from their homes to new settlements.

### **3.2.3 Shooting, beating, and torturing of school children**

A great part of the population leaving in this zone were constantly at a *ready run* condition. This is because one is never sure of neither who will initiate the next gun shut nor when and from where the next gun shut will be coming from. The society was plagued with violence. Just like an informant expressed herself in the following words

*It was a horrible experience because in 2016 when the strike began, I was in lower sixth looking forward to write my advance level exams the following year then the strike just started. It was as depressing as I felt like my educational drive has met its end, because of the circumstances that characterized the period as insecurity became the order of the day. (Acacia 09/3/2021)*

In her words one can dictate fear and social imprisonment, as she expresses her inability to further her studies at a given time because of the social insecurities leading to her

being helpless and depress. She was not the only one who witness or experience such as many others tell the same thematic in a different context. Just like the above informant.

*The was a time Amba boys came and attacked our mini-cite and kidnap one boy but I was safe by God's grace because I was not around at that point in time. Couple with the fact that the Amba boy decided to use one deserted university around our house as their base not far from there was the military camp. Due to that there were endless cases of kidnap, killing and gun shoots around my quarter. I had to flee from that mini-cite, it was no longer safe for me. I struggled and wrote my HND and succeeded I had the intention of going back but each time I thought of going back to Bambili I always felt a deep and strong feeling of resistance within me. At the sight of those guys all students including the administrative board will run into hide out which in most cases was the bush in order not to be hurt. Parents constantly had their hearts beating faster as they feared for the security and lives of their children. Usually when such an event took place, one will notice a large number of parents rushing from different angles of village to safe their children it was never a pleasant sight as you see mature men and women running, crying and almost losing their breath in the school environment until everyone finds his/her child sometimes on seeing their children. This is also the case when forces of law gain access into the village. Since no one would like to be taken by a stray bullet or tagged as either a black leg or an anti-governmental citizen. At a point even the sight of the military truck instigated fear in me because both the military and the "Amba" seem to fight for their own cause at the detriment of the masses. I remember on the 11<sup>th</sup> of February 2017 my worst day ever, during which, I went for match pass. I was at Commercial Avenue when I heard gun shots and I had only my legs to save my head as I narrowly found my way home by God's grace. That same night was animated by gun shots combined with shooting stars at Up-station in panic and uncontrollable fear my house hold and I laid on the floor. (TKC 11/5/2021)*

Though many are faced with a common problem their perceptions and the meaning they give to the happenings around them is definitely different, from this nation, one can see a kind of religious believe as the informant claims to have escape by the grace of God. Whether religious incline or not the situation did not leave any stone unturned as they all feared for their safety at the sound of gun shots. UNHCR 2019 brings up an informant who narrates her experience in the following words

*I could not take any clothes. There was shooting · they killed my uncle and shot my cousin, x said Loveline. As she fled into the bush, gunmen shot dead her husband. Out of the corner of her eye, she saw the armed men douse their house in petrol and set it alight.(Centre 23/01/2022)*



### 3.2.4 Abductions and harassment of school children

Adductions and arresting became the order of the day, initiated by unknown gun men who are reported to have been secessionist and the forces of law and order. In some cases, victims were released either after investigation or torture while others do not live to tell the story of their misfortune. We were informed that

*students in school uniforms were who did not respect the restrictive orders of no schooling at a given time especially in 2017 were abducted, beaten, while others sustained injuries when they were trying to escape. With all of these, going to school became life threatening coupled with financial crisis that came with the crisis. (Biscuiterie 05/01/2022)*

We get to see how degrading situations became from the narrative of this student who is now an IDS, explaining how going to school out of a sudden became a punishable crime as student who were seen in school uniforms after school restrictions were violated.

*One day my friend were invited to the Bafoukom palace to do some designs, he decided to take me along, when were done I decided to go ahead of him because I had a meeting to catch up, so I went ahead of him that is how I escape the Amba boys who attacked him on his way back, took him to their camp and later release him due to the intervention of external relatives who had pledge to help to pay a ransom in due time. Dough, they kept on following him because he had not paid as promised, he later ran away to safe himself. officers of law and order didn't take it lightly with inhabitants especially men especially when they lose one of their soldiers as every male gendered person is considered to be a suspect, so when I see an officers truck coming towards my direction, I will flee through the bush for my life especially when they are coming from Batibo if they see any man they kill with or without an ID. For instance, the was a time they killed a military man at Bali park and it was terror throughout that night all the male children from five above including the youths slept in the bush, some of the women were raped. This made life really unbearable such that when you see a military man you take to your hills same case when you see the Amba boys. The Amba boys could even save you when they know you from a difficult situation but they will be forcing you to join them. (Tam-Tam 27/05/2021)*

Sad enough, even teachers were not exempted from the new development; they were also on a hot seat due to the pending circumstances that surrounded them as their lives were constantly under threats. Since teachers are responsible with the impacting knowledge on students in school, it was considered that if teachers do not teach students will not come to school; hence, the school doors will be short down for as long as they (secessionist) pleased. Just as this informant says

*When I got to upper sixth, I practically went to school just for about three weeks. By the fourth week, things changed as teachers were being harassed in the quarters, schools and in their farm lands with warning against going to school to teach at the detriment of their lives. This made many teachers to stop teaching and others even ran away from the village. There was literally few or no teachers to teach in various classes. (Etouguebe 29/3/2021)*

It is clear in this case that, the plan actually worked in line with the secessionist idea of shorting down schools at the time.

*I had a friend of mine who was living beside our house, on a faithful day when I went to visit the guy, we were playing cards during which two guys came in entered the room and left. I latter went in to charge my phone in the course of which I saw a bag in which I saw a black belt and different types of guns. When I saw it I was shivering and I decided to leave without raising their suspicion, because if they found out they would have asked me to join them or they kill me. (Melen, 14/02/2021)*

From the above assentation, we could see that, peer pressure pushed some of the young men and women as well as students dropping out of school to join the amba fighters. Apart from the above initiation of boys into the amba boy's ranges, there was harassments from the unknown gun men in and out of schools. This was making students uncomfortable and pushing them to stay away from schools and probably traveling to other areas where education was safe. One of our informants testified that;

*Boys constantly badge into the school campus causing nuisance and threatening both the administrative personals and the students. At the slightest signal of their presence everyone was scared some teachers were even scared to be called "sir" in public. Everybody was so scared and individuals started shying away from school until the doors of the school were locked. I remember the last time I went to school and those boys infiltrated our school holding cutlass, knives, iron-bars, tree-branches and den-guns while singing.*

*"Mama no deyoooh*

*Papa no deyoooh*

*If you want to kill me I die*

*I go follow Amba till the end"*

*While others responded "hai..hai...hai" as they matched into the school and people started running towards different directions. (biscuiterie 16/01/2022).*

We can clearly see how terror filled the hearts of the population who were directly oppressed by the pending threats which surrounded their lives as a result of the crisis a

practical case is that of this informant who because of the fear of being killed he dropped out of school. An informant tells us that

*The day the strike started was the day we were required to start writing our first C.A so I lost that school year though I was using the general rumour of the coming of independence as a shield, my main fear was that, most of the Amba boys were my friends who had dropped out and if I go to school tomorrow they can kill me out of jealousy that was the advice my father gave me that I should sacrifice that year. I stayed in my house all through that year. In 2019. (Biscuiterie 28/03/2021).*

From the experiences of this informant we get to understand that the possibility of acquiring education in a conflicting society is a problem as the students who yearned to go to school are scare of being killed or terrorised by unknown gun men, so they turn to shay away from school and think of a possibility of schooling elsewhere.

### **3.2.5 Burning school**

Countless schools have been burnt down in the course of the crisis causing many students to stay at home in the middle of the academic year or seek for other suitable places where they can acquire educational excellence.

*After numerous attacks on my former school and threats that teachers should stop teaching and students should going to school they ended up burning some class rooms of my ex school and set the principal's office ablaze this act made me to flee because it was evident that alone made me to start thinking of relocating to Yaoundé to further my studies.(TKC 19/3/2021).*

From the declarations of this informant we see how helpless he became after their school was burnt as he thought continuing school in his place was no longer adoption reasons why he thought of living.

### **3.2.6 Juvenile delinquency among IDS**

Among the many difficulties that have been going on the English-speaking regions is gender-based violence. Many young person's notably, girls were in one way or the other molested especially sexually as many cases were reported to have been carried by unknown gun men who heartlessly carried out their act on their victims leaving them more vulnerable and open to STDs. Rosie 2021 reports that, *in 2020 there were 4,300 documented sexual assault and gender-based violence incidents reported in the Northwest and Southwest regions of Cameroon. More than 30 percent of these victims were children. Military personnel have the power in these regions and use their power to coerce children and women into*

*unwarranted sexual acts.* According to a statement obtained by Al Jazeera, *one woman stated, "Girls and women will just be walking around; I have witnessed it, my daughter has witnessed it, you just see the uniformed people and they have their guns with them, and they are calling you. You are helpless, you are scared, because they can just pull the trigger."* Many individuals abuse this power to scare victims and many oblige due to fear of further harassment and violence. Though not all cases of sexual misconduct were forcibly initiated, the rate of sexual exposure among young teenage children whose prime concern should have been getting good grades in school, were now diverse to other activities such as; sexual misconduct, theft, and a constitution of nuisance. In the process of the research, we found out from an informant that;

*we were distracted from our purpose; like they say "an idle mind is the devil's workshop" we engaged in social misconducts; causing issues between us, our parents, creating nuisance and the rate of sexual promiscuity became very alarming among us the youths Indeed, I feel grief each time I think of how it all started.* (Biscuiterie18/4/2021)

The new switch can only be attributed to the new development of the time (the anglophone crisis) not that, the society had been existing without any of such issues, but the sudden and high rate of its spread is indeed a call for concern.

*Finally I was about leaving the village I was saved from the scary Amba boy who was asking me out at the time though he did not offend me in any way his looks were so scary and his presence filled me with uncontrollable fear they were fun of molesting and raping girls who turn down their request. Three of my cousins were kidnaped, two died and one survived and they asked for ransoms in order to set free the surviving one. They asked for a million France which was given to them and they liberated her, after she was liberated and she was no longer the same as the trauma of the kidnap hunt her as she related her experience in tears and constant fear of how the secessionist maltreated them and even raped some of them. It was a very tense situation since she could not recognize anybody, saying they were just like any other person and it could be anybody. I was so touched by this incidence; can you imagine a sixteen years old young girl going through all this torture? Being kidnaped for good six months. While us, the family members kept on praying and seeking for means through which we could raise the money.* (Acacia 14/06/2021)

### **3.2.7 Enforced lockdowns, trapping civilians in their homes for days**

Following the rapid spread of the crisis in the English-speaking territories, were a series of several uncensored lockdown. Thereby keeping many on house arrest and consequently slowing down general livelihood activities and distractions.

*The countless number of lock downs made it impossible and often difficult to hang out with friends and maintain a social balance life. When the next academic year came and I enrolled, as I went to school, after the second semester I decided to visit my sister who was working in Kameh. I intended to spend two weeks there but to my surprise I spend three months two weeks in Kameh, because the day I entered Kameh was a Friday on Sunday, we got news that the road was dock in Kombu, a hole was dock in the middle of the road around Kombu. Such that no vehicles could enter nor leave Kombu hence it was impossible to leave Kameh to Bamenda through Kombu. I remember when the violent phase of the conflict started, I was in school with my friends doing our assignments and we were hearing series of gun shots, I ran home and did not want to go to school again I was a student in the catholic university in Bamenda where I was studying chemical engineering at the time it was my second year of study my intensions was to complete my studies in Bamenda couple with the fact that I did not want to leave my girlfriend all alone in Bamenda I stayed back and had my own experience of the conflict. (TKC16/05/2021)*

From this narrative, we get to understand the extent to which social ties such as agape love can cause one to either stay or move out of a given environment. In situations of crisis, such ties are usually affected since their physical connection are slowed down and very emotional individuals find it difficult to leave in isolated areas reasons why they find escape path.

*I was bound to stay indoors all day because I had no I.D card; I lost it during the eleven of February incidence as a male child, going out was putting myself at great risk. In the course of all these I lost that school year and I ended up not obtaining my HND. Whereas I would have been far now educationally wise but the conflict slowed down my space. Socially, my world was so boring because of the conflict; I could not have fun: there are times that you need to see your girlfriend and it's practically impossible because movements are restricted, I couldn't go out for clubbing: once you in the club you see military people lingered everywhere. There are times I even try to call a girl that come but she cannot come because she is scared and all of that kind of affected me. I could not even spend quality time with my love once because, time was very limited: at night you cannot move freely I will even go to the club where they normally sale drinks (beer) for 1000frs and they will be selling it for 1500frs for a bottle because the means of transportation were slim due to the ongoing chain of insecurity. (Etouguebe 30/5/2021)*

### **Economic reasons that accounts for students displacement**

Some of the reasons that pushed people to start moving out of Northwest and southwest regions either as IDPs and or IDSs in Yaoundé were the falling in economic activities. It included destabilisation of finances, destruction of crops and lives

### 3.2.8 Destabilization of financial activities and an increasing poverty rate.

Due to the general insecurities and countless lockdown that inhabitants of this territories are faced with, the general economy has been damage and the little products that are available have become extraordinarily expensive, since there is high demand and a small supply.

*Economically there was no financial entry since we could not transport our farm products to sale and finance other needs. I had a technical background and I knew how to work on building sites but in Kambéh little or no construction was going on due to the strike that affected all activities that was going on in the North West by then I was really jobless and My mom and I could not meet up with the expenses of carrying on, everything became expensive while the income we had could not keep us at the standard we have known. My parents source of finance was farming but due to the conflict, our crops were destroyed, sometimes it was difficult for us to maintain a healthy growth of crops due to the general hostilities and countless shot-downs which slowed our activities and the little amount we manage to harvest at the end of the harvesting season often gets bad because of lack of transportation facilities resulting to the inability to sell farm products and make gains. At the end of the day, many family's financial status was reduced which affected everyone including me since I could no longer feed my bills as it has always been the case. (Biscuiterie 13/3/2021)*

### 3.2.9. Agricultural setbacks that encourage students mobility

Agriculturalist, be it the domain of livestock or farm products were considerably affected by the riot which did not leave their farms untouched neither did it let their livestock pass by as unknown gun men constantly stole, destroyed and killed existing commercial and livelihood food and source of income. a young lady explains how difficult live became after their inability to work freely on their farm and the theft of farm product which drastically affected her mother who single handed takes care of herself and her siblings.

*I have just a single parent who is my mom, things were not easy for her as business was not moving on well and she solely carried my responsibilities and that of my brother and sister which at that point in time were greater than her financial capacity. Even to get food items from the farm became a problem as we fear possible attack from the conflicting parties. At the end of the day, before we get to the farm some food items like plantain has over ripen till and birds feed on it, while in other cases we meet an already harvested crops with no one to point an accusing finger at, eating three square meal a day as it was previously the case became an occasional thing. We did not have enough crops to eat talk less of selling some. These difficulties made my mother to consider the possibility of sending me to my uncle's place in Yaoundé couple with the difficulties we were already facing with our school under constant attack. (Tam-tam 09/2/2022)*

It is essential to state the fact that most people living in the rural areas greatly depend on agriculture for survival, be it large-scale or small-scale farming. We can see here that though the mother is a business woman, she also needed her crops to take care of herself and her children but unfortunately for her, her farm products were either stolen or damaged because of inconsistent upkeep which came as a result of the ongoing crisis. We can visibly see the pain of a woman who cannot boast of keeping up with the life standard that she had made for herself and her children there by causing her to consider the option of displacing her daughter to Yaoundé for her to negotiate her future through education.

As a result of the shock to education and learning, the school and its environment has become an unsafe place both for the educators and the educated. From its inception, anthropology has been concerned with the processes that transform an infant with indefinite potentials into an adult with a particular role in a particular group (family, society, class, nation, etc.). To achieve adulthood, an infant must learn and much learning depends on how the environment is organized. A child's education takes place not only in schools and other formalized processes which are rather informal family and community life. Thus the anthropological investigative processes of enculturation and the social processes involved in ensuring that the various human roles, forming the web of a complex society are reproduced over the generations. Learning is at the root of most definitions culturally. From the prime cultural perspective, learning activates human possibilities and shapes the learner, fit to one's environment and or culture. Under the learning process, many facets are involved such as mother, other children and caregivers who attend to the child, likewise what are the various times in the day and over the years, with what consequences which contribute in allowing children to achieve particular possibilities either failure in school, romantic genius and sensitive suitors, as these might be mentioned in a eulogy. Violence in school is a matter of serious concern in the field of education, and for the national security and the side effects of globalization, many cases of violence are reported in school.

In the phenomenon of school fires in Kenyan public secondary schools: Blame-games (2022) talks on the phenomenon of burning down schools as a mystery that confuses everyone especially the case of Kenya. The occurrence of schools burnt featured prominently towards the end of the year 2021. This was, however, not the first time. In previous years, schools burnt had always been reported, from time to time and from place to place. But the incidents in Kenya 2021 were previously unmatched in frequency, scale and depth of damage. In terms of frequency, the case outmatched any previous ones in that occurrence in

quick succession. In some cases, two or more schools got affected concurrently, unlike the case before. In terms of scale, the latest instances were more widespread. They were not confined to any particular region but had rather assumed a national trend. According to the Daily Nation of November 6<sup>th</sup> 2021, some politicians in Kenya called for the government to declare the school fires a national disaster. Similarly, there was a group of schools that were previously considered to be immune from such display of indiscipline from learners but which not soared in the 2021 wave. When schools like Lenana, Buru-buru, Kakamega and Maranda became affected, there was an outcry since they were among the respected National or inter-county schools, National and Inter-county group of schools that were under the best two categories of schools in Kenya; reported in Standard, 7<sup>th</sup> November 2021 and Daily Nation 6<sup>th</sup> of November 2021. Students who join these schools are carefully selected and only those with a good performance at KCPE (the secondary school entrance examination) are picked. Also, girls-only schools featured prominently, unlike the case before where such incidents were reported only among boys-only schools

The depth of damage in the latest cases was similarly startling and previously unmatched. The act of gutting down whole block of dormitories and classrooms was far beyond previous cases. Schools like Kaka mega, Buru-buru and Maranda imposed hefty fines on the entire student population to foot the extensive damage caused by some students in those schools. The key question mostly asked is what it is that would irk students to the level of making them burn down their classrooms and dormitories. According to reports, petrol is what the students use to burn the targeted school structures. Most parents wonder how it is that these students are able to access the petrol. For, the government has failed in its primary role of ensuring a safe environment for learners in and around schools. The government and teachers believe parents are to blame, and so the blame game continues. But the question that begs is who is really to be blamed in the whole issue of school arson?

*“Violent and peaceful social interaction need sensitive and detailed explication of the values and meanings that shape behavior in various social settings”* (Bowling & Hershcovis, 2017). In Cameroon, authorities strive to improve education policies, ensuring the quality of service provision, more equitable distribution of learning opportunities, and more substantial incentives for greater schooling efficiency (OECD, 2010).

The quest to achieve quality education fundamentally assures that children, youth, and adults gain the knowledge and skills they need to better their lives and play a role in building more peaceful and equitable societies (EFA, 2005).



Over the years, Cameroon educational stakeholders have undertaken to protect all aspects of education with legislation and instill quality output utterly devoid of violence. Article 35 of the Law of Cameroon National Educational Guide-lines N: 98/004 1998 explicitly shows this position in the following statement: *“The physical and moral integrity of the student is guaranteed in the educational system. It is evident in that corporal punishment, and all other forms of violence, discrimination of any kind, and the sale, distribution, and consumption of alcoholic beverages, tobacco, and drugs are prohibited.”*

Hence therefore, Cameroon does not subscribe to any form of violence. Still, this view may be problematic because it is common in Cameroonian that schools see parents and teachers belittle, humiliate, denigrate, scapegoat, threaten, scare or ridicule the child and the young person. It is viewed as a concrete method of child upbringing. A similar debate in the USA (Straus & Paschall, 2009); (Ellison & Sherkat 1993) can be coined as example. Education in Cameroon is not seen as a violent reduction agent but has instead been used as a toxic, unaccommodating concept that rather unteaches the learner in school (Tchombe, 2006). This usually manifests itself in screaming and bullying at the kids, insulting and abusing students living with broken homes' relics and sexual harassment by their teachers for marks (Arnstein, 2009). Schools that have witnessed violence, especially in Cameroon, have indicated that violence is a great contributor to distress, reduces self-esteem and risk of depression. It contributes to *“psychological imbalance, reduces school attendance, impaired concentration, fear, and a diminished ability to learn”* (Mncube & Harber, 2013, p. 1). This has a severe influence on how the learners study and even complicates how the victims see this even as a problem. Such action influences the behavior, especially the learners' learning and social abilities even if the extent or degree of such influences is not readily measured or seen (see for similar debates in Rwanda Krogull, Scheunpflug & Rwam-bonera, 2014). Various forms of violence that are interlocking are of relevance, like structurally oriented violence that would include sexism, kidnapping of school children, class-based structures, and hierarchical power influence (Ho, 2007) or corporal punishment (Ember & Ember, 2005; Tangwe, 2015). These manifestations can be physical or verbal and at different levels of the society, especially at home, or in schools, with adverse outcomes that are psychosocial, economic, physical, and moral spheres (Tchombe, 2006). Learners are subjected to different types of violence from teachers, classmates, and their environments, and this inhibits their conceptualization of concepts related to their learning. Students are mocked, teased, given funny names by teachers, and while in class, they are mimicked, threatened, verbally

assaulted, and treated with scorn in some cases by classmates. This situation is worsened by gender-based violence and kidnappings that limits girls' education benefits and causes poor health and trauma. These actions affect the learners in schools.

The plethora of literature on these ills in Cameroon in particular and Sub-Saharan Africa, links to gender violence and negates the effect of violence on the learning outcome of students (Muluneh, 2020; Teke & Johnson, 2019; Decker et al., 2016; McCloskey et al., 2016; UNICEF; 2007; Bamiwuye, & Odimegwu, 2014). There is no research or scientific literature that assesses the impact of violence and how it perturbs children's learning in school thereby frightening them. The absence explains the lack of awareness and absence of sensitization of its catastrophic demerits. This project attempts to fill this gap of the absence of scientific literature against violence and its effects on learning in Cameroon and Sub-Saharan Africa in general.

Sara was a 17-year-old high school student when separatist fighters occupied her school, causing her to flee her hometown in Cameroon's North-West region out of fear. She decided to move to the capital, Yaoundé, to finish her education. On the way, she was stopped by armed separatists, who searched for items she had relating to education, tore up her schoolbooks and notebooks, and warned her that worse would befall her if she was found with such materials again. In Yaoundé, where she fled to, she could not afford the school fees, and had to seek work, which she found at a pineapple company. After working for two years, she abandoned her dream of finishing school.

According to the November 2<sup>nd</sup> 2020 report by Human Right Watch, attacks on schools, students, and teachers in the Anglophone regions of Cameroon have had a devastating impact on education. According to the United Nations, 81% of children were out of school across the North-West and South-West regions during the 2019 to 2020 academic year.

Gunmen stormed a private school in Cameroon's Anglophone South-West region on October 24, 2020, killing 7 children and injuring at least 13 others. No one claimed responsibility for the killings, but the government accused armed separatists who called for a boycott of education in the Anglophone regions since 2017. The vice president of the Ambazonia Interim Government, one of the main separatist groups, said in a statement on October 25<sup>th</sup> that Cameroonian soldiers carried out the attack. On the day of the attack, Cameroon's communications minister announced an investigation. Four days later, the

minister said that security forces had “neutralized” a separatist fighter who was allegedly among those responsible. *“This massacre is a grim reminder of the horrific toll that the crisis in Cameroon’s English-speaking regions has had on children and their education,”* said Ida Sawyer, deputy Africa director at Human Rights Watch. *“The authorities should ensure that the promised investigation is independent, effective, and impartial and that those responsible for this brazen attack on schoolchildren are brought to justice.”*

At least nine gunmen arrived on motorbike at Mother Francisca International Bilingual Academy in Kumba’s Fiango neighborhood at about 11a.m. on October 24<sup>th</sup> 2021. They broke into a second-floor classroom and opened fire on students. They continued shooting as frightened children ran for their lives, jumping from the staircase and screaming. *“I had woken up early that Saturday to go to the farm,”* a father who lost his 11-year-old daughter told Human Rights Watch. *“My daughter told me, ‘Goodbye, Pa,’ and that’s the last time I saw her alive. When I was informed about the shooting, I ran to the school, and there I saw the body of my little girl on the ground, her head blown off. I was in shock.”* The attack occurred in a populated area and in broad daylight. Residents said that government security forces were not nearby at the time. In his October 24 statement, the communications minister said that the school *“only launched its activities at the start of the 2020/2021 school year, without the knowledge of the competent administrative authorities and could not benefit from the same security measures enjoyed by other schools.”* However, Kumba residents and journalists said that the school had been open for several years and that only government schools in Kumba, not private schools, have security forces outside. *“We don’t want soldiers in the classrooms because the neutrality of schools should be preserved, but we deserve better protection,”* said a teacher working in a private primary school in Kumba. The communications minister said that, following the attack, *“Special units of the Cameroonian armed forces have undertaken to secure the town of Kumba.”* Many relatives of victims and residents said they are too afraid of renewed attacks to send their children back to school. *“Who would dare to send their kids to school now? I wouldn’t,”* a mother who lives in Fiango neighborhood said. *“I prefer to keep them at home doing nothing, rather than send them to school where they can be slaughtered.”* In the event of such loss of life, ensuring an effective investigation is an essential element of the government’s human rights obligations, not only to provide justice for the victims but to deter future attacks and reinforce protection of the right to life and to education, Human Rights Watch said.

The attack in Kumba prompted a national and international outcry. President Paul Biya declared October 31<sup>st</sup> as a day of national mourning. The United Nations, the African Union, the United States, the United Kingdom, France, Canada, and Pope Francis of the Catholic Church all condemned the killings. The spokesperson of the United Nations High Commissioner for Human Rights said that killing children and attacks on educational facilities constitute serious violations of international law and that those responsible must be held accountable.

The stories of Sara and others are unfortunately all too common experiences for students and teachers in Cameroon's North-West and South-West regions who since 2017, have become victims of attacks by armed separatists on education. These attacks have become a hallmark of the crisis in the country's Anglophone regions, which has resulted from the post-independence political, economic, cultural, and social marginalization felt by the Anglophone minority, who live in Cameroon's North-West and South-West regions. Separatist fighters began to order and enforce school boycotts, including by attacking scores of schools across the Anglophone regions. They have also used school buildings as bases for storing weapons and ammunition as well as holding and torturing hostages. Separatist fighters have also attacked, intimidated, or threatened thousands of students, education professionals, and parents in their attempts to keep children out of school. These attacks, the resulting fear, and the deteriorating security situation have caused school closures across the Anglophone regions, denying students access to education.

Conflict is taking a devastating toll on education. Thirty years after governments around the world adopted the Convention on the Rights of the Child, the right to an education is being violated in communities hit by conflict in West and Central Africa. Right now, nearly two million children are being robbed of an education in the sub-Saharan region due to violence and insecurity in and around their schools. In Burkina Faso, Cameroon, the Central African Republic, Chad, the Democratic Republic of the Congo, Mali, Niger and Nigeria, a surge in threats and attacks against students, teachers and schools on education itself is casting a foreboding shadow upon children, families, communities and the society at large. Now more than ever, governments must reaffirm their commitment to protect education from attack and providing the resources needed to help their youngest citizens to keep learning. Now is the time for renewed efforts to make sure the potential of a generation of young people is not wasted.

Many areas in West and Central Africa are witnessing increased hostility towards education by warring factions. More than one quarter of the 742 verified attacks on schools globally in 2018 took place in five countries across West and Central Africa. The number of schools forced to close due to rising insecurity in conflict-affected areas of West and Central Africa tripled between the end of 2017 and June 2019. As of June 2019, 9,272 schools closed across eight countries in the region, affecting more than 1.91 million children and nearly 44,000 teachers.

With emphasis in the countries of the Central Sahel such as Burkina Faso, Mali and Niger and the Lake Chad Basin like Cameroon, Chad, Niger and Nigeria, ideological opposition to what is seen as Western-style education especially for girls is central to many of these disputes. As a result, school children, teachers, administrators and the education infrastructure are being deliberately targeted. At the same time, worsening insecurity and conflict, including the use of schools by armed forces and groups, further disrupts a child's access to quality education. When education is under attack, safe schooling in the traditional sense becomes impossible to provide. The threat of attacks creates a sense of fear in local communities, forcing schools to close, teachers to flee and school children to remain at home, unable to learn in classrooms with their peers.

Out-of-school, children also face a present filled with dangers compared to their peers who are in school. They are at a much higher risk of recruitment by armed groups. Girls face an elevated risk of gender-based violence and are forced into child marriage more often, with ensuing early pregnancies and childbirth that threaten their lives and health. Without education, children face a future stripped of hope. The life of a child kept out of school is a tragedy of unfulfilled potential and lost opportunity. In an increasingly complex region confronted by conflict and instability, education can never be optional. Children must be provided with the opportunity to acquire the skills, knowledge, values and attitudes they need to become responsible, active and productive adults.

In another report from The United Nations Office for the Coordination of Humanitarian Affairs (OCHA), February 15<sup>th</sup> 2022, on 8<sup>th</sup> and 11<sup>th</sup> of February 2022, armed men from non-State armed groups burned down two schools, respectively the public primary school of Molyko in Buea, and Queen of Rosary Catholic College in Mamfe, both in the South-West region of Cameroon. These two incidents were reported to be the latest of several attacks on students, education staff and premises, depriving more than 700,000 students from their right to proper and safe education in the North-West and South-West regions.

*Education is a fundamental right to all children, yet many have not been allowed to enjoy this right. Children are traumatized, parents are scared, teachers and school administrators are afraid. With education under attack, the future of thousands of young Cameroonians is at risk. This is unacceptable .... Education establishments should be safe spaces for all students and teachers.*

From the above assertion show the level in which fear and uncertainty has dominated not just the minds of the students, it equally shows how teachers and parents feared the continuation of educational activities in the Anglophone Regions as a whole and in the South West Region in particular following the burning of two schools.

Though people around the world migrate for pull and push factors, the different experiences of our informants have made us to understand that they were compelled to migrate because of the desterilisation of the educational system and the life challenges they anticipated face in the nearest future if they persist on staying in these regions to follow their dreams. As days turn into weeks and weeks to months now years and counting, the has been continuous killing of school children, destruction of schools, harassment of teachers, shooting beating, abduction, lock downs and torturing of school children.



**CHAPTER 4**

**CHALLENGES FACED BY STUDENTS ON THEIR  
WAY TO NEW ENVIRONMENT**

## Introduction

Human movement is not a new phenomenon, its origins are traced from the first humans whose cultural activities were mainly harvesting for survival as they wander alongside their families endlessly in search of food. Nowadays, it is common to find individuals who move from one side of a cultural setting to the other within and beyond the national boundaries due to voluntary and forceful reasons. In most cases, large scale of individuals from the same place sharing a common ancestral origin migrate at a given period of time, it is usually due to forceful reasons such as natural disasters and wars. Just like the case of the northwest and southwest region with the conflicts from 2016, leading to an increase rate of mobility among inhabitants and the indigenous population. Just as the event of the crisis were not deplorable, lamentable and deadly in the eyes of many IDPs leading to their decisions to migrate, migration in conflicting conditions was and is a call for concern as most IDPs report to have met challenging circumstances in the course of the journey which was never the case before the invasion of the conflict. In different words related to their various experiences, our informants give their various testimonies of how they managed to find their way to their place of safety which in our interest is Yaoundé.

### 4.1 Transportation

The transport sector witnesses a revolution as the events of the crisis greatly impacted its habitual functioning ranging from the change in the cost of transportation, the circulation of vehicles and bikes, uncensored restrictions and blocking of roads.

#### 4.1.1 The change in the cost of transportation

The conflicting areas have witnessed a high increase in the cost of transportation with public drivers making reference to the risk involved in the course of transportation, the scarcity of petrol (since most petrol sellers along the roads have shorted out) and the countless road closures and check points. An informant narrates a similar situation which he experienced;

*It was just few days to school resumption. I left one early morning, as we passed Mesajeh, we entered Buabua that was when we started having signals of Amba boys at that level we were only told by the bike rider who carried us that from here we should be prepared to see the Amba boys because they are literally everywhere in the area and that he that is carrying us is an Amba boy of which we never knew but he re-iterating that, no man can carry us right up to this level unless he is an Amba boy and that's why he equally charge us too high. (Acacia 27/05/2021)*



From the above recounted experience, we get to see that there was a change in the price of transportation because according to the informant no one else was allowed to give them a lift except for an Amba boy who did it at a costly price. In the same vein, this informant explains that:

*I pretended to be sick, very sick as one pastor was passing, I met and pleaded with the pastor who carried us, a distance that we normally pay seven hundred to Bingo but we were asked to pay seven hundred and fifty Francs. Let me not forget, from Nkambe to Fundong I spent twenty-five thousand Francs of which in a normal day from Nkambe to Fundong is normally two thousand five hundred Francs. I spent that money only on transport not to talk of the ones I decided to sacrifice on the way. (Tamtam; 30/5/2021).*

The difference between the initial price of transportation is worth being taken note of as the informant claims to have paid 25,000 Francs on road he normally uses 5,000frs which means he paid five times what he called the usual price, this alone shows how far students could go just to be able to breathe a new air. This informant goes on as he explains that;

*When I was going, I spent 5000 FRS to Kambah from Bambili but when coming back countless of areas that I trekked I spent approximately 53,000 Francs, on transport, settlements and feeding due to the states of the road and the prolong trip. Whereas the normal tariff is usually 5,000 FRS. (Tamtam 30/5/2021).*

Despite the fact that he had to pay huge amounts as a result of the urgency of the journey and the availability of transport facilities as it had been the case before the coming of the conflict, he also spent a reasonable sum of money on settlements and check points most of which only came to existence after the conflict making it difficult for students to easily leave an area to the other.

#### **4.1.2 Abandonment of belongings**

The circulation of vehicles in these areas notably reduce especially in the public sector, many vehicles were parked on one spot due to countless check points wherein, cars were confiscated when the papers were not complete, some fear the influence of Amba boys in some areas who hinder them from having access to some areas. All these led to a drastic reduction in the number of vehicles that circulate in these areas, this reduction in transportation facilities made the process of migration very difficult. An informant testifies that;

*The bike rider got to a point and told us he cannot continue anymore because he noticed the coming of the forces of law and order, that's how we were left with just our legs to carry us through the bush. I had to abandon everything I was caring and move ahead with just the small bag in which I had my cloths. The other bag which I left behind contained a generous quantity of corn, beans and cocoyam which I had to feed on when I resume school. (Tam-tam:30/5/2021).*

From the words of this informant we come to terms with the realities which surrounded him at the time leaving him with no option than to depend on his leg instead of a car or a bike as a means of travelling. We get to notice that the presence of the conflicting parties made it difficult for the circulation of vehicles, given the fact that he reports to have dropped from the bike on the request of the bike rider because of the approaching vehicle driving the forces of law and order. Information gathered from another source, tells a similar experience in a different environment. She stated that;

*I arrived Bamenda at 4 o'clock thinking I was early enough to catch any bus of my choice but it was not the case all the buses of the Nsoh Boyz agency were already booked and ready to start the journey. I was shocked because I knew that buses always took off from Bamenda by night from 8 to 9pm not 4pm, but I was told the time was shifted because of the strike so they restricted bus movements at night. I was stranded and confused about what to do next but then someone asked me to go to the Amour Mezam Park which I did. Fortunately, I met a bus ready to take off with two reserved tickets that they were reselling for 5,000frs each because the owners had changed their minds about travelling, I quickly took one while the other was taken by some random lady simultaneously and those were the last tickets of the day I overheard the workers telling other people that tickets can only be reserved for the next day because all the buses are saturated. I was not lucky enough to get space in the bus where I could keep my food items so I abandoned it at the agency We took off few minutes after my arrival making it impossible for me to even sell them or make arrangement for it to be sent to me. (Round point express 02/06/2021)*

The struggle to purchase a ticket in the afternoon in Bamenda to be able to take off, shows the extent to which many people were migrating at that point in time, to the extent buses were full. Whereas before the conflict people could pay for the night journey even till 8p;m without any problem but the crisis made things to change as the travelling hours changed and the high rate of migrants made it difficult for people to freely travel as the witness a high request from travelers to use their agency buses. During this period, many IDS travel with a lot of luggage reasons way the bus carriage were always full. The need for

educational mobility was so much on this student like many others that he decided to yield to abandoning his goods to make a future.

#### 4.1.3 Restriction of movements

Many people were stocked along their way due to uncensored restriction of movement usually initiated by the separatist fighters, in such occasions they will just pass information along their territories of influence making their decision public to the inhabitants which they have to respect without any regulatory body bagging their act. Such acts prevented people to freely move in out their inhabitation setting. An informant recounts her experience saying;

*Though I was excited about the thought of going back to school, it was another opportunity life was giving me to follow my seemingly crumbling dream. That's how my parents made preparations for me to come over to Yaoundé taking into consideration the slightest details of where I was to live upon my arrival in Yaoundé and how I will handle my feeding and school needs like transportation, school tuition, handouts and my allowance. After estimated preparation for all I needed, my parents selected a day I had to travel making sure it should not be on a Monday in order not to have issues with those guys and it should not be in the early hours of the morning or late at night because the chances of failing a prey to their rage was high during the above mentioned hours. At the end of the day I arrived Bamenda late on Sunday evening and I could not get a bus. Since, Mondays are always ghost towns I had to spend an extra day in Bamenda.(Biscuiterie 09/06/2021)*

From this memo, we get to see how educational mobility was conceived as an indispensable action in making a future through education. But even at that, they had to fully strategize on how to take appropriate action by choosing a suitable day to embark on the journey to make a future because of the restriction of movement imposed on the population in the vail of a ghost town. In such a day, individuals are not free to move freely talk less of travelling. Hence, their movements were summarized to just being at home, and anyone who went against this new cultural transitive moves had to incur punishments such as paying huge sums of money, beating and death penalty.in the same vain, another informant tells us that;

*I spent three day in that compound because roads were blocked and the tared road was dock around Bambui. Other impediments were also displayed along the road of which I cannot even recall the names of the villages. So that is how it happened and after three days I made up my mind to go even if it required me to trek. So, we started seeing vehicles passing us left but the vehicles were not giving us a lift. So, I decided to take a bike not knowing it was an Amba boy, he took us from big Bingo to a certain place called Borbinawan towards Babanki he carried us at the tax rate of four thousand five*

*hundred Francs (from Bambwi to big Bingo it normally seven hundred Francs). (Accacia 12/06/2021).*

Though he was lucky enough to find refuge in the home of a stranger, he was trapped there for three days because the roads were blocked and he could not have access to travelling freely, till he decided to take the bull by the horns without minding the consequences of his action, apart from the roads that were blocked he also calls our attention to the fact that the road was dug making it hard for vehicles to freely circulate and the few who manage to circulate were forced to stop at different cross roads to perform some rituals on charms that were disposed along the road, not leaving out the fact that he had to track at some points in time which means the conceive idea of making a future will not be materialized in case a drastic and desperate action did not accompany it.

#### **4.1.4 Digging and blocking of roads**

From 2016 different areas of the northwest and southwest regions were reportedly blocked and dug. This act was carried out to slow the influx of the forces of law and order from entering a particular area and to prevent individuals from leaving at a point in time which also hindered the free movement of people from far and near who had to use such a path to get to the other side of the country.

In line with the above stated assertion, an informant tells us that; *Because roads were blocked, there were no vehicles going down to Bamenda not to talk of Bingo.* Accacia (12/06/2021). This is a confirmation of the case in which roads were blocked as this informant testifies that due to the blocking of roads he wasn't able to travel at his convenience. The experience of not being able to travel at the individual's convenience due to the blocking of roads was not only experienced by a singular source as this lady narrates her experience saying;

*Before the conflict, going to Bamenda from my village (Bamessing in the northwest region) was barely 2,000 FRS or 2,500 FRS when there was a shortage in public cars but with the coming of the crisis prices escalated to 3,500 FRS to 4,000 FRS. The taxi drivers complain that they had too many controls to settle. But unfortunately for me the time when I had to leave the village, the Bamessing-Sabga roads were blocked the period was characterized with so much violence. so I decided to take a longer path, that is; instead of passing through Sabga to Bamenda and from there to Yaoundé, I had to go through Babanki from Mbesoh (a small bike station in the village) to Babanki I paid 500frs. On arriving Babanki, it had rained cats and dogs and the hill was very slippery, for this reason transportation from Babanki to Sabga increased from 2,000frs to*

*3,000frs per head without counting the luggage fortunately for me I just had my small bags in which I put my cloths and a small bag which contain corn and other small food stuffs which payed 500frs for under serious begging something they would have taken for free or 300frs. While going up, we saw abandoned bags of vegetables along the roads some of which were not carried because of the expensive nature of the transportation while others were dropped in the process of climbing the stiff hill of Babanki. (Tamtam: 12/7/2021).*

From the above memo, we can see how tight situations became coupled with the increase in the cost of transportation due to the fact roads were blocked and individuals had to devise new and desperate means of travelling to the point of losing their luggage and going round the blocked road just to attain a particular destination. Jean Marie Ngong Song (2020) reports that; Separatist fighters in Memfe in the southwest region and Bali in the northwest regions recently set up roadblocks, barring movement of people and goods from the two regions. Commuters were stranded and goods in transit especially perishables quickly spoiled. Some families were forced to bury their love ones in Mamfe because of the road blocks. From the above citation, the ideology or the phenomenon of blocking of road is clearly seen, leading to a disruption of the transport system and the road users are left to suffer the consequences.

## **4.2 Mysticism or ritual**

This dimension consists of spiritual inclination either with God, deity or totemism for protection and a solicited means for the test of purity notably with the secessionist.

### **4.2.1 Students *on the go* with the super natural beings**

During this period, we noticed a spiritual great spiritual inclination many turned to religious practices in a bit to acquire protection in other to survive in the conflict areas and in the course of their movement. While Christians pray and fast for Gods intervention and protection, Traditionalist perform sacrifices and incantations to their deities, Muslims pray, fast and hope on Allah in the same vein, totemist call on their ancestors and other spiritual asset belonging to their lineage like plants, animals or trees. In this light, a source tells us that;

*I had to do three days fasting program no food, no water from 6 to 7 in other for God to send his angels to guide and protect me. Because He promised to give his angles charge over me and if the is a man to pray the is a God to answer. So, I held God on his words according to the Holy Scriptures and started my journey with faith that I am covered by the blood of the lamb. (Biscuiterie 29/05/2021).*

From the declarations of this informant we noticed a strong spiritual inclination to Christianity. In his action of praying and believing that God will send angels to guide and protect her through her journey to seek for educational excellence. In other words, religious inclinations served as a means of assuring educational mobility.

*In the mist of the difficulties I encountered on my way to Yaoundé, I remember at some point after running into the bush when I heard gun shots, I used my bottle of water to connect with my father's thanking them for being with me and pleading for them to preserve their own. I took the bottle of water which represent purity, pored a quantity on my head palms and legs. Looked at the sky from where they say they live and pored some on the ground. I spoke from the depth of my heart after which I fell in a trance in the middle of a bush, I saw my late father who was murdered in cold blood by unknown gun men telling me not to worry for they will not let history repeat itself with me, I tried moving towards my father to hug him but he asked me to turn and go it's not yet time. That's when I got up and realized I had dozed off under a tree. I was more courageous than ever before as I stood up and continued my journey hoping to reach Yaoundé a make results and here I am today doing my thing. (Obili 16/04/2021).*

This is a case of ancestral worship; the informant relates how he connects with his ancestors which he refers to as four fathers for them to guide and protect him through his journey. The spiritual backing, he got from his incantations guided him as he found his way to Yaoundé as he claims to have been more courageous after his encounter. In the same light, another informant told us that;

*They carried us from there to Fundong, the bike rider announced the coming of a military vehicle ahead of us. I don't know how he manages to notice it at a distance of about two kilo meters away, I guess it's magic. (Acacia 12/05/2021)*

From the above assertion we get to notice that the bike rider has mystical powers such that he was able to identify a coming vehicle from a distance which was not visible to the human eyes. This shows that the separatist forces were not only walking with natural abilities but with other mystical powers reasons why the normal human being referred to it as magic because he could not comprehend how the bike rider was able to identify an approaching vehicle without seeing or hearing it hood also dictating the people using it. Talking of religious inclination during migration, we got another testimony from an informant who recounts his story as follows;

*I fell sick, I had serious fever as days were passing that is how the situation was aggravating, I went to my village (there, there were Amba boys but they were not aggressive) only to realize that it was yellow fever. I could not understand the origin of*

*the yellow fever. Previously, I went to the hospital and they did the best they could carry out series of tests but they were not seeing anything. That's when I remembered that a prophecy was given to my sister in church concerning someone close to her, who is sick and the cause of the sickness is because the person has crossed pots of medicines that are stronger than him. After spending all the money, I had made from Kambeh in the hospital I was directed to one woman who healed me traditionally, since, it was a traditional attack. At the end of the day I got healed. (Acacia; 12/05/2021)*

In as much as the religious practices were meant to protect individuals' others weren't left on touch by its effects as these other informants narrate his ordeals how after passing through block roads, crushing over medicines and performing rituals along his migratory path he later on felt sick. Ignorant of the cause of his sickness, till his sister told him that prophecy she got from her Prophet that he is being attacked by the forces from the medicines he had crossed. This is another dimension of religiosity that has to do with Christianity through which prophets are said to be the mouthpiece of God thus, they convey to the normal or natural human being the deep thoughts of God that is bringing light to what is beyond the human eyes. We notice that there are different parts of religious inclination just from this particular memo because we see totemism in the first part where the separatist use herbs to identify those who are against their call. While Christianity is seen in the dimension where the sister narrates how she had been prophesied to about a relative that was sick because he had crossed herbs that are detrimental to his health.

#### **4.2.2 A test for purity**

Along the roads, the secessionist at different points used to carry out rituals on travelers as a means to fish out and eliminate the blacklegs because there are considered to be against their prime objectives. These were new cultural values that only came as a result of the conflict of which not everybody was comfortable with but due to lack of power and authority the individuals of such areas had to accept and live with it. In the course of our research, we met an informant who told us that;

*when we entered the pastors vehicle, as we were going down, at every point where we meet the medicines, the boys were hiding around and it was known to users of the road that when you meet stones or medicines on the way, everybody needs to step down and cross on the medicines and if they are black legs they will die that's how we were crossing every spot where there was medicines. Acacia (12/05/2021).*

From the above statement it was known by all users that when you get to this point you have to drop down. Talking of where the medicines were placed it means that they

literally did not have any option but to follow and obey the rules and cultural norms newly implemented by these separatists to continue their journey. Moreover, these separatists implemented these rules in other to be able to apprehend all those that are considered as blacklegs by making rituals and crossing over the medicines, users demonstrate their innocence or their purity. While those who were not pure to the core where either infected with mystical diseases or captured and left at the mercy of these unknown gunmen.

### **4.3 Blacklegism**

The notion of blacklegs greatly spread out with the coming of the conflict. A blackleg as they are referred to is an individual who is not in accord with the secessionist movement, such individuals are fished out, tortured or killed. Apart from such victims escaping such torture in their home towns some were intertwined with similar realities on their way to seek refuge due to the spiritual powers of the secessionist that helps them to dictate black legs. According to David (2022) unknown gun men attacked Kajifu, crossed to Obonyi 1, 2 and 3, adding that in Obonyi community, the population rose up in resistance saying they were tired of being kidnapped for ransom. The attempted resistance was met with brutal force from the fighters costing lives, according to confirmed reports. They killed 17 people, and injured 65, the source said, further adding that those injured and other villagers fled to a neighboring Nigerian community for refuge. In as much as hostilities have stayed for long in these regions the concept of blacklegs still reigns with its roots gaining deeper grounds within and without the communities.

### **4.4 Check points and blocking of roads**

While government forces multiple the number of check points, the secessionist blocked numerous road paths. Thereby, increasing the rate of harassment and extortion.

#### **4.4.1 Check points**

Check points are control post implanted by the forces of law and order to maintain governmental norms in transit. Many officers in the course of carrying out their duties extort money from individuals whose identification are not up to standard, and people whose physical appearance did not fit a particular pattern (extravagance during movement was a call for concern). In the same vain, an informant tells us that;

*At Matazem there were two control team separated from each other of a distance of about 250 meters, before reaching there you will drop down and trek from one control*



*to the other while the officers checked the documents. We finally got to biyem-Assi at about 2 a: m. (TKC; 15/06/2021)*

Indeed, these checkpoints are located in a strategic position that separates the English-speaking regions of Cameroon from the French speaking regions of Cameroon. it is the main entrance that leads to Bamenda separated by a small habitation town known as Babadjou, at this place road users come down from their vehicles and are expected to walk pass both control points. Road users entering Bamenda are required to wait till 6:00 a:m before they can have access to entering but when you leave from Bamenda going to other areas of the country when you arrive there you are required to get down from the vehicle and walk pass the checkpoints two checkpoints which are not located far from each other. The first is the control station or checkpoints of the Anglophone section while the second is the control point of the francophone section. This act of asking people to step down the vehicle so that they could do a thorough checkup shows the level of insecurity that operates in the English regions. This is just an example of the many checkpoints that were implemented due to the crisis because before the English crisis Matezem had just one checkpoint and it was not as strict as it is for the moment. Similarly, this source tells us that;

*On our arrival on the Sabga control station, they were controlling face marks, IDs cards and anyone with a suspicious appearance; like overgrown hair, shabby dressing among others. Was kept under their watch and some of us had to pay our way through to an officer who masks himself speaking only French language, I had to p-ay two thousand France because I was not having a face marks, I only got a face mask after the check point from women who sell along the road because they were about five control on the road before we get to Bambili as I was reliably inform by the driver and some well-wishers on transit. The whole place was tense as we all try to follow the line through the control and no one was allowed to hold the phone in hands talk less of taking pictures or videos. (Biscuiterie; 09/06.2021)*

From the above experience we get to realize that inasmuch as this control checkpoints were meant to re address matters of security, some offices use this opportunity to Extort money and harass road users, it is essential to note that some of these checkpoints never existed before the outbreak of the conflict and even those that existed was less strict as it became dressing unspecific ID cards when not control to a fault as it became the case with the outbreak of the crisis everyone neutrally became a suspect as in security govern the environment.

#### 4.4.2. Dropping of money at check points

These were control points installed by secessionist who in one point or the other, terrorized and extorted money from passersby. A new culture was adopted wherein, at each blocked point individuals had to drop something (money) before they could pass if not, they risk being beaten, killed or taken hostage. At a point when you show your identity card, they will cut off the green, red and yellow national symbol from it. We found out from an informant that;

*Then came a period during which students were not allowed to travel because of the mass exist of youths from the village which in most cases were students so those boys tried to stop students from leaving the village hence, we could no longer travel with the school ID if they caught you with a school ID you were to be arrested and punished. So, we devised another means of travelling: while students who had the National ID used it, even at that, the use to cut off the flag symbol from it those of us who never had one were using our birth certificate as an identification document. We also made sure that before travailing we gathered many 500 notes to drop at the check points because they don't accept coins.(Tam-tam 30/05/2021)*

Indeed, making a future requires a string of action but this action in most cases was faced by a strong resistance. The above-mentioned informant testifies of how the long to travel but their traveling was faced with enormous barriers as they wondered whether to use their school identity card or the national identity card. traveling with the student's identity card was a problem because they never wanted students to leave the village while traveling with a national ID was a problem because the unknown gunmen never wanted to see the national colors on it and in some cases traveling with the national ID entailed they would cut off the national symbol from it or the holder of the national ID would be held captive. We can see how deplorable situations had become and making a future indeed required a lot of strategies and determination. According to the unknown gun men who never wanted students to go to school, it was a probable means to stop them from pursuing their dreams in the lands of origins and in other lands so as to maintain their authority. Another source testifies that;

*The bike rider told us that, he would carry us to a junction where the is an Amba camp and another bike will take us to the next junction where the is another camp and that is how we proceeded from one camp to another it was a kind of chained and inter-connected. We arrived a certain level and we met those boys. (Round point express 02/06/2021)*

From this assertion we understand that the Amba fighters use the means of blocking roads as a checkpoint and to mark their territories. This explained by the act of carrying road

users from one checkpoints or roadblocks to the other demarcating their territory and implementing their authority. That is why a bike rider could not cross from one camp to the other hence the bike rider could only carry his road users in his own territory and drop them at the other camp so that they might continue their journey if at all they fulfill the profile or the conditions required to pass a particular camp. On the thematic of roads being blocked, this source tells us that,

*Because; people were using this road from Nkambe passing through Mesaje, Buabua, Fundong I don't even remember all the villages that we passed through, from Fundong to Mbingo, from Mbingo now to a certain place known as Borbinawan, from there to Babanki, Bambwi before reaching Bamenda. It was all about risk, so I decide to go through that road. (Acacia; 12/05/2021).*

The blocking of roads at some point became a routine to the extent that people started devising new means of traveling that is, they forgo the usual path they used to travel for new roads which were more costly, more time consuming but according to them were less risky since they were open for road users. Just like this informant explain how he went through other villages in order to arrive destination whereas he could have used a shortcut. On the same the same thematic, another source tells us that;

*A day I had to travel my mom decided to see me off we took a bike from Tombe to Lum along the way we met a hurt and our bike was asked to stop at that point for check up by the boys. I was very scared but I was very scared but I was consoled by the presence of my mom. When we approached them, they ask us where we were heading to? my mother quickly replied that we were going for a burial. They ask for our IDs and my mother gave them hers, I was very reluctant because the only identification card that I had was my school ID, because my birth-certificate was not in my possession. One of the boys started coming close to me in anger as though he wanted to come and give me the beating of my life, I rapidly went down on my knees and removed the ID from my pocket which I handed over to them. In loud thundering voice he asked me in pidgin « Na waity this? » « You want show we say you di go school? » Before I knew it, my mom was already on her knees, tears roll down my chicks as I pleaded for my life our bike-rider was looking at the whole situation without uttering a word because of the fear of not getting himself involve thereby encouraging their rode. In one minute, I felt many sensations and countless thoughts went through my mind. Even to pray was a challenge i did not know which type of prayer to make (prayer for forgiveness, purification, adoration, protection, thanking God, sanctification or transition). I felt like to stole at that same time I felt hot urine dropped on my part, my whole body was shivering as though I was having high fever, my temperature change and I started sweating I could not even utter a word in my mind's eye I saw myself being lapidated or raped, I did not see the possibility of the journey's continuity.*

Feel with lots of emotional expressions, this source continues to narrate her experience of educational mobility with a shabby voice like someone about to cry. As she goes on;

*In fact, I had the fear of my life. Those words of his echo in my head as I closed my eyes in order not to see the direction from where the pending I had created in my mind's eyes was to come, out of a sudden I revisited all I had done wrong and wished I could mend them, my soul was bitter and panicking. Then I heard another voice from amongst them saying « leave them na die them di go!!! » that was when I started gaining life back, that is when i realized I was laying on the bare ground, In fact it's like I came back to life, they tore my student's ID and only gave me the half picture which was on it to use as my identification document. After which they asked us to go without asking or forcefully collecting any dim from us, everything happened so fast that is how we said thanks and boarded our bike my only prayer was to go far away from those guys as fast as we could. It was during our journey that I gradually gained my normal self. While on the bike, the bike-rider repeatedly told me I was one of the lucky ones to have escaped punishment from those guys as I was trying to confirm what he was saying my mom tap my lap and made a sign with her hand holding her lips. I understood it to mean i should keep quiet moreover we did not know whether was one of them or not. That's how we silently travel till we got to Lum. (Biscuiterie; 11/06/2021).*

From the declarations of this source, we get to realize the level of fear that terrorized the society to the extent that, parents felt insecure about letting their children travel alone. This is the case with this young lady who says her mother could not allow her to travel alone she decided to accompany her, unfortunately for them they fell in the hands of the secessionist who had blocked the road. We see how unknown gun men who before the crisis had no right, no grounds, no camps are terrorizing the community and implementing checkpoints on them without with impunity which was not the case before the conflict.

#### **4.5 The fear of the unknown**

The general insecurity that characterized the area made it such that, individuals constantly ran from one place to the other as a means to find safer space. This usually happens when the forces of Law and order engage in a physical confrontation with the secessionist. It is in this logic that this informant tells us that;

*After pleading with my Aunt regarding my wish to live with her while going to school which she accepted. I had to talk to my mom about the new development and pleaded for her to see reasons with me and lower my expenses the best she can because I can't sit back at home doing nothing which she accepted. Finally, I was about leaving the village I was saved from the scary Amba boy who was asking me out at the time though he did not offend me in any way his looks were so scary and his presence filled me with*

*uncontrollable fear. Moreover, only God could tell how long his patience could last. (Tam-tam 30/05/2021).*

The fear of the unknown as seen above is one of the reasons that activated many people to live do places of origin it precipitated and made displacement indispensable for instance this informant who tells us that she had to plead with her aunty in order to be able to get a place to live out of the place of origin which was not in her plan. Just because she feared what might happen in case she stays back. In the same vain, this source tells us that;

*Though I had hopes that things will get better, the realities on ground proved otherwise; as things got worse by the day. That was when my parents considered the option of sending me out of the village to study elsewhere. Sending me to an “Anglophone zone, was a waste of time and resource as the conflict had effected all the English-speaking regions (NW and SW region). So we were left the option of me attending classes in a francophone zone which at the time sounded to me like another night mare because I had never been to the francophone zone hence I will be vulnerable because I don’t have only anyone in mind to whom I could go and worst of it, I knew nothing in French I could not express myself talk less or reading or writing. (Biscuiterie; 11/06/2021).*

From the declarations of this informant we get to realize that educational mobility served as a secure means or a reliable means of making a future in a seemingly blur English speaking regions where the conflict has taken its ground. Hence, educational mobility became an escape way and a sure way to make a future through academic excellence.

#### **4.6 Accommodation challenges**

Individuals set out of their houses hoping to find their way out of their place of settlement to the place of refuge, but they are caught up in the middle of the road as they face transportation challenges which do not enable them to accomplish their entire journey in the space of a day as they had previewed. Stranded in the middle of nowhere, or in a new cultural settlement, they find it difficult to have comfortable accommodation facilities some even end up sleeping in the bush with all the risks involved in order to proceed the following day. In line with the challenges of accommodation during mobility, we gathered from an informant that;

*From there I took a bus to Douala while my mom decided to sleep at a friend’s place, though with great reluctance because this her friend lives in one room with her four children before hitting the road the next day back to Tombe in a bit to avoid problems with the boys on her way back. .(Biscuiterie; 11/06/2021).*

In as much as people were bent on making a future through mobility impediments like accommodation kept on popping to hinder their drive like it is the case with this informant who tell us that she was forced to stay in a one room house with a woman who had four kids just so that she could get a roof over her head before continuing her journey. The issue of accommodation has been raised in different cases where people are even forced to sleep in the Bush coupled with the insecurity cold and other harms that might be for them. In a similar experience, this informant tells us that;

*I had done youth activities in Bingo in 2016 by organizing a football tournament in the Boyo division which led to massive school resumption as a back to school campaign. Though the event led to the killing of the Sub D.O and the boycott of the school activities. And by so doing I gained popularity in this area. So I decided to call one of the contacts that I got from this place, unfortunately for me he was in Yaoundé, he only called one of his sister to come and take me from the road side which she did and I had to spend the night, that's how they redirected to another family member in the same building. On my arrival to his room, he was not around and only he only came back late in the evening at about 10: PM. And that's how medicines smelled all over him. I even recognized him, and he also recognize me then he told me that he is the commander of the Amba group here in Bingo. We talk long through that night, though I was scared. (Accacia; 12/06/2021).*

Dough, this informant manages to get a place to stay for the meantime, he still explains that he was scared because his host was a commander of a secessionist group reasons why he was smelling medicines. From this testimony we realize that despite the fear involved he had no option than to stay in the house with someone he was not comfortable with just because his journey was prolonged and he ended up being tight in a place where he knew no one or better still the person he was acquainted to be in displacement. According to a member of cabin mate in charge with the case of IDPs that we interviewed, he said;

*We received the case of a young woman who claim to have spent two months in the bush because of the nature of the road and lack of finances. She had three children but she lost her baby because of the excess cold and inappropriate hygienic condition with no medical aid. She said she entered the forest after a clash between government forces and secessionist in the Lebialem subdivision. (Centre 15/05/2021).*

Information gotten from this source shows that situation was so critical to a point where affording a roof over a head was literally impossible, we see how this lady suffered in a place where there was no house to a point where she had to loss her baby.

#### 4.7. Feeding problems

In the course of movement many students witness a shortage in their income which did not enable them to feed as they wish. Especially when the journey lasts longer than they expected or when they spend what they had on other things like transportation and settlements. In the course of our research, we came across an informant who told us that;

*We continued on foot from Borbinawan to Bamenda. We reach Borbinawan at about 9: AM. But I arrived Bambui around 11:30 PM , I trek until my shoe sole got chopped on one side.as I arrive Bambwi , I was tired I was no longer afraid of the Amba boys, the military or whatever, as I was moving along the road, at a certain point some vehicles by passed me and turn back. I jumped into the bush and started using short cuts from Bambwi to Bambili. With an empty stomach I didn't have money on me moreover the was no body selling food in the bush, I got to point where I dug sweet potatoes in someone's farm and ate drank water from a small stream I met, just to be able to safe myself from starvation and dehydration. (Acacia: 12/06/2021).*

From the narrative of this informant we get to realize that apart from all the struggles he had to face hunger and thirst were one of the things he had to deal with. Since he complains about the fact that there was nobody to sell food even if he had money and he was already dehydrated reasons why he had to drink water from a stream not minding the quality of the water. Hunger, starvation and hydration seems to be a common theme among this migrant at different points in time.

#### 4.8. Abuse of persons

This refers to treating people with cruelty or violence this could be physical or mentally done.

##### 4.8.1. The physical abuse of persons

In this case, the physical abuse of students has to do with violence and ill treatments on another person like beating, killing, rape or gender-based violence which most travelers encountered at different stages of their journey. In this light, we got from an informant that;

*As we were proceeding, every junction where we met the Amba boys we had to drop some money. Until we arrived a certain point when we saw some who were went to renew the medicine on their body. They saw and pointed their guns on us angrily and brutally, we lay down, I removed coins to give them they told me that if that thing touches the grown, they will shoot me. If I don't have paper money will kill me, I remove the paper money and gave them. It was about a thousand Francs. They let us go. (Acacia; 12/06/2021).*

From the experience of this informant, we get to realize the extent to which these unknown gun men had implemented their role, they abuse the human rights to freedom as they force people with life threats to give them money or extort money from them. It should be noted that this sensation is wearing blabbing when they threatened to kill those people because countless death records have been made since the beginning of the conflict which explains their fear when they were a gun point.

#### **4.8.2. Moral abuse**

This happens when an individual's emotions are being tampered with. Usually through verbal exchanges which are deteriorating to the mind. On this thematic, an informant tells us that;

*Putting on any dress that was nationally recognized was like an invitation of trouble, you were caught by the Amba boys beaten and killed. I had one lemon green turtle neck pullover which I could not wear despite the cold on transit just because of the fear that they might hurt me from a distance thinking that I am a soldier or before I could say a word, so I just had to bear the cold. Round Point Express (02/06/2021).*

We see how destroyed the road users mind became as this informant was afraid to put on a particular casual ware because they might mistake him from a distance for someone he is not and end up killing him before he could express himself or clear any doubts related to his personality, of which the act of not putting on the clothe made him to travel in the cold whether without any protection.

*Relation to the above testimony, this source tells us that; I tried to use my psychology on the boys because at that level I saw that it was not going they asked who we were going to. Cause I was travailing with one lady. They inquired about our whereabouts to which we responded, we are from Kambeh and we are going to Bamenda they asked for our ID cards and we showed them then they called us again to see their head and I told them that they should gather everybody I have a message for them, they asked what kind of a message that I should first of all tell them I told them it's something they would like so they called the others, and I told them what you people are fighting is a good fight, you are youths from this Region, from this Sub-Division, from this village I also have youths from my own village, I'm a youth leader too I believe so much in the liberation fight that you are fighting but we should not take somebody's thing by force, do not kill anybody who has done little or nothing to you, you should not harm an innocent person if you respect these things, people will start blessing you and that is how you will always wine your battles. Out a day on which to travel.*

This informant continuous expressing himself in by telling us that:



*After talking with the boys, I remove two thousand and gave them that they should use it and buy something, they volunteered to send a bike to carry me for free. The bike carried us and when we got to another place, I discovered that the strategy could work so I decided to change the words. This time around I told them that I'm with you people anything you need just take my number and call me or incase I have any update; I will call you people. That's how we were safe from that area. (Acacia; 12/06/2021).*

From the declarations of this informant we see how psychological manipulation saved his life and that of his companion who found themselves in the hands of the secessionist who were ready to kill them without any remorse. In as much as this informant claims to have gathered the courage to talk with the boys, the psychology harassment and oppression they excel on his personality were eminent. The phenomenon of human harassment in this region is not new as the; Human rights watch (2018), reports denounced is series of human rights abuse implemented on the population by boat separatists groups and government forces. Such abuse includes adoption arrest stations molestations kidnaps rapes extortion and murder.

#### **4.9. Language**

A language is a collection of words with precise meanings use as a tool of communication. In Cameroon there exists a variety of languages both national and ethnic languages, With the coming of the crisis many were faced with the impediment of languages since it differs from one ethnic group to the other thereby, making communication difficult. While other complained of the use of French language some complained of the use of different ethnic languages. This informant testifies that;

*At a pointy, we met the military vehicle. They asked for our ID cards, search our bags and they didn't find anything suspicious, they started asking questions on how we found ourselves there without a car and mistaking us for spies the only thing that safe me was the little French I could speak which facilitated communication between the officer and myself before they let us go. We walk down the same path till we got to Fundong. (Acacia; 12/06/2021).*

To each cultural background is allocated a particular way of life which is also the case with the languages spoken from the different villages' right up to the national level. Cameroon in particular has two national languages representing the principle parts of it government. That is the English-speaking regions and the French speaking regions with both parts greatly favoring their colonial inherited language. Reason why most Cameroonians from both ends find it had to easily communicate as it was the case with this informant.

#### 4.10. Calmness

Though the northwest and the southwest regions of Cameroon are characterized with conflict and general insecurities resulting to great challenges to free mobility in these areas, some areas were not that damaged as people found their way out of the place of origin without any major problems. In other cases, the roads were temporarily liberated and migrants could have free and easy access to the road leading to their place of refuge. Just like it was the case with this informant who tells us that;

*My journey from Ngussi to Yaoundé was a successful and calm one as I went through peacefully without any harassment neither from the military nor the Amba boys. Though stories were told of how dangerous it was to travel my journey was like that of a normal day. I did not even see the « Amba boys » on my way. (Biscuiterie: 12/05/2021).*

In as much as many might have faced different impediments on their way out of their places of origin, they are still lucky ones who manage to travel in the conflicting areas without getting into direct contact major obstacles that came to existence because of the conflict.

In conclusion, the quest for making a brighter future through formal education, served as a pace setter to the vulnerable population of students who were bent on making a future through education trapped in a conflicting community, where bullets are heard like the free chanting of birds, lives are lost on daily bases, schools are destroyed, the children, the young and the old are living in constant fear because of molestation and violation of their rights, where the cultural heritage of peace, unity and tranquility have become history as many cultural traits and norms have been violated. Leaving determined students with no option than to migrate for educational purposes. However, in their quest to achieve a better future through educational mobility, most IDSs face great challenges along their migratory path. Ranging from the effects of the conflict on mobility like the blocking of roads, killing of individuals, starvation, the change in the cost of transportation, abduction, harassments and the difference in cultural traits such as; language, behavioral patterns. After making their way to the desired cultural setting, the need for adaptation arises. The next chapter is on adaptation techniques of IDSs.

Unlike the usual where travelling from one place to another just required the individual to have a given transport fare and the name of his/her destination, we realized that travelling in the in a conflicting society was more challenging for IDS as they tell us the

obstacles they met on their way to new environments. Ranging from; the change IN transportation cost, abandonment of their belongings in the course of their journey, restriction of movement, digging of roads, the introduction of new rituals, fear, accommodation and hunger challenges, abuse of persons among others.

**CHAPTER 5**

**ADAPTATION STRATEGIES USED BY IDSs TO ADAPT TO THE NEW LEARNING**

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## Introduction

In this chapter, we seek to explain different techniques which are put in place by internally displaced students to make a living and attain their objective of educational excellence in new environment. It is essential to point out the fact that, before the English crisis these IDS had a way of life which replicated the cultural values and norms of their ancestral lineage. But the disparity that exists between cultures now requires them to develop new skills in order to fit in the new cultural context. We found it worthy of classifying these adaptations techniques into three main sub themes. Which are: cultural, social and economic adaptation skills.

### 5.1. Cultural adaptation skills

On cultural adaptation skills, we are going to be looking at how internally displaced students modify their cultural way of life in order to make ends meet.

#### 5.1.1. Food

In a bid to make ends meet many internally displaced students I've modified the way they eat, making reference to the kind of food they eat, the number of times eat per day and the newly discovered ditches which they eat just to make ends meet. In this regard, an informant tells us that;

*I had to look into my diet and cut off expenditures by reducing the kind of food I eat for instance, when I was in the family house, we normally ate rich pot of food with fish and vegetables but when I started renting, I could only prepare such meals once in maybe two or three months now I mostly cook things like Garry, fried rice, spaghetti, pap and bread, fried egg and bread, sometime I eat bread throughout the day. (Etougebe 24/3/2021)*

In order for a student to study or carry out academic activities, he or she must have some basic necessities at his or her disposition, such necessity include food. This IDS explains that in order to achieve his objectives, he had to cut down on the kind of meal he usually ate when he was with family and develop new eating habits to be able to adapt in the new cultural setting which she says is relatively cheaper. Just like the above informant who explains how she had to put a check on her eating by purchasing less expensive food items, this informant tells us that;

*I'm just thanking God for my family who provide everything for me even though livelihood is very expensive like the small room in which I am living I have to pay 25,000frs a month whereas it is too small. Nothing can enter maybe I will change the*

*house and I track from the house to school and back. My feeding rate has drastically reduce from that of Bamenda since I depend on my family, I greatly depend on rice so much such that a week cannot pass without me cooking it in my house, since I came in here I have never prepared Eru because of the cost imagine spending 5000frs because you want to eat Eru it's preferable to buy a plat of it for 500frs and kill the urge. Even if we have to calculate my allowance for a week which is 7000frs, if I spent 500frs for one day I will be working on deficit. (Tam-Tam 27/3/2021)*

The is an adage that says; a hungry man is an angry man so in order not to be hungry and maintain a good mental stability to carry educational activities. This IDS explains that he mostly depends on rice and even when he wants to eat some special ditches which according to him are the ditches he normally ate in the place of origin, he rather buys a small quantity from food sellers because according to him, it is less expensive. From this assertion we notice as traditional inclination to the traditional meals is use to eat. Also, we notice diffusion in the fact that the cultural element which is food has been introduced in the new cultural setting and he the IDS is able to satisfy his needs without travelling back to his village. In the same light, this informant explains that;

*Things fell apart when we lost this aunt of ours to the cold hads of death on the 21st of march 2021, I had to start everything from zero, I did not know where to go or who to run to, my entire live was Blake it felt like a part of me died, I am still in level two how will I survive? Was the question which constantly covered my mind. After the burial, three other sisters followed their different path while my two other sisters and myself started looking for where to live since we were renting in our former house and we could not meet up with the rent. Because, it was very urgent and in the middle of the year, we had limited options and we were forced to settle in this room at Biscuiterie which cost 30,000 CFA per month, we were asked to pay 6 months' rent which we did. We were left with about 30,000 France which we use to purchase some basic food items. We had oil, soap, detergent, garri, groundnut and water fufu, so when we went to the market, we bought rice, spaghetti, maggi and some breakfast items like sugar, matinal and a cup of milk which we were using. Unfortunately, when these items got finish we could not afford to replace all as we just depend on the benevolence of family members to survive, we always have dry fish in the house because one of my sisters mom who lives at Edinaw always sent it, while aunt who lives in Bangeme sends us garri and water fufu. So when the worst comes to the worst we make "squash" (fried egg and garri), we drink garri or we eat bread. (Melen, 14/02/2021)*

According to this source, when she arrived Yaoundé she never faced any major difficulty with food because she had a host who took care of all the expenses. But this privilege was short live because 5th the host lost her life and together with her sisters they had to look for a new place to stay and that is when they had to start thinking of how to feed.

Though she says they had support from relatives who supported them with food items, we noticed a great similarity among the items that they feed on. Like rice, garri, bread and spaghetti.

*In the course of living here I got to taste of living here in Yaoundé, I got to discover and eat other Cameroonian traditional which I never knew existed, like okok and ndolait which have become one of my favourite meals. I also ate nsanga but it left me indifferent. (Acacia 27/05/2021).*

From the above assertion, we get to find out that internally displaced students also found interest in the different meals they found on their arrival in Yaoundé VI which changed or modify their eating habit leading to adaption. Below are some of the dishes that IDS eat in their new environment and what they often ate in their place of origin.

#### **5.1.1.1. Some food IDSs eat in the new environment**

Every cultural setting has its own rules, language, dressing, norms and eating habit, the figures below illustrate some of the meals our set of informants had to eat as a means to adapt in the new cultural setting as the sort for means to make a future trough education.

**Figure 1: Okok**



Source : Nkehmbong , February 2021

This is one of Cameroon's traditional meals originating from the Centre Region. Okok is a vegetable (*okok leaves or eru*) soup prepared with groundnuts. It is usually eaten with *batton* also known as *bobolo* (*this is fermented cassava hat has been grind and technically raped in leaves and boil*) or boiled cassava. Before IDSs reach Yaounde, most of them have never seen talk less of eating this delicacy, because of the need to adapt in their new cultural setting they find themselves not only eating but also preparing the meal.

**Figure 2. Sanga**



Source : Nkehmbong, May 2022

Sanga: it is a Cameroonian meal that is common among people of the center region. It is made of mostly fresh corn and huckleberry what they refer to as *zumme*. Though most of these students have eaten huckleberry, it is in a different form either made with red oil and fried chicken (nkati-nkati) or fried huckleberry with basically tomatoes and other things like fish or meat could be added depending on the cook. With the coming of IDS to Yaounde the came into contact with this meal and as time passes, they started liking and eating this meal.

**Figure 3. Ndolait**





Source : Nkehmbong, Centre 2021

Ndolait; this is a beater leaf soup principally made with beater leaf and groundnut it is commonly found in restaurants, festive and mourning ceremonies. It is eaten with plantain, rice, cocoyam, cassava, bobolo, banana among others. This meal is not culturally from the Centre Region and Littoral Region, it has gained popularity such that it is now prepared by most people including IDSs this is a clear example of cultural diffusion.

This figure shows a variety of meals which IDS feed on in their new environment, the process of cultural diffusion is simultaneously seen in how IDSs modify their eating habits as a means of adaptation.

### 5.1.2. Language

Many students complain of the difference in language use in daily activities. The switch from English to French as the current language in carrying out daily activities has been a great problem too many of the students especially those at the university level who complained that French language is mostly use in lecture halls which explains why they need to solicit the help of facilitators in the cover of translation teachers and handouts.

*When school resume it was kind of a mine feeling : on one hand I was happy to be in the university but on the other hand I was bordered about the use of French language since I did not really understand it as days went by, I started to feel relief because I notice the presence of other English speakers in class. Moreover, we are given the chance to use the language we best understand in class and during exams. But truth be told on the first days of lectures I really felt like giving up I almost broke into tears on seeing lecturers lecturing in French language and dictating in French, I did not understand anything. But one of my course mates was encouraging me to hold on not to give up and promised we could work hand in gloves, only during that period*

*one of our course mates left and went back to Buea because she could not cope. It was then that we decided to find out if there were some school seniors who could help us out that was how we got connected to two academic seniors of our specialty who said they were going to provide us with translated notes and lectures on condition that we pay 10.000CFA each per year. We tried beginning the price to no avail and all through, only one person paid, we all attended the classes though they did not show up all the times as required because they also had their own school work to follow. (Acacia 27/05/2021)*

It is commonly said that Cameroon it is a bilingual country but Cameroonians are not bilingual. This assertion is in line with the complaints of this informant who tells us that, though the opportunity has been granted to submit exams in either French or English language, she still finds difficulties in understanding the lectures because they are dispatched in French while she is English speaking. As a result, she needs to look for a tutor to whom she pays for the extra services of repetition classes or translation classes for better understanding. In the same way, this informant tells us that;

*It got a point where I had to under look all of these. I made friends who had similar experiences and we shared the same goals and we studied together especially after our normal classes and I registered for my Advance level which was successful and I had to gain admission in the university of Yaoundé I wherein I am constantly battling with French, thank God for translated notes which is helping me have a little grasp on all what is done and said in class, it is essential to recall the fact that these translation classes are extra-administrative classes that interested students pay for in order to meet up with the school demands. Fortunately, enough for me upon my entry in the university this year (2020/2021) my parents got me a room of my own and I found a job as a pressing receptionist where I manage to earn little allowances to keep myself going. When I have classes or an exam to write, I plead with one of my good friends to assist me while I am in school and that is how I manage with help of my parents to cope in this town. (Biscuiterie 09/06/2021)*

The issue of differences in language seem to be a great point of concern among IDSs, as this IDS explains that, it is thanks to translated note that she is able to have a grape of what is taught in class. From her explanations of how she had advanced level without the need for translated notes shows the impact of French language in his educational career which compiles him to look for translated notes in order to have a grape of lectures. Similarly, this informant tells us that;

*I could have followed the course in Douala but in my field of interest they teach in French and we are obliged to write our exams in French language which I could not handle. But here, we are free to choose the language in which we feel comfortable*

*even if they teach in French at least with my little back-ground knowledge of French, I can understand lectures so I believe I'm on a good footing since I can write exams in English though I cannot say I'm on the same pace with the French speaking students since I have double work: because I need to read with dictionaries and Google to depict meaning or follow the lecturer either they will ask another student to help explain in English. And teachers are very lenient with the English-speaking students and they sometime give us free marks. (TKC; 15/06/2021)*

We get to notice here that the language barrier which this IDS is facing is broken by the effort put in place by the institution. Wherein, studies are dispatched in both languages and students are allowed to write their exams in the language they understand best. he also explains that he is able to adapt with the use of dictionaries and Internet connection by making findings on Google. Add some points, Lecturers favour the minor English speaking students by giving them bonuses. It is through all these means that he is to make away in his educational career despite the difference in language. This is also the case with this informant who testifies that;

*In as much as I had mix feelings about studying here in Yaoundé, I must confess that the climate of Yaoundé is very nice and moderate for human existence as compared to the very cold climate we have there in Bamuka, Yaoundé is hilly especially when you enter the quarters but I did not face any major issues with that because Ndop too is made up of a hilly topography. All in all, I am happy I took this bold step of coming to Yaoundé because, it has made me to develop new skills and to know my potentials as a man, my vocabulary in French has increased and I think it's a plus for my especially in the job market and the day today running of my affairs. (Etougebe 24/3/2021)*

Apart from learning the second language which in this case is French language to study and pass exams we found out that this informant is happy to learn the language in order to connect with a greater population while running his day-to-day activities. By so doing, the acquisition of a new language is not only a means of survival or adaptation but it serves as a tool for future exploits. Another source tells us that;

*I was advised to make friends with a bilingual and serious student from whom I could copy notes when I am lost during dictation. At the beginning it was not easy not because the course was difficult but due to language barriers but all the advices and encouragements I got from home, enabled me to work harder and at the end of the Academic Year 2019/2020, I made it with a slim pass mark of 2.02 (admit) though I was happy I was not really satisfied with my results as I almost repeated the class my aunt and sisters encouraged me, at a point my sisters and I decided to be speaking*

*only French in the house to boast our abilities in French but the attempt was short-lived as we always found ourselves speaking English.* (Tamtam 30/5/2021).

This informant explains that when she got to the university she wasn't able to choose a cost because she could not speak French language but then she got advice from hot ants who had already translated notes in English to help facilitate her learning by so doing she started the course and also she was encouraged to have bilingual friends such friends are show help her when she's not understanding in order to have a full grasp of what the lecture is all about. From the numerous testimonies of our informants we get to realize that though French language seems to be a barrier to many IDSs, they get easily adapted with the use of translated notes, communication with other people, research, translation classes, the help of friends and academic seniors including minor exercises which they do in order to improve in their language power.

### **5.1.3. Worship system of IDSs**

Upon their arrival in Yaoundé, many IDSs have joined revival churches with the hopes of being saved, through the prophets who encourages them to fast and pray prophesize and delivers from the spirit of bondage. This is the case with an informant who testifies that;

*It's not been easy living in an environment where you know no one you can call family or run to in case need be, but I thank god for his grace over my life. I was born into a Christian home and I have been growing up as a Presbyterian Christian. until I met a prophet who prophesied to me and drew me closer to God and since then my life has been from one testimony to the other, I just believe if I am even succeeding in my academics today is because of the relentless fasting and prayers that we do against the plans of the devil in my life.* (Melen, 14/02/2021).

From the above assertion we get to see the spiritual inclination this informant believes in such that he thinks his ability to adapt in the new environment is thanks spiritual factors. Reasons why he prays and fast to God to help him out.

*Ever since I joined a living church, my live has not been the same, my prayer live has grown strong and my social live too. From the translated preaching and interactions with French speaking brothers and sisters in the Lord, I am gradually learning how to speak French, though I cannot boast of being good French, at least I have really improved. This has gone a long to help me even in my academics for follow lectures in French language.* (Biscuiterie 09/06/2021).

IDS were also introduced to Pentecostal churches, the quest for spiritual healing given the crisis we have at hand. By so doing they started praying like them and through the

teachings got and her interactions social interactions with church members, she is able to improve in her linguistic capacity in speaking French.

#### **5.1.4. Dressing habits**

Similarly, to the way eating habits, worship and language have witnessed a modification this is the case with dressing. Despite the fact that dressing in Cameroon has similar patterns in different sub regions there are some few specifications that create slight differences among the regions some of these students say their dressing habits have changed due to the environment that surrounds them. An informant tells us that;

*Nowadays, one can easily say I like putting on trousers and tennies, but that was not the case before I got here. I used to like skirts and gowns but few months after I got here it changed to trousers and tennies, I think it's because of the kind of friends around me who always dress like that, moreover, I think it's a good fear wear to school as you don't get to stress over your sitting position when sitting on the front seat or on the floor when seats are finished in order to attend lectures. (Biscuiterie 19/05/2021).*

We see how this informant's way of dressing has changed due to the kind of friends she keeps and most essentially because of the situations in the classroom which might cause her to have constantly checking her sitting position.

## **5.2. Social adaptation**

Under the social adaptive skills, we are going to be looking at the different interactions that these internally displaced students keep with other people in order to ensure that they achieve their objective of attending educational excellence.

### **5.2.1. Cohabitation**

Here, we are going to be seeing how students or individuals from different families locate one another to live together and share household bills to be able to adapt to the new cultural setting. During our research, we gathered from a source that;

*I live with my friend. Lucky enough for me I found one home teaching job around our neighbourhood to teach two primary students after school (repetition classes) for an agreed payment of 20,000frs which went a long way to enhance my basic needs both in school and at home. There is this woman who sells puff balls, beans, pap, rice and spaghetti along the road beside the French bakery. My friend and I will always go there to eat in the evening to a point that we had an agreement with her that each of us will give her 6,000frs, making it 12,000frs every month to be entitled to a plate of*

*food worth 200frs per day. Feeding was not easy at the start but both my friend's family and mine really helped us by sending raw food for us to manage (Water fufu, rice, beans, plantain and most importantly garri among others) we never had much but my friend and I are happy. we have issues in rare circumstances and when we do, we resolved it amicably.(Biscuiterie 09/06/2021)*

From the above I citation we get to find out that cohabitation has indeed greatly helped this informant to adapt to the cultural changes in which he found himself. As he explains that he lives with his friend, he carries out a part jobs as a part time teacher and shares household bills with his friend in order to make ends meet, couple with the support they receive from their respective family members who send them food stuff.

However, this informant is not the only one who has chosen Cohabitation as a means of adaptation as this source tells us that;

*Generally, we kind of witness some factors which are exploitative, inhuman and downgrading in the daily lives of these IDS which make it difficult to smoothly ease their integration into the society at large. We have received cases wherein, due to the vulnerability of the individual, she is force to engage in a concubine relation what they call in the daily jargons "Come we Stay" by so doing, the victims ends up losing focus and their dignity to the desire and supremacy of the one housing them, in the case of students very few are able to proceed with their academic aspirations as they end up being "house wives and in most cases labilities to their spouse. (Centre 15/05/2021).*

According to information gotten from this source we get to realize that cohabitation does not only involve people who are students but it goes far beyond the student and friendship relationship as he talks so cohabitation among lovers. This is a situation whereby, a young girl and a young man decided to live together without properly carrying out matrimonial rights. According to him though some IDSs succeed through this means, they are very few as most end up losing their focus or purpose.

**Figure 4: Two IDS who cohabite**



*Source:* Nkehmbong, February 2021.

From the image above, we get to see two young ladies in a single room. These are IDS we met in the course of our research who have yielded to cohabitation to be able to adapt in the new environment.

### 5.2.2. Marriage

Marriage is a union between two or more people who have decided to build a future together as husband and wife. In the course of our research we found out that marriage also served as a means of adaptation to some IDS. This is the case with this informant who tells us that;

*As time went on, I got married and I started renting I became more comfortable. Though it has not been easy since I depend on him and my mother for survival because I do not have anything doing and consequently, I have no personal source of income. But the bills keep coming and the need to survive becomes indispensable because for one to go to school, one needs a certain level of sanity and health necessity. (Melen, 14/02/2021).*

During our research, we were able to gather from this source that marriage also helps in adaptation as she explains that she got more comfortable after getting married since she was able to get a space of her own and start doing things her own way from thanks to the support her husband and her mother gives her.

### 5.2.3. Friendship

It is commonly said that the kind of friends we keep goes a long way to impact our identity. In the same light some students explained that they make friends who help them understand their courses by translating, explaining or encouraging them to take their

education serious this goes a long way to maintain their mental health in a seemingly challenging environment. According to this source;

*The experience was a beautiful one: the school building was very nice and well kept, there was peace and tranquillity, students were very welcoming and the results were encouraging. In the space of one month, I had made three friends who shared the same objectives with me (making it in our exams), these friends went a long way in supporting my educational drive, as a matter of facts, their contribution to my achievement of the advance level certificate is incontestable as we all joined to read and share ideas. The school program was very nice and favourable to me since we did not have sport and manual labour and it was all about book work the teachers of that prestigious institution were putting in their all to make sure students succeed at the end of the year the way they interact with students was very remarkable. They were willing to devise all the necessary means for students to understand lectures no matter what took time, energy and resources. (Acacia 27/05/2021)*

From the above declaration, we get to see how friendship helps in adaptation. This informant explains that she was able to have her advanced level thanks to the consistency which she had with her friends to read and share ideas, she goes further to say that, it is thanks to her friends that she was able to achieve her advanced level. From this declaration we can see how important friendship was to her and the role it played in her adaptation process. Similar to her view was that of this informant who says that;

*Amidst my excitement, I had to remember the principal motives why I had to leave the village which was my admission and that was when I realized the gap between living in village with my parents and leaving in town with an uncle. I had to give in my best I was faced with difficulty in understanding a particular topic, all I had to do was either to go home and read over with a clam brain or I meet the teacher privately for more clarifications. Just like they saying « environment affects character and performance » my social life and the circumstances back at home greatly influenced my daily activities and general productivity both in school and out of schooling environment. The kind of friends I made helped me a lot with my school work. Since I did not like going to teachers all the times my friends were the ones helping me when need arises either by explain or lending me their text books. (Biscuiterie 09/06/2021)*

This informant narrates the challenges that she faces in school and the different changes that occurred. She claims that it is thanks to her friends who helped her with notes text books or explaining some basic concepts that she was able to adapt to the academic modification which she encountered. In terms of friendship that helps the members consisting the bound to adapt to their new environment, another informant tells us that;



*since I am just a hundred to CHU Melen, there are times I will take a bike or a taxi and other times I walk to Melen to catch up the school bus which will freely drop me in front of the bus stop beside our lecture hall, same thing I did on my way back. although I can understand French a little, have about 90% of lecturers in French was not easy for me as an English-speaking students, I remember my siblings advice to me about making friends in case I wish to succeed according to them, by having friends even in my absence I will always receive information of what is said and done in school, I followed their advice and made friendship with two guys who were very instrumental to me, as they help me boost my morals in school. our friendship was very beneficial academically in the sense that these guys were open-minded and willing to share knowledge. our friendship was purely academically based as we help each other in case need be, as time went on especially during the continuous assessment period. (Biscuiterie 09/06/2021).*

This informant declared that, friendship or friends were not only instrumental to him because they could help him translate notes explain some basic concepts to him or encourage his educational aspiration, he also talks of the fact that they also served as information distributors in the sense that even in his absence they could update him of all what had happened in school or new information's that have been passed cross in terms of education. Looking at most of the informant's declarations, we notice that friendship goes a long way to strengthen the desire of attending educational excellence especially when the friends are driven by the same motive.

#### **5.2.4. Prevalence of guidance**

It is of great importance to know that the prevalence of guidance has helped many IDS with shelter and in some cases food and the necessary or basic facilities in order for them to chase their dreams. It is in this regards that one of our sources testify that;

*After my advance level, I was faced with the issue of the school to attend. I really wanted to go to a professional school and become a nurse but it was rather too expensive couple with the fact that the conflicts had made things more complicated in terms of finance. It is in line with this that my Aunt advised me to get admission in the state university which is less costly I was kind of reluctant to follow her advice and she further went on to explain some hard realities about nursing to me that made me see reasons with her. That is how we spoke to my mother about it and she sent money for my fees, registration and an extra amount to buy personal needs. I was scared to start up with my pre-inscription process due to my ignorance when it comes to French language, but my aunt encouraged me and told me that on my arrival in school, I should speak English and if I am facing any difficulty to understand anything the will be someone to help me out. It was not easy but I finally succeeded, and I feel indebted*

*to her because if not of her words, I am sure I would have given up on my educational drive. (Tam-Tam 27/3/2021).*

From the above narrative, the informant portrays the indispensable help she got from her guardian which enabled her to pick up with her educational requirements. As the aunt in question was there at the right time to encourage her to look beyond the language barriers and any other difficulty she might face. However, the idea of living with a host with the aim of gaining shelter while going to school was not solely carried out by this informant, as another source tells us that;

*My mother and siblings did not have any close relative in Douala or Yaoundé with whom I could live while going to school and due to the crisis, they were not able to sponsor my educational career if I had to live alone. That is how one aunt who got married to one of my distant uncles recommended me to her sisters who live in Yaoundé as one of her daughters she has learned to love from the village that needs help. Arrangements were made for me to come to Yaoundé and all I had was her number. When I came, she took me to her house where she was leaving with many other girls who were not her biological children and her two daughters. We were six children in the house, I did or really have any measure issue in the house apart from the normal disputes with the other sister about who has to do a particular task, and what channel to watch. My basic needs were well taken care of I had free food, a good home, my mother in the village paid my fees. (Melen, 14/02/2021).*

From the above assertion, we get to see how cultural ties has help this informant to get a place to live in without paying any bills thanks to which she is able to attend her classes and further her studies. According to her testimony, this was a great source of relief because it reduced the expenses she had to take, if she had to live on her own like; house rent, electricity bills, water bills and feeding. Since the household responsibilities were cut off, all her mother had to border about was her school needs which to her was a great advantage to ease her adaptation in the educational context. Similarly, this informant tells us that;

*I realized I had to cut down how I feed per day, there were days I will eat once and others twice a day whereas I grew up in a setting wherein, food was never a problem the least times I could eat a day was thrice. My mom was no longer there to do the cooking for me, I had to go to school come back before I enter the kitchen and I will only finish late at night when I do, I am already very tired making it impossible for me to study over time. I had to get in the morning and clean places before going to school so even in the early hours of the morning I could not review all what had been done in school. My uncle was always complaining about food, that he spent only on food which made me very uncomfortable. He is not married and different girls visited our house with different manners and behavioural set-ups. Sometimes I will just sit and*

*hear my uncle quarrelling with a girl in his room and the next thing is that they start fighting after the girl's departure to where ever she is coming from I will be the one to bare my uncle's anger, I was constantly in fear. My first term results were not the best but I learned to accept the new change of environment and since then I have improved, I am now better off than in the beginning in terms of academics and anger management. my objective is to make my family and myself proud when I finally get my bachelor's degree. (Acacia 27/05/2021).*

From the testimony of this informant, we get to realize that; the process of adaption is a gradual process which is carried out with the passage of time. According to her, though she was fortunate enough to have a host in the person of her uncle, she was not comfortable at the start because of the change in the way she eats, the numerous house duties she had to do because her mother was not around to help her and her uncle's way of life (bringing different girls in the house). Which ended up giving her anger issues and she didn't perform well in her first term results but as time went on she is has accepted the change in the cultural setting and today she is better than what she was at the beginning. Worthy of note is the fact that, though the change of the cultural space might have affected IDSs from the house in which they are hosted, from the information gathered from the above informant, it contributed a great deal to their adaptation both in the new cultural setting and their desired schools as housing IDSs serves as an open platform from where they can chase their dreams.

**Figure 5: The house of an IDS**



*Source:* Nkehmbong, may 2021

From the image above we can see from the shape of the host house that she is not financially stable as she is not able to have a good paying job but the need for her relative to study has made her to accept them in her house.

### 5.3. Economic adaptations

On economic adaptations, we are going to be looking at the different financial assistance that internally displaced students have received in order continue with your studies.

#### 5.3.1. Assistance from relatives

During our research, some IDSs testify that their ability to adapt is thanks to financial assistance from their relatives both within and without the crisis affected zones. This is the case with this source who testifies that;

*I thank God for my Aunt and my mother who also saw to it that I should be okay, my mother always send me money for my allowance and school needs and my aunt usually gave me money at the end of the month when she was giving money to her children for my transportation though it could not cover me for the whole time, there were times I had to trek from the house to school, since I hated punishment I always tried to do my house duties in the evening before I go to bed at about 10pm, I will get up at 4am read and prepare for school. During this period, I had a boyfriend who was also helping me when he could and that is how I managed to successfully round up with the year despite the distraction that was coming from some of the teachers who were quoting me. (Tam-Tam 27/3/2021).*

From the testimony of this informant, we get to realize that she is only able to adapt thanks to the financial aid that that she gets from her mother, her aunt and her boyfriend who support her in paying her transport fair to school and other school needs. In order for her to fulfil the purpose of educational mobility. In the same vain this informant tells us that;

*I had to look for a more suiting and affordable house, my husband and I decided that I should get a one room house in which I could be managing while going to school. Only for us to have a room which we are required to pay 300, 000CFA yearly which is 25,000 FRS per month but the house rent is to be paid once. For just a room and toilette I pay a fix water bill of 1,000CFA every month, a fixed light bill of 1,500CFA and a fixed cable bill of 2,500 FRS. If we have to sum all of these together, we will realize that only the house bill is 30,000 FRS without including feeding and my school needs like photocopies, typing hand-out and transport fare. Everything being equal, I really feel indebted to my husband because, without his aid I will not be here today. It is a fact that since my secondary school days, I had always wished to come to Yaoundé to feel, enjoy the environment and the people around but the conflict really hastened my drive and almost made me too loose hope. (Centre 15/05/2021).*

From the above declaration, this informant portray the role her husband play in her adaptation by covering all her expenses such as; the household expenses and her school needs

without which she would have been frustrated. She goes on and on bringing details of her expenses to show or elucidate the impact of the financial assistance which she receives from her husband. In all, we realized that, among factors that might ease adaptation in the context of educational mobility is financial assistance. Since, it assures the smooth follow up of the main objective which is getting quality educational skills. The below photo will explain more.

### **5.3.2. Scholarship and philanthropic aid.**

Governmental and non-governmental organizations have found interest in internally displaced students' reasons why they have given out scholarships to some of these students based on some merits. In the same light some philanthropists have given out food items, clothes and skills to help this population they consider vulnerable to make a leaving. In this thematic,

*In the aspect of how we handle conflict and mobility, it depends on some fundamental considerations and procedures. Once we receive victims with the help of our collaborating associations like Single Child Care Association (WOSCA) based under Yaoundé six located in Biyem-Assi, gendarmerie treisième, the council and other patterns they might use to reach us, we register their cases and verify the originality of their story and follow up some lucky ones, by giving them scholarship, capital or teaching them a hand work.(Centre 15/05/2021).*

From the above testimony, we were reliably informed by one of the staffs of the social welfare, the institution gives out scholarships to student on the basis of their vulnerability. Unlike other scholarships wherein, beneficial are selected based on an outstanding performance at the end of the academic year, they give scholarship to people who they consider not fit to afford the cost of education. This offer is open to the general public and some IDs have benefited from it as he illustrates the criterial based on which candidate are being selected. According to this source, the social welfare does not only give scholarship to the IDPs but they also provide them with a health insurance card in case need be, with this card, the health expenses are reduced as the welfare covers a percentage of the general bill. He capitalizes on the fact that this act has helped many students and he has witness cases wherein, beneficial of such scholarships come back to show appreciation with good results. He also made mention of the fact that, to achieve these objectives, they work hand in gloves with other institutions found in the council such as; the police, orphanages and host. However, another informant on the same thematic tells us that;

*In the course of carrying out my activities, I received a child here at the beginning of the school resumption period. He came with the little finance he had economized from the NW Region on his arrival to Yaoundé, he did not have where to sleep or to go, but as fate will have it, he met one of his friends who took him and was living with him, his friend gave this IDS a bike to be riding in a bit to make ends meet, but unfortunate for the IDS the police seized the bike and his friend (the owner) of the bike went and reported him to the brigade. He did not know what to do, since he did not know any person that was when he came here at the social welfare, he explained his situation to me which I tabled to the chief of our Delegation MINAS here in Yaoundé 6. Our chief asked him how much he wanted and what he intended to do? He responded that he wants to go to school but he has no funds and the owner of the bike is trying to send him to jail because of the bike. With reference to the bike, he said he was selling in Mokolo to generate income which could use to regain the bike but his point of concern was to go back to school and I can assure you that he started evening classes, we bought his text books and he is doing well, he is not the only one as we also have others who have gain these privilege of scholarship and school working materials. (Centre 16/05/2021).*

This is a reaction from another staff of the social welfare who tells the story of a young IDSs who was trapped with issues concerning a bike which his friend gave him resulting to him seeking help from the social welfare where he pleaded for his educational career to be financed luckily enough for him, his request was granted and today he is doing well in school. Apart from this prestigious institution, the council of Yaoundé six as well also gives scholarship and accompany the less privilege also referred to as the vulnerable in their academic drive. The council of Yaoundé incorporate many branches with a branch for cultural and social welfare where such request is being followed up and treated under the coordination of the head of office and the instruction of the mayor. Through such benevolent act, IDSs who benefit from the offer are able to make a future through education. Below is an office of an NGO in charge with aid and scholarship to students.

### **5.3.3. Part time jobs**

In order to make ends meet many internal displays students pick up site jobs in a bit to cover their financial expenses. Some of these side jobs include working at building sites, babysitting, house help jobs, hawking and acquiring skills (aesthetics) from where they get money for pocket allowance. In the process of carrying the research, we met an informant who reported that;

*French language was a problem: the little I knew was thanks to the little exposure I had. I faced difficulties with making ends meet, so I decided to place my*

*documents in enterprises to seek for a job to no avail. I resorted to going to building sites to seek for daily paid jobs but I was discouraged at the paying rate, they only offered maximum 3000frs a day whereas in Bamenda the least one could receive at the end of the day is 5000frs. That's how I decided to visit the American embassy and I volunteered to do a free internship offered to students, so they gave me the embassy card, which granted me access to embassy at every moment in time. After I finished the training I decided to go to Provence, making sure that I am well dressed, I was acting like a middle man helping interested persons in compiling the necessary documents, stamps, signatures needed to make a passport and all the travelling documents since most people are always scared of offices it was a great deal, I will propose my services my services and if anyone is interested, the individual will have to pay me 10,000 France when I finish processing the documents. There were days, I could work 10,000France to 15,000France, my uncle later died consequently I had to rent a place for myself. I later got a deal to monitor a building project at Messassi and I volunteered to work with them, they were paying me just 2,500 FRS a day but I never mind, I didn't have to stress myself and it was in my field of study. Moreover, it gave me more time to concentrate on my studies. As time went on, people started coming after me thanks to my expertise. One morning the director of one company I was working under called and asked if I want to officially work with them and I said yes. That's how I started working with a salary of 100,000 FRS and the job is a mobile one and I'm presently on a project in Beua. I cannot stop school because in this our job civil engineering I need to have at least masters two in order to have a good salary, even though I have an H.N.D the experience I have gotten on grounds is far more than that required from a person of my educational status. I intend going to the advanced school of public works here in Yaoundé. (Biscuiterie 12/06/2021).*

From the narrative of this informant, making a future through education was his objective but the realities or the difficulties he faced on his arrival in Yaoundé, made him to devise a means of generating income which could help him in his daily needs as a student. It is the result of this thought that made him go on job hunting which did not favour him. He was opportune to follow a training from the American embassy after which he use the knowledge to serve as a document facilitator to individuals who needed help in compiling their document, this activity earned him money but it was short lived as he lost his uncle who hosted him and he had to leave the uncle's house. He later on got another job after relocating which according to him is less stressful and gives him more space to carry out his educational career. And that is how he is able to pay or settle his bills as time goes on. Similarly, this informant tells us that;

*After my Bachelor's degree, I had to further my education to obtain a Master's degree but most of the universities only offer a single course under chemical engineering (safety and lost preparation or personal safety preparation) for that*

*reason, most of my friends travelled out of the country but I didn't have the financial strength to do same. Within that period of time I was producing ethanol from elephant grass and making money from it, the means of producing it was very costly so I developed a means of producing it manually while doing this, I decided to take up a course on quality control and that is how I found myself in the University of Yaoundé. I also succeeded to save some money and pleaded my parents to help me complete it which they did. I got a bike which I am using in my free time to do clando thanks to it, I am not only able to feed myself and cover my school needs, I also assist my parents in taking care of my younger ones. (Etougebe 22/7/2021).*

The photo below better demonstrate how IDSs can adapt in the new culture by involving in motor bike business to be able to pay fees and feed.

**Figure 6: Part time job by an IDS rider**



**Source:** Nkehmbong, March 2021

The above photo demonstrates an IDS who joint the motor bike business to make a living. From the bike rider, making a future through education was his objective but the realities or the difficulties he faced on his arrival in Yaoundé, made him to devise a means of generating income which could help him in his daily needs as a student.

From the narrative of this informant, he mentioned that Yaoundé at first hand was very difficult as he had to strategize on how to pay his bills as a young man, reasons why he resulted in to using his skills to produce a locally made ethanol and sell, he saved some money and with the help of his family, he got a bike which does not only help him in covering his expenses but he is also able to assist his parents in taking care of his younger ones even as a student. In as much as some IDSs succeed to make their way through school by developing techniques and skills to ensure their smooth adaptation in the community of



reception, others still find it difficult to make ends meet due to internal and external factors. A staff in the social welfare told us that;

*Some are raped by their guardians, street bandits, and roommates and they end up incurring either unwanted pregnancies STDs simply because they are far from their homes and open to all kind of influence during their struggle to make ends meet. On arrival in Yaoundé, some of these IDPs including IDS are left to their own mercy in a new and highly demanding town the is the need to eat, Shelter, health facilities, clothing and survival in general some after attempting to secure a job and failed or finding themselves on the streets decide to engage into dating for money or literally prostituting themselves to make ends meet. For those who even manage to locate a family relative or friend, it is in most cases good and cordial at the beginning but in a long run we start recording cases where: The is abandonment, the host who had promised to take charge of all the expenses ends up refusing to even sent the child to school by paying the school needs, we receive cases in which the child is thrown out of the house and he/she is left at the mercy of fate and destiny and the victim runs to us for help. We have received cases in which just because the child is looking for safety and better learning environment the receptive family maltreat and exploit the child and shamefully send the child to school or to learn a trade just to silent the mouth of the society and in such cases the child might be allowed to go to school maybe once in week and it is usually in an evening school just because they occupy the child for the whole day and giving excuses to their teachers why the child could not or does not always attend classes.*

We see how the quest to make a better future might be destabilised because of factors beyond our control as he describe several forms of abuse that some IDS have encountered and are left to themselves to deal with the consequences, which often cause many to either drop from school or its affect their performance as they are psychologically effected or damaged. In as much as external factors might cause some IDS to lose focus on their objectives as illustrated above, some deliberately forgo the reasons for which they left home and embrace the luxury that life has to offer at the detriment of their primary objectives.

*However, in the mist of all these difficulties IDPs go through just to make ends meet, we realized that some turn to forget their purpose as they present controversial behavioural patterns in the process of adaptation: It is lamentable to find out that many out there are dying due to ignorance, many people do not know that there are many humanitarian bodies which can help them in their quest of reintegrating the newly found community as a vulnerable person whether as an IDS or IDP in times like this. Many of these IDPs only seek help when the situation has gone beyond their beyond remedy for instance an aspiring student ready to go in for the scholarship offer who shows up in MINAS only when she is heavily pregnant at this point the is a conflict of interest on whether to send the pregnant lady to school or follow up the*

*child's wellbeing during and after birth. Some are lucky enough to benefit from the humanitarian benevolence but they let ingratitude overtake their sense of reasoning and end up miss-managing funds. This is usually the case with persons who had solicited financial help, while those who demand for scholarship, sometime stay back in the quarters for unfounded reasons while the school year runs down without them attending classes nor write exams. We also noticed a kind of shift from the primary objectives of these IDS in particular and IDPs as a whole turn to be fashion driven. That is, rather than concentrating on their education for instance, they turn to compete with others on who wears the latest designers in town leading to very significant effects on their academic lives as most of them end up repeating a class or permanently drop out of school. Our ability to help IDS is sometimes restricted due to lack of documents, in some cases we find it difficult to register IDS both in schools and in the office due to their inability to identify themselves with important documents such as identity card, birth certificates, report cards, other certificates or any identification document. This is a major call for concern since; if identification does not take place, the help for a smooth adaptation will be handicap is universal in moments of crisis, due to administrative ethics. (Centre 15/05/2021).*

From the above assertion, we get to realise that, in as much as many IDSs primarily travelled for educational purposes, some are not able to achieve their aims due to external and individual reasons. As this informant explains the different realities that cause some informants not to achieve their goal of going to school by their own means or be entitled to scholarships and benevolent acts.

No doubt, Afu (2019) is of the opinion that, life threatening events and insecurities guarantee that the future victimized youths is at risk but through mobility they can negotiate or make a future in their new environment since they have the freedom and security to excel in whatever activity they find themselves. Just like these informants ho are making their future through education in Yaoundé from the Anglophone regions.

Throughout this chapter we have been concerned with the different strategies that IDS use in other to integrate into their new environment. In the course of which we realized that IDS are able to negotiate their future through education by adjusting some aspects of their daily activities and focusing on their goal by: implementing cultural adaptation skills such as learning new: eating habits, language, dressing. They also use social adaptative technics such as: cohabitation, marriage, friendship, the prevalence of guidance and economic adaptations technics such as assistance from relatives, scholarships, philanthropic aid and part time jobs.



**GENERAL CONCLUSION**

This work is titled; *conflict and educational mobility: the case of IDS from the North West and south west regions of Cameroon to Yaoundé*. The NW and SW regions of Cameroon use to be a peaceful and loving environment especially for the Anglo-Saxon system of education. The calmness and fruitful system of education pulled many parents from other regions like the Central, South, Littoral, East, North, Far North, Ngaoundere and West regions of Cameroon to send their children from the North West and south west region for education. In other words, movement for the Anglo-Saxon system of education was mostly from the other regions to the North West and south west regions to schools like Bali College, SAHECO Bamenda, Our Lady of Lourdes College Mankon, St Joseph's College Sasse, CAST Bambili, CCAS Kumba, U.Ba, U.B among others.

But today, instead of the movement of students moving to the North West and south west regions we witness the opposite or a change in students' migratory trends. That is, instead of students moving to the NW and SW for educational excellence. Rather, they move out of the region to other regions like littoral, central, far north, west south and east region for academic excellence.

This caused us to ask questions as; what explains the movement of students from the NW and SW regions to Yaoundé for educational purposes? This main question was further broken down to sub-questions to ease the process of data collection; what is the etiology of student's mobility to Yaoundé? What are the challenges that IDS face on their journey to the new environment? And how do IDS adapt to their new environment?

To the above listed research questions, we brought up hypothesis that, students began moving out of the NW and SW regions because of the closing of schools, killing and kidnaping of students, which made students to conceive the thought of achieving knowledge elsewhere. Though faced with numerous challenges they narrowly found their way in the new environment of Yaoundé for educational purposes. However, this tentative answer was subdivided into smaller units as follows: the etiology of students mobility to Yaoundé from the NW and SW regions of Cameroon, stems from the fact that: schools were being closed, students were kidnaped, in some cases students were killed the future of the educational system in their place of origin was bluer. Students face numerous challenges on their way to new learning environments such as blocking of roads, high cost of transportation, kidnap and murder among others. IDS adapt to their new environment by developing adaptive strategies such as: modifying their eating habits, cohabiting, taking up part time jobs just to name a few.

In an attempt to give answers to our research questions and verify our hypothesis, we opted for the qualitative method of research and techniques like focus group discussions, interviews and case history. This help us to make use of both first hand and second hand data to be able to understand the thematic in the simplest possible form, though many books and articles inspired the smooth completion of this academic peace of work, worthy of note is the article written by Afu (2020). As he carried out a similar research on IDPs who escape from the anglophone conflicts and found themselves in the locality of Babaju.

Thanks to these method and techniques, we came out with the following research findings; we found out that there have been many works on conflicts, education and mobility but little has been said about conflicts and IDSs adaptation in their new environment. Researchnet (2018), Norwich University Online, The Guardian Post present a number of conflicts around the globe. Candillon 2003; Carpenter 2006; Roxas 2011; Windel and Miller 2012; Dryden 2015 have made numerous studies on refugee and the difficulties they faced but most of these writings are based on the quantitative part of the study rather than qualitative as their results revealed statistical results.

Findings also revealed that people around the world migrate for pull and push factors, through the different experiences of our informants we are made to understand that they were compiled to migrate which entails their movement was a forceful one resulting from the destabilisation of the educational system and the life challenges they anticipated face in the nearest future if they persist on staying in these regions to follow their dreams. As days turn into weeks and weeks to months now years and counting, the has been continuous killing of school children, destruction of schools, harassment of teachers, shooting beating, abduction, lock downs and torturing of school children.

It also came to our notice that, unlike the usual where travelling from one place to another just required the individual to have a given transport fare and the name of his/her destination, we realized that travelling in the in a conflicting society precisely the Anglophone Regions was challenging for IDS as they tell us the obstacles they met on their way to new environments. Ranging from; the change in transportation cost, abandonment of their belongings in the course of their journey, restriction of movement, digging of roads, the introduction of new rituals, fear, accommodation and hunger challenges, abuse of persons among others. We saw how students had to cross on herbs and perform rituals before they could have access to the road.

In researching on the strategies that IDS use in order to integrate into their new environment, we realized that IDS are able to negotiate their future through education by adjusting some aspects of their daily activities and focusing on their goal by: implementing cultural adaptation skills such as learning new: eating habits, language, dressing. They also use social adaptive techniques such as: cohabitation, marriage, friendship, the prevalence of guidance and economic adaptation techniques such as assistance from relatives, scholarships, philanthropic aid and part time jobs.

We also found out that cultural elements like language, eating habits, dressing, behaviour and cultural norms are acquired depending on the cultural space in which individuals find themselves. Illustrated in the way IDSs acquire new skills and techniques which they use to adapt in the process of gaining educational excellence thus the prevalence of cultural diffusion.

Education in conflicting societies is not always evident as the consequences of the conflict directly and indirectly cripple the educational system. This is clearly demonstrated in the experiences of the different informants who had to face many obstacles or challenges in order to achieve their goals of educational excellence. After carrying out our research, we realized that our hypothesis was right and the research did not only confirm our assumptions, it also brought more light to the subject. It is on this note that we say education is possible among IDS if only they can withstand the challenges they will meet along their path with determination as illustrated throughout this piece of work with the help of both individual and external efforts, as getting into new cultural settings entails new ways of life but one can learn and live with different cultural settlements if they can learn how to adapt to the changes.



**SOURCES**

## A). Written sources

In a bit to carry out our research, we consulted books, articles, journals, dissertations and websites in order to find out what other authors have thought and written in line with the topic under study and we got inspired by the following authors.

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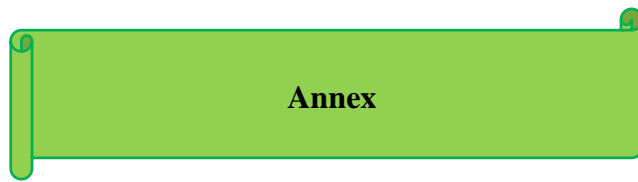
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**Table 4: Oral sources**

<b>N°</b>	<b>NAME</b>	<b>GENDER</b>	<b>AGE</b>	<b>ORIGIN</b>	<b>OCCUPATION</b>	<b>Place of Interview</b>	<b>DATE</b>
1.	BLAISE T.	M	27	Mamfe	IDSs	Biscuiterie	14/12/2021
2.	EYONG G.	F	24	Mamfe	Host of IDS	TKC	15/05/2021
3.	NDEN O.	M	26	Mbemgui	IDS	CENTRE	13/6/2021
4.	FON E.	M	26	Mankon	IDS	Etougebe	16/05/2021
5.	ONANA Y	M	32	bolo	social staff	Centree	14/2/2022
6.	BIH R.	F	22	Kum	IDS	Obili	27/5/2021
7.	OYONO S	M	29	beti	Social staff	Centre	29/05/2021
8.	NEBA P	M	24	Bafut	IDS	Etouguebe	05/02/2021
9.	BUH V.	M	25		IDS	Biscuiterie	15/5/2021
10.	SHEY J.	M	25	Nso	IDS	Biscuiterie	27/7/2021
11.	KOO B.	F	23	Bamali	IDS	Biscuiterie	12/06/2021 2/7/2021
12.	NDZO G	M	26	Esu	IDS	Biscuiterie	08/2/2022
13.	TATA E	M	29	Nkambe	IDS	Tkc	14/02/2022
14.	LUKONG D.	F	23	Banso	IDS	Acacia	16/5/2021
15.	BONGSE J.	F	24	Mbem	IDS	Etouguebe	23/4/2021
16.	NKAIMBI R.	M	26	Oku	IDS	Rond point express	09/2/2022
17.	NDICHAFA G.	M	45	Bangolan	Host of IDS	Melen	17/5/2021
18.	NWESO P.	F	35	Fumte	Teacher	Acacia	23/4/2021
19.	NJU T	M	24	Bangwa	IDS	Etouguebe	05/2/2022
20.	AYUK B.	M	25	Mamfe	IDS	Tam-tam	30/5/2021
21.	MBOME D.	F	22	Bakossi	IDS	Tam-tam	02/6/2021
22.	AKOFILTIN E ASHLEY	F	21	Nwa	IDSs	Mendong	24/07/2021



## RECHERCHE AUTORISATION

UNIVERSITÉ DE YAOUNDÉ I  
THE UNIVERSITY OF YAOUNDE I

FACULTE DES ARTS, LETTRES ET  
SCIENCES HUMAINES



FACULTY OF ARTS, LETTERS  
AND SOCIAL SCIENCES

DEPARTEMENT D'ANTHROPOLOGIE

DEPARTMENT OF ANTHROPOLOGY

22 DEC 2020

Yaoundé, le .....

AUTORISATION DE RECHERCHE

Je soussigné, Professeur **Paschal KUM AWAH**, Chef du Département d'Anthropologie de la Faculté des Arts, Lettres et Sciences Humaines de l'Université de Yaoundé I, atteste que l'étudiant **NKEHMBONG Queeta**, Matricule **16H263** est inscrit en Master dans ledit département. Il mène ses travaux universitaires sur le thème : « *Culture adaptation in crisis context: the case of IDP in Yaoundé* » sous la direction du **Dr Afu Isaiah**.

A cet effet, je vous saurais gré des efforts que vous voudriez bien faire afin de fournir à l'intéressé toute information en mesure de l'aider.

**En foi de quoi la présente autorisation de recherche lui est délivrée pour servir et valoir ce que de droit.**

Le Chef de Département



REPUBLIQUE DU CAMEROUN

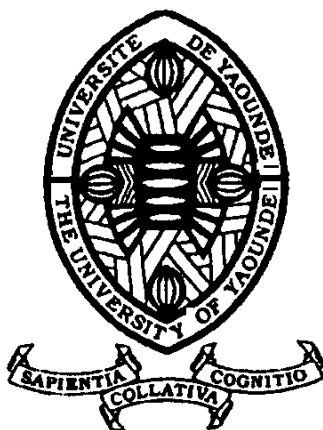
*THE REPUBLIC OF CAMEROON*

UNIVERSITÉ DE YAOUNDÉ I

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CENTRE DE LA RECHERCHÉ ET  
DE LA FORMATION DOCTORALE  
EN SCIENCES HUMAINES,  
SOCIALES ET EDUCATIVES

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UNITE DE RECHERCHÉ ET DE  
FORMATION DOCTORALE EN  
SCIENCES HUMAINES ET  
SOCIALES

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DEPARTMENT  
D'ANTHROPOLOGIE



THE UNIVERSITY OF YAOUNDE I

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FACULTY OF ARTS LETTERS AND  
SOCIAL SCIENCES

-----  
POST GRADUATE SCHOOL FOR  
SOCIAL AND EDUCATIONAL  
SCIENCES

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DEPARTMENT OF  
ANTHROPOLOGY

Name of the supervisor: Dr. AFU ISALIAH KUNOCK

Contact: 677-033-581

Student's name: NKEHMBONG QUEETA

Contact: 670-042-123

This inform consent is for students (either following a course or aspiring to follow one) who have migrated from the North West and South West Regions to Yaoundé due to the ongoing conflict for educational motives and for external institutions who have shown interest in the cases of internally displaced students due to the conflict from 2016 to present date.

I go by the name NKEHMBONG QUEETA, a Masters student in the University of Yaoundé 1, reading a course in the faculty of Arts, Letters and social sciences, department of Anthropology specialized in developmental Anthropology.

This inform consent form has two phases

The first phase is the inform sheet (it entails unravelling the main ideas of the study the informant).

The second phase is the certificate of consent (which requires your signature if you have accepted to be one of the resource person).

You will be given a copy of the inform concern form if you chose to participate in the study as an informant.

Phase 1, the information sheet

I go by the name NKEHMBONG QUEETA, a Masters student in the University of Yaoundé 1, reading a course in the faculty of Arts, Letters and social sciences, department of Anthropology specialized in developmental Anthropology. I am carrying out a research on Conflict and Educational mobility which is not only a very current issue, it has also been a point of concern among victims who aspire to flourish in the academic ladder. In this regard, I am going to leave a copy of the informed consent form with you for you to go through it, you are not obliged to give me a reply today, you are free to talk to anyone you feel comfortable with about the research and you desire to take part in the research.

This informed consent may involve words or terms that you may not understand, feel free to ask me as we go through, I will take time to explain just to make sure you understand the essence and the content of the research.

### **Purpose of the research**

To find out why the trend of educational mobility in terms of the Anglo-Saxon system of study has changed from students and parents soliciting schools in the NW and SW regions, to students and parents choosing to go to schools in Yaoundé. We seek to know the different itineraries used by I.D.S from these regions to Yaoundé and how they adapt in their new environment. That is why I decided to meet your distinguished personality because we believe that from your own experience you can give vital information of how the conflict has affected education in the NW and SW Regions causing students to migrate and what they do on their arrival to Yaoundé to meet up with the educational demands, in other words, a descriptive of their re-adaptation strategy. We want to see how the difference in culture has influenced the need for re-adaptation and to which extent it has been possible for I.D.S to cope or survive considering the abrupt and unseen turns of events. It is in this regard that we seek to know some of the institutions that are following such cases and their involvement to help I.D.S achieve better living conditions which will help encourage their dreams to achieve educational excellence. This knowledge will help us to know how the educational sector has been affected by the ongoing conflict and how I.D.S are able to continue with their dreams in a new land with new cultures (way of life, beliefs, language, arts, norms and all other human activities).

### **Type of research intervention**

This research will enable participants to narrate their experiences relating to the topic in case history or interview session.

**Sub questions** of the session to help bring clarity of the level of the understanding of the informant.

1. Have you understood what the research is all about?
2. Do you know why we choose you as an informant?

### **Voluntary participation**

Following this step, means your participation in this research is entirely voluntary: it is your choice to either participate in the research OR not to. It is essential to know that your

refusal to participate will have no effects on you whether positive or negative and even after the session you can withdraw your participation.

A sub question to elucidate understanding: if you decide not to take part in this research study, do you know what your options are? Do you know that you are free to refuse to participate?

#### Procedure

By handing this document to you, we are inviting you to take part in this research. If your respond is favorable to our demands, we will be looking forward to see you take part in an interview with me in a place of your choice and preference. In case you don't want to answer any question during the interview, you are free to say so, and we will move to the next question. No third party will be present unless you want another person to be there. The information recorded is very confidential and will be use only in the realization of this dissertation. The entire interview will be recorded but no one will be identified by the full names on the record. The tape will be guarded by a pass word. The information received will be kept confidential and the tapes will be destroyed after the work has been realized.

#### Duration

The research will take place for three months during which we are going to drop this form to our target informants and organize a date for the intervention of full consented informants, for 30 to 45 minutes.

- Example of a question to elucidate understanding: if you take part in the study, do you know how long the interview will take? Where it will take place? If you decide to take part, are you aware of the fact that you can withdraw your consent? Are you aware of the fact that you are not oblige to respond to all the questions asked? Do you have any questions?

#### Risk

We are not asking you to share very personal and confidential information with us, if you feel uncomfortable talking about some of the topics remember you do not have to answer any question or take part in the interview if you do not wish to do so any reason for not responding to any question or for refusing to take part in the research.

#### Benefits

The research will not be directly beneficial to you, but your participation is going to help us find out more about the impacts of the conflict on educational mobility and the re-adaptation strategy that has been set in place so far.

#### Reimbursement

You will not be provided with any incentive to take part in this research. However, we will acknowledge you in the final piece of work for your time and contribution.

- Example of questions to elucidate understanding: what are the benefits you stand to gain after taking part in the research? Do you have any further question?

## Confidentiality

Information collected from you will be kept confidentially with the use of codes and passwords only my supervisor and myself will have access to the information given. The records shall be saved with numbers not names such that one will not locate the author of the speech except for the research students. All information collected, will only serve the purpose of establishing my dissertation in a bit to obtain a Master's degree certificate.

You are free to ask for clarifications in case you don't understand any point.

## Phase 2: certificate of consent

After reading and carefully following the inform sheet it is required for the informant to sign if he or she is interested in answering questions related to the study. However, if the informant is not good in reading, he or she is allowed to give an oral consent but he or she will be required to sign the forms as well. This is because the certificate of consent is an integral part of the inform consent and not an independent document. The layout or design should reflect: the certificate of consent and avoid statements that have "I understand..." phrases. The understanding should perhaps be tested through targeted questions during the reading of the inform sheet (some examples of questions are given above), the questions being asked at the end of the reading of the reading of the information sheet is not very necessary if the potential participant is reading the information sheet him/herself.

Example: I have been invited to participate in the research about **conflict and educational mobility**.

### (This section is mandatory)

I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions I have been asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study.

The name of the participant.....

Surname.....

Signature.....

Date .....

### Statement of the researcher

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands that the following will be done;

1. What explains the inflow of students from the NW and SW regions to Yaoundé for educational purposes?
2. What is the etiology of student's mobility to Yaoundé?
3. What is the challenges students face on their journey to new environment?
4. How do IDS adapt to their new environment?

I confirm that the participant was given an opportunity to ask questions about the study, all the questions asked by the participants have been answered correctly and to the best of my ability. I confirm that the individual has not been forced into giving consent and the consent has been given freely and voluntarily.

A copy of this Inform Consent Form has been provided to the participant.

Name of the researcher/ the person taking the consent.....

Surname.....

Signature of the researcher/ the person taking consent.....

Date.....

### Identification form

Name .....

Gender .....

Age .....

Place of origin.....

Occupation.....

Place of interview.....

Date .....

### Question guide for students living with another person

#### **Conflict and Educational Mobility: The Case of Ids from the North West and South West Regions of Cameroon To Yaoundé. A Contribution to the Anthropology of development**

- What do you know about conflicts?
- Have you ever lived in a conflicting cultural setting?
- Have has life been in a conflicting cultural environment?
- Do you have any idea about the concepts like: refugees, IDPs and IDSs?
- What prompted to migrate?
- How was the migration process?
- What are some of the changes you witness in the course of your movement?
- Did you encounter any particular impediment on your in the course of movement that you think we should know?
- What are the bases by which you chose your roommate or your host?
- On which accord are you leaving with the person or people?
- How are bills been managed?
- How have you been cooping as a student who cohabit while going to school?

- How are you able to integrate in the new cultural environment?
- Do you think you can produce good results at the end of your training?
- How do you manage the introduction of French language?

**Question guide for students who have a source of income or are receiving constant financial aid?**

- What do you know about conflicts?
- Have you ever lived in a conflicting cultural setting?
- Have your life been in a conflicting cultural environment?
- Do you have any idea about the concepts like: refugees, IDPs and IDSs?
- What prompted to migrate?
- How was the migration process?
- What are some of the changes you witness in the course of your movement?
- Did you encounter any particular impediment on your in the course of movement that you think we should know?
- What is the source of your finance?
- Do you have any extra-curriculum activity you are carrying out?
- What are some of the changes you have done to ensure your continuity to achieve your goal does not fail?

**Interview guide for representative informants of institutions**

- what is this institution all about?
- Do you handle case linked to conflict and displacement?
- Do you have any particular interest on IDSs?
- Do you have any record of such a case?
- How do you identify or select them?
- Do you have a team you work with?

- What are the procedures to follow in order to benefit from your benevolence?
- Is there any specific qualification that is needed before an individual can benefit from such privilege?
- How do you help the chosen ones?
- Have you had any positive feedback so far?
- Has there been any particular case you like to share with us?

### **Interview guide for IDSs host**

- How has the conflict affected you and your family?
- Under which circumstances did you accept to house a child or children from the anglophone crisis?
- How are the expenses of the child or children managed?
- Has it been evident living with the child or children?
- What kind of relationship do you keep with the child or children?
- Have you had any major difficulty with the child or children?
- What is your take concerning their relocation to Yaounde?
- Do you believe the students can do well?
- What are the efforts you have put in place to ensure that the students reach their goals?



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