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SOCIO-POLITICAL CRISIS AND EDUCATION OF NON-DISPLACED BAMBUI STUDENTS IN THE NORTH WEST REGION OF CAMEROON:

A CONTRIBUTION TO ANTHROPOLOGY OF DEVELOPMENT

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Specialty: Anthropology of Development

By

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To

My parents Mr. and Mrs. Abegele

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SUMMARY

ABSTRACT

This research work is entitled **Socio-political Crisis and Education of Non-displaced Bambui Students in the Northwest Region of Cameroon: A Contribution to Anthropology of development.** Although crises have been associated with the movement of people and students in particular seeking educational opportunities in more secured areas as a means of negotiating their future in other communities, it is relatively unusual in Bambui where some students instead of seeking education elsewhere have decided to stay back and pursue their education within the on-going crisis. For a better comprehension of this problem, a main research question was asked: why is it that in the context of socio-political crisis some students do not displace for educational purpose in the Bambui community? To give an answer to this question, the researcher gave a tentative response: some students do not displace from socio-political zone because of socio-cultural ties, financial and adaptation problems. The main objective was to find out why some students do not displace in the context of socio-political crisis in the Bambui community.

To attain the objectives of this research, qualitative methods and techniques of data collection were effectuated. Primary data sources were gathered via in-depth interviews, direct observation, focus group discussions (FGDs) and life experiences. Documentary research involved secondary data from published and unpublished sources. Data collection tools were note books, tape recorder, pens, telephone, camera, interview guides and FGD guides. The research design used was descriptive and interpretative in nature. The target population were students, educational stakeholders and parents. To interpret these data, three theories were used: Cultural dynamics, ethnomethodology and Making a Future.

According to the data obtained and analyzed, it revealed that, non-displacement of students in Bambui was due to cultural, social and family ties, performance of rituals, language barrier, financial barriers, and integration and adaptation constraints. Findings also revealed that the etiologies of socio-political crisis and education has its roots in the destruction of school and school equipment, schools shutdown, peer pressure from non-students, destabilization of agricultural activities, loss of jobs, high cost of living, forced marriages, abduction, threats, and killing of non-displaced students. Moreover, the non-displaced Bambui students were perceived as students coming from poor family backgrounds, students without relatives in other regions, students who had nowhere to go, students who were at risk, students who are ethnocentric and students who could not be separated from their homes and family. To cope with education within the crisis, the Bambui students modified their school attire by dressing in assorted, platting, eating habits were modified, and early marriages were encouraged amongst students, modification of school schemes of work, philanthropic aids and self-made jobs.

Keywords: Socio-political crisis, education, displacement, student, Bambui.

RÉSUMÉ

Ce travail de recherche intitulé **Crise Socio-Politique et L'éducation des Etudiants Non-déplacés de Bambui dans la Région Du Nord-Ouest du Cameroun**. **Une contribution à l'anthropologie du développement.** Bien que la crise ait été associée au mouvement d'étudiants cherchant des opportunités d'éducation dans des zones plus sûres comme moyen de négocier leur avenir dans d'autres communautés, il est relativement inhabituel à Bambui où certains étudiants au lieu de chercher une éducation ailleurs ont décidé de rester et poursuivre leurs études malgré la crise actuelle. Pour une meilleure compréhension de cette problématique, une question principale de recherche a été posée: pourquoi est-ce que dans le contexte de crise socio-politique certains étudiants ne se déplacent pas à des fins éducatives dans la communauté Bambui? Pour répondre à cette question, le chercheur a donné une réponse provisoire: certains étudiants ne se déplacent pas des zones de crise sociopolitique en raison de liens socio-culturels, des problèmes financiers et d'adaptation. L'objectif principal était de savoir pourquoi certains étudiants ne se pas déplacés à des fins éducatives dans le contexte de crise sociopolitique dans la communauté Bambui.

Pour atteindre les objectifs de cette recherche, des méthodes et techniques qualitatives de collecte de données ont été mises en œuvre. Les principales sources de données ont été recueillies par le biais d'entretiens approfondis, d'observations directes, des discussions de groupe et d'expériences de vie. La recherche documentaire impliquait des données secondaires glanées à partir de sources publiées et non publiées. Les outils de collecte de données étaient des carnets de notes, un magnétophone, des stylos, le téléphone, la camera, des guides d'entretien, le téléphone, des guides de FGD. Le devis de recherche utilisé était de nature descriptive et interprétative. La population cible était les étudiants, les acteurs de l'éducation et les parents. Pour interpréter ces données, trois théories ont été utilisées: le dynamisme culturel, ethnométhodologie et la théorie *Making a Future.*

Selon les données obtenues et analysées, il a été révélé que le non-déplacement des étudiants à Bambui était dû aux liens culturels, sociaux et familiaux, à la pratique des rituels, au problème de langue, au problème financier, aux contraintes d'intégration et d'adaptation. Les résultats ont également révélé que les étiologies de la crise socio-politique et de l'éducation ont leurs racines dans la destruction des écoles et du matériel scolaire, la fermeture des écoles, la pression des pairs, la déstabilisation des activités agricoles, la perte d'emplois, le coût élevé de la vie, mariage forcée, l'enlèvement, menace et le meurtre des étudiants non-déplacée de Bambui. De plus, les étudiants non-déplace de Bambui étaient perçus comme des étudiants issus de milieux familiaux pauvres, des étudiants n'ayant aucun membre de famille dans d'autres régions, des étudiants qui n'avaient nulle part où aller, des étudiants à risque, des étudiants ethnocentriques et des étudiants qui sont trop attacher à leur famille . Pour faire face à l'éducation dans la crise, les étudiants de Bambui ont modifié leurs modes de vie en s'habillant de différentes manières à l'école, les cours faites en classe, les tresse et les habitudes alimentaires ont été modifiées, en évitant les situations, en étant neutres, les aides philanthropiques et auto création d'emploi.

Mots clés : Crise socio-politique, éducation, déplacement, étudiant, étudiants Bambui.

LIST OF ACRONYMS AND INITIALS

List of Acronyms

BUS	Bambui Union of Students
CATTU	Cameroon Association Teachers Trade union
CCAST	Cameroon College of Arts, Science and Technology
CEMAC	Central African Economic and Monetary Community
CIOMS	*Commission International de l'Organisation Mondiale pour la Santé*
IRAD	Institute of Agricultural Research and Development
NOSO	Nord-Ouest et Sud-Ouest
NSAGs	Non State Armed Groups
SODEI	Solidarity and Development Initiative
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations International Children's Eemergency Fund
USAID	United State Agency for International Development

List of Initials

AAP	American Academy of Pediatrics
CMA	Catholic Mission Authority
CPC	Cameroon Protestant College
CHS	Comprehensive High School
HRW	Human Rights Watch
GBHS	Government Bilingual High School
GBV	Gender Base Violence
GCPEA	Global Coalition to Protect Education from Attack

IDPs	Internally Displaced Persons
IDSs	Internally Displaced Students
NA	Native Authority
NWR	North West Region
NWSW	North West and South West
NGOs	Non-Governmental Organizations
PTSD	Post-Traumatic Stress Disorder
SSD	Safe School Declaration
STDs	Sexually Transmitted Diseases
UNDP	United Nation Development Program
UN	United Nations
US	United States

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GENERAL INTRODUCTION

The general introduction dwells on the following aspects: Background to the study, justification of the study that involves personal motives and scientific justification, research problem, problem statement, research hypothesis developed based on the research questions. Objectives, research methodology which involves methods, techniques and tools used in collecting data, Data analysis, data interpretation, and interest of the study, ethics, difficulties encountered and the chapter outline is elaborated upon.

0.1. Context of the study

The rise of socio-political crisis in Africa between 2011 and 2016 caused a death toll of about 33,300 people. This lessened the impact of education on students, resulting from economic setbacks which created one of the worst humanitarian disasters the continent has ever seen (United Nations Development Program (UNDP), 2017). Cameroon in particular is one of the most vulnerable countries in Sub-Saharan Africa with a number of crises which have a lot of impact on the educational system of the country. Some of the conflicts in Cameroon include the Boko Haram in the North, the border conflicts between Cameroon and Nigeria that was commonly known as the Bakassi land problem and most recently the Anglophone crisis which is still ongoing. This crisis have had and still have a wide ranges of challenges on students as far as education is concern especially in the North West and South West Regions which is causing both national and international attention.

According to Pelican (2007), the North West and South West Regions of Cameroon's populations are already experiencing internal crises between herders and farmers, land conflicts between natives and non-natives. Since 2016, the state of affairs has worsened with the armed conflict called the Anglophone crisis. Initially based on claims by teachers followed by lawyers, it gradually shifted to strong secessionist claims because of the responses reckoned by the Cameroonian government. The magnitudes was violence in all its forms, the massive displacement of populations to neighboring countries and especially in the West, Center and Littoral Regions, leading to a decline in patriotic values and the trauma resulting from terrorist acts (United State Agency for International Development (USAID), 2018).

The North West Region of Cameroon in particular 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 there as they always got the required results. These schools stand out in terms of academic and extracurricular activities among others but with the outbreak of the Anglophone crisis many students ran out of the region in search of

better education elsewhere since exposure to violence and abuse in and outside of school could lead to long term impacts on their mental wellbeing, including symptoms of traumas reported by the Protection Cluster (2/6/2019).

The majority of targets are youths and students who are considered vulnerable population; these vulnerable students are most of those who have not gone too far with their education. This is because; people with more years of education are more likely to have better health, healthy behaviors, and overall better wellbeing (Organization for Economic Cooperation and development (OECD), 2006). This may be possible because more years of education often lead to wider knowledge about many events and so this emancipation, with respect to what was going on like the on-going crisis, limited them from being vulnerable and being a prey of forcefully recruited or involved in irresponsible activities. The Protection Cluster (3/5/2019), reported that the risks of violence against children, including sexual and gender-based violence, have increased in the North West Region (NWR). Education in these regions is treacherous for children. Both children attending schools and children out of school face security threats.

More specifically, the Bambui community, being one of the battle fields of this extreme violence yet a citadel of education. The presence of the university of Bamenda, Polytechnic, secondary and the numerous primary schools yet students in the midst of this crisis still found it more preferable to school in this community where their lives is at stake. This community was chosen for its strategic location, good road infrastructure, and a galaxy of educational and religious institutions such as the government owned Institute of Agricultural Research and Development (IRAD), Polytechnic Bambui and the University of Bamenda. Moreover, this community inhabits so many operational schools unlike other communities that do not have any. In the Bambui village , there are entrenched universities like Polytechnic Bambui and University of Bamenda, secondary schools like CHS Bambui and King Solomon secondary and primary for General and technical education and primary schools like Unity primary school, saint Peters, Zoe foundation, Unity, and saint Bridget primary school.

0.2 Justification of the study

There are personal and scientific justifications

0.2.1 Personal justification

The North West Region considered to be one of the citadels of education has rather been converted to a place of extreme violence with education at the forefront. The crisis led to displacement of people, as a results led to the emergence of many NGOs out to help this

vulnerable population. Volunteering as an assistant in identifying young girls affected by the crisis for Ashut NGO. It was in this course that we noticed most of these girls wanted to return because of sexual abuses, exploited labor, maltreatment, others who displaced for studies became home keepers. This pricked my attention. A similar experience took place in Hope and Rehabilitation Organization (HaRO). As an intern, we realized most IDPs desired returning due to diverse reasons subjected to them. With primary assumptions of maybe they were not satisfied with the help and educational necessities HaRO was offering, Curiosity propelled our desire to know why they preferred home than the city whereas they were safe.

Motivated with these two experiences in Yaoundé, and crown with the knowledge of educational destabilization in the NWSW regions, questions started dashing up. This questions where asked in other to understand what could be pushing students out of safer areas to unsafe zones incorporated with all the abduction and killing of students. We still did not understand why other students had to risk their lives in studying in the crisis regions with uncertainty. Besides, anyone caught schooling was to undergo great consequences or pay a huge sum of money. The essentiality of this study takes us to a Chinese proverbs that says "If You are planning for a year, sow rice; if you are planning for a decade, plant trees; if you are planning for a lifetime, educate people"

0.2.2 Scientific justification

The aspect of non-displacement of students caused by socio-political crisis and education has not been sufficiently exploited as compared to other aspects influenced by socio-political crisis. SODEI (2019) reported that Non State Armed Groups (NSAGs) have imposed a boycott on education in the North West and South West Regions of Cameroon, utilizing threats, abduction, and violence to prevent children from attending school. Government security forces were alleged to have committed human rights violations as well, including the destruction of school buildings. This reality has cultivated an environment of fear, one that prevents many parents from sending their children to school. Some have hunted alternatives to formal education by moving to other regions, while others still have confronted the ban by the NSAGs and risked tragic consequences by staying to study in the war areas. 705,800 people are internally displaced, 360,500 are returnees, (OCHA, 2020). Over 3,000 people are estimated to have been killed since the beginning of the conflict (The New Humanitarian, 2020). This statistics were done as of 2020 where till date a good number are still returning to join those who stayed.

More so, it is not easy to grasp enough literature on the copping strategies and resilience of students who stayed with in the war zones. Many articles on Anglophones crisis and education has been published by United Nations (UN) agencies, Non-Governmental Organizations (NGO), the World Bank, newspapers and different social media platforms. But these works have been based on general aspects of resilient proposed by local and international bodies whereas it cannot effectively bring a change since most are not contextualized. This have raised much curiosity on my part, bringing forth the desire to contribute in the domain of non-displacement of students in war zones. This is because most literature found in relation to crisis and education, did not have students resilient in war zones. Rather, most of the literature that was found focused on displaced students and their integration in new communities. This explains why the Human Right Watch (HRW) was criticized according to the Guardian post newspaper (6/2020).

0.3 Research problem

Extreme violence tends to push students out of their communities. This enables them to seek for safer sanctuary elsewhere. This is the case with the Boko Haram insurgent in 2009 and Anglophones crisis in 2016 were students displaced for educational reasons and to make a better future in safer zones. Afu (2019, 2020) opined that the quest for security, education, and better future, has propelled many students to pursue different educational options in other more peaceful areas. Also, Pelican and Tatah (2009) pointed out that Cameroonians consider movement to the US, Europe and other near and Far East as well as within Africa to be a preferable alternative to failure at home. Hence, failure to have access to education due to crisis will push students or people to move out of their homes or hometowns.

However, it is not the case in the Bambui community, where some students within the on-going socio-political crisis amalgamated with the killing, kidnapping, threatening prefer to stay and continue with their studies. Normally, in such situations where students' lives are stake, staying home or moving out should be the best option for their security. Irrespective of this terrifying atmosphere parents still prefer staying with their children within the war zone despite the children's vulnerability in this fragile area.

In view of this gap observed between the ideal situation (students displacement during risky situations for better secured areas and better education during socio-political unrest) and the present experienced situation (students preference to stay and others returning from safety areas to site of extreme violence where they are vulnerable).The question at stake here, is to

understand what could be keeping them in the unsecured areas

0.4 Problem statement

The North West Region of Cameroon in particular 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 there as they always got the required results. Schools in this Region, stand out in terms of academic and extracurricular activities among others but with the outbreak of the Anglophone crisis many students ran out of the region in search of better education elsewhere since exposure to violence and abuse in and outside of school could lead to long term impacts on their mental wellbeing, including symptoms of traumas as reported by the Protection Cluster (2/6/2019). This crisis has compelled many students to leave their home towns to seek education elsewhere. These students have now become strangers in different areas around the country. This is simply because of the fact that, they want to acquire better education yet integrating in these new areas is challenging to most of the students.

Despite the deterioration of this community, some students have preferred not to displace to other area or localities but prefer continue schooling in Bambui despite the crisis. The crisis is manifested on students' education in Bambui through torture, killings, gender base violence (GBV) (rape, child exploitation, recruitment of children in armed groups) abduction and peer pressure. In order to make a future, with this in stabilized community baptized with killing, torturing, and abduction of students, students have develop adaptation method as stated by the theory of cultural dynamics. In other words, Culture gives students the power to hyper adapt and cope with the crisis situation in relation to education by creating conditions for new adaptation. Cultural dynamics restores time and reintegrate dynamic process in every society.

It is commonly said, "Youths are the leaders of tomorrow" this expression deepens the relevance of education to the future of the youths who constitute the strength and labor force of most countries. This simply means that the educational course of the students should not be compromised in any way even at the peak of crisis. This explains why some students in Bambui even at the peak of the crisis still decide to stay back in their community to pursue their education. Presently in Bambui community, the character, portrayed on the students by the crisis is that of extreme violence perpetrated by armed groups with the use all sorts of ammunitions. It is against this background of the research problem that this study was designed to provide answers to the following research questions.

0.5. Research questions

Research questions are divided into the main and specific research questions

0.5.1. Main research question

Why is it that, in the context of socio-political crisis some students do not displace for educational purpose in the Bambui community of the North West Region of Cameroon?

0.5.2.   Specific research questions

0.5.2.1. What are the etiologies of socio-political crisis and education of non-displaced students of Bambui?

0.5.2.2. How does the local community of Bambui perceive the non-displaced students?

0.5.2.3. What are the copping strategies and resilient mechanisms put in place by the non-displaced students to cope with education in the Bambui community?

0.6. Hypotheses

To be guided on our research, the following hypotheses were developed; one main hypothesis and three specific hypotheses.

0.6.1 Main hypothesis

Some students do not displace from socio-political crisis zone because of socio-cultural ties, financial and adaptation problem

0.6.2 Specific hypotheses.

0.6.2.1 The etiologies of socio-political crisis and education of the Bambui students has its roots in the destruction of schools and school equipment, schools shutdown, torturing and killing of school children.

0.6.2.2 The Bambui students were perceived as students who were from poor family backgrounds and students who were so attached to their homes.

0.6.2.3 The strategies and defense mechanisms developed by the students to cope with education within this socio-political crisis in Bambui involves, dressing in assorted clothes, buying of textbooks at home and transforming homes into class rooms.

0.7. Objectives of the study

The objectives of this study were grounded on the following main objective and three specific objectives.

0.7.1 Main objective

To find out why some students do not displace for educational purposes in the context of socio-political crisis in the Bambui community.

0.7.2. Specific objectives

0.7.2.1 To discern the etiologies of the sociopolitical crisis and education of the non-displace Bambui students.

0.7.2.2 To show how the local community of Bambui, perceive non-displace students.

0.7.2.3 To uncover the various coping strategies and resilient mechanisms of the non-displaced students in the Bambui community.

0.8. Research methodology

In line with Mbonji (2005) definition, a method is a manner used in approaching a study. The data collected for this research work came from two sources: secondary and primary sources. The secondary data was gotten from published and unpublished documents while the primary data was derived using a qualitative approach. This qualitative approach is essential for this study because questions that were asked were open. Thus, facilitating the comprehension of facts uncovered from the field, the objective of science is based on transforming things believed to be true into things known to be true. This approach equally gave this research work access to verbal and non-verbal information. As is always said, for a research work to be credible, methodological choices have to be pertinent since the choice have the potentiality to influence the assumptions, arguments and interpretations of research results and implementation (Bryman & Bell, 2013).

0.8.2 Study setting

Bambui is an emerging township in NWR of Cameroon. Administratively, Bambui is the headquarters of Tubah Sub-Division in the NWR of Cameroon. Known to its inhabitants as *Abeh-mbeuh* which means impaired house popularly known as Bambui. Bambui is located at the cross-roads that lead to some of the North West Region's major towns of Bamenda, Ndop,

Kumbo, Fundong and Nkambé. With its strategic location, good road infrastructure, and a galaxy of educational and religious institutions such as the government owned (IRAD), Polytechnic Bambui and the University of Bamenda. Culturally and administratively, Bambui has been a Fondom in its own right for nearly 400 years. Ruled by a Paramount Chief and made up of the sub-chiefdoms. Bambui was chosen for this study because it inhabits many schools in the North West Region of Cameroon. These schools involves; universities like Polytechnic Bambui and University of Bamenda, secondary schools like CHS Bambui and King Solomon secondary and primary for General and technical education and primary schools like Unity Primary School, Saint Peters, Zoe foundation and saint Bridget Primary School.

0.8.1 Research design

The study design used for this research work was descriptive and interpretive in nature. This design was aimed at understanding the various reasons why students prefer studying in war zones through the on-going socio-political crisis in this region. Using the descriptive approach, pictures and figures used in this study was described. From the interpretative approach, word verbatim where interpreted. This study design constitutes a multitude of phases, namely: documentary reviews, sample designs, procedures and techniques used in gathering data tools, processing and analysis.

0.8.3 Targeted population

The target population for this study on socio-political crisis and education of non-displaced Bambui students were made up of students, teachers, parents and educational stake holders from the Bambui community.

0.8.4 Sampling techniques used in collecting data

Two types of sampling techniques were used in this study:

0.8.4.1 Snowball sampling:

Through this technique, school principals were used to get to teachers and from teachers we got student, this same technique was used to have participants from primary school and thus through it conducting focus groups, triads and dyads were made easier.

0.8.4.2 Purposive sampling:

This technique helped us achieved a convenient sample of teachers and students who were knowledgeable on the subject matter. Participants where purposely selected for instance parents

and some resource persons were selected because they fulfilled the characteristics of those we needed for the study sample.

Selection criteria of participants

In our inclusion criteria, we had key informants who were knowledgeable about our topic from different fields of life. Students, parents, academic stakeholders and teachers who had been in Bambui either as strangers or indigenes volunteered to participate and showed their concern to participate in the research. Also, students who were discovered to be former internally displaced and students who were from other war areas were included.

In exclusion criteria, people who were not interested, skeptical or lack knowledge in our research were excluded. Also students who displaced for educational purpose like francophone moving to Bamenda because of the University of Bamenda were not included since they had less experience with respect to our research.

0.8.6. Data collections methods

Two forms of data were collected during the research work; these data involved secondary and primary data.

0.8.6.1 Secondary Data Collection

Secondary data here has to do with pre-existing information that is related to the subject matter in one way or the other. To have this we went through what is known as documentary research.

0.8.6.1.1 Documentary research

The first step we took in this research was to have maximum information on what others had written on issues concerning educational crisis when there is conflicts as that which was faced in the Northwest region. This step re-oriented 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. According to Obioma (1988), in every study that one is carrying out, it is important for the individual to establish a base line to have a successful take off and get equipped in terms of previous knowledge. It was through documentary research that we developed documentary reviews schedules that we had baseline knowledge and a successful take off on this topic. Documentary review was carried out with text books, scientific articles, theses, dissertations, journals and magazines related to our

research topic that we consulted in libraries like the University of Yaoundé I central library, the Faculty of Arts, letters and Social Sciences (FALSS), and a good number of websites as we have illustrated in the bibliography of this study.

0.8.6.2 Primary Data Collections

The primary data was collected through various qualitative technics used in collecting data from the field of research. Below are the technics used in this study which was information gotten from field work. Data here were first hand material and so still very raw. Here, many methods were used to collect data and which involved the following;

8.6.3.1 Interviews

In this procedure, it had to do with a conversation between two persons (the interviewer and interviewee) where questions were asked by the interviewer to the interviewee to obtain information from the interviewee concerning socio-political crisis and education. This data collection method was chosen because of the sensibility of the research topic that involve researching in a war zone. Through this method probing was effectively used in order to deepen conversations with key informants. This key informants equally had the choice of setting and freedom of speech, this explain why the data was qualitative in nature.

8.6.3.2 Observations

Observation method of collecting data was used not just for events or physical characteristics in the natural setting of the Bambui community and school environments but also to observe peoples behaviors and gestures. Whether overt where the subjects know they are being observed or rather still covert where the subject do not know. This method was used because it gave way for qualitative information. From the description of events and artifacts in the social setting of the study observed, subjects behaviors equally was being studied.

0.8.6.3.3 Focus group (F.G)

From the focus group method, researchers were able to gather teachers or students under study. The gathering were usually comprised of 6 participants at times 8 members of same class, social statues, same age group and sometimes the same gender depending on the school time table and periods. In some cases dyads and triads method were used since at times it seemed very difficult to have key informants attain at same periods or being free at same periods given that in the context of crisis it was not easy to keep such gatherings but within school milieus,

free periods we successfully held such gatherings. This Method was very important because people where push to speak given that seeing others talking they were encouraged to talk to moreover recommendation from the principal to teachers made us maximized lots of information which would never had been collected only through interviews since some were skeptical about the research.

0.8.7 Data collection techniques.

A number of research techniques were used to collect the data needed to realize the objectives this research. The following techniques were therefore applied to collect field data.

0.8.7.1 In-depth interview

Also known as unstructured interview, researcher explore the different perspectives, feelings and life experiences of students, parents, head teachers, teachers and some family members of the locality of Bambui on the reasons why many students choose to stay in the context of crisis and how they cope with learning, we booked individual and private meetings with some teachers, students and parents since discussions in school milieu during dyads and triads had some influence on others responses. To have a profound understanding from individuals we made sure that the informant was comfortable with the place where the interview was conducted. All interview sessions were recorded using a voice recorder and field notes were written to capture non-verbal cues that were not captured by the voice recorder. In total, all the persons that were interviewed were forty-nine in number

0.8.7.2 Direct Observation

This technique used in collecting information enabled the researcher to watch his subject and environment with her own eyes. Through direct observation, schools that were destroyed, locked down, and schools with no flags were closely observed. But the key part of observing directly, was melted along with hanging out with people as days were passing. This technique permitted us to see things for ourselves; since there is no shortcut to study a reality. To talk like Roumenguère – Eberhardt, (1982) as she says:

> *Pour connaître la réalité africaine, il faut se remettre sur les bancs de leurs écoles (…) et y apprendre les milayo : d'abord en sachant les répéter, les chanter, et les danser, puis en les respectant dans sa propre vie quotidienne, et finalement en adoptant les démarches mêmes de l'épistémologie africaine, en faisant contrôler les résultats de sa recherche et de ses progrès par ses maitres africains. (14p).*

In fact, this method helped us to test the reliability of the information we received from research participants through other means of data collection on the field. This exercise was carried out with the help of a digital camera, a note book, a tape recorder and other research gadgets. However, we observed how students where dressed in assorted, we noticed that there was no flag hoisted on school campus; we observed the food they ate, and equally their talking, eating and plaiting styles.

0.8.7.3. Focus Group Discussions (FGDs)

Although organizing Focus group discussion involves gathering people, but during a fragile situation like the socio-political crisis is usually difficult, we were able to conduct about four (04)FGDs in school staff Rooms with teachers who came waiting for their period before going to the class Room, Participants who where teachers ranges from 6 to 8 participants. Questions were asked about student's educational attendance, Estimate number of students that must have moved out during the crisis, in such questions respondents were mandated to give real facts. Through this technique were able to collect statistical data since teachers were able to give the population differences of school attendance as before and of now. Also, through FGDs we were able to know a rough estimate of students who moved and those who stayed from the different schools. To give that can be   attitudes, beliefs, opinion or ideas about educational management. We had a facilitator, a note taker and an observer. Participants were attributed numbers during the FGD according to their sitting positions, names were equally written down alongside members. This facilitated us in taking down notes as well as transcription yet equally recording. This technique was very important because it helped us approach different data like the statistical data and with a success in collecting valid response given that in the school milieus documents where checked to confirm some figures with respect to the present population since probing was used to understand exactly what an informant said.

0.8.8 Data collection tools

These are the various devices or instruments we used in the field to collect our data; camera, watch, note book, pen, pencils, tape recorder, voice recorder, USB key and laptop. The following research tools were then developed and used to collect data for this study.

0.8.8.1 Interview guide

Our guide was made up of emerging themes on socio-political crisis and Education; this was to know how education was managed in the crisis area with uncalled activities like killing

and abduction. This guide did not only help us collect qualitative data but it had statistical questions on the level of educational attendance through which we were able to know the approximate number of students who left, those who returned and those who actually did not move a creep.

0.8.8.2 Observation guide

We developed our guide as that of focusing more on the physical environment of schools, participant's gestures during interviews and FGDs. We equally observed what they students frequently ate during school periods, dressing habits, platting routines and social behaviors.

0.8.8.3 Focus group discussions guide

Our focus group discussion guide was themes draw from our topic which helps us to have diverse contributions from each participant. Our guide was made up of emerging themes on socio-political crisis and Education; this was to know how education was managed in the crisis area with uncalled activities like killing and abduction. This FGDs guide did not only help us collect qualitative data but it had statistical questions on the level of educational attendance through which we were able to know the approximate number of students who left, those who returned and those who actually did not move.

0.9. Data analysis

Data obtained from the question guides was analyzed using content analysis method. These data were extracted and type-set based on named themes of study for easier review using. A list of coded categories was drawn up and each segment of transcribed data was subsequently sieved into one of these categories accordingly.

All recorded interviews were transcribed word verbatim 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 were based on connections, similarities, contrastive points and points that stood out uniquely.

0.10. Data interpretation

This section concerns statement regarding the generalities of research findings. Our interpretations were based on anthropological concepts critically developed in our paradigm. Contrary to the analyses which clearly portrayed the emic or what Mbonji (2005) called *l'endosemieculturelle,* He distinguished interpretation from analysis in that the latter is dependent on the internal meaning (as conceived by the informant) and the former makes sense

out of the theoretical framework constructed by the researcher. To him analysis precedes interpretation to the analyzed data; our theoretical framework was used with concepts like conceptuality. To interpret some of the data collected, we used the theory of Functionalism, ethnomethodology and making the future.

0.11. Interest of the study

Whether applied or fundamental, every research exercise has its benefits, which could be direct or indirect. It is usually, on either of the disciplines or the scientific field under which it is conducted (theoretical interest) and the area or population concerned (practical interest). Such is the case in this point. The interest of this study was seen in two angles:

0.11.1 Theoretical interest.

The scientific world is like an ocean that receives 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 research will immensely contribute towards the frontiers of scientific knowledge in general and in Anthropology of development in particular. The concept will contribute to the existing sociocultural framework of education and socio-political crisis as it deepens scientific knowledge on the aspect of scholars are always more focused on IDPs, IDS and refugees and forgetting that in a context of crisis not everyone displace no matter what. It will help the population most especially students, teachers, women and men to be aware of the various advantages of being educationally empowered in a convenient environment and how education still remains the cradle of the Anglophones crisis.

0.11.2 Practical interest.

Change is sometimes inevitable in every human society. It comes either from within or from without via what is known as internal and external forces, to talk like Balandier (1981). With this in mind therefore, it is certain that the results of this work will help international bodies, like UNICEF, UNESCO, UN and local government like the Ministry of Secondary affairs and higher Education and as well as other non-governmental organization can make use of this data collected

0.12. Ethical considerations

In the contemporary Anthropology studies, we apply respect and follow ethical principles and guidelines since the research involved human subjects, (*Commission International de l' Organization Mondiale pour la Santé*, (CIOMS), 2002). This is because it is always good to

respect research values even if they are good or not. In this work, ethical values such as Inform consent, confidentiality and privacy was taken in to consideration

At the level of the choice of topic, all precautionary motives were taken to avoid tumbling on a topic that could harm or put both the society and research participants at risk given that the topic was a sensitive one, researcher was more concern with educational management in the crisis zone and had nothing to do with politics since venturing in such things was not only going to hamper the research but individuals like respondents life was going go to be at risk.

At the level of fieldwork, methods, techniques and tools were pre-tested, chosen and used carefully during exploratory studies before they were employed effectively in the field. This was in a way to avoid infringing into research participants' privacy in one way or the other. While in the field, the main instrument that was used to give every informant his/her right was the Informed Consent Form, which were in two parts; the first part dealt with all information that centered on the research work (information sheet) and (consent certificate) carrying the participants' engagement in the whole exercise. These documents were handed on to our potential informants, accompanied by verbal explanations after which they were fixed convenient days and places where the various interviews were conducted.

Also important is the fact that our informants were not prejudiced or coerced in anyway and the pictures and recordings that were taken came after prior consent seeking and notification on the form that we were going to collect. Above all, a copy of the research authorization letter each was deposited at every educational unit in Bambui before field work officially commenced.

As concerns data analysis and interpretation, data were carefully presented in a manner that implicated our research participants and, in a way, which were used to unveil some of the secrets that local institutions in place incarnate. Here, names of persons and places were replaced with pseudonyms or better pennames when citing them in delicate cases. However, some of them simply wave as advised by the local administrative authorities in the Bambui community during field work for obvious reasons.

Even though we took the outside's position (etic approach) when giving meaning to our analyzed data, to talk like Pike and Harris (1990), we were not fallen prey of exaggerating facts, but rather, interpreted them as presented by the opinion leader and published only pictures that were authorized by the latter to illustrate the existing situations in the field. It is however worthy

to note that these pictures were taken and pasted in a way that conceals the true identity of the concerned (victims) a situation that guarantees their privacy.

At the level of dissertation writing finally, practically the same precautions were taken during data analysis and interpretation. Here, attention was focused only on the salient issues incarnated by the research topic, not all data was needed for he topic though none was rejected; hence, dissociating ourselves from unnecessary and cheap polemics. All of these were in a way to be in harmony with the society under study and the scientific community. However, our young and hard-won scientific spirit was jealously preserved, to talk like Bachelard (1980).

0.13 The scope of the research or delimitation

In our research, we actually limited our research to the Bambui community but also consider information from other areas in the NWR and even the SWR assessed relevant to our study. This has to do with the Geographical, temporal or historical and thematic scope of the research.

0.13.1 Geographical scope of the study area

The area of research is the North West Region of Cameroon, Mezam Division, precisely in the headquarters of Tubah Sub-division which is known to be the Bambui community.

0.13.2 Temporal scope

The field work was carried out from April to June 2022, in Bambui community but the study itself spans from 2015 to 2022. The rationale for the choice of the time frame, is because in the 2015, education in the North West Region of Cameroon was very stable until 2016 when the socio-political crisis started showcasing. The crisis have had tremendous effects on the education of students in Bambui and beyond. This goes further to explain the why this time frame was chosen for this study. Also at the peak of the crisis the evidences of the elements under study were still very clear that gave way for the collection of credible data.

0.13.3 Thematic scope

This study considered socio-political crisis and education of non-displaced Bambui students of the North West Region of Cameroon, explores themes as; Socio-political crisis, displacement due to instability, the state of educational infrastructural challenges and adaptation of the non-displaced Bambui students, laying emphasis on students Bambui native students, students who left other crisis areas to study in Bambui and internally displaced returnees

students who were formerly in the crisis zone were considered in terms of education and in terms of sociopolitical unrest.

0.14. Challenges encountered in the field

It is difficult to go through a scientific piece of work without encountering constraints. In this regard this research work suffered from a number of drawbacks. They were the on-going Anglophone crises in amalgamation with least rumors and lockdowns, climatic, financial and accident constraints.

The Anglophone crises in the Northwest region of Cameroon played a great role in our research work in the sense that they were locked downs that restrains us from collecting data on time. Many informants were look-warm because they had in mind we were spices that came around to collect information. For this fact we were attacked and accused of being sent as spies to that effect we had to give a cred of bear to save our lives after a long pleads. Moreover, the climatic condition of the Bambui village is so harsh and not very conducive for one who is coming from outside. In fact, it was characterized by harsh dry cold and few rainfalls that disrupted some previous fixed appointments.

Finally, another issue was that of electricity, lights could make even one week before coming one had to visit neighboring villages like Bambili just to charge phones or laptops at very expensive rates on generators.

Chapter outline

This research is divided into the following chapters which are treated in hyphenated form and containing subsections that handle different, but related issues.

- Chapter one, concerns itself with background of the research.
- In chapter two emphases is laid on literature review, theoretical and conceptual framework.
- Chapter three on its part has to do with ethnographic representations of the Etiologies of socio-political crisis.
- Chapter four comprises of the profile and perceptions of non-displaced Bambui students.
- Chapter five is involved with the coping and resilient mechanisms adopted by the students to cope with learning.

Note should however be taken on the fact that, preliminary pages, the general introduction,

general conclusion, bibliographical sources, the table of contents and annexes here constitute part and parcel of the entire work. Introducing this work wherein, we gave the context of the study, justified our choice of study, and elaborated on the research problem as well as stating the problem, we then came up with research questions and emitted research hypothesis. The objectives of the study were outlined. The methodology, data collections with analysis addressed and interpretations were all developed. The interest and ethical aspects of the work were handled. Difficulties encountered during this work were listed and the study outlines stated. We will now be looking at the background to Bambui in the first chapter of this research work.

CHAPTER ONE

ETHNOGRAPHY OF THE STUDY REA

This chapter is all about the description of the study site. This is according to the characteristics found in the study area. It addresses the historical background, the physical and the human aspects around the research topic. It will vividly elaborate links between the research topic and the environment in which this is done. In this light, we would be talking the NWR as a wholeand specifically Bambui in particular, where this research topic was carried out.

1.1 Physical environment of Bambui

This has to do with the location of Bambui and the physical features that makes it unique. Tubah sub-division is found in Mezam division of the North West region, of Cameroon. Bambui is found in Tubah sub-division. The North West region is one of the 10 regions that make up Cameroon. Furthermore, the North West region lies between latitudes 5° 43" and 7°9" N and longitudes 9°13" and 11°13" E and covers an area of about 17,40 0 km². It is bordered in the North and West by the Republic of Nigeria, in the South by the Western and South-Western Provinces of Cameroon, in the East by the Adamawa region (Mercier, 2010).

Map 1: Location of the North-West Region in Cameroon
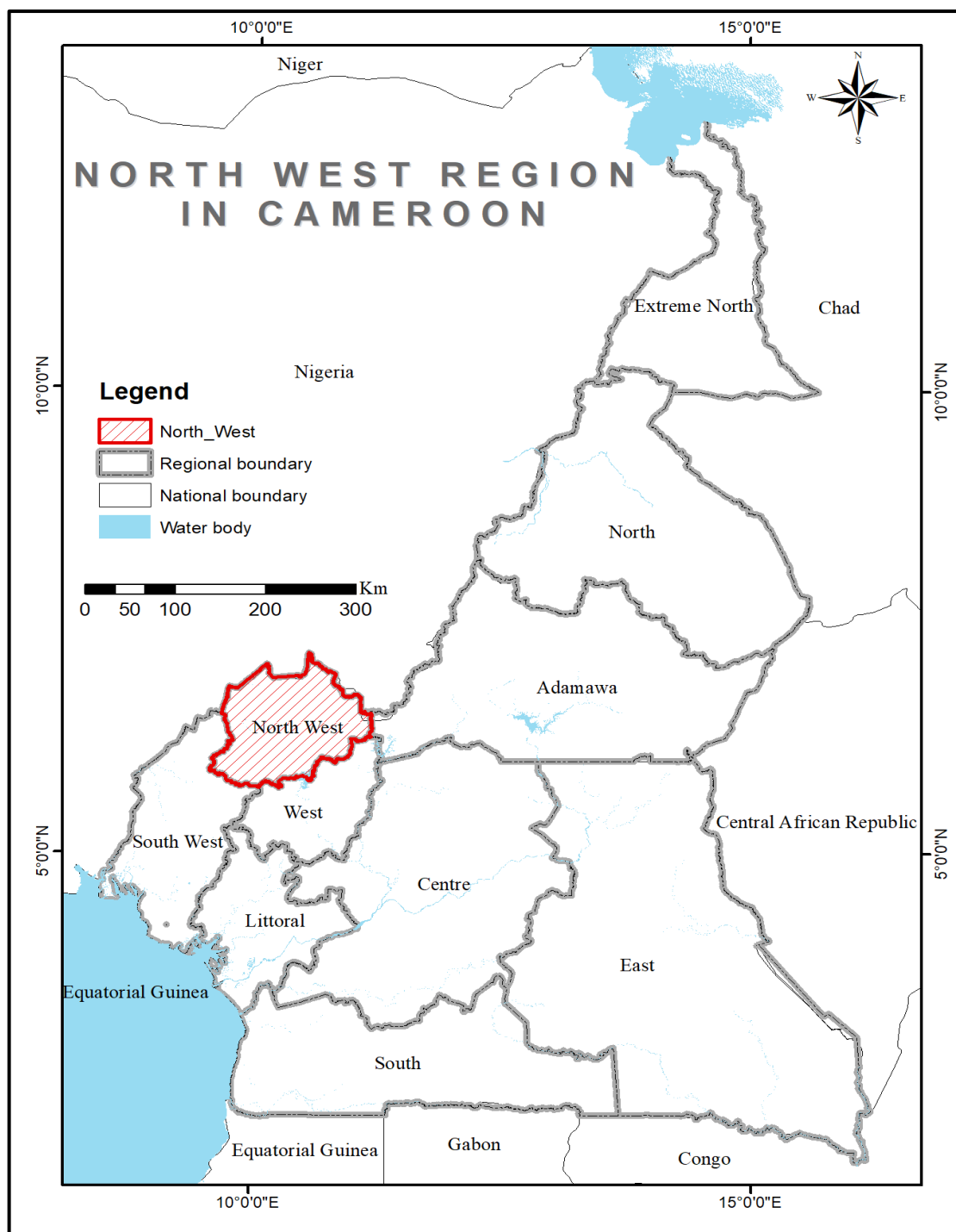
Source: National Institute of Cartography 2022

The purpose of this map is to show the location of the Northwest region of Cameroon on the Cameroon map

Map 2: Location of the Mezam Division in the North-West Region of Cameroon
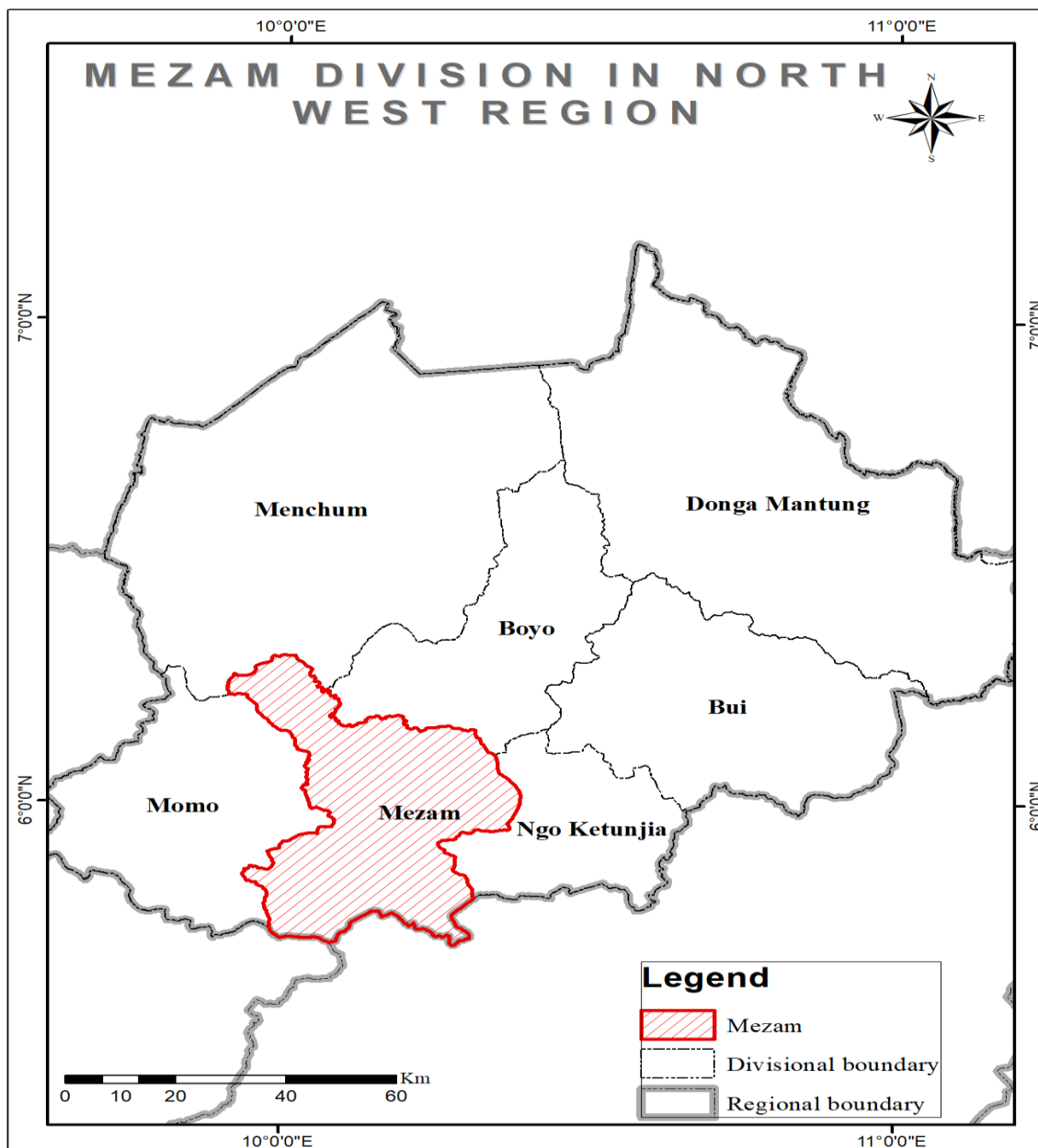
Source: National Institute of Cartography 2022

This map reveals the Mezam division in the Northwest Region of Cameroon given that the North West Region is stratified into seven political or administrative divisions. These divisions include: Boyo, Bui, Donga-Mantoung, Menchum, Momo, Ngoketunjia and Mezam division.

Map 3: Location of Tubah sub-division in Mezam Division

The purpose of this map is to delimit the Tubah Subdivision on the Mezam division. Tubah sub-division is one of the subdivisions of the Mezam division that makes-up Mezam division. These sub-divisions include: Bamenda I, Bamenda II, Bamenda III, Bafut, Bali, Tubah and Santa sub-divisions.

Map 4: The Map of Bambui Fondom
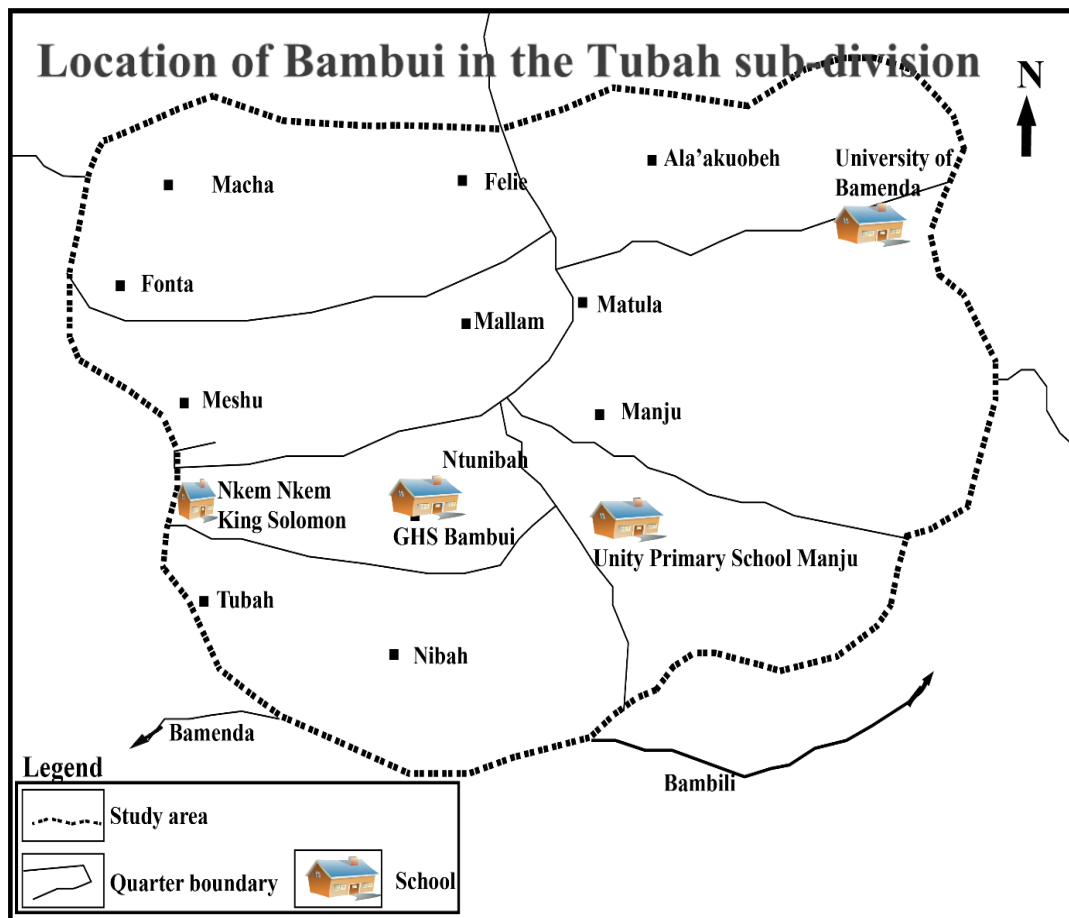
Source: Field work, adopted and modified from Barnabas, 2012 figure 1, 2022

This map shows the location of Bambui and the different quarters that comprises Bambui. Bambui is headquarters of the Tubah subdivisions given that the Tubah is located in Mezam Division in the North West Region of Cameroon. It is one of the seven Councils in Mezam Division. Tubah lies between latitude 10015.25' and 10016.05' east of the Greenwich meridian and latitude 50 54.95' and 60 09.56' north of the equator. It is situated between several sub divisions; Belo in Boyo Division, Bafut, Santa, Bamenda in Mezam Division, Balikumbat and Ndop in Ngohketungia Division. It lies strategically along the ring road crisscrossing two other divisions Boyo and Ngoketungia. This open up opportunities for economic activities for example marketing of agricultural products, trading activities. This map was successfully drown using a GPS Camera to locate that ware points that gave te longitudes and latitudes to easily pick out the schools.

1.1.1 Climate

Tubah Sub-division is one of the coldest areas in Cameroon. Furthermore, Tubah subdivision is characterized by two seasons: the rainy and the dry season. The rainy season begins in March and ends in October while the dry season begins in October and ends in March. The rainy season is characterized by heavy rainfall, while the dry season is characterized by extensive sunshine with little or no rainfall. The rainy season is the period whereby most farmers plant because they mainly depend on rainfall to grow crops. Nonetheless, unprecedented climate change has led to uncertainty about the onset of the rainy or dry season among the natives. Some people depend on marshy or swampy areas for market gardening and irrigation.

Added to the above, the dry season is characterized by harmattan and cold dry and biting wind which blows from the Sahara Desert. The evenings and morning are very chilly while the atmosphere is generally cloudy and the monthly average maximum temperatures for the region ranges between 15°C (In the high mountainous areas) to 27°C (in the low altitude zones). The annual rainfall varies from1300mm in Ndop plains to over 3000mm at Mbande and Mount Oku. (MINADER, 2006)

1.1.2. Hydrology

Tubah has a good number of crater lakes, rivers, streams and waterfalls. Bambui has a dense network of streams. The main streams that drain the village are *Ntsa Fengwang,Ntsa Saakeu, Ntsa Tunui, and Ntsa Ntie* running along the Bambili frontier, and *Ntsa Mbeuh* and *Ntsa Mbee*running along the Bafut frontier in the west. The principal watershed is Alegefor and mending hills, in the east and north-east of the fondom. Specifically, there are three sub-watersheds: the *Mbeuh, Alegefor* and *Ntahmbang*. All the streams except for the *Tunui* and *Mbee t*ake source from these watersheds and flow towards the lowland in the west and north-west. It is hypothesized that the *Ntsa Tunui* originates from a spring which is believed to be an outlet of Lake Bambili. It has an unusual regime with high discharge recorded during the dry season. Interestingly, all the streams eventually flow north-westward to merge with the Fengwang that feeds the River Menchum. From the highlands, most of the streams cascading as waterfalls with the Meya-ah waterfall being the most notable. There are also dozens of springs all over the area, with one hot spring at Atuoh (Felie Quarter) that flows into the Mbeuh Stream evidence that the area is of volcanic origin. These diverse physical attributes offer many opportunities for economic and social development, especially in the area of tourism, but most

of them are yet to be fully exploited.

1.1.3. Vegetation

The vegetation in this area is predominantly grassland savannah. Although a few trees grow along the valleys, they have gradually been destroyed by uncontrolled human activities on the land. However, there are few trees planted around the homesteads. These include wild oil palms, plum, kola nut, guava, pear eucalyptus and other plants that have a lot of symbolic functions. A glaring example is the peace plant. Fruits plants in this area include pears, oranges, mangoes, plums, bananas, kola nuts, raphia palms, and others that are meant for local consumption. Besides these plants are those cultivated to play symbolic functions that is set to be cultural or religious? A few examples can be cited here to elucidate this point.

The grass on the hills, besides serving as roofing material or manure is equally used for making bee hives and for weaving baskets and bags. The raphia palm serves as a symbol of notification of land occupation or ownership and its sap and all the by-products of the stem and fronds serves a variety of economic and sociocultural functions. Other plants such as the eucalyptus, cypress, whispering-pine, and the peace plant are used as a boundary to separate one man's land from another's alongside other symbolic functions.

1.1.4 Geology and soils

The soil is mainly composed of tenacious red clay and it is of great economic significance and value because it is rich in leaf molt, this belt has a Precambrian basement complex characterized by young and old volcanic soil association. It is composed of old volcanic rocks such as basalt and trachyte (Bornu, 2012)

1.2. Human environment of Bambui

There exists a symbolic relationship between the physical environment and human activities of this community. While human activities in Bambui are largely dictated by the landscape, the latter has in a way fashioned the former. That is to say, the topography of the area has had a marked influence on the settlements pattern, while the climate has determined agricultural activities; all of which influence its vegetation and so on. Looking at the topographic nature of Bambui, the presences of hilly environments and rivers as a way it baptizes the environments. The coming of the crisis, though came with a lot of effects on the communities environment, many have move to areas where roads are plain, others where there are rivers for security reasons and in order to create jobs for themselves.

1.2.1. Historical Origin of Bambui

Bambui legend holds that the people of Mbeh (as they were previously referred to) came from the upper Mbam River, the region of the sacred lake usually referred to as Kimi or Rifum, home to the present day Tikar. Between the fifteenth and sixteenth centuries, they emigrated from present day Adamawa region passing through the Mbam Valley, and eventually took up temporary settlement in Ndop.3 Because of conflicts and the struggle for leadership by various group leaders as well as the search for fertile land, they later moved out of the Ndop plain. They were led out of Ndop by a brave warlord called Zehtingong who subsequently became the first Fon or king of Bambui (date not known). From Ndop, they settled on a hill in present day Bambui called Phedieuh before moving on to Nka'ah (the former Wum Area Development Association, WADA) and later to Atuala-ah, another prominent hill site. Settling on hill sites in those days was considered safe and an advantage because it allowed them the opportunity to see in all directions, and therefore prepare against attack if they saw their enemies approaching.

1.2.2. Settlement Pattern

Bambui has a dispersed settlement pattern. On the plains where there is an agglomeration of the population, are linear settlement along the main paths, surrounded by sedentary farms which separate one compound from the other. Each homestead is demarcated from the other by fichus and dracaena fences. Residential areas are clearly differentiated from the main farming areas. The latter has isolated farm houses or bungalows which are used on temporal basis.

Different forms of houses exist in Bambui; those made of local materials such as earth, bricks, bamboos and grass. Modern houses are made of materials like cement bricks and corrugated irons and sheets. However, most of the houses are composed of both local and modern materials; but the shrines and the sanctuaries are constructed and decorated with local materials uniquely to indicate their sacred nature.

Settlement in the Bambui land

Foreign ethnic groups, here, refer to those groups that settled in Bambui shortly after the establishment of the kingdom, as well as those that came during the colonial and postcolonial era. Notable amongst these groups are the Nsongwa, Bambili, Baforkum, Finge, Bamoum, Wimbum and the Cattle Fulani (Bonu, 2012). Ethnographic sources and recent literature suggest most of these groups were attracted to Bambui by the hospitality of the people as well as by the availability of abundant fertile land. Some groups settled elsewhere as a result of disputes over succession between some of the princes of the different groups in their original

settlements or kingdoms. While some settled only temporarily and left, others persisted and were either integrated or assimilated into the Bambui traditional system. Yet, in spite of their assimilation, most groups, especially the Finge and Baforkum, still practise some of the customs and beliefs they brought from outside, alongside those of the Bambui. Analyzing their history, however, is not to suggest that the founding dynastic clans of the Bambui kingdom were not foreign. Rather, it is meant to give an in-depth account of the historical biography of the kingdom. The activities of these foreign ethnic groups, no matter how small, contributed to the story of what is now known as the Bambui kingdom, and by extension, its treasures.

And talking about the esteem with which the Fon is held and deifying powers which the Fons generally in the Northwest Region command, Bonu states that here, "Fons do not die as commoners. They are said to disappear and will appear again. Tradition says the Fon is missing." Again, he says, "the Fon is never sick. Tradition says 'there is a cold in the palace.' people by tradition, again, do not have to enter the palace with caps on their heads. The book talks about the administrative structure of the Bambui Fondom here, although the Fon is the head, he remains, like every other citizen, a subject to the authority of the Kwifor or higher Supreme Council of the land. "By tradition, the Fon can be disciplined by the Kwifor."

Bambui is one of the four fondoms found in Tubah Sub-division, North West Region and Cameroon. It is located some 12 kilometres north-east of Bamenda town in Mezam Division. It lies between latitudes 5059' and 6001' N and between longitudes 10013'E and 10015' E within the sub- equatorial climatic region characterised by two distinct seasons: the wet and dry. The fondom is situated on the flanks of the Bamenda volcanic highlands, along the very range that consists of the Oku and Bamboutos Mountains on the main Cameroon fracture line oriented south-west to north-east. The region is an important frontier rich in water resources; its crest-line corresponds to part of the geographical boundary between West and Central Africa and is the actual division of the large basins of the River Niger and Congo.

Limits of Bambui land with neighboring villages

Bambui shares boundaries with Bafut to the west, Kedjom keku (Big Babanki) to the north, Kom (Boyo Division) to the north-east, Kedjom Ketingo or Small Babanki (with Sabga settlement) to the east and south- east, Bambili to the south, and Nkwen to the south-west (see map). It stretches 3.8 kilometres of the Bamenda Ring Road, which is the principal highway of the region, and 8.1 kilometres of the Bambui-Fundong road.

Morphologically, Bambui is divided into three main regions, namely the Bambui plains in the west, the low plateau in the centre and the high lava plateau in the east and north-east. The lowest altitude in Bambui is about 1050m on the plains and corresponds to the valley of the Fengwang River (a tributary of the Menchum River). The highest point is 2400m on the north-eastern extreme of the high plateau. The high lava plateau is separated from the low plateau by a west-facing escarpment. The high plateau has dense patches of indigenous forest interspersed with Savannah vegetation.

1.2.3. Land Tenure system

Principally, land in Bambui is owned and controlled by the Fon. As a matter of fact, the acquisition and exploitation of land in this community is placed under the executive authority of the chief who attributes as landlord when there is any land dispute. This is a common practice with all other kingdoms, chiefdoms and Fondoms of the grass field zone where control over land is exercised by lineage and or extended family heads. The over- lordship of these people over land represents the territorial aspect of their authority over persons from whom they collected tributes. But today, some lineage and family heads own land which they have acquired and can dispose of it at will. Since succession is highly paternal, women hardly own land. They work on land that belongs to their families and friends. However, there exist a few exceptions where some women acquire land or land is ceded to them by some relatives. In such cases, these women are always in conflicts with the male folk of the family and in case of eventual trespass, the concerned is convoked by the chief.

1.2.4. Agriculture

Agriculture is mutating from purely subsistence to relatively commercial and from a feminine issue to include the male population. Both soils and climate are fertile for food, Crops are grown correspondingly to the two seasons (raining and dry). Crops cultivated include cocoyam, Robusta coffee, palm oil and kernels, fruits, plantains, cassava, yams, cocoa, pepper, maize, cabbage, Irish potatoes, sweet potatoes, ground nuts, bananas, pumpkins, leeks, onions, carrots, beans, celery and parsley. Finally, since Bambui people practice mixed farming, they used the droppings of the animals, birds and decomposed plants or leaves as manure to improve on the quality of the soil, while some of the food is equally used to feed the animals and birds. Today, the number of life stock a man holds is of paramount importance in determining his socio-economic status.

Its commercial value has made some people to turn away from coffee to palm wine exploitation. More to this we have potatoes, cassava, plantains and banana which are of great economic value to the Bambui people. They put in their all in the cultivation of this crop since it served for commercial consumption and home consumption.

1.2.5. Life Stock and Animal Husbandry

Rearing in Bambui village is rare, a few persons in the village rear different breeds of domestic animals notably; horses, goats, sheep, cows, pigs and local fowls which serve a variety of socio-economic and cultural functions. Almost every homestead rear at least one of these species either for food, for sale or both. For instance, besides being eaten as pork, beef or chicken, livestock is either used as sacrificial gifts in shrines to pay bride, fines and or sold, Bambui legend informs.

1.2.6. Marketing

Most of the products are sold in local markets as well as in some neighboring towns, Chiefdoms and Fondoms and neighboring countries where commercial exchanges are carried out. To this effect, villagers sell their goods at 4 corners markets, Mile 11 Junction, and some goods transported in trucks to Bamenda, Bafoussam, Yaounde and the Douala markets for commercial purposes. Most goods leave directly from the farms to neighboring countries like Gabon, Congo and Equatorial Guinea. In these local markets, traders turn to meet other traders who come from far and near and share ideas, opinions and express solidarity among each other. These meeting points serve as centers for social and cultural exchanges. In fact, it brings together people from diverse cultural backgrounds who meet in drinking spots and meeting (njangi) houses, where a lot of exchanges are made. Finally, these markets serve as a medium where communication is passed on by traditional administration to the local community concerning the well-being of the village. So, people do not only go to the market to buy and sell, but also to get informed on news making events or issues around the Chiefdom and elsewhere. However, those who are prohibited from joining public gatherings are side lined.

1.2.7. Co-operatives

The evolution of activities has led to the creation of common initiative groups at the local level. Thus, in Bambui, there exist common initiative groups, co-operative societies and a common cooperative union. These bodies regroup farmers and assist them in promoting and improving on agricultural activities as well as the commercialization of their products. These

unions promote and control the production, transportation and commercialization of potatoes, plantain and banana. Other farmers who engage in food crop cultivation have also organized themselves into small economic interest groups. Their leaders organize meetings during which experts are called upon to advise members on new agricultural techniques; the preservation of perishable food items such as Irish potatoes and other tubers and cereals.

1.2.8. Infrastructural development

Infrastructural development in Bambui is a reality. This can be seen in the domains of roads, schools, and health facilities. With its strategic location, excellent road infrastructure, and a galaxy of educational and religious institutions such as the government owned Institute of Agricultural Research and Development (IRAD), the School of Agriculture of the University of Dschang, a National Polytechnic and catholic institutions such as the Saint Thomas Aquinas Major Seminary (STAM), a Nunnery called Capuchin Friars, two communities or Convents of Reverend Sisters, as well as the hospitality of the people, Bambui is metamorphosing into a metropolis, but without compromising its culture and cultural identity Bambui is an emerging township in northwestern Cameroon. With a population of about 17,000[1] people, it is located at an elevation of about 1350 metres above sea level. Administratively, Bambui is the headquarters of Tubah Sub-Division in the North West Region of Cameroon. Popularly known to its inhabitants as "abeh-mbeuh," Bambui is one of the Bamenda grass field communities of Cameroon, and is known for its mix of modern and indigenous African life. With its lush, rolling, and fertile plains, a mild tropical climate, and an extremely industrious farming community, Bambui is the bread basket of the North West Region in particular and of Cameroon in general. Lying snug in the immense arms of the Sabga hill, Bambui is situated between Sabga and the undulating foothills that separate it with its neighbors, virtually in the shape of a bowl.

1.2.9. The Ethnicity, language and culture

Bambui village is of the Tikar ethnic group and speaks Migemba dialect and equally falls under the lower Gembas. Its culture is also that of the Tikar.

1.2.10. Political Structure or organization of the Bambui Fondom

Bambui is one of the four autonomous villages that makes up the Mezam division in the Northwest region of Cameroon. The mood of power and governance follow a pattern similar to other Fondoms that have the same ethnic origin with Bambui people though some slight

difference may be observed. As far as power and governance is concern, the fon remains the focal point around whom everything revolves. As a supreme ruler he wields enormous political, spiritual, and religious powers. However he is assisted in his day to day activities by personalities both from within the palace and all other hierarchically structured institutions across the Fondom. Power structure within the Fondom goes as follows; The Fon, Sub-chiefs, village council chair members, and quarter heads. Kwifor and fumbuen are regulatory bodies with in the Fondom.

The Fon

Bambui is a patrilineal and centralized society with a traditional system of government, based on hereditary rule. Access to power is highly determined by direct descent. However, the Bambui political system is stratified into five (5); the kwifor, the Fon, the Fons Advisers or notables which includes Tabefor, Ndifor, Mofor, the traditional council and quarter head.

1.2.10.1 Functions of the Fon

The Fon Angafor I II of the Bambui village is a symbol of unity He is at the apex of the administration, military and judicial hierarchies. The fon is the secular and spiritual leader, the father of everybody in the village, as a result he enthroned all family h3ads, he has sacred attributions, is considered as the middleman between the gods of the land and his subject. In this way he performs important rites for the well-being of the people and the land. He presides over ritual ceremonies; he is the chief priest who presides over some annual rites, to ensure the successful prosecution of war, hunting and soil fertility. He offers sacrifices to the gods of the land during times of plague, disease, epidemics on children and the general family.

The chief (Fo Angafor Momboo the III) in the Bambui community is a symbol of unity and one who gives light. He is at the apex of the administration, military and judicial hierarchies. Although he is not divine, he has sacred attributions, is considered as the middleman between the gods of the land and his subject. In this way he performs important rites for the well-being of the people and the land. He presides over ritual ceremonies, he is the chief priest who presides over some annual rites, to ensure the successful prosecution of war, hunting and soil fertility. He offers sacrifices to the gods of the land during times of plague, disease, epidemics on children and the general family The chief is considered the strongest animal called "Afou" in the in the land .It is for his reason he is often regarded as the leopard, tiger, lion and buffalo. These are powerful animals in the forests used to personify the powers embedded in the Fon. His royal emblem or regalia is beautifully decorated with leopard pelts, skins of other animals

and elephant tusks and a song called "nzemazueh". His wives are greatly respected. They are distinguished from other ladies with cowries worn around their ankles. Whenever, he sits in state, he is flanked on all sides by a group of people "Nchindah". A special agent "cheh" takes care of the health of the chief. He is designated from the others "mecheuch" with the title of "Nwoo-a-lah". Nobody has the right to cough or sneeze in the presence of the "Fon" but whenever the latter do so, people will cheer him up.

The "Fo"arbitrate the disputes between his subjects. To accomplish this function, he would place a branch of peace plant "Nkeng" on the disputed land. This symbolizes an injunction which means peaceful negotiation. In a situation of a dispute over land between subjects, he sends one of his palace errand boys with peace plant called "Nkeng" to the dispute area. This means the readiness for dialogue. The disputing parties thereafter are summoned to the palace wherein, each party presents his points and after the hearing, judgment is passed on. "Fo" protects the external boundaries of his land. He is the custodian of all land within the frontiers of his territory. He distributes the cultivable land to the "Fohtieuhs" and "Nkems" who in turn share it to their subjects. At the end of the harvest season, those who received land from the chief in turn gives part of their harvest to the chief.

In the economic domain, the "Fo" enjoys vast privileges including the monopoly of certain prestige items. These items include certain kind of beads, gongs and some dance masks. He reserves the exclusive right to call on the labor of his subjects whenever need arises. In other words, communal labor led to the construction of a community hall beside the palace. In this hall, title men, nobles and commoners must learn extreme humility, deference and obsequiousness symbolized by doffing their caps and standing bare headed before the chief. Seats are arranged following the traditional hierarchy.

1.2.10.2 Sub Chiefs

They constitute an autonomous importance in the Fondom. They operate with in a particular jurisdiction with which they are supposed to exert their authority. Their position is hereditary and there exist two categories of sub chiefs. The first category is made up of Semi-autonomous sub chiefs led by third class chief whose status has officially been recognized by the Cameroon civil administrative authority. The case in point is that of the Finge and Baforkum which have Kom and Santa lineage respectively. Because of the cultural and linguistic differences and above all the unwillingness of this two ethnic groups to pay allegiance to the Mother and friction occasionally occurs though the mother fondom relentlessly foster peace and unity. The second category of sub chiefs in order of hierarchy comprises of Fo-Tula'a, Fo-

Manju, Fo-Malam, and Fo-Maghoo. The leaders of these chiefdoms are said to have migrated to this present ste with their followers but for the sake of peace and unity they relegated power to a single leader and are happy to maintain their identities. They are Advisers to the Fon and they take their positions next to him during ceremonies anywhere within the fondom. In addition to this they are assigned specific duties with in this community. It is very important to note that since 2018, the paramount chief of Bambui has been working in collaboration with the Kwifor with lots of efforts for the Cameroon government to recognize the sub chiefs of Manju, Tula'a, and Maghoo, while the rest will come immediately after they have fulfilled necessary formalities with traditional authorities.

The sub chiefs are the second in command in the administrative pyramid. They are duly initiated adult males; serving as the regulator of the chiefdoms governing machinery and as the mouth piece of the Fon. In-fact, all activities carried out by whosoever in variance with the decree of this institution is tantamount to incalculable risk; for it issues peace plant on behalf of the chief. In administrative palace, he can be called a minister of interior. Inthat capacity he does everything to ensure that total harmony existsamongst the various forces interacting with in the Fondom. Besides he liaises with the administration on behave of the village, he as well handles all legal matters that the village may find her involved in. He is one of the closest collaborators of the Fon with whom he interacts almost on a daily bases. The installation of quarter heads is carries out by him during which he gives them directives to follow. Occasionally, he attends the Quarter heads monthly meeting to ensure that decisions taken by the council are fully implemented. He equally uses this opportunity to discuss matters of immediate concern to the Fondom with quarter.

The Bambui village council chair man

General administration of the Fondomis entrusted in the hands of the Bambui village council, headed by a chairman, who is elected by the entire village during a BACCUDA Annual general meeting, for a 3.

1.2.10.3 Mafo (Queen mother)

She the Mafoh rules alongside the chief, she is considered the spiritual head of the community and the keeper of genealogical knowledge. She has veto power of the chief and may appoint her own ministers. The Mafoh also select candidates for the next chief, if the chief's "stool" is vacant. She presides over courts, hears cases and disputes brought to the court by women.

1.2.10.4 Nchindah (The chiefs' men)

They come after the queen mother. They are the body guards of the chief, they ensure total security in the chiefdom, and they maintain law and order in the community. Theyresolve disputes and constitute members of decision making

1.2.10.5 Traditional council

This institution came up in the Bambui community because of the creation of new local administrative units called quarters; under the stewardship of quarter heads appointed by the chief. This status permits the quarter heads to participate in the management of the chiefdom under the canopy of the traditional council alongside the notables' who are ex-official members and other persons appointed from the community. The traditional council plays a deliberative and an executive function in the Bambui community; that is, working in collaboration with the chief, "fohtieuh", and notables. Its duties are exercised both in the general assembly as well as in committees such as; land dispute, farmer grazer, social affairs and health and development committees where decisions to summon presumed perpetrators are taken unanimously.

1.2.10.6 Quarter Heads

As earlier mentioned, quarter heads are appointed by the Chief. They constitute part of the local administration with assigned tasks. They head the quarters as the name implies andsettledomesticdisputesoflowmagnitudesuchasintraandinterfamilysquabblesandmaintain peace and order within their areas of command after summoning the concerns of the chief. No decision of public interest is taken in the chiefdom without their consent. A case can only be taken to the higher level when it is above their managerial capacity.

1.2.11 Social Organization and Communal Life

The family is the smallest basic unit of the Bambui people as in all human societies. Bambui has an extended family set up which includes the father, mother, offspring, aunt,uncle,cousins,nephew,nieces,grandparentsandgrandchildren.Itisgenerallyasemipolygynou s society; that is, with one man having more than one wife; however, it is the father(head of the family) that is vested with legitimacy to receive the unborn as part of the family. Below is an illustration of an ideal extended family in the Bambui community.

The family structure in Bambui is not limited between the father, mother and children, It is transcends to parents' parents and children's children.

As far as communal life is concerned, Bambui people as other members of the African

societies share in times of joy and sorrow, in solidarity. They commune in activities like birth and death celebrations of different categories, marriages and annual festivals. No gathering in this chiefdom is worth its place when food especially Achu and Yellow soup or black soup with palm wine is not readily available.

Different forms of dance groups and songs are a reality in this community. As for the former, (dance groups), they are either unisexual or bisexual. However, others are established on age and kinship bases. Their main role is to animate and give occasions a befitting account. The songs are usually composed to suit different events in the lives of the people, while some reflects moments like death, other reflect joy as in births and marriages.

1.2.11.1 The Kwifor society

Kwifor is sacred regulatory organ and hierarchically placed at the top of all other traditional institution in the Fondom. It is a sign of authority representing the entire Fondom. According to the traditions of the Bamenda Grass field people, no two kwifors exist in the same Fondom, any attempt by who so ever to introduce a rivalry kwifor in the same Fondom is seen as a challenge to an existing authority. This is a potential source of tensions and conflicts. Situations like this may be common in Fondom that have a population with ethnic differences like the case of Bambui. By our tradition, all Male sons of the Fondom, with the exception of princes are members of the kwifor society. As a regulatory body, it has power to sanction the Fon and takes full control of the Fondom, in cases where the fon is not available. However, it cannot meet to take important decisions in the absence of the Fon. Its responsibility include enforcing rules regarding the authority of the fon and decisions he takes, it meets on a regular basis (yijung) to settle disputes on very serious issues like land maters, witchcraft, abortion, threats of life, inheritance and others. Less serious issues are handled at the level of the village council, quarter councils or family levels. Other functions of the kwifor includes placing of injunctions on the property of recalcitrant citizens, conferring of tittles to citizens, who have distinguished themselves etc. this enormous and delegate task is carried out by notables known as "Betse'e Bekwifor " who themselves are classified in three categories. The position of a notable to this order is strictly hereditary.

The regulatory society*Fumbwen*

The *fumbwen* is a society regrouping all women in the fondom. Their conspicuous presence and active involvement in the social cultural, economic and political life is enough prove that Bambui is not a male dominating society. Unlike the kwifor, the fumbuen settles

disputes that touch mostly the life of women and children though not limited only to them. Such issues include; gossips by women, maltreatment of wives by husbands, and vice versa, neglect of children by both husbands and wives, abuse of the women sexual organs, other functions include the cleaning of places like village shrines , market squares, the Fon's palace, and also an attempt to regulate the prizes of food stuff in our local markets. This latter has hardly been successful because not only our prices of goods are determine by the forces of demand and supply but also because the Bambui market is the main channel through which many other villages disposes of their goods. This alone makes it difficult for the *fumbuen*; in Bambui to control prices of Goods in our local markets because of unanimous decisions by all can hardly be reached.

There exist a lot of collaboration between the Fon, *fumbuen* and kwifor. However, the Fon and *fumbwen* have reciprocal powers to curb with the exercise of each other. For instance the *fumbwen* can refuse to abide by some decisions taken by the Fon, which they judge to be reasonable. In the same way the Fon can refuse to grants some demands presented by the *fumbwen* which are not of any interest to the community.

It is important to note that each quarter the Fondom has a *fumbwen* leader who regroups all the women around her. The activities of all this leaders are coordinated by a general leader known as *Mieh fumbuen.*

1.2.11.2 Social Differentiation and Stratification

The Bambui chiefdom is not an egalitarian per say. Her people are classified as, main class: the ruling class and the commoners. Right, privileges, duties and responsibilities attributed to these classes differs, like Nketi (1902-1973). This is manifested during public occasions via setting positions, dance groups and in other spheres.

The royal class here is made up of the chief, his wife, children and notables/affiliates. All of these constitute the noble class of the chiefdom. At the base are commoners who make up them as of the chiefdom's population. Other factors of social differentiation and stratification are age, gender and wealth.

As concerning age, Bambui people are categorized into age sets *ndug-tah* (old man).In-fact, each and every male in this community is born into an age set with variations between two to three months' intervals. Their principal role has changed from serving as the chief do reserve army to active participation in the organization of the community tasks as well as socio-cultural

manifestation. The women's age set is known as *ndug-mngweh*. It plays a similar but less significant role as compared to the *ndug-tah*.

Moreover, young people are exempted from participating in certain activities and occupying decisive positions in the Bambui Chiefdom. Such is the case with being initiated into a secret society like the "foh tieuh".Gender-wise, men have an urge over women. The two do not commune in certain circumstances. This can be observed in their sitting position in occasions like death celebrations and rituals. There are also dance groups which are unisexual (women and women on the other). However, frantic efforts are being made to render the Bambui chiefdom egalitarian to certain extends.

1.3 Bambui belief systems

Bambui people are like the Bamileke people shown by Mbonji Edjenguèlè as he paints them as:

> *L'homme Bamileke est religieux; il est d'une religiosité ancestrale, c'est-à-dire un « adorateur » des crans des ancêtres; il n'est pas forcement chrétien. Il est tellement ancré dans ses croyances ancestrales, qu'il est difficile d'être totalement converti au Christ, même lorsqu'il est chrétien. (2006:68p)*

They are indeed a religious people with panoply of beings and powers to worship. As other Africans south of the Sahara they believe in their ancestors and mystical forces. These are known as *Benui* meaning gods. They range from family, clan, quarters and chiefdom gods to whom rituals and sacrifices are offered. These gods appear in the form of trees, stones, and earth, skull, hair and water bodies. Every family, clan and quarter has its god(s) stationed in a particular spot. These gods exist alongside those of the entire chiefdom. Whatever the case, sacrifices are offered to them annually or when necessary for peace, harmony, protection, good health and harvest, fertility and prosperity. This belief system is re-forced by the practice of witchcraft, sorcery, and magic by experts in these domains. They use these supernatural forces to manipulate the invisible around them for obvious reasons, (Havilland, 1987).

However, other religions like Christianity also prevail in the Bambui community. Christianity is becoming a routine to all and sundry in chiefdom. Here and elsewhere, Jesus Christ is taken to be the intermediary between the people and the Almighty God. Different denomination exists to this effect; that is the Protestants, Roman Catholic, Full Gospel, Apostolic, and Jehovah's Witnesses.

That notwithstanding, Bambui people have a particular belief system. The peculiarity lies on the fact that it is difficult, if not impossible to find an individual here who is unreligious or even monotheist; for most of the waver between ancestral and Christian religions. Hence, religious syncretism Augé (1992) is a reality; since, it is difficult for them to have a particular social representation on the use of natural products to protect pregnancy; a situation that makes the entire system exclusive in nature.

1.3.1 Communication System

Although human rely primarily on language for communication, it is by no means the only system used (Havilland, 1987) Migemba is the language commonly spoken in the Bambui community. It exists along-sides other languages like the Pidgin English, English and French. Pidgin English is a subset of the Ngemba national languages which is used in most tribes in the North West Region. Pidgin English is the lingua franca; French and English here as elsewhere in Cameroon are used as official languages; but much attention is given to the latter than the former, due to the Anglo-Saxon background of Bambui and its geographical location in Cameroon.

Migemba is spoken by inhabitants and even settlers on daily basis in virtually all units of the society that is, within the family set up, in workshops, worshiping grounds and even in schools, especially by pupils and students respectively. It has a 31 letters alphabet and efforts are underway to enhance the reading and writing of the language by sons and daughters of Bambui. In-fact special training programs are being organized to that effect.

Apart from verbal communication, the people of Bambui do apply extra linguistic noises (paralanguage) that either accompany language or are used independently, for example crying and laughing. Another mannerism is a system of postures, facial expressions and body motion (kinesics) that convey messages. Any or all of these are used depending on the circumstances and the situational state of the individual; that is, during joyful or sorrowful moments.

These notwithstanding, the use of symbolic instruments to convey messages are a remarkable and an incontestable reality in the Bambui community. In-fact, sculptures or statues carry a lot of figurative messages depending on the context in which they are used. They can be deployed to identify, notify, sanctions or convoke individuals when circumstances so warrant. Drums, gongs and flutes are used on specific occasions to pass well defined and circumscribed information. This category of communication instruments is used when there is an emergency; that is, when either the entire village is under threat by neighboring one or when

the integrity of the village is threatened. However, they are also used to remind natives of a previously announced community labor or human investment exercise. When the sound of any of these instruments is heard, each and every one is expected to be extra-vigilant. While women and children remain indoors, adult males are compelled to move either to the village square/ palace courtyard ground for more information and eventual action with immediate effect. This procedure and the occasional one used by the "fumbuen" on market scenes are the most efficient and reliable mechanism of passing information demote prime of importance either to the lives of the people or that of the chiefdom as a whole.

This system is cherished by some because it guarantees confidentiality and ensures privacy. However, it is gradually losing its place in the Bambui socio-culture due to the advent of the Mobile Telephone Networks (MTN and Orange) in 2009 and 2018 respectively and the eventual use of the cell phone by most, if not all inhabitants nowadays. Access to the internet and other modern communication gargets is still a dream, yet to be realized.

1.3.2 Diplomacy

Bambui has an open-door policy and her people exercise what is known as traditional diplomacy. According to Nkwi (1987) a system in which they share with the people of other chiefdoms in terms of joy and sorrow; exchange gifts, conduct intertribal marriages, establish trade links among other diplomatic issues. Equally, important is the fact that the Bambui chiefdom builds friendship and solidarity ties with organization and councils in and out of Cameroon like that of Awing, Mbei, Akumand Babadjou.

1.4 Social values

In the Bambui society, oral tradition is aimed at instilling in the young a sense of right and wrong behaviors and social duty. To achieve this, folktale in which animals were given human qualities were often used. The recurrent animals in these tales were the tortoise, rabbit, dog, and lion. The moral lesson behind these stories often ranged between respect for elders, grace in women, heroism in men and social justice.

1.4.1 Marriages

Marriage is a significant covenant in the Bambui community. It is a union of two or more people that creates family ties and carries legal, social and/ or religious rights and responsibilities. The Bambui community lays more emphasis on the traditional aspect of marriage reason why this activity is taken very seriously with a well-defined pattern. The traditional marriage takes place

in several phases which starts from the revealing of the suitor's intention to his to be in-laws right up to the point when the lady is finally given out for marriage. The different phases of this traditional marriage are developed as follows;

Phase one entails the suitor going to meet the parents of the girl he intends taking as a wife to introduce himself and make his intentions known. Generally, this man is accompanied by his closest friend or a member of his family. He goes with kola-nut, palm wine and some food. When asked the objectives of their visit, a member of the boy's family or friend states the objectives of their visits in parables like "*we have seen a good fruit in your house and we want to plug it*" When their intension is made known, the father of the house will call his daughters and ask the suitor who among his daughters he is interested to get married to. When the man points the fingers at the girl, he is willing to get married, the girl's father hands over the control for further marriage rites to the paternal uncles of the girl. The following process is called knock-door".

The uncles of the girl have the absolute right to either accept or reject the suitor. It is important to note here that, in the kinship system of Bambui, the uncles of an individual are considered to be his or her father. This explains the reason why the uncles of the girl have the right to accept or reject the girl's suitors. More so, the suitor is supposed to share palm oil to the wives of the girl's uncles and a bag of salt to the uncles of the girl. Before opening the jug of palm wine, the uncles of the girl and the suitor goes outside and negotiate on the price the suitor will pay the uncles so that they can open the jug of palm wine and break the kola nut. After they have agreed on a given price, they come back and asked the girl if she is willing and have decided to marry the man. If the girl accepts that she is willing to get married to the man, one of the uncles will open the jug of palm wine, at this Point, it is important to understand the symbolic role palm wine plays in the marriage ceremony. When the uncles of the girl open the jug of palm wine brought by the suitor, it is assign that the suitors are welcomed. It is a sign that the girl's family has accepted their marriage proposal.

Phase three is the final stage and the traditional marriage proper. Here, the parents of the girl invite their family members and equally prepare food to receive their guests which is usually a ceremony done in the evening when most persons are already back from the farm. When everything is set and everyone comfortably seated, the *raison d'étre* is made known by the girl's family head which marks the beginning of the occasion. The man and his parents move up to the girl's parents and hand the things that were stipulated on the list they weregiveninphasetwotogetherwiththedowry.Severalsistersofgirlarecoveredandpresentedto the

suitor for him to choose the girl he came for and this exercise is handled by the girl 'smother. If the man happens to choose the wrong girl, he pays a fine. This continues till when he chooses the right girl. She is being unveiled, and given a cup filled with palm wine by her parents to hand over to her husband. When she does this, the man drinks the palm wine and puts some money in the cup. Then, both of them walk up to her parents in order to receive their blessings. The lady is thereafter taken to a closet by the mothers whereby she is rubbed with palm-oil as a sign of cleansing and fertility. She returns to the general ground to continue with the feasting. In the course of the occasion, the girl is taken to her husband's house accompanied by her sisters. On their way, the sisters play a game by giving excuses to the husband that they are tired, or the fuel in their car is finished, each time they come up with such excuses, the husband is forced to give the sisters money so that they continue the journey and take his wife to his house. The sisters of the woman will bring up such excuses whenever they deem necessary until they arrive the husband's house. The occasion continues in the absence of the couple and that marks the end of the event.

1.4.2 Traditional meals

Due to the cultural diversity in this community, the municipality of Bambui is endowed with different cultural and traditional meals like Achu with black soup *Akou ni Mba'a*, meaning Achu with black soup, Achu with yellow soup, Achu and egosi soup is known locally known as*akou ni ncher numnum, corn fufu with vegetables either bitter leaf or huckleberry.*

1.4.3. Education

Education is the main pillar for development. Schools are the channels or "conduits" through which ideas and values are transferred to generations. Unfortunately, Bambui of before did not take this channel for decades. About 60% of the people couldnot read or write. Not up to 10% of the pupils leaving primary schools moved up to secondary schools. There were many dropouts. The desire for quick money pushes children of twelve to fourteen to learn trades as carpentry, bricklaying, embroidery, hairdressing, welding etc. The wise saying 'penny wise, pound foolish' may be applied to this pus because the chance for further education for a better income was remote.

The Beginning of Literate Education

The Basel Mission now Presbyterian Church in Cameroon brought Christianity to Bambui around the early thirties. The medium of instruction was 'Mungaka' (Bali Nyonga language). She opened a vernacular school at Asangkwo to facilitate the reading of the Bible.

Few people accepted the idea. Unfortunately, this lofty idea was replaced by Pidgin English and the vernacular school was closed Barnabas (2011).

For the Beginning of Primary and Later Nursery EducationMr Bornu an informant reported that; Doors were open for primary schools in 1942. The Proprietors were the Catholic Mission Authority (CMA) and the Native Authority (NA). The Catholic School was named Saint Peter's School, Bambui. The Native Authority School was named NA School Bambui. Children came from Bambui, Nkwen, Bambili, Big Babanki, Babanki Tungoh and neighboring Bafut villages. Bambui became a sort of pupil 'catchment' village of education. The NA school offered dormitory facilities without food for children who came from distant villages. No fees were paid by children attending the NA school.

The transfer of the NA School, Bambui to a New Site, Due to the marshy nature of the land where the NA school was located, the authorities decided to transfer it in 1948 to a new site. The choice fell on an elevated piece of land bearing an inter village boundary - Bambui/Bambili. The authorities decided to give the school a twin name - Bambui/Bambili NA School. Certificates of graduating students bore the twin names. Later on, government schools were established in every village and the Bambui/Bambili NA School no more existed.

Table 1: Nursery and Primary Schools in Bambui 1942-2012 School Year in order of existence

Numbers	School	Creation	Enrolment
1	Catholic school, Saint Peter's (RCM)	1942	535
2	Catholic school, Saint Jude (RCM)	1955	122
3	Tubah Government school, Mallam	1979	230
4	Presbyterian school, Baforkum	1981	191
5	Government school, Macha	1983	250
6	Government school, Jorobure	1992	214
7	Government school, Finge	1993	271
8	Government Bilingual school, Nibah	1994	320
9	Government school, Achieni	2002	32
10	Destiny Bilingual School, Malam	2008	163
11	Cameroon Baptist school, Finge	2009	175
12	Presbyterian school, Tubah	2010	82
13	Catholic Nursery school Bambui	2011	58
14	Saint Bridget Bilingual Nursery and primary School	2011	54
15	Courage Bilingual Nursery and primary School	2011	119
16	Destiny nursery school, Bambui	2012	82

Source: Fieldwork, Adopted and modified from Bornu B, 2012

A close study of the years and enrolments shows an increase in the schools from 1942 to

2012. Credit goes to Parent Teacher Associations (PTA) whose contributions in the upkeep of the schools and construction of classrooms went a long way in the fight for literacy in this community given that, the high percentage of illiteracy soon dropped.

The Beginning of Secondary Schools in Bambui

 The beginning of secondary schools in Bambui community is listed below.

Comprehensive High school Bambui

By Authorization No 173/J1/7/71 of July 1972, Mr Yong Francis opened a secondary school called Commercial and Vocational College (CVC) in Bambui in 1972. Five years after, authorization No 258/J2/MINEDUC/DEP/SAPE raised it to a Comprehensive High School. Courses offered were; Grammar: Arts and Sciences, Commercial: Accounting, Business Studies and Secretariat Administration and Industrial: Motor Mechanics, Electrical Technology and Building Construction. The technical section was added last year 2021 due to the Anglophones crisis and the shutdown of the Government technical college Bambui at Fonta

CHS offered boarding and day facilities to her students before the strike began in 2016 andshe had a student population of over 1,000 students (2011-2016) school. But now due to the crisis in 2016, the boarding section was not only shut but the school itself was shut down though was permitted to re-function in 2020following the save school declaration ah the school collaboration with the unknowns by paying them some dues which gave them the go ahead to function. The population of this academic institution according to the principle has dropt drastically to about 230 students despite the implementation of the technical section.

Government Technical College Bambui

This technical college was created on 27th June, 2005 following Decree No 2005/54/155/P of 27/06/2005. Courses offered are Commercial, Accounting, Electricity, Motor mechanics and Building Construction. The 2011/2012 academic year had an enrolment of 375 students but to day due to day crisis it has been completely shut down.

The only school that was opened in 2021 embodying this technical school is King Solomon general and technical school which is at the same time having a primary section.(from a key informant).

Government Secondary School Macha-Bambui

It is commonly known as CCAST Bambui. By a Prime Ministerial Order No 2007/0868

of June 2007 the school was created. By a Ministerial Decision 514/MINESEC/CAB of July, 2007 the school went operational. Its present enrolment is 475 for the 2011/2012 academic year. The first batch wrote the G.C.E O/L in June 2012.

Establishment of Higher Education

Following the Presidential Decree No 2011/045 of 08 March 2011 creating the University of Bamenda, faculties will be established on additional portions of Bambui land in addition to what had been acquired before. With coming of the crisis, the educational infrastructures in Bambui now include; Two Secondary schools: One in Malam called CHS Bambui high school and King Solomon college that was created in 2022 yet all the other government schools had been closed, in the primary and nursery Unity Nursery and primary was created in 2019 St Bridget continued to be active since all government schools where locked down but now those allowed to function are now community schools. The University of Bamenda is build both on the Bambui and Bambili land Polytechnic Bambui. From the presentation of all these schools following the north and south west crisis, many schools has been shut down not to talk of all the government schools both primary and secondary has been short down the only government schools that are allowed are the universities that incorporates University of Bamenda and Polytechnic Bambui. Still at that schools children have been kidnapped , many killed and others threatened all in the name of they don't want school both by the grace of God private schools has been allowed to function dough under strict restrictions and must pay a certain amount before allowed.

This chapter is consecrated to the physical and the anthropogenic situation of Bambui. Hence, the objective was to present the Bambui Chiefdom in a geographical, historical, cultural, economic, religious, diplomatic and social perspective; since culture is the product of a people in relation to their environment. As such, this chapter was partitioned into three main parts; handling different but related issues. From the analyses made, it has been realized that the history, belief system and topography of Bambui has a direct relationship with the non-displaced students.

CHAPTER TWO

LITERATURE REVIEW, THEORETICAL AND CONCEPTUAL FRAMEWORKS

This chapter presents literature from other authors who addresses Crisis, education, migration and literature on resilience. This chapter is divided into three main sections involved with the thematic style of reviewing literature. The first section is set out to review literature by themes. Through these reviewed themes, the originality of the study is made known. From this literature review, the next and second section is the theoretical frame which highlights the theories relating to the study. Finally the conceptual framework that has to do with defining concepts in this dissertation.

2.1 Literature review

The highest illiteracy in the 21st century is to proceed with a research work without reading to uncover knowledge that has been written and stored by various authors in the related domain of research. It is in this light that, a wide range of texts, journals, conference papers, published and unpublished documents, reports, dissertations and PhD theses were consulted to build a rich and befitting literature to proceed with this research. This permitted the researcher to have some additional ideas on non-displaced students and their educational course. These documented works have divergent points of views concerning the topic which focuses on non-displaced students in a crisis zone which in the context of this research are the Bambui students.

2.1.1 An outline of different views on crisis

Since independence in 1960s, African countries are regularly animated by crisis (Political alternation, ethnic conflicts, tribalism, wars, coup d'états) the end of the colonial period is marked by the accession of nations to independence after the bloody and especially ideological struggles against colonial powers. In Africa, the early post- colonial period is characterized by a concern for the empowerment of new public authorities in place, the stability of the newly created institutions and the need to protect themselves from other nations by signing bilateral States agreements or by creating states unions such as sub-regional unions.From Human Rights Watch (2021) report, 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 until date.

According to SODEI (2021), given that a situation of instability can be caused colonial past, the existence of two judicial and educational systems implemented in post-colonial Cameroon during the process of unification and centralization of Cameroon in 1961 mid-1990s

coupled with the language, cultural and administrative differences has everything to do with mainly related to the origin of the Anglophone crisis. Thecurrent crisis began in October 2016, when lawyers from the NWSW regions due to the fact that, the Government of Cameroon (GoC) refute the implementation of the (English) common Law system in the two regions. According to Visacovsky 2011 crises is a temporary disruption in which the future does not appear as the predictable result of the continuity between past and present where time is perceived as stagnant and so during this period in the Anglophone regions, the inability to envisage the future is obvious as no one is ready to give up arms. The government's response to the teacher's lawyers and doctors reactions could be what Turner (1969) defines as public episodes of tensional irruptions resulting from opposing interests and attitudes of groups and individuals.

According to Research Net (2018) report, crisis 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.

2.1.1.1. Anglophone crisis according to the dimension of Political unrest

The Guardian post (12/6/2019) reported that some separatists claim that a political agreement is required between the separatists and the GoC to end the Anglophone and education crises. Which shows clearly that the crisis in Cameroon is not just what is known as political unrest but educational unrest given the some schools are battle grounds? There is also the increasing challenge of finding common political agendas and ideologies among the armed groups. In the long term, the lack of education is likely to have a negative impact on the economic development of the NWSW regions and the whole of Cameroon.

Exposure to violence and abuse in and outside of school could lead to long-term impacts on mental wellbeing, including symptoms of trauma (Protection Cluster 04/2019). The consequences of lower educational levels in the NWSW regions will take generations to resolve (OCHA 06/2020). Information on the number of school-aged children living in the NWSW regions is needed to inform the scale of the education crisis in these regions, given that most that stayed home now struggling to return to school happen to be older than their class.

The Anglophone population of Cameroon is about 5 million, equivalent to 20% of the

country's total population of 24 million almost all Anglophones reside in the NWSW regions (Willis et al. 2019). Almost half of Cameroon's population is under the age of 18, and 42% of the population are children under the age of 14 (OCHA, 2019).The number of children residing in the NWSW regions is unknown especially due to the crisis and displacement trend of students. Literacy levels: 77% of people in Cameroon aged 15 and older are literate (83% of men and 72% of women) (UNDP, 2020; accessed 16/12/2021).

The majority of Cameroon has its roots in Francophone traditions and the Francophone judicial system, while the minority NWSW regions have roots in Anglophone traditions and judicial system and have long viewed the Francophone influence as a threat to their way of life (The Conversation, 2017). Violent campaigns instigated by the separatists and the Cameroonian military forces in the NWSW regions have led to major humanitarian needs, especially educational wise, food and healthcare, have affected at least 3 million people (OCHA 2021). 705,800 people are internally displaced, 360,500 are returnees, and 61,300 Cameroonian refugees are hosted in Nigeria (OCHA, 2020). Over 3,000 people are estimated to have been killed since the beginning of the conflict (The New Humanitarian, 2020).

Under the dimension of political unrest, sociopolitical instability is defined by Jackmanet al (1996) as a regular forced change of the executive government. In their definition, they only consider the total volume of coups as an indicator of political instability. Fosu (1992, defines political instability as changes in political power through violence and changes respecting the legal forms. For Azamet al (1996), political instability can be defined as an eruption of political violence (demonstrations, riots, coups,...) that depend on economic policies and are related to the redistribution of wealth despite withdrawals made by the government, which lead to the problematic economic inequality and lead to a high human cost when repression is severe.

According to Prasad (2002), political instability is as a phenomenon caused by the state's coups and some other associate elements with the sole purpose of delaying the progress of reform and thus affect performance of the economy. The author tries to show that there is a relationship between structural reforms, political instability and growth based on the case of Ponzio (2005), political instability is a potential policies with no development programed, of which the most important are violence, lack of property rights and other forms of disorder causing harm to economic agents.

2.1.1.2 Anglophone crisis according to the Size of Change of Government

Under the dimension of change of government, Alesinaet al (1996) define political instability as the frequency of changes that affect the executive; these changes are constitutional' or 'institutional'. Political instability creates uncertainty which paralyzes production, investment decisions and encourages capital flight on the one hand and, on the other hand one might think that people are even less incentive to the productive sphere in favor of revolutionary activities as leaders are perceived as weak, according to the arguments developed by Grossman (1991). This choice is justified by the simple fact that in Sub-Saharan Africa, we are having more instability caused by political unrest rather than changes of government.

Synthesis of the different viewpoints of socio-political crisis

From the above Views from the Literature, On the side of the relationship between political instability and health state of the population and most precisely the children's education, this literature is notnegligible; several authors have dealt with the subject in different political contexts with respect to crisis and education. Literature showing the link between local political instability and local health system is abundant. It is to an extent necessary therefore, to extrapolate the relationship between instability of a country and the health state of its citizens just by considering death rate and displacement without looking at those who do not displace?

Ghobarahet al.(2004a), making a cross-country analysis on data from the World Health Organization(WHO) (2000) find that conflict can have long term effects on mortality, inability related to age, gender, the type of disease or sanitary conditions. This increase in mortality and unfitness affects more civilians than soldiers. This impact being manifested by specific diseases and conditions, disproportionately affect women and children. They are considered to be the most vulnerable groups during these periods given.

For Ghobarahet al. (2004b), crime and homicide rates increase in time of war, and may remain high after the crisis because of the fact that violence has become a habit or culture (second nature) over time. This insecurity is transported to the borders and sometimes beyond them, threatening the lives of citizens and destabilizing the labor organization, and thus the production of health, goods and services. All this is explained bythe increasing demand for health and the sharp decline of an already inadequate supply: insufficient medical staff, the prevailing insecurity, the murder of doctors and nurses, the destruction of medical equipment, the high precarious living conditions of individuals and hence their vulnerability to unhealthy

conditions. In relation to the Anglophone crisis one can see that displacement of students is not a solution to this problem where education is at stake given that Ghobarah says humans have a second nature which is that of violence. This best explain why displacement cannot be a solution to the problem of crisis and education cause one will always encounter a difficulty r better misunderstanding with the other where ever he or she go because, Humans are generally violent.

In addition, the instability in the NWR has also let to the displacement of health professionals, teachers, students fleeing from insecurity in an unstable region to where is natively stable. This will increase the ratio of students, teacher's physician/population and expand the supply of health goods and services in the neighboring stable country, over population in schools, teachers now have jobs. Based on theories of regional integration, we may assume that in a weakly integrated union (poor circulation of goods, services, cash and people in the union); the effects of crisis in a member country on another. Hence some students might not only have a means to learn or permitted in some schools due to overpopulation, but teachers might not have jobs all and so creating in balance because somewhere in the country has been abandoned.

Turner (1969) underscored that crises are usually periods of isolation and disaster from both parties and the effects are felt by the less privilege especially students because schools are often disrupted. It defines the loss of balance and instability to control the external forces influencing possibilities and choices of the population. This phenomenon is seen as temporal disorder, a momentary malformation in the flow of things. Yet,crises around the world are endemic (rampant) rather than episodic (occasional) and cannot be delineated as an aberrant moment of chaos or a period of decisive change. For the structurally violated, socially marginalized and poor, one can see that the world is not characterized by balanced, peace, or prosperity, but by the ever present possibility of conflicts, poverty and disorder. In this synthesis, we examine the social and experimental consequences of chronic crisis and investigated how its challenges or effects and furthers our analytic apparatus. So instead of placing crisis in context, we argue that we need to see crisiscontextually and as a terrain of action not imagination thereby opening up the field to ethnographic investigations. Our research goes further to evaluate the implications of crises especially on students education which are aspects the above mentioned author did not lay much emphasis.

2.1.2 Armed crisis and education

Education is the key component of the Anglophone crisis but it has affected education

adversely via strikes related to educational issues which have been a driver of the crisis. The armed groups' boycott of former education in the North West and South West Regions has prevented children from attending school and has led to learning impasse Office for the Coordination of Humanitarian Affairs (OCHA) (2018).

OCHA reports that between October-December 2020, there were 35 attacks on education facilities in the NWSW regions (OCHA 2021). Students began the 2020-2021 school year in October 2020 with *in-person classes*, though attacks on schools have continued. During the first week of the new school year and prior to the 35 attacks, for the first time since the beginning of the conflict two key separatist leaders called for schools to be reopened in the NWSW region. They stressed that school boycotts were no longer a weapon against the GoC (Atlantic Chronicles, 2020). However, since the separatist fighters are now seen as threats to the society through arrest, kidnaps and extortion of money and also collection of ransoms, which is out of the collective goal of the Anglophone demands. This explains why in some areas like the Bambui community teachers and educational stakeholders still have to pay a heavy guarantee before they are permitted to operate their educational activities. Public schools which belongs the State are in no way allowed to go operational. This has been manifested through students, teachers kidnapped and school premises set on ablaze (OCHA, 2020). UNICEF (2020) reported the killing of two teachers and kidnapping a dozen of students. Local news agencies reported about the kidnap of the Vice Chancellor of the University of Bamenda and other social media platforms. This reveals the extent to which the crises have been transformed into a money making affaire by the separatist likewise the State forces.

Three notable attacks took place on 23 and 24 October and November which led to the abduction, injury, and death of children and teachers across the NWSW regions (DW The Africa Report (2020) Thousands of students have not returned to school since the attacks in late October, with nervous parents increasingly reluctant to send their children to school, but prefer that they stay and work their farms when possible as they fear for their safety (OCHA, 2020). In the first month of the 2020–2021 new school year, less than 30% of schools in the NWSW regions were operational. In the NW region, being the main area of research, primary school student's attendance increased from 79% to 83% from October 2020January 2021 (UNICEF, 2021).

Table 2: School operations in the North West Region

Schools	Number Of operational schools in the NWR	Number of existing schools	% of operational schools in the NWR
primary schools	730	3,127	23%
secondary schools	143	558	26%
Total number of schools in the NW	837	3,685	24%

Source: OCHA, 2021

Table 2 shows that in the year 2021, only 730 primary schools were going operational in the NWR representing only 23% while secondary schools were only 143 representing on 26%. Note has to be taken that there may be discrepancies (inconsistency) in the exact number of currently operational schools in the NWR since at any time a school can be close another can be open or others are even undergrown. Despite the lack of operational schools at the beginning of the new academic year and the lack of teachers in classrooms, a higher concentration of children receive education in urban centers. Urban centers controlled by the GoC military are considered to be safe, for example CCAST Bambili a government schools was allows to function as it benefited from the safe zones of the University of Bamenda and Polytechnic Bambui. Because of the widespread school closures and attacks on school buildings, teachers, and students, schools in the NWR lack basic learning and teaching materials, including textbooks, desks, and writing materials. This is coupled with a disparity in resources between different education programs and between private and public education (Cameroon Education Cluster (2020). Most schools lack electricity, computers, and laptops, meaning that children are unable to learn skills that are critical in today's digital world. These digital skills, including information and communications technologies, could improve children's future access to a wider range of job opportunities.

So many children either travel or permanently move to urban areas where they can access safe education (OCHA 2020). OCHA reports that schools in urban centers in the NWSW regions have become overcrowded however, as only some schools are functional and students from other areas are attending the few schools that are operating (OCHA, 2021).students forced to move in order to learn more and not become illiterates having nothing to offer. This can be justified with the fact that students were caught with books and beaten, others killed. Yet others

slept in the bushes just to find their way out for educational procure. Moreover, Johnson and Honk (2006), affirms the fact that education opens people too 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.

The number of teachers and students has diminished in the NWR, as teachers and students fear reprisals (comebacks or punishment) from the separatists who oppose education and learning. Many teachers and students fled to other regions of the country or were forced to not teach or learn. In the NWR, 33% of primary school teachers and 78% of secondary school teachers were not working during the period of October 2020–January 2021 (OCHA ,2021). There's also a lack of qualified teachers, particularly in rural areas, as many Cameroonian teachers are undertrained. Research conducted in the NWR showed that many teachers have only one year of teacher training or none at all (The Conversation, 2018). There is therefore a need to train educational staff.

According to the Educational cluster (2021) education needs influence other aspects of the lives of those affected by the Anglophone crisis, namely safety and security, heath – including psychosocial support. Children both in and out of school are vulnerable to violence and abuse that affect their health and mental wellbeing. Children and teachers are in need of safe spaces for learning and interaction. Children affected by the conflict, including displaced children and children in host communities, need access to a secure educational environment and psychosocial support as well as protection from human rights violations and abuse. Equitable access to services and assistance should be guaranteed for everyone in need (UNICEF, 2020).

Without functioning schools, children might not have access to secure learning environments that provide them not only with a space to learn but also protection, access to basic health services, and school meal programs

2.1.2.1 Education system in Cameroon

The educational system in the NWSW regions consists of two subsystems that are based on French and English education structures. These two education traditions help shape children's perception of themselves as Anglophones or Francophone. The education system in Cameroon is still centralized, meaning that the Ministry of Basic Education oversees and manages both subsystems (Ministry of Basic Education of Cameroon accessed 16/02/2021).

Primary education is compulsory in all regions of Cameroon. It begins at the age of six and lasts for six years. Secondary education is divided into two levels – lower secondary and upper secondary (high school). Lower secondary acts for four years in the French system and for five in the Anglophone system. Upper secondary lasts for three years in the Francophone system and for two years in the Anglophone system. English is a compulsory school subject in the French system from the first year of primary school to the end of high school (upper secondary). In the English system, French is compulsory from the first year of primary school to the end of high school (upper secondary) from the World Bank (2019).

As the education system in the NW regions reflects the British and Anglophone system, it is meant to teach children technical skills that will help them access the English-speaking labor market. Education has not only been one of the sectors most affected by the Anglophone crisis, but the education system and discussions around it are also among the major drivers of the conflict (The Guardian 03/09/2019). A few months after the crisis began in October 2016, the GoC tried to set up certain measures in both the educational and judicial sectors including hiring 1,000 bilingual teachers and creating a national commission on bilingualism and multiculturalism. For Anglophone militants these measures were not adequate however, and were not seen as addressing their political concerns related to a lack of political and administrative power (the Guardian 2017). Schools in the NWSW regions have been closed since the beginning of the crisis as part of the 'Ghost Town' operations and lockdown days periodically led by the separatists. The boycott is seen by the separatists as a means of pressuring the government, justified by their broad rejection of governmental institutions (SODEI, 2021). Some schools have not reopened because of the threat of attacks from the violent separatists against both people and education facilities (The New Humanitarian, 2021; OCHA, 2021).

The two official languages of Cameroon are English and French. The educational policy agreement during the postcolonial re-unification of Cameroon implied that Cameroonians should learn and use both English and French. The majority of the official documents are only published which is an aspect that has helped to stir up the crisis. According to *Their World newspaper,* 2020 Bilingualism, is officially promoted by the Cameroonian constitution, experts have highlighted a policy of assimilation of the linguistic and cultural characteristics of English-speaking Cameroonians into the Francophone system. Pubic bilingual schools are rare, and bilingualism s neither encouraged nor implemented, which has been perceived as leading to the marginalization of English-speaking people – who face decreased access to public jobs and

challenges in managing administration with authorities.

In 2019 the Protection Cluster reported that, the risks of violence against children, including sexual and gender-based violence, have increased in the NWR regions as the conflict has escalated. Education in these region is treacherous for children. Both children attending schools and children out of school face security threats. Children attending school have an increased risk of experiencing attacks, harassment, kidnapping, or being killed, as they are not respecting the boycott of forma education. Children who are out of school face a different set of risks including sexual violence, child labor, child marriage, forced recruitment, and arbitrary detainment and arrest. Protection is a priority need for children both in and out of school.

According to the Protection Cluster (2019), teachers and students in the NWR are constantly under threat of violence and attacks, which results in fear and which has consequences for the emotional wellbeing and mental health of children, educational staff, and their families. There have also been threats of violence online. For example, in September 2017, a picture was posted online labelling five identifiable children in a classroom as 'betrayals' and appealing to social media users to 'stone them'.

2.1.2.2 Impact of the crisis on students

From Blatt man 2006 and Cameroon Education Cluster 2020), it is obvious that the Anglophone crisis has baptized students enormously. Children who join armed forces are unable to attend school, resulting in illiteracy, limiting their future, job opportunities, and leaving them financially insecure. If children fail to reintegrate economically and socially into their communities after leaving armed forces or groups, then the risk of recruitment is high, continuing the cycle of violence and poverty. Also the abduction and ransom activities of are all because of this failure of integration. The children's own families or communities may also reject children formerly associated with armed forces and armed groups, especially girls who have had babies with soldiers, leaving them marginalized and stigmatized.

Also, the OCHA 2020 equally reported that child recruitment into armed groups in the NW region has deprived students from education. Once they are recruited, most children in armed groups do not have access to any form of education. Out-of-school children are more vulnerable to recruitment, particularly orphaned and separated children. Children are often recruited with false promises of education, security, and money (British Broadcasting Corporation (BBC), 2019). Children in armed groups are often abused, exploited, and

sometimes killed, and may be forced to take part in or observe atrocities (Cameroon Education Cluster, 2020). Despite the lack of information on forced recruitment, it is known that some girls are also part of armed groups and have various roles, including as fighters, sexual slaves known as 'bush wives', and messengers. Moreover this girls adapts such strategies just to cope with education.

Access to education is linked to advantageous economic gains, including higher life-time earnings and more job prospects (World Bank, 2018). Students who experience a significant decline in education are more likely to face lower lifetime productivity and earnings, as well as less job prospects. This could lead to the perpetuation of intergenerational poverty and inequality, especially for children who are already economically vulnerable. Student's might fall behind in their learning because of prolonged school closures, leading to inequalities among peers at school and also later in life. Students from disadvantaged backgrounds are particularly vulnerable to the effects of school closures (UN,2020; OECD, 2018). This could translate into challenges in productivity and growth for the whole of society (European Commission 30/09/2020). if children do not learn in their native language, this can also lead to exclusion from education, which in turn can cause delays in economic growth and opportunities (Theirworld 2017).

According to Protection Cluster (2019), Sexual exploitation and gender base violence (GBV) targeting women, girls, and boys took place earlier before the socio-political crisis but have increased since 2017 in the NWR. GBV and abuse have been committed by all parties to the conflict (I*nstitut Français des relations Internationales* IFRI, 2020). It is really unfortunate that even those who displace still return because of sexual exploitation and GBV. The most recent data on GBV is from November and December 2020; 798 GBV incidents were reported in November 2020 with 61% of all survivors being children. 42% tof the total cases consist of sexual violence. In the same month, an increase in GBV against children and adolescents was observed, including early pregnancies and forced and early marriages (OCHA 2020). in December 2020, 245 GBV incidents were reported, with children comprising 37% of all survivors. This number represents cases reported to OCHA's GBV partners while implementing activities, and does not represent all the GBV cases in the NWSW regions (OCHA, 2021)

Moreover, according the report unleashed by the UN (2019), Pregnancy rates among teenagers have increased over the last years, and absences from school have been identified as

the primary driver. As a result of early pregnancies, some girls resort to unsafe abortion practices (Protection Cluster, 2019). While all children affected by the crisis are victims of insecurity and human rights violations including trafficking, child labor, and child abuse both at home as well as in orphanages out-of school children in the NWSW regions face an increased risk. Without the safe space that schools would normally provide, children are more likely to spend time on the streets, where they are at risk of being abducted and trafficked. The abduction of children has increased since 2016 (Protection Cluster, 2019; Cameroon Education Cluster 2020; OCHA 2020). Children who are not in school face arbitrary arrests and detainment – they are assumed to be members of separatist armed groups by the security forces. This a concern that is faced by children in the NW region in particular

There is a direct link in Cameroon between access to education and child labor, and they mutually influence each other. In the NWSW regions, child labor is an immediate risk resulting from absences from school (Protection Cluster 2019; U.S Department of Labor 2015). According to the latest available data, 39% of children between five and 17 years old are involved in child laborin Cameroon (40% of Cameroonian boys and 38% of Cameroonian girls) (UNICEF 2019). Children and adolescents are mainly supporting their families by working as domestic workers or are involved in agricultural activities. Despite a lack of specific data for the NWSW regions, child labor has been reported. In these regions, girls separated from their families sometimes as a result of displacement are likely to work as salespeople, tailors, or domestic workers (IFRI 2019). Now even students who displaced still suffer from child abuse, finally what can we do to reduce this abuse on students especially those who stayed given that others had to return due to such incidence?

Children taught in the Anglophone system who then transition to the Francophone system through migration, displacement, or continuation of higher education studies which are predominantly taught in French in Cameroon often face language challenges. Learning in a different language can be time consuming and affects children's academic performance because they have to study twice as much as their Francophone peers. Some students pay translators to translate their education materials in order to progress through their courses (Their world 2017.

Globally, research has shown that children who are out of school for longer periods are more likely to drop out, particularly those who are at critical transitions between educational levels. Students who are older, and students whose families may be struggling with household financial issues and health shocks (UNICEF 2020; Save the Children 2020). Lost school time

is correlated with lower test scores and weaker or fewer skills including reading, writing, and mathematics – skills that are critical to supporting students' future professional lives (World Bank,2018; European Commission, 2020). But in the case of Bambui, students are not pushed to the next class even they don't make itdue to their age, and moreover others have decided to continue schooling since they know that they won't repeat no matter what.

2.1.3 Different perceptions on Displacement

From the works of Adepoju (2008), internal mobility in different directions during pre-colonial times was mainly driven by the desire to establish new settlements, to escape warfare. Subsequently, the colonial plantation established in the colonial period attracted a large labor force mostly from the country's populous highlands of the Grass fields region (Ardener et al., 1960). Alongside, rural to urban migration has become a consistent practice which today is gaining more momentum in a chain of movements from villages to towns to cities and abroad (Pelican, 2013).

An overview of mobility in Cameroon, and more generally Africa, paints a relatively homogenous picture of the perceptions and aspirations of youth mobility. Scholars like Alpes (2011), Jua (2003), Nyamnjoh et al., (2009) portray the cause of youth mobility in Cameroon as being largely characterized by general feelings of disappointment and disillusion disappointment with the economic and political situation in Cameroon and disillusionment about the impossibility of realizing a decent future in their home community. In the same vein, Adepoju (2008) remarked that these youths are economically and politically driven from their communities of origin.

In some West African communities, migration has almost become a rite of passage for young men and women to achieve entry into the sphere of adulthood (Turner, 2006). Young male's economic dependence on their families serves as social barriers that prevent the younger generation from marrying and thereby becoming respected adult members of their society and thus failing to achieve social recognition. This can be explained by the fact that labor migration especially for young men earns them the financial muscle required to pay the bride wealth at the time of marriage and, consequently, to attain a higher social status as well as meet the responsibilities of caring for their families. In these communities, youth migration is a symbol of success among their peers and often exclusively perceive as a process of intergenerational negotiation which leads to higher social positions after returning home (Ungruhe, 2010).

The mobility of young Africans from rural to urban areas or abroad is frequently motivated by the search for better employment opportunities, although other factors could include education and marriage, making migration a natural response by young people to a lack of opportunity that can help them to expand their life chances (UNICEF, 2009). This might explain why Alonso (2011) remarked that in an increasingly integrated world, people move across national borders despite significant restrictions, seeking the opportunities they have been denied in their own countries on foreign soils.

2.1.3.1 Socio-political crisis and displacement

In another hand, other authors look at youth mobility as conflict or violence-driven. In Nigeria, Onyemachi (2010) observed that youth are often displaced by conflict and that these displaced youths' security and welfare have often been jeopardized making them vulnerable to becoming victims in their new environments where they seek refuge. The violence has forced children and their families to flee their homes and become displaced. In October 2020 alone, more than 150 children and their families fled from Bamenda to Lebialem department in the SW region to Fongo Tongo and Dschang in the West region, in search of opportunities for the children to go to school safely (OCHA 2020).

As stated by Anita (2010) in an article "conflict induced displacement. An emerging phenomenon of internal migration in Nepal". This set of people with special need is not being taken into serious consideration as far as actions are concerned. According to the author, the issue of internal displacement has not yet been fully tackled by human beings. This is another article which brings out the predicament of the IDPs though the author had to make a more balance research on the exact challenges faced by the support services so that it does not sound as if all the stakeholders are very indifferent about the present problem.

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 seizes 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.

Thousands of Anglophone families have resorted to sending their children to bilingual schools in Francophone areas In October 2019, 30,000 children were estimated to have integrated into primary schools in Littoral and West regions, overloading already stretched regional educational capacities (OCHA, 2020). According to Street Child Newspaper, over 100,000 Anglophone children are believed to live in the neighboring Francophone regions. The majority do not speak French and lack civil documents. They are often unaccompanied and separated from their parents. Many rely on sex work to survive (Street Child 2020).

The number of teachers and students has diminished in the NW region, as teachers and students fear reprisals (comebacks or punishment) from the separatists who oppose education and learning. Many teachers and students fled to other regions of the country or were forced to not teach or learn. In the NW region, 33% of primary school teachers and 78% of secondary school teachers were not working during the period of October 2020–January 2021 (OCHA ,2021). So many turn to displace since there is an increase in psychosocial needs, The pressure of the Anglophone crisis, long-term absences from school, and family economic pressures all have the potential to lead to extended and long-term psychosocial distress and mental health issues. When children are exposed to severe and constant violence there can be several long-term consequences for their psychosocial development. Such experiences have the potential to result in long-term mental and physical health issues (War Child, 2018). The conflict in the NWSW regions is a traumatic experience that children must cope with in the short term. An increase in drug abuse and suicide among adolescents has been reported (OCHA 06/2020). To avoid long-term impacts, psychosocial assistance for school-aged children and a safe and secure learning environment are needed (OCHA, 2020 and Protection Cluster, 2019). OECD found that, in general, people with more years of education are more likely to have better health, healthy behaviors, and overall better wellbeing (OECD 2006). This may be because more years of education often lead to a wider variety of job opportunities and better income.

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. Tagne (2020), 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.

In addition, War Child (2018) reported that, increase in psychosocial needs of students as a result of the pressure from the Anglophone crisis, long-term absences from school, and family, economic pressures all have the potential to lead to extended and long-term psychosocial distress and mental health issues. When children are exposed to severe and constant violence there can be several long-term consequences for their psychosocial development. An increase in drug abuse and suicide among adolescents has been reported By OCHA (2020). To avoid long-term impacts, psychosocial assistance for school-aged children and a safe and secure learning environment are needed (OCHA, 2020; Protection Cluster 2019). People with more years of education are more likely to have better health, healthybehaviors, and overall better wellbeing (Organization for Economic Cooperation and development) OECD, 2006). This may be because more years of education often lead to a wider variety of job opportunities and better income.an not only this most have already an emancipated minds with respect to what is going on.

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.

It is in this light that Afu (2020), 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(convey) into diverse actions and places of destination where long required opportunities can be grasped and harnessed to make dreams become a reality.

According to Dinesh (2016), migration bring forth multiple mental issues due to stress in adapting to what is new. Individuals who migrate experience multiple stresses that can impact their mental wellbeing, including the loss of cultural norms, religious custom, and social

support systems, adjustments to a new culture and changes in identity and concept of self". From the report of OCHA (2020), 705,800 people are internally displaced, 360,500 are returnees. This shows that the fact that the crisis still continues and seem to have no end has caused many who thought temporal displacement could be better. Hence many now are forced to return because of many diverse reasons which obviously means displacement could not change anything.

2.1.4 Students resilience in crisis hit areas

The American Psychological Association (2014) defines resilience as ''the process of adapting well in the face of adversity, trauma, tragedy, threats or even significant sources of stress. Given that the crisis in the NWSW regions has laid lots of effects on the students the international and local bodies started laying emphasis on how to cope with education given that schools where locked down and some schools became battle fields.

According to the Guardian post (2019), in order to respond to the negative impact of the crisis on education in NWSW region, local members of civil society are working to privatize education, by organizing public demonstrations and campaigns and publicly calling for ceasefires. Though they face threats of violence in this process, a limited number of initiatives have been organized by communities with the aim of creating concealed classes (the Star, 2019). From this reports of the Star newspaper, as a means to cope with education, underground classes were held to teach students. To give more to this, one can see that the case of education in the Northwest is no longer conceal but everyone that is the secessionist and the militaries are all aware of the classes but now how are the students coping with education coupled with all the gun shuts since the learning is no longer in hidings?

The GoC is in support of school attendance and provides initiatives that aim to improve conditions for students and teachers, including encouraging the creation of militias to inform the security forces of the suspected movements of armed groups and ensuring transportation for education staff to schools (the Guardian post, 2020).Someone who adapts well to stress in a work place or in an academic setting, may fail to adapt well in their personal life or in their relationships. This why, this strategy used by the GoC could work during the Boko Haram Insurgent but not possibly work in the Anglophone crisis as it results to so many setbacks in education. Thus, it's really unfortunate that this has only led to the dead of many teachers and students where some were rather seen as black legs, and others having to pay a huge sum of money after being abducted.

In late 2020, the Education Cluster, in collaboration with other partners, started work on a harmonized advocacy plan to counter violent attacks on education reports from Office for Coordination of humanitarian Affairs (OCHA), (2020). According to OCHA, 16 operational partners including NGOs, local NGOs, and UN agencies UNCEF and UNESCO) – are implementing a total of 12 education projects in the NWSW regions. As at 30 November 2020, Education Custer members were providing access to education to 71,731 children (32,022 boys and 39,709 girls). Activities include community sensitization on safe and protective learning, distance learning, and provision of teaching and learning materials, as well as grants for school fees (OCHA 30/11/2020). Despite this presence, ongoing violence constrains operational activities, particularly limiting the capacity of the Education Custer's partners to access areas to collect data (HRW, 2020)

Education Cluster partners including national NGOs implemented distance learning activities in the NWSW regions. This was mostly conducted through radio education, and comprised literacy and mathematic sessions. Radio learning sessions were organized in small groups or in community centers. Some aid organizations in the NWSW regions organized computer, TV, and tablet-based learning (Cameroon Education Custer, 2020). As in the words of Southwick (2011), our response to stress and trauma takes place in the context of interaction with other human beings, available resources, specific cultures and religions, organizations, communities and societies. Each of these contexts may be more or less resilient in their own side and therefore, more or less capable of supporting the individual. Thus this strategy could not work because not all of the natives in the Bambui regions had access to light at all times not to talk of a smart phone.

Panter-Brick (2014) understood resilience across different cultures thus she defined Resilience as a process to harness resources to sustain well-being. In order to understand this Panter-Brick tried to avoid what she called *the three ''deadly sins of resilience research.''* First sin is conceptually hazy with respect to how we articulate resilience in settings that are different from our own. Second deadly sin is to be empirically light with respect to actively seeking evidence on resilience in abroad range of contexts. And the third sin is to be methodologically lame with respect to how we measure resilience, especially in places where cultural goals and cultural resources are less familiar to us. For the UN agencies to be are implementing education projects in the NWSW regions for students to have access to education (OCHA 30/11/2020), still could not be completely effective because the resources that was used to implement this was not that of the victims.

When we are conceptually hazy, empirically light, and methodologically lame, we fall prey to three deadly sins in resilience research (Panter-Brick & Leckman, 2013). Thus resilience is a process to harness resources to sustain well-being. Emphasizing the word ''process'' implies that resilience is not just an attribute or even a capacity to go through a trauma, the phrase ''to harness resources' 'wants us to identify the most relevant resources of the Anglophones according to their culture their way of doing things incorporation with their judicial and educational system. And the expression ''sustained well-being'' means resilience involves more than just an arrow definition of health or the absence of pathology.

Communities and the GoC have limited capacity to address educational needs, mainly because of the ongoing conflict, population displacements, and disruptions to essential services (Cameroon Education Cluster, 2020). Communities have tried to organize non-formal classes as discreetly as possible. Non-formal education aims to continue teaching children how to read and write as well as protect them from abuse, violence, and forced recruitment

2.1.4.1 The notion of coping

From the above authors one can see that Resilient can be seen as Coping in two ways that is coping strategies and Defense mechanisms. According to the Oxford Advance dictionary, coping means to manage successfully with something difficult Based on the works of Folkman (1980), coping has two main functions. Firstly, coping is concerned with changing a situation that is loaded with crisis or anxiety. This can be adverse by changing the nature of the situation itself or by changing the person's reactions to the situation. Secondly, it involves our Attempts to manage or deal with our thoughts, feelings and bodily reactions under condition of anxiety without necessarily trying to change the situation on us in any systematic way. The first function of coping is called change while second might be described as management according to Folkman (1980). Referring to coping as a behavioral effort of managing a situation of anxiety means that there is no particular way of coping, but a variety of ways which emanate from the individual's character followed from a context. As a behavioral effort, coping is therefore a dynamic process.

According to Pealin (1978), Actions that help to reduce anxiety and lessen other distressing reactions are called positive coping actions. Also, Positive coping methods include: potentially healthy strategies of coping with anxiety. Pealin and Schooler (1978) described three potentially adaptive strategies of coping with anxiety, which are as follows: Anticipatory Coping; that involves the prediction of a situation of anxiety and taking action either to avoid or change the situation. Anticipatory coping is a common coping strategy where events like crisis are being

undermined and so people live like nothing happened or, if they do experience it, it is because it was impossible to predict. This coping strategy is however limited to situations which can be predicted such as divorce and certain illnesses but with the crisis in the NWR the end seems not to exist.

From the reports of the Protection Cluster (2019), Students suffering from mental distress sometimes adopt negative coping mechanisms, such as drug consumption, theft, and enrollment in armed groups. Children affected by the conflict are therefore in need of mental health support. Negative Coping Actions help to perpetuate problems. They may reduce distress immediately, but short-circuit more permanent change. Actions that may be immediately effective but cause later problems can be addictive, like smoking or drug use. These habits can become difficult to change. Negative coping methods can include isolation, use of drugs or alcohol, "workaholism," violent behavior, angry intimidation of others, eating, and different types of self-destructive.

A good number of children as well as students have an increased risk of adopting negative coping strategies to sustain their livelihoods, such as cross-border trade, kidnapping, theft, and prostitution (Protection Cluster, 2020). This is because what the community is presenting to them with respect to the crisis is never the best and so as youths, whatever seems as coping to them is applied in order to go through the crisis despite its negativity.

2.2. Theoretical frame work

Theoretical framework here involves the explanation of the selected theories showing how they elucidate the problem of this research work. As regards our research, three theories were used to explain the study. These theories involved the theory of cultural dynamics, ethnomethodology and theory of making the future.

2.2.1 The theory of Cultural Dynamics

George Balandier (1971) opines that people embedded in any cultural processes demonstrate remarkable powers of creation, transformation, stability, and regulation. Culture gives students the power to hyper adapt and cope with the crisis situation in relation to education by creating conditions for new adaptation. Cultural dynamics restores time and reintegrate dynamic process in every society. Cultural dynamics encompasses the numerous aspects of culture that continue to change and evolve based on major external forces in human life. In other words, dynamics represents constant change. Balandier (1971) distinguish two forms of change: A sought-after change that is part of social planning and part of continuity and a change

that will fundamentally change the functioning of the social system. The ongoing crisis is the revealer of some of these changes, as students found themselves going to school in assorted, studying more online, buying and studying more textbooks in order to survive in the crisis zone with studies which was not the case before.

Culture which is a way of life of people is an ongoing process, constantly, reviewing, remaking and transforming itself. In other words no culture stands still. All cultures are inherently predisposed to change and the cause and degree to which each culture change vary from one to the other. Change could be slow or rapid, total or partial, voluntary and involuntary. Cultural change confronts people with new situations and compels them to fashion new forms of actions. The crises in Bambui fashioned new forms of actions among the non-displaced students: students have modified their dressing, hair style, their feeding just to cope with educational challenges

2.2.2 The theory of making a future

In order to interpret the data collected from the field on socio-political crisis and education, the theory of making a future (Pelican and Heiss, 2014) is developed. According to these authors, making a future entails that; people all round the world have a past, live in a present and head into the future. The future is not only conceived but it is also confronted and constructed through actions in a back and forth 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.

In order to lay a foundation for the analysis of this study with respect the topic of Anglophone crisis and education in to the theoretical frame of "making a future" (pelican and Heiss). To 'make a future implies that the future is not only a product of imagination but it is confronted and constructed through actions Afu(2019). In a back and forth process between actors and their environment (pelican and Heiss 2014) although everyone has to make a future, the way people think, take action and go about it, is specific to an environment. In the frame work of the crisis with difficulties, threat, challenges and problems, Afu(2019) talks of the future through education is not only imagine but it is confronted and constructed through action. This action could be planned, unplanned, and sometimes slow and rapid. The actions taken vary and could depend on the individuals relative and friends. When it is realized that the decision leading to a particular action is wrong, students are bound to wait, seek advice and venture on the same action or thy change automatically.

Pelican and Heiss (2014) conclude that while the task of making a better life is universal, the way people think and go about it is specific. Therefore, students confront and construct their future by taking actions in different ways either by staying to disguise, purchase more text books, allocate more time to home study, sometimes recruitment of home in order to make a future through education. Or, others are moving out in search of it out of the community which is unsaved.

2.2.3. The theory of Ethno methodology

To provide an account of situations constantly affecting students in the war zones, Garfinkel (1968) theory is used to make sense out of what key informants meant by what they say and do. Etymologically, ethno-method-ology, can be understood as follows; Ethno means a particular socio-cultural group (for example, Bambui community); method refers to the methods and practices this particular group employs in its everyday activities (for example, methods used by Bambui students to cope with education within the crisis); and ology refers to the systematic description of these methods and practices. From this, we can define it as the methods and practices used by the Bambui students to cope with education within the crisis zone.

According to the concept of indexicality in ethno methodology, wherein a concept is considered in different meaning depending on its context but must eventually assume a theoretical meaning of the foundational meaning of that concept (Gurwitsch 1985). This is because. Without such a foundational meaning, every other conception are merely telling stories without roots (Brooks 1974). This concept holds that, if foundational meaning is not respected there will be breaching. Therefore, in the context of sociopolitical unrest students normally run to safer areas. Those who stay have different reasons to stay but does not necessary means there is no fright in heart and so, one can easily understand even the mood of adaptation without knowing why they stayed back. The case of Bambui will give specific cultural reasons why students will prefer to stay rather than moving to other places.

The concept of reflexivity and the notion of member in ethnomethodology, has to do with responding to drives. An individual can best interpret a situation if and only if he is part and parcel of the structure (Mbonji, 2005), and so people act according to the notion the have about their ethnic group. It is much visible in the life of students who responds to the stimulus of the sociopolitical crisis according to what they are experiencing in the war zone. And so, people or organs from different backgrounds cannot sufficiently react to this unrest and education because

they are not part of the victims and so do not really know their needs. Here their culture is more valuable, only it can provide a solution to their problems than any.

2.3. Originality of the work

From the abundant literature on the various themes, most of the reports concerning the Anglophone crisis and education in Cameroon were limited to displacement. This is because most of the Humanitarian had limited access in to the NWSW regions. Areas controlled by armed separatist groups were more isolated and harder to reach, thus, constraining the access of populations to basic services like education. Thus most information's were based on assumptions, news o internets and news from informants that were not verified.

More so, The GoC campaigning for formal education activities to be restored, whereas some separatist groups continue to implement the boycotts automatically limited the humanitarian access as their penetration success was to depend on who is in control which obviously has to be the GoC (Cameroon Education Cluster 2020). But applying the skills of an ethnographer by participating as a survivor in the field will assist immensely in carrying out their project successfully.

2.4 Conceptual frameworks

It is said that, a single word does not have a particular meaning until it is being defined for the purpose for which it is intended to be used. This is done to facilitate the reading and understanding of the entire study by the general public.

2.4.1 Socio-political

The term socio-political involves the combination of social and political factors in to a particular situation. In other words, socio-political here according to this study dims to mean that the factors influencing the crisis in the North West and South West region are both social and political factors. The term socio-political varies with different scholars and agencies. According to the Oxford Hachete dictionary (2008 edition) socio-political crisis has to do with the involvement of both social and political factors that can influence a crisis.

2.4.2. Education

At the mention of the word "Education" many people's mind are only focused on formal education, in this study, it is essential to note that 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. Our concept of education here is that institution that transmits culture not certificates through the mechanism of learning and not hereditary. Culture is therefore a social heritage which is transmitted through social organizations like educational institutions.No doubts the United Nations sustainable development Goals for 2030 made quality education their forth point out of the 17 aspirations in 2017.

2.4.3 Crisis

Crisis is a time of intense difficulty. At some point is is regarded as a moment when everything in a particular community is freeze. According to thus study, crisis is regarded as armed conflict where the masses turn to suffer most and not even those involved in the confrontation.

2.4.4. Development

The study looks at development as improvements implanted in Bambui community as by life expectancy, access to education and a general livelihood improvement via educational institution. According to the Copenhagen Social Summit, (1995), social development is defined in three terms; poverty reduction, employment generation, and social harmony. The study looks at social development as an improvement in the welfare and access to social facilities not leaving out poverty reduction in the community. In another dimension, social development here will also consider measures geared towards mobility, and education as tools for economic growth.

2.4.5. Student

A student according to this study is someone formally engaged in learning this can either be a person enrolled in a school which could be a university, secondary or primary level. In this research, the researcher considers all children from primary to university level as students since for someone to know or gain knowledge he or she must past through the process of learning or studying. Thus, someone who is studying is referred to as a Student irrespective of his or her level or platitude.

Beyond reasonable doubts, the exploration of literature review and theoretical and conceptual framework of this research gives a gateway to understand insights and new ideas on the subject matter. This now gives way to the presentation the findings of the research. The

previous part of our research is consecrated to our findings and analysis that are basically presented in three chapters. These chapters are all in line with the research objectives and hypotheses of the study. The findings begin with chapter three which focuses on the etiologies of the sociopolitical crisis and education of the Bambui students not leaving out the implication of the crisis on the students.

CHAPTER THREE

THE ETIOLOGIES OF THE SOCIO-POLITICAL CRISIS AND EDUCATION OF NON-DISPLACE BAMBUI STUDENTS

The Anglophone regions of Cameroon are witnessing a socio-political crisis since 2016, but it escalated in 2017. This crisis deteriorated overtime and has led to violent clashes between armed forces as well as disruption of students' education. Education in Bambui community is at risk because some schools are closed down due to the boycott orders by separatist fighters. Because of these orders, some students are terrified for being targeted. Economic challenges have pushed most students to become school dropouts. This Chapter seeks therefore to investigate some of the key etiologies of the socio-political crisis and education of students in the Bambui community with special emphasis of the impact of this crisis on students as members of this community. This chapter also attempts an answer to the first specific question of the study, the first specific objective in line with hypothesis one of the study which states that "The etiologies of socio-political crisis and education in the Bambui community has its roots in the destruction of schools and school equipment, schools shutdown, torturing and killing of school children".

3.1 The socio-cultural etiologies of the crisis

The socio-cultural etiologies of the crisis were outstanding and pivotal to the escalation of the conflicts and its impact on education. As a matter of fact, the origin of the crisis can be traced back to social and cultural ways of lives between the two parties on the bases of education and language. It is in this light that the socio-cultural etiologies are accredited (qualified) a central place because of the immense role it played in spreading the crisis which got students trapped up in the state of affairs. The first of this dimension were agitations of teachers and lawyers

3.1.1 Teachers displacement

It is not strange that the NWSW crisis was due to the fact that teachers mobilized themselves to portray publicly their discontent relating to the introduction of French speaking teachers in purely English-speaking schools. In 2016, Tasang Wilfred, Executive Secretary General of Cameroon Association teachers trade union (CATTU) on behalf of others demanded that Francophone student teachers be stripped from practicing on Anglophone students, and the withdrawal of Francophone teachers from Anglophone schools and also the withdrawal of Anglophone teachers from Francophone schools. While the march was taking place peacefully, it was violently dispersed and teachers were mishandled. On the 21st of November 2016, teachers went on strike in response to the reformation that was about to take place in the English system of education.

This rally against this striking teachers caused many to run away as so causing in

adequacy in the number of lectures to train and teach students. This true because many teachers lives where threaten by the armed forces, and so students who stayed where just to end as school dropout since no one to teach them. In this regard, the effects of the crisis was inevitable on the students. An informant reported that:

> *This crisis was not all about teachers' movement...lawyers equally were agitating for their rights. It was on September 6th that we heard rumours about teachers strike and lawyers strike but it was not serious until October 21st, that early morning was Saturday that we got up, went to school and we were sent back home, as our teachers asked us to go home and that the will be no classes… we stayed back home the whole of that week and we were only communicating through our What's App groups… we were no longer hearing lawyers striking rather became more of teachers strike and now we students are paying the price. (Student, 23 years, Atunibah quarter, 19/05/2022)*

From this narration it was understood that, with the coming of the sociopolitical crisis, some students did not think it will affect the educational system until teacher went on strike that they started seeing a hazard to the well-being of students. Teachers' strike was an inevitable fight, this explains why the educational system was affected given that teachers are instruments used in the delivery of knowledge and so when they started striking, and it was obvious education cannot be effective. From the onset of the strike, it was not contend that the educational system was totally bad. An indicated number of lapses and biases were needed to be done away with for the enviable (desired) system to be continue to gain in quality and ascendancy (dominance). The direct implication on students' education were that students dropped out increase rate of illiteracy. Those cut studying too where propelled to undergo punishment from armed groups. Education playing an important role in the lives of students in the Bambui community as whole was hampered.

3.1.2 Killing of school children

From ancient time there has never been a violent conflict without the loss of lives. Just like the First World War, the jihads, the Boko haram 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. seen with the Boko Haram in North where people worked around with Bombs in their body just to kill an intern die for their beliefs. Accidental loss of life happens when an individual who is not involve in a struggle is cut up by

a stray bullet or either is involved in a fight but not with an intension to die. Since when the conflict start, the number of students who have lost their lives in the process is enormous. Caro Louise Ndialle, a 4-year-old girl, was killed by a bullet fired by a gendarme, as she was sitting in a vehicle on her way to school. Another case was that of Brandy Tataw, an 8-year-old schoolgirl, killed by a bullet fired by a police officer as she was walking down a road in Bamenda on her way back from school. All this incidents where every on social media.

Moreover, the killing of school children in Bambui community only turn things more complicated as it pushed members of the community extreme. It influenced lots of parents to join the groups not out of willingness to fight for what was known to the community as just course of equity but as a payback course. This led to the increase number of armed groups though with different purpose but all under the umbrella of secession.

> *About Five number of armed men with guns intercepted my home took my two children away. I in my hiding I would not have known that such happened… the following morning I was called that my son was beheaded I did not know where his junior brother was only about four days that I was reliably told he was in a hospital …he told me they were accused of beying part of the boys in the bush…so when they were asked to lay on the he could not explained how he saved himself that day all he can remember is he met a grandmother… from that day I sought no peace to the one who laid his hands on my sons nr their member (a parent Mr Denis, 45 years, Atunui quarter, 20/4/ 2022).*

From the above assertion, one 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 with his son being beheaded and so sought no peace. This reveals how the crisis has increased radicalism. Due to pain and anger the informants sees revenge as the only option, indeed the dead of a close one is painful so losing a child in such conditions is definitely more painful. Security and tranquility 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 his mental health. But in this case it has enact more fire of war. with the new development, not only parents were afraid even students were afraid to chase their dreams because they feared to be killed and kidnapped if spotted going to school this explains why they end up seeking refuge in the neighboring town which was 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;

> *Aunty one don't know when this will stop ooh…was in form five when the crisis started it was a very horrific experience and that almost resorted 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, streets were stained with blood, students were killed kidnap and tortured for going to school against restrictions … 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… marriage was the only thing I could get into which my parents supported because at any time I might die without an offspring... (Emmanula, 18 years, Atunui quarter, 20/4/ 2022).*

It is very clear from this narrative that socio-political crisis brought about difficulties and challenges in acquiring education in the conflicting society. As a result lives were not just constantly under attack, but many especially girls have run themselves in to early marriages all in the name of fear of dying without keeping any progeny. For a person to achieve his/her dreams through education, the student has to be alive and in an environment where their live is not constantly under threat, but this is definitely not the case in the Bambui community were students complain of live threating events and practical loss of lives in their place of study. The outcome of this is child but early marriage where many are out to make a future by getting married in order to have children who can take over their existence if they die. 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 a vague course, others called it the struggle for equality others the fight for their rights, some said it is a call for the re installation of federalism among other, being at the right place at the wrong time was definitely another problem. We have watched our family members especially boys going to a fight of sometimes no return… others have join just to gain honour from the society and have abandoned … Some of these students have just rendered their selves useless cause illiterates cannot rule this land. Look*

at it, is it not foolishness to leave in a push with fright of being attacked those who instigated long abandoned and now you carry what you don't even know the full meaning… very rare to find any educated fellow amongst them most are students who have not even gotten an O/L Certificate yet they die every day and still entering every day…. (An educated elite Marcel, 37 years Manju quarter 24/5/2022)

Upond listening to this informant, young vibrant are fight a good course at the wrong time. Time here is with respect to their level of education. Is like they are chasing they wind. It is very clear that they too do not have a clear vision of where they are going to because, if their problem is employment as they say if now it is resolved, how will they be employed if they are not ready to seat an learn. It is also obvious that some saw joining secessionist group as a means of exhibiting strength as big boys, others saw it as a call for loyalty, some took it as a means to settlescores. Sad enough their lives became the collateral they had to use to achieve their aims. as a consequent, loss of lives in both parties involving the civilians and students most especially who were not in the struggle or have an idea of what the struggle was all about ended up being cut up.

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

We had friends, relatives who were leaving in town talking of the occurrences the things that were happening some things even arrived them before reaching to us. Caro Louise Ndialle, a 4-year-old girl, was killed by a bullet fired by a gendarme, as she was sitting in a vehicle on her way to school with her mother, we justs ad in our rooms and received the message online since it was happening in Buea…. This lost instigated another pain and anger that gave rise to other things in the community. Due to the way the media was reaction to the various comments and reactions from the community…. (Teacher/ student TAMUKONG 28 years Atunibah quarter, 27/4/2022)

It is not novel that the digital platform also served as a vital means of transmitting sorrowful information as many who were not on ground could be reliably inform of the situations at hand. Decisions that was to affect the well-being of students were not an obligation to be made from direct effect even indirectly. 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 shows the extent to which social media has been used to as a medium to induce trauma and how acquiring education has become more challenging even when you are not doing anything. Thus making a future through education in such areas becomes very difficult for students.

3.1.3 Destabilization of educational sectors

Some armed groups ordered public schools in the Bambui community to remain closed until further notice. In response to the shutdown of the government schools, the government officials considered closing so-called community schools which are run by volunteers in separatist-controlled areas. Thus destabilization of educational sectors since both parties repeatedly use access to education to push their political objectives. Students are paying a disproportionate high price. Provided that while separatists groups are shutting down public sectors militaries are retaliating against the community they schools created saying they are schools ruled by the separatist groups. As a results, students are in a state of confusion as no environment is safer. Thus their lives are at stake, increased rate of narcotics and illiteracy in the community.

> *Some people died in the mayhem (confusion) as it was not knew to hear a public teacher was killed in a public school… suspected separatists stormed in a private school that was in 2019… in the town of Bambui slaughtering at least three children and injuring fourteen others… a French language teacher was the target of attack but then innocent students died…. 2021,the community's reaction to this was that the boycott should be stop if their children had to keep paying for what they did not caused. (Teacher, Fola28 years Atunibah quarter, 27/5/2022)*

From the above narrative is obvious that, the school popular boycott quickly lost support as separatist began destroying schools and killing teachers who continued working in public schools. From this informant, even students in private sectors where not safe. The lack of access to quality education is worsening the already dire (terrible) socio-political crisis plaguing (troubling) the Bambui community. Even though pressure from community prompted some separatist groups to formally call off the school boycott in 2021, attacks on schools continue unabated (undiminished). Overall, the conflict has severely harmed the education system in the Bambui community. Schools that are still operational in this community are often damaged or

overcrowded. CHS Bambui, after undergoing numerous attacks are now one of the most populated secondary school in Bambui.

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 even dough they still do not want to leave the war zones. 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" match in and out of the school premises and pointing guns on us as though we were in an eradication context. Holding strikes and bars of iron as if they were going to kill a beast … if I did not die that day I will never die again… from that moment school left my mind(Manjo 31 years, Nibah Quarter, , 06/6/2022)*

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. The contrary of such experience in school yard as reported by this informant, shows that, students drop out of school, teachers abandoned school yard in order to safe their own lives. To theorise this, it's obvious that making a future in such environment will be a nightmare as students and teachers are under constant monitoring eyes and treats of being killed if the step their feats in school to teach or learn. As the struggle goes on, the secessionist are not only terrorising students who go to school against their wish they also harassed teachers for them to avoid going to school. The direct impact of this aspects of destabilising educational sectors were; increased number of school dropout, trauma, early marriages and high birth rate.

Somehow, some students manage to register for the GCE Ordinary and Advance Level despite the perturbations incurred from the destabilisation of educational sectors. Required to stay at home, study and write their exams was very challenging. Though others had *in-persons* classes others were left to beg for notes and read texts books without any lectures or explanations without really understanding anything after being in the house for some time. Some equally displaced to save areas like Yaoundé, Douala and so by the time they were about to write the GCE exams, news went across that all those who had registered should come and

write their exams. From a key informant;

> *I can remember one faithful morning when news 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…to us was more of a drama (at the time) After about three days school timidly reopened and not long from when it did, Amba boys instructed us not to go to school… I wrote my GCE O/L without seating in a classroom yet traveling to a safer region was a best option as some mates did and came back.(BIAMBOU 23 years, Manju quarter, 27/4/2022).*

Though many presented themselves as school dropout due to the situation of the crisis, there were still students who no matter the destabilization of the educational sector in the Bambui community, found way to make it through education. Provided that many started struggling to make a future by registering for their official exams. Others during this transit periods of educational stand-by, yet smuggled ways to make a future by studying at home, are learning with home teachers. In addition we also see that most teachers and students displaced to other areas as a result of the crisis on them.

Destabilisation of educational sector has huge effects on the life of students. Seen how some student's life became frustrated, mass displacement of active population as well as students, delayed many students. Its palpable students were not expected to study with a cool head given that, even they were ready to go to school talk less of their safety, seating in class room when teachers cannot come to school due to countless life threats placed on them was enough to term them school dropouts. Too many questions to ponder on with respect to security eventually ended up causing many students to flee from their homes to new settlements as a means to make a future. Although others insisted to stay, education played a pivotal role in osculating the crisis as well as the Bambui community.

Consequently, destabilisation of educational sector has caused many students to escape from the school and the village because not all parents can afford the school fees of children in Private schools. The shutdown of public schools and permitting only private school was already a means of sending most students to farms not class rooms. It was reliably gotten from a in formant that the school fees in of CCAST Bambui commonly known as Macha school Bambui ranged between 25 to30 thousand. This range always fluctuate due to the PTA fees. In CHS Bambui, which was a private school own by Pa Nyong, school fees as 95 thousand. Very

obvious that students will find it difficult to continue due to expensiveness of private institutions thus dropout best option.

Picture 1 : A locked down government school at Atunibah quarter Bambui

Source: Miyanui Joyce, GBHS Atunibah quarter Bambui, 18/05/2022.

Picture 1 shows a building which is just a part, made of many doors the kind of window placed on it is those that are permanent and as such cannot be closed nor opened the doors are locked with locks, and are reinforced again with planks across the doors coupled with the previous locks at the door. This school is a government school, given that the separatists do not need a government school in this community, the school is no longer functioning and so in order to escape from being destroyed as government schools has been stopped and so the doors are surely reinforced so that it cannot be suspected of anything thus avoiding the rod of the separatists, this done because they are hoping that one day government schools will be allowed to function again. We can see from this picture that no matter what, the students still are very optimistic despite all the happenings.

3.1.4 Torturing of school children

School corporal punishment is the deliberate infliction of physical pains as a response to undesired behavior by students. At first school corporal torture was allowed since it was believe to be able to provide an immediate response to indiscipline. This was practiced in order to call students quickly back to order in classroom learning. But contrary to the present state of educational system in NWR, students are rather beaten without a cause and in school premise they are tolerated for every wrong doings. The society plagued with violence explains why a

great number of students leaving in this zone were constantly at a ready to 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. School students caught in schools, with books talk less of uniforms were severely tortured and others were forced in to the groups and somewhere killed instantly due to over torture. 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… going to school where I will be subdued to torture was a decision I was still to rethink... (Ngwemutoh 20 years, Atula'a quarter, 09/5/2022)*

Just like another informant reported that the torturing of students had tremendous effects as many had to suffer a course they did not provoked. According to the Committee on the Rights of the Child, Children do not lose their human rights by virtue of passing through the school gates. the use of corporal punishment does not respect the inherent dignity of the child nor the strict limits on school discipline. The Committee interprets Article 19 of the Convention on the rights of the child, which obliges member states to take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse. While in the care of parent(s), legal guardian(s) or any other person who has the care of the child, to imply a prohibition on all forms of corporal punishment. But it's not really the case in Bambui where school children are tortured even for a course they are not guilty of;

> *I remember on the 11 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… little did I know I followed behind by some men ho got me well beaten all because I as a student and took place on the match pass. 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. (Nge Emmanuel 26 years, Matula 11/5/2022)*

In the words of this informant, 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 tells the same story in a different context.According to the American Academy of Pediatrics AAP, research shows that corporal punishment is less effective than other methods of behavior management in schools, and praise, discussions regarding values, and positive role models do more to develop character, respect, and values than corporal punishment. The evidence that links corporal punishment of students with respect to their disobediences being in going to school or, disciplining students in school in this crisis zone has a number of adverse outcomes, including: increased aggressive and destructive behavior, increased disruptive classroom behavior, vandalism, poor school achievement, poor attention span, increased drop-out rate, school avoidance and school phobia(fear), low self-esteem, anxiety, somatic complaints, depression, suicide and retaliation against teachers. Is in this light that, AAP recommends a number of alternatives to corporal punishment including various nonviolent behavior-management strategies, modifications to the school environment, and increased support for teachers.

Moreover, this aspect of students' torture by armed groups has affected the discipline departments of the various operational schools in Bambui. As in the words of the CHS Discipline master who said students are no longer beaten in school but teachers do more of counselling.

3.1.5 Abduction and harassment of school children

students in school uniforms 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. Thus abductions 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 get to see how degrading situations became from the narrative of this student who is now leaving the situation as something normal and no longer strange to them, 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 an informant added that

One day my friend was invited to the Bafoukom palace for a teaching session

to do some designs so he decided to take me along, though I made him to go that I was to follow after but on his way he was attacked and kidnapped and later release. There came a time where a military man was killed, 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. (AZANUI30 years, Nibah quarter, 27/05/2022)

From the above narrative we realised that 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. It is in this light that this informant says;

When I got to upper sixth, I practically went to school just for about three weeks. By the Forth week, things changed at teachers were being harassed in the quarters, schools and in their farm lands with warning against going to school to teach of the detriment of their lives. This made many teachers to stop teaching and others even ran away from the village. There was literary few or no teachers to teach in various classes. (AGENUI 22 years, Malam quarter 29/4/2022)

From this quotations, it is clear in this case that, the plan actually worked in line with the secessionist idea of shorting down schools at the time the shorting down of this schools was caused by the fact that they valued their own system of education than any other. Another informant ; A 19-year-old secondary school student, from Bambui, northwest Region, recalled being abducted and brutally maimed by armed separatists in January 2020, on her way back from school.

They blindfolded me so I could not see where they were taking me. We had to walk for a few hours. I was not given food. I slept on the ground outside for three days. The amba *[separatist fighters] called my father and asked him to*

pay money for my release. "On the third day, when I was about to be released, they cut my finger with a machete. One of the boys did it. They punished me because they found schoolbooks in my bag. They wanted to cut a finger off my right hand to prevent me from writing again. I begged them [not to], and then they chopped the forefinger of my left hand. (CYNTHIA, 24 years, Macha quarter 2/5/2022)

Another student added;

When I go to school, I don't wear my school uniform, a female high-school student from Bamenda, North-West region said. "I am afraid of being spotted by the amba [separatist fighters]. My walk to school is about a kilometer, and I never feel safe."(NGWENCHO 24 years, Atunibah quarter 6/6/2022)

From these quotations, it is clear that abduction became the order of the day and so in the struggle to make a future pushed some students who had to dress in assorted in order not to be spotted out as they disguised as civilians. This has also influenced school drop outs but as education plays a vital role in the lives of youths , others still finds a way to make it possible by risking their life in making a future. The consequences of this abduction has not only let to poverty amongst students and parents but it has contributed a lot to electricity constrains.

3.1.6 Peer pressure from non-students

Many students education was influenced by other mates. This impact was as in school dropout, marriage because others got married, moving out because others moved out in search of education elsewhere. Peer pressure influence some of the young men and women as well as students to drop out of school in order to join some of the arm groups. Given that friends are influenced by some mates, others desire imitating their mates into doing what they are doing and so another informant adds that;

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 (Dane 26 years, Malam quarter 2214/05/2022)

From the above affirmations, 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, knifes, iron-bars, tree-branches and den guns while singing as the matched into the school and people started running towards different directions. (Bimnui 27 years, Atula'a quarter 16/05/2022),*

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 in that of this informant who because of the fear of being killed he dropped out of school an informant sells us that

> *The day the strike started was the day we were required us start writing our first CA s 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 Amb 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 stayed in my house all through that year in 2019 (Ngwemutoh 21 years, Malam quarter 28/05/2022)*

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 shy away from school and think of a possibility of schooling elsewhere as others still remain and find a way so as to go to school. As a result of the socio political crisis in the English-speaking regions,

Many young person's notably, girls were in one way or the other molested 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 per cent of these victims were children.. According to a statement obtained from an informant;

> *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. (Kaseh 31 years, Malam quarter 28/05/2022*

Though not all cases of sexual misconduct were forcedly 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, 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.

3.1.7 The impact of the French subject

Arm groups resented the introduction of bilingual schools in the NWR since to them is an attempt to assimilate Anglophones. This had a great impact because they have never loved the French culture given that language is a vehicle used in spreading culture. One of the reasons while the striking actions was spread in the Bambui community was because the French was taught in the schools there both primary and secondary schools. An informant called Madame Fola a primary school teacher explains to us why the crisis affected their community with respect to the French Language and how their school had to pay some money to the Boys before stating or reopening the school. These dues were due to the fact that they were teaching the French subject to children

> *Some The reasons why this crisis affects the various schools in this community is due to the French that was still thought here, when you look at the schools that have been recently stopped is because of they still continue to teach French when*

they have been asked not to. Most of this schools functioning now had paid a lot of money to the groups before they are been allowed to function and coupled with that, they do not longer teach French here… (Astamo 29 years malam quarter, 20/04/2022)

From this above citations on can that language is a tool to spread culture, given that the Anglophones are fighting the culture of the francophone since they see it as discriminative and so do no wan to mix with, given that the Anglophones also resented the introduction of bilingual schools in West Cameroon as an attempt to assimilate Anglophones.

3.1.8 Movement restrictions of students

Many students who attempted escaping or moving out of the Bambui community were intercepted by the armed. This obstruction is usually initiated by the separatist fighters though at one moment others are obstructed by the militias who at one point suspect them to be the separatists. In such occasions, they just announced or pass information with respect to movement within their territories of influence making their decision public to the inhabitants which they have to respect without any regulatory body begging their actions or regulating their decisions. Such acts prevented people from freely moving due to fear for what might happen if they are caught. Hence, many who do not have back-ups or families will turn to stay and cope with the situation rather risking their lives. 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 dreams. That's how my parents made preparations for me to go 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 allowance.., my parents made a day I had to travel … because the chances of failing a prey to their rage was high… when I arrived Bamenda on our way to Yaoundé before arriving Akum we started getting gun shots, from there I could only save the barbering bag I was carrying every other thing was left in the bus. I had to spend an extra day in Bamenda just to find my way back to the village… simply because we were accused of running away from our duties after all the threats I had to return. (Glorie 23 years Atunibah quarter 09/06/2022)

From this informant, we get to see how education had an important role to play in the life

of this student. This can be seen as students' parents are ready to go extra miles only to see their children learn in class room. This explains why educational mobility was conceived as a dispensable action in making a future since they students saw that education will bring a change to their lives. Many had the desire to move out of the community but because but of fear of being a pray to the arm groups they chose to make their future while in the zone of terror. Another informant holds that;

> *I could not move out though I really had the desire because I have been accused of being a black leg. With all the numerous accusations, I cannot afford to risk the life of my family… if there was money I will have paid them just to leave safely but now since they are even calling me black leg not just because I am going to school but because I rejected their offer… (Student, Azanui 26 years Nibah quarter 09/06/2022)*

Restricting students from moving out of the community could be seen as act of restricting them from being educated. But is really novel that this aspect rather encouraged students to keep on schooling within the war zone. Hence, their movements were summarized to just being at home, and anyone who tried to move against this new cultural transitive moves had to incur punishments such as paying huge sums of money, beating and death penalty. All this made the students vulnerable because some were perceived as black legs because of their rejection to stop school. This aspects of making a future cause some to stay and go through the pains and unnecessary expenses just to make a future since they understood the importance of education in their lives. This act was carried out to slow to influx of the forces of law and other 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. Because roads were blocked, there were no vehicles going down to Bamenda and just the horror a student can face in the course will be worse than staying within the crisis zone.

To add, situations became tight 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 like the students are left to suffer the consequences as they had to stay in the crisis Zones in order to attain classes.

3.2 The economic etiologies

The Economic etiologies are those actions taken within the crisis that has harm the economy of individuals in the community which has gone a long way to affect the education of students in this society.

3.2.1 Harassing students hostage for ransom

The kidnap of students for ransom is always very possible in area plagued with crisis as the NWR. Compared to the case of the Chibok girls who were kidnapped by the Jihadist group called the Boko Haram. On the 14- 15 of April 2014, about 276 Christians female students were kidnapped from Government secondary school at the Chibok town of Borno state of Nigeria. Many students still suffers on the fact that some armed men have engaged in ransom attacks against civilians and students most especially. Meanwhile, government forces have torched entire villages suspected of harboring separatists, disappeared and executed civilians without due process, and tortured detainees. Reports of indiscriminate killings, torture, rape and other gender-based violence by both sides have been widely reported. These activities have cause a lot to the society.

> *Holding people hostage has enhanced the crisis this has given birth to pain and anger. Ransom attacks entails lots of money before there can be any relief or let go of the person who is held hostage, all which that person is accused of has no place to be argued upon cause any of their points are just, this action has given birth to terrorism where people are no longer secured in their own land but yet we still kind of figure out a way to school cause we understand how education is important to us even it will take inconsistency and unpunctuality A report from a key informant during interview an (informant 2/6/2022)*

From this citation, It's important to note that despite the terrorism in this community some

children are still going to formal school settings in this community, but many do not attend on a regular basis, and the school days and hours are varied to mitigate threats of attack and as a precautionary measure to avoid issues with the unknowns given that at any time a public holiday can just be announced. Some parents have hired private tutors while some teachers have transformed their homes into makeshift classrooms, hence school still goes on in this community as formerly even if in discrete ways.

3.2.2 Destabilization of economic activities

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

> *There's no finances to transport our farm products to sale and finance other needs… despite my building capacities there's was no construction going on due to the strike that affected all activities … so very difficult to meet up with the expenses of carrying on, everything became expensive while the available income could not keep us to the standard since our main 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... (FOLA 13/5/2022)*

From these narratives one can really see the whole cause of the crisis and how it has greatly let to poverty as there is the destabilization of economic activities. This has vehicle the crisis since many now struggle to do do what was first done easy hence increase tensions and hatred.Bambui community, he said;

> *As of the ongoing crisis, the i feels that the Boys are acting out of anger because the state has put them in a state of confusion and frustration of having no Jobs, are they to grow old before they have a job or should the reduce their age, or is it the Northwest names? If so, should they adopt francophone parents…? Some Francophone also criticise Anglophones for "tribalizing" issues and*

making it sound like they are the only ones affected by problems like unemployment that are, in fact, national. (Afunui Nadege 25 years, Macha quarter 2/6/2022)

According to this informant one can clearly see that the future was just imagine that was why they had to rise because they were unemployed watching the way they were living in abstract poverty, working so hard yet the money that was paid was not just compared to the amount of labor exerted so fighting back was just inevitable cause they were exploited. Poverty and unemployment has greatly impacted the crisis in that many people are really been for the continuation of the crisis partly because they don't have money, barely living from hand to mouth not to talk of expecting salary from somewhere that can enable them survive. This aspect has greatly lead to the increase number of youths joining the radical groups thus leading to the crisis in the northwest Region of Cameroon , case of the informant in the extracts below;

Many parents have lost their jobs and even lack the means just to have a 3sqmeals so generally they will prefer to indulge their children into their farming activities than to go pay for a school that they see is not effective and is coupled with social unrest and threats from here and there" (Jesica 30 years, Manju quarter 2/6/2022)

Another participant indicated and quotes that;

"We in the private sector, I used to teach like in three private schools were I used to teach French language and earn some money for my handouts and upkeep as I am a final year student from ENS but with this situation how will I go to teach while 4 months ago before I stopped I have received more than 100 threat messages as well as calls telling me to quit and on top of this there are owing my 3 months' salary and how do I cope working without pay and yet receiving threats is it my Fathers school a beg, I finally quit because I love my life and I have seen what have happened to stubborn teachers who were overzealous to teach so I can't tell a lie the people teaching presently have summoned a lot of courage as for me I have left I prefer to do my small rearing and farming than to go lose my life due to over zeal",(Ndi Mbiweh 38 years CHS Bambui Teacher, 7/5/2022).

From the above Economic issues has been affected as many people lost their job such

that they could no longer provide so available need like school feels, money for school materials, teach without pay anything reasonable as before, loss of parents, accounts too for the low turnout of schools in this community as indicated.

3.2.3 Loss of jobs and high cost of living

With the present of socio-political activities many people lost their jobs and the availability of some aspects of life where people needed money to spend in Such as Availability of school fees, money for school materials, teach without pay loss of parents' work hinders, accounts too for the low turnout of schools in this community and for the sociopolitical crisis as indicated in the extracts below:

> *Many parents have lost their jobs and even lack the means just to have a three square meals so generally they will prefer to indulge their children into their farming activities than to go pay for a school that they see is not effective and is coupled with social unrest and threats from here and there given that there's no means again as compared to before (Mbiweh 38 years, Ntesam quarter 2/5/2022)*

From the above one can see that loss of jobs was one of the causes of educational crisis and its management since without money we cannot be educated as verstkovi talk of moments of stagnation, this students life was stagnant because parents lost jobs and prices of commodities kept on increasing hence destabilizing education.

3.2 The structural etiologies

Structural etiologies have to do with problems which causes the uneven functioning of the community as a whole and this has to do with the economy of the community.

3.3.1 Agricultural setbacks

Agriculture activities being that which structures the life of the individuals of this community had a great impact on the student's education given that food cultivation is mostly for consumption and so when agricultural activities are disrupt automatically the setback affects the structure of students life and education since they cannot learn with hunger. In this lught an informant say;

> *Food cultivation here is not really consistent cause at times we waist time yet*

harvest nothing from the farm especially when there is an internal strike like one that happened in the Bambui village where it was on strike because two brothers who were having a quarrel over a land and the other who did not want to share with his brother decided to eliminate his Elder brothers family after numerous threats, he went to the military and said his brother was keeping... killed them all without even trying to find out anything whereas it was because of land disputes between the two brothers... where harvesting their beans in that effect many peoples crops got bad in the farm (Jane 32 years manju quarter, 20/4/2022)

From the above observation made by the researcher we can see that Ghost towns actually had more effects on the community not just at the students detriment but at food crops, this was a period where many had to mooch their farms but they couldn't because they were called to mourn for the great lost, now grass had to grow and affect The food crops in the farm. Everywhere we arrived we noticed grass in the farm and every one was just caringIt 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 damage because of inconsistent up keep which came as a result of the on-going crisis. We can visible see the pain of a woman who cannot boost of keeping up with 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 which still yet still caused her a lot

3.3.2 Impositions of lockdowns and ghost 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 counter number of lock dawn 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 remember when the violent phase of the conflict started. I was in school with my friends doing out 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 of 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 (Achubeh 28 years Ntsam quarter 16/05/2022)

From this narrative, we get to understand the extent to which social ties such as erotic 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 ID 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... transportation were slim due to the ongoing chain of insecurity. (Denis 27 years Atunibah quarter 30/5/2021)

From the Above narratives we could see that with the enforced lockdowns, many people could not move not to talk of running though others still found ways to move, others equally refused to move out because of their love once specially when running together could not be possible.

3.3.3 Burning and destruction of class rooms

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 when I relocated to Yaoundé the

trauma of lacking almost everything brought about a nostalgic feelings of Home that brought Me back here today (Tezang 28 years, Atunibah quarter 19/3/2021).

From the declarations of this informant we see how helpless she became after their school was burnt as he thought continuing school in his place was no longer an option reasons why she thought of living which she regretted after and so became an ex-internally Displaced student or better a former internally displaced.

Picture 2 : Government secondary school (GSS) Bambui burned down at Macha quarter

Source: Miyanui Joyce, Macha quarter Bambui, 28 /04/2022.

Picture 2 above presents a school that has been destroyed from the roof right down to the walls of the building, besides the building there are flowers planted to decorate as we can see on the picture. The crisis in the North and Southwest regions of Cameroon has led to the destructing of many schools especially Government school. It is made to belief that most primary government school uniforms do have the color Blue, looking at the blue dress hanging beside this school one can clearly see that the school that has been destroyed is a government school reasons why most of the separatist are strongly against Government schools.

Picture 3 : A wet patch of blood in a classroom

Source: Miyanui Joyce, GBS Nkehbi inMalam quarter, May, **2022.**
Note; ➡️ students food on a desk, ➡️ Students bags ➡️ a pool of blood in the classroom.

The above picture one can see benches usually used in class rooms, in this same one can see puddle of blood on the floor, a side of shoes carelessly kept, benches facing up> from this picture we can deduce that an attack was launched here that was why we can see the blood on the floor, some of the benches destabilized. It will certainly be a Government school since the private schools are not really attacked in the Bambui community but before they must be opened they must follow the rules.

3.3.4 Inaccessibility to school roads

The sociopolitical crisis has impacted education in that it actually let to inaccessible roads to school. This access barriers is accountable for low school turn out both from the teachers and students' perspectives as well as from opinion leaders as explained during a focus group discussion which are seen in the extracts below;

> *"Teachers and students in the NWSW regions are constantly under threat of violence and attacks, which results in fear and which has consequences for the emotional wellbeing and mental health of children, educational staff, and their families. There have also been threats of violence online. For example, in September 2017, a picture was posted online labeling five identifiable children in a classroom as 'betrayals' and appealing to social media users to 'stone them'" with this in mind how can we enhance a safe and sustainable back to school process"(Emmanuel 27 years Nibah quarter 20/5/2022)*

Those who do risk going to school often do it covertly; a secondary school teacher during

interview reported that

> *Many of my students do not wear school uniforms on their way to and from school," said a chemistry teacher in Bambui. "If they wear them, they can be at risk of being spotted by the separatist fighters on the road and attacked. Also, they don't use school bags. They put their books and notebooks in shopping bags like those we use to go to the market to buy food.(Sebastian 38 years Atunibah quarter 2/6/2022)*

According to the above narratives one can see that the inaccessibility to schools goes a long way to cloud student's mindset and give them a belligerent frame of mind as to when the see their schools being permanently occupied by armed groups as well the military. But since they believe in the importance of education as a universal right not only to improve and protect the lives of young people, but also to increase the potential for growth, stability, and equality. With this in mind, we see how stake holders play their role both through advocacy and the design and implementation of programs to help ease the strain on education caused by the crisis by adapting to any course.

It was also indicated that the inaccessibility to schools goes a long way to cloud student's mindset and give them a belligerent frame of mind as to when the see their schools being permanently occupied by armed groups. Most of this schools that are occupied by this unknown armed groups are actually government schools and some of the schools that were called community schools. When educational facilities are used for military purposes it can increase the risk of recruitment and use of children by armed actors or may leave students vulnerable to sexual abuse or exploitation. In particular, it may increase the likelihood that education institutions are attacked and so showing the students how risky being school thus school dropout. The crisis has baptized the community in that as many drop out of school they begin to involve themselves in deviant behaviors. The various unaccepted behaviors and signs noticed on the students is when they begin using internet cafes so much whereas it was not the same way as before, distrust, isolation from things they rather have to engage in, withdrawal, abrupt dropout, consumption of narcotics, sudden break with family and change of mentality.

> *"The majority of out-of-school children lack the means to flee to the safe cities. Absence of jobs, Violence and the lack of schooling expose them to additional risks such as the search for income through illegal activities …most of this new Boys are just criminals involved to make money through criminal activities (kidnapping and theft) and exactions by the armed forces, who suspect them of*

being Ambazonians Not only does the violence show little sign of reduction, the recent attacks perpetrated in late 2020 also suggest that the nature and the severity of these acts are becoming increasingly terrible. (A teacher Afunui 22 years quarter corners 2/6/2022)

From these narratives one can see that the increase in students' reckless behaviors was in evitable with the fact that schools were occupied with armed groups. Revealing how the crisis has baptized the community as many students abandoned drop out of school, they begin to involve themselves in deviant behaviors. This signs are noticed from on them when they begin using internet cafes so much, distrust, isolation, withdrawal, abrupt dropout, sudden break with family and change of mentality.

Beyond reasonable doubts, the etiologies of the socio-political crisis and education in the Bambui community has its roots in socio-cultural, economic, structural etiologies as well as political. But in this study emphasis were not laid on political etiologies. The various etiologies of the socio-political crisis is noted to have bent some impacts not only on students but on the community as whole. Content analysis of the qualitative data collected from the current study shows that socio-cultural etiologies of the crisis involved teacher's public discontent for harmonization of English system of education, the killing of school children, and the destabilization of educational sectors, torturing of school students, abduction and harassment of school children. Some of the key economic etiologies of the crisis that were found included; Destabilization of economic activities, loss of jobs and high cost of living. Moreover the structural etiologies revealed that socio-political crisis stemmed from Agricultural setbacks, impact of the French culture, burning and destruction of class rooms, Schools occupied by armed groups as well as Inaccessibility to school roads. These were just some of the key findings that was made in the field. The consequences of this etiologies were; school dropout, prohibition of French subject, mass displacement, early marriages, increase of reckless behaviors, poverty, loss of jobs, increase child birthrate. Despite the happenings plagued with enormous consequences in this community, students still finds it preferable to stay. The succeeding chapter reveals the perceptions and profile of the students studying in Bambui.

CHAPTER FOUR

THE PROFILE AND PERCEPTIONS OF NON-DISPLACEDSTUDENTS IN THE BAMBUI COMMUNITY

The Anglophone regions of Cameroon is currently witnessing a socio-political crisis since 2017 which has affected lots of students all-round the Anglophone regions and even beyond. Despite the deterioration of the crisis, some students still find it healthier to stay and continue with their studies in these regions especially in Bambui. This chapter sets out to investigate about the profile and perception of these non-displace students in the Bambui community. The chapter attempts an answer to the second specific question of the research, the second specific objective in line with hypothesis two of the research which states that the Bambui students were perceived as students who were poor, students who did not have relatives or friends in other regions of safety, students who were devoted and students who were ethnocentric.

4.1. The profile of key informants and students

It is scientifically unjust to write only about the profile of non-displaced students leaving out the profile of some key informants. This is because, some of this students were interviewed indirectly either through their teachers or through their parents.

4.1.1 The ethnic backgrounds, sex and age distribution of key informants

The forty nine informantswho participated in the study were; students, parents, teachers, school principals and head teachers. Some of these informants came from neighboring villages of the NWR such as Bambili, Babanki, Bafut, Kom, Batibo, Mbengui, Nkambe, Nso and Oku. A few of them came from the South West Region (SWR). During the research, it was noticed that about seventy percent of the informants were natives of Bambui. As far as sex groups of the informants were concerned, 33 informants were female and 16 were male.Most of the primary schools were headed by Head mistresses unlike secondary which were headed by male. Out of the forty nine interviewees, thirteen gave their ages without being skeptical while some of the informants were skeptical. Others saw it unnecessary and even felt insecure giving out their ages and other details about themselves because of insecurity. The age groups, sex and backgrounds of the non-displaced students were very critical for this study and thus, there was need for such aspects to be accorded some relevance and discussed in the proceeding subsections of this chapter.

4.1.2. The profiles of the non-displaced students

Profiles of the non-displaced students of Bambui were varied and diversified as the students had a variety of characteristics in terms of their ages, sex distribution, socio- cultural backgrounds amidst others. So, it was important for the study to take a critical look at their

profiles to determine actually the type of students in terms of their ages and backgrounds since it happened that most of the students got displaced to other regions for safety. Their profiles also showcases critical information about the students to enable the study master and know why they decided to stay back in Bambui for studies despite deteriorating crisis whose future is not even determined. First of all, their ages and sex distribution are examined and then, their socio-cultural backgrounds.

4.1.2.1Age and sex distribution of the non-displaced students

The age distribution of the non-displaced students in Bambui for the primary schools ranged between five to eighteen years of age while for the secondary education which form the bulk of the students had age groups of between twelve to twenty three years of age. As concerns student in the higher education, most of their ages ranged between nineteen to forty years of age. The reason for the higher age groups in the primary and secondary schools by the non-displaced students is explained by the fact that, during the early stage of the crisis, most of the parents kept their children home for the crises to subside before sending their children to school for security reasons. Besides, some schools were burned down and students could not school for the whole of the intervals until they took a transitional time to get admissions into different schools. According to an interview from a parent in Malam, it was explained that,

> *At the beginning of this crisis, I kept my children home for peace to return before sending them back to school but for over three years now, there are no signs of the crisis ending anytime soon. I decided to send them back to school only last year when they have been in the house for a period of three years. A parent/42 years/ 13/05/22/*

This shows crystal clear that at the early stage of the crises most of the students in Bambui displaced to other regions to continue their education while others stayed home for the crisis to reduce or to stop before they go back to school. This partly explains the reason why most of their ages were exceeding primary or secondary school ages. However, it is usually said that *it is better late than never.* Thus, the children should whatever their ages should be encouraged to school for a better future since education has been proven as an effective tool for the fight against all forms of crimes and poverty. This falls in line with theory of functionalism that looks at the role played by several aspects of culture in order to maintain a social system. Its framework considers society as a system whose parts works together to promote solidarity and stability. Education has the function of cultural transmission in most societies. This is the reason

why education, a social institution in a society provides its member with important knowledge, including basic facts, job skills, and cultural norms or values.

As far as the sex of these students were concerned, the data collected for school authorities and interviews from other stakeholders revealed that about seventy percent of the non-displaced students were females while only thirty percent of them were male. This is partly explained by the fact that most male students had seized the opportunity to be doing bike riding other activities while the female prefer more of schooling. More so, key informants explained to the study most the male students had joined the criminal separatists in the bushes which have made them to abandoned school.

4.1.2.2 Marital status of non-displaced students

As to what concerned the marital status of the non-displaced students, about eighty percent of the married ones were females. It is so because, most of the male students were not ripe for marriage since male development is very slow as compare to that of females. Although most ofthese marriages were basically traditional and what is commonly known as *married came we stay*. It was highly observed that, most of this marriages were premarital inspired the unacceptability of the marriage in the society, The Bambui community now respects students and even give their supports to young girls and boy to get married and have children.

> *I am so happy that my daughter is married at least her children will continue the linage since the days ahead are getting more dangerous. If I did not encouraged it shill might have stopped school and now bringing me bastered children but now the husband sponsors her in school and I just supports. She has two children and in one year to come she will have a degree. Parent/ 39 years/ 23/05/22/*

Marriage gives more credit to any activity that people do. In Africa, everybody is expected to get married so that it guarantees continuity of lineage and it is a responsible act. Celibacy is not well appreciated. As a students, there is also some credit added to you if you a family person. In spite the fact that students are normally supposed to focus on studies, people of this community rather encourages marriage as a means to reduce recklessness amongst youths and students in the Bambui community.

4.1.2.3 Built-up status of where students study

The school environments where students study in the Bambui community is very different

from the former.

Picture 4: The School building of Unity nursery and primary school Bambui (UNPSB)

Source: MIYANUI Joyce, UNPSB in Ntesam quarter Bambui, May, 2022.

According to this school building in picture 4, it is realised that the schools that are operational now in Bambui, most especially the new ones have a matchless buildings as compared to the previous ones that were constructed before the crisis era. These buildings are so due to the insecure experience of students and equally to limit distractions and vulnerability in school campus.

4.1.2.4 Ethnic background

Ethnicity refers to the cultural practices and outlooks of a given community of people that set them apart from others. Members of ethnic groups see themselves as culturally distinct from other groups in a society, and are seen by those other groups to be so in return (Anthony Giddens, 1996).Some of the students studying in Bambui were coming from other crisis areas other than Bambui. These students where from neighboring communities such as; like Bafut, Bambili, Babanki, finge, Nkwen, Batibo, Mbengui, Kambe, Nso, Oku,Wum, Nuni, Mankon, Sabga, Nkom.Although coming from other communities, they all live and schooled in Bambui as they learn to speak the local language. From the above characteristics, we get a glimpse of who the students in Bambui particularly and NWR in general are.

4.2 The different categories of students found in Bambui and their reasons for studying in the Bambui community

The students studying within the Bambui community can be categorized in to four groups.

The first categories of these students has to do with natives of the land who did not displaced to study elsewhere after the outbreak of the crisis. Note should be taken that, before the crisis in the Bambui community, there were students who were already based in the community with their families though coming from different native lands. It is amazing to notice their determination to stay though some would have leave if they were given the opportunity to move. The second categories of students studying in Bambui were former IDSs. These are students who were schooling in Bambui before the crisis, ran away when the crisis began but now have return back to the community for reasons that will be disclosed below. The third categories of students studying in Bambui were students from other crisis zones who decide to settle in Bambui for studies during the crisis for some various reasons. The fourth category though emphasis where not laid on them were students who left other safe regions like the francophone regions to Bambui for studies.

4.2.1 Reasons for the non-displacement of students who are of the Bambui origin

There are several reasons that account for the non-displacement of some of the Bambui native students in the Bambui community. These reasons are divergent to all in the community. Given that all the students and families have different experiences though in some cases similar stories with respects to the impact of the crisis upon their lives.

4.2.1.1 Language barrier

Culture lays more emphasis in language given that language actually is one of the vehicles of culture; the crisis was caused partly by language problem where French teacher's lecturer's teaching English students. The fact that English students could not apprehend lessons was because they were unable to understand French. This aspect made the students suffer due to inability to understand the French lecturers. Most of these students could not move out of the community because of their inability to understand the French language. Given that the only safe regions for English students were the francophone regions, despite the existence of English schools in these French zones, coping with daily activities will have still been a problem. This is because learning does not only take place in school but interacting amongst people in the society enable the learning to be facilitated but the francophone ways of collaborating has always been different with that of the Anglophone. The francophone even have a way to refer to English students; *les Anglos son a gauche, les Bamenda...*These words only breeds contempt. Informant tells us;

> *Cameroon is bilingual but ambazonians are not bilingual even with the fact*

> *that they are a state in Cameroon. French language now in schools here are not allowed unless in secret. Well the reality is I will not want to be mocked for my little French... before lectures will be done I will already feel like giving up. The way those people like mocking I cannot survive is better I manage with the strike by the way I am not the one holding the gun. And so I owe no one anything... (Kaseh 24 years Atunui27/05/2022)*

It is commonly said that Cameroon is a bilingual country but Cameroonians are not bilingual. This assertion is in line with the complaints of this informant who tells us that he could not move out because of the French Language and was not very ready for any mockeries from them and so when opportunity presented itself that they could go back to school there was no longer what was called the French subject in school so they were granted the opportunity to study only English subject, and had to speak only English As a result implementing the demands of the separatists in order to make a future in the crisis Zones thereby avoiding problems. From this informant, one can also see that it was not just all about making a future in the Crisis zone that made them stay back but because of the value they place on their language. In the same way, another informant tells us that,

> *After staying home for two years without going to school, when the opportunity came for us to go back to school my desire was to do A1 that entails Literature, History and French unfortunately I could not register for economics since I failed in the Ordinary level they only subject I could replace French with was Philosophy. But since for one to study peacefully there's a need not to study the French subject, it reach 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 Polytechnic (Bimnui 09/06/2022)*

The issue of rejecting the French language to be taught in schools actually affected so many students who need the French to add in their advance level papers but to make a future with in the crisis zone they had to adapt by learning other subjects in place of the French so as to keep away from problems. It is thanks to group work with others that she is able to have a good grade in Philosophy whereas she has never one to study philosophy in favor of the wish of the separatist. From her explanations of how she had advanced level without the need for

moving out of the Crisis zone shows that the impact of French language in her educational career was very less, given that the issues was just to leave secondary school. Similarly, an informant tells us that,

> *I could have followed those who were running the war to Douala but there yes there will be peace and Security, in my field of interest they teach in French and 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, 1 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 but yet I choose to stay here because I will be able to learn in the language I best understand… (Tehzang26 years Atunibah 15/06/2022)*

We get to notice here that the language barrier which this Students where facing before the war in universities where lecturers lectures only in French is broken by the effort put in place by the separatists so is better we to stay there and study in the language they best understand. Wherein, studies are dispatched in English languages and students are allowed to write their exams in the language they understand best. He also explains that he will be unable to adapt with the use of dictionaries and Internet connection by making findings on Google. Add some points, if he had to move.

4.2.1.2 Cultural ties

The cultural ties here have to do with thes core principles and ideals in which the entire community exist upon given that the Anglophones has their roots in their culture and have ever viewed the Francophone judicial system and culture as a threat to their way of life and judicial system. Cultural ties here does not only consist of consist of spiritual inclination that has to do with bringing people together and more attached in one culture but judicial system of the Anglophones. Some students could not leave because they were so attached to their culture and what they belief in and so moving out will either affects their life and even their education due to the commitment to stand for what they believed in. Some students could not leave because of so much attachment to their culture and so find it difficult to move out. During an interview

with a boy who refuse to leave the village despite the opportunities, he told us that he believes so much in their tradition than any other thing and he will prefer to die while maintaining or protecting the culture than going to a strange land for safety whereas is the same reason for war. He equally said that;

> *he believes that as long as you are in good terms with the gods, they will protect from any danger, while trying to make me see with him the reason he will prefer to stay in the village, he recount a story of a woman who came back to appease the gods in the village, reason being that "ever since the girl left the village to another city, she have been tormented by witches and wizard as well as the gods of the village to a point that she started misbehaving, so the family members send news of the situation to be inquire in the village from a traditional doctor called Dr Atenui who then told her that is because she was crowned as a Muo'omou which means mother of twins to come back home to appease the gods given that she was seen as the mother of twins natively called Buehnui, so immediately she packed for the village and until the rituals were done and she gain back consciousness and did not leaves the village any longer and the torment stop" (Jumbo Atunui quarter 3/5/2022)*

From the above citation we observe that cultural value and rituals has a great part to play in the stay in the Bambui community given that from the theory of ethnomethodology, one could see that once culture is seen greater than that of others and given that culture is once ability to bring solution to its problem. Thus the guy who holds the tradition in high esteem will not love such to happen to him and will prefer to stay back believing that the gods will protect him till the day he is to die hence he was being ethnocentric, as he sees his culture more valuable to be protected than moving out which will expose how weak his culture cannot protect his own life or give solution to the problems they were facing.. One of the most important benefits of education is that it improves personal lives and helps the society to run smoothly.

Moreover many did not because they saw their culture to be more pivotal than any other. This explains why they all were against the francophone judicial and educational systems and so had to fight it. Most people reported that the francophone have their own way of life that is seemingly contrary to that of the Anglophones and so it will be unwise for students who are deep rooted in their culture to seek refuge to other areas especially the francophone regions. Most of students who did not have the opportunity to continue with education in their home

village preferred other Anglophones areas than francophone regions whose culture was contrary to theirs. During an interview with a man who refuses to leave the village even when opportunities come his way, he told us that he believes so much in their culture than any other thing and he will prefer to die while in maintaining or protecting their culture than going to a strange land for safety. An informant said that;

> *I preferred coming here because the Anglo-Saxon educational system is same everywhere in Anglophones regions… Moreover moving to any other region, I will be expected to learn and know their language that's the French… But for now what I need now is going back to school no matter the condition I will prefer the situation… Going to another region like Yaoundé or Douala is like starting back from afresh which I am not ready. (Student, Ntezan 24 years Filie quarter 12/06/2022)*

From the above citation we observe that most of these students who left their villages to Bambui were because of Anglo-Saxon cultural values. Has a great part to play in the stay in the Bambui community given that from the theory of ethnomethodology, one could see that once culture is seen greater than that of others and given that culture is once ability to bring solution to its problem. Thus the guy who holds the tradition in high esteem will not love such to happen to him and will prefer to stay back believing that the gods will protect him till the day he is to die hence he was being ethnocentric.

4.2.1.3 Spiritual Inclination

We noticed a great level of spiritual inclination as many turned to religious practices in order to acquire protection in other to survive in the conflict areas. While Christians pray and fast for God's intervention and protection, Traditionalist perform sacrifices and incantations to their deities. Also, they call on their ancestors and other spiritual asset belonging to their lineage like plants, animals or trees as Muslims pray, fast and hope on Allah. In this light, a source tells us that:

> *If you don't touch Bitter Leaf it will never be bitter in your Hand, so 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 there is a God to answer. So, I held God in His words according to the Holy Scriptures (Bantar 26 years Manu*

quarter 29/05/2022)

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 stay in seeking educational excellence within the crisis. In other words, religious inclinations served as a means of assuring educational management. Being a son or a daughter of this native land there are necessary fulfillments ,it is a sign of keeping what was handed down to us from generation to generation which is honoring our parents and elders (Culture) and standing for what is rightfully theirs as stated in the Book Bambui since 1700Th by Banabas, (2012), this also accounts for some of their stay in the community and education which is really encouraged by many in this community and is perceived to be a tool that can reduced ignorance , reduces reckless behaviors by the community members.

4.2.1.4 Performance of Rituals

Preforming rituals gave them hopes to stay given that they believed so much in their traditions and so what let them to stay back is the assurance they got from practicing this rituals. Washing themselves in the water main for the gods commonly known as *Ntsa Tenui* which mean *the gods water* thus the believe the students had with respect to the rituals was what kept them in the village to continue in the community without fear since they knew they were protected by their believe in this ritual. Another informant said:

> *In the midst of the difficulties I encountered I remember at some point after running into the bush when I heard gun shots that running away might cost me more than staying. I am guilty of nothing so I used my bottle of water to connect with my forefather's thanking them for being with me and pleading for them to preserve their own…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... 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 to my house hoping to make results and here I am today doing my Degree in UBa. (Afunui Norbet 27 years Malam quarter 16/04/2022).*

This is a case of ancestral worship, the informant relates how he connects with his ancestors who he refers to as forefathers for them to guide and protect him through his journey.According to Bronislaw (1926) says "In all types of societies, each civilization, idea, object, fulfills a vital function, a task to be accomplished, represents the particular indispensable

of an organic totality. Thus the practice of the *Mandele* which means purification rituals had a role to play in the lives of the students who stayed as in ensuring their protection. This is to show ancestors here are to protect their own as a function to the community, The spiritual backing, he got from his incantations guided him as he claims to have been more courageous to stay after his encounter.

There is a river known to the Bambui people as *Atunui* meaning the head of the gods. This river was termed this way because of several reasons in addition to the fact that it was the first water the whole community used to drink before the coming of tap water in the Bambui community. Anybody who bath with this water was healed from every infirmities, madness, bareness and more. Because of these happenings the tradition was implemented called *mandele* a purification ceremony. These rituals made the Fon pure as every impurity in the community was purified. The *mandele* had to come in to existence because the river was embodied with mysterious powers that brought healing upon the society despite the happening. This explains why even the moment of the crisis, the Bambui natives still had the courage to stay within the crisis since this ceremony was practiced annually with the Fon offering sacrifices to the gods, in order to ensure the protection of their children and the community as a whole. Many students believed in this tradition because the results has always been obvious upon the lives of members especially those who lived non-reproached lifestyles. Thus encouraging many students to stay because they believe in the protection gotten from the gods of the land is sure. Those performing these rituals on the fon and the community as a whole are usually women. These women cannot stand to do this with contrary hearts, both hearts must be that of good will, and anything contrary leads to embodiment of curses and not blessings upon themselves and their generation.

4.2.1.5 Re-creation of the Bambui union of students (BUS)

Often, the best source of understanding, and camaraderie (the quality of affording easy familiarity and sociability) and support is other survivors of trauma. By joining survivors of trauma or otherwise increasing contact with other survivors, it is possible to reverse the process of more and more isolation and distrust. From observations and interview we realised the students reorganised the BUS union in 2020 after its fall in 2017, this was done, to encourage each other. The gatherings is more like a family gathering to these students since most had the same challenges and so their coming together helped in healing each orders as both encouraged themselves. Others situating gave hopes for others not to give up as it spoke for itself.

I joint the Bus Union so as to make more friends and to reduce fear and

contempt this meeting called Bambui Union of Students usually gather once a week to talk about family problems, educational difficulties, and cultural values. We advise ourselves on how to keep our culture; how to be good examples of those who are coming up. This group gave birth to another Called BaYO which was a mixture of students and non-students who were all youths who really want to be examples. For example, during the meeting, there is an agenda and one of the points is that of «other matters". Here a someone puts up her hand and say BaYO or BUS and everyone will say Ntiehteh A'Ndaa or Ngueh nuoh cse Ngeteh meaning unity is strength and no one is small to do a thing respectively which is they traditional way they greet in public in any of the Groups, and this way has been imported in their meeting left right out of the village. (Emanul 28 years Atunibah quarter 20/4/2022)

According to the above word verbatim, students stayed back because of the encouragements they gained from each other's following the creation of this group this situation has been practiced by this people to survive with in the crisis situation and there by coping in the zone without being stopped by any one this is because in this meeting they encourage them through the Bambui culture, but discourage anything that looks like the other given why they lay much emphasis on their culture and even go to an extent calling those running as black legs

4.2.1.6 Financial constrains

Financial crisis is equally and hindrance as long as movement is concerned. Since moving from one place to another necessitates the use of money especially as the movement is from one region to another. Lack of finances or even mean to make finances made lots of students to prefer the village than other places as the cost of living there might be relatively high and requires enough finances.An informant Mr Ngwa recalls vividly the blisters, cuts, score and pain he had while neither refusing to the radical groups nor abandoning school to please the radicals, sorrow and despair in his life and that of his grandmother. He recounts how he was captured and kept for some days simply because of the fact that he was a student and would not want to join them there giving reasons why he chose to stay.

I met face to face with some secessionists who got me well beaten saying instead of joining hands with I am running for them to suffer and I just eat the fruits…fear of losing my grandmother who really needed help and more to that she the only one I have here accounts for Some of the reasons why I decided

*not to leave my village better to die with my people, for my people will be more honoring especially my grand mom because of threats and…more over fighting someone and seeking refuge in his house is more like being unserious and being powerless… (*Mr. Ngwa 22years Atunui quarter 21/04/2022)

According to the above quotes, those who move our are those who are running from their responsibility they are cowards, this is because he is from a family where he is almost lit everything, he saw his family being insulted and names given to him and his grandmother as *mbeh tih Nguenuo* which means people who can barely do anything reasonable. To him school is and definitely schooling where this school is not needed is a way to fight and equally have our rights since if reforms are to be made by the state those who will benefit are the educated once. Hence moving to an area that you know no one there can even lead to dead due to starvation and can equally increase crime rate at the host city as they might be tempted to go around stealing to satisfy their stomach. So in an attempt to maintain their integrity and values couple with lack of finances so the preferred to stay back and face life the way it comes.

Also, the crisis has also led to increase cost of transportation with public drivers making reference to the risk involve in the course of transportation, the scarcity of petrol (since most petrol sellers along the roads have short down) and the countless road closures and check points. The drastically increase of transportation faire has cause many to prefer to stay that move because of poverty given just to have the money to move out is not easy.we get to see that there was a change in the price of transportation because according to the information, no one else was allows giving them a lift except for an Amba boy who did it at a costly price. From the theory of making a Future, can see that to maximise money and limit sufferings spending loss of money just to leave the village was not to help them but weighing them back given that education played a great function in their life and so moving out and uselessly using the money that could help her in studying in the village. In the same vain one can see that an, this information 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 so Bingha were asking to pay seven hundred and fifty Francs. I spent twenty-five thousand Francs of which in a normal day from Nkambe is normally two five thousand five hundred Francs, I spent that money only on transport not to talk of the ones I decided to sacrifice on the way as a results when I arrived Bamenda Town I decided to go to Bambui since there was a university looking

at just the expenses I made arriving Yaoundé I will surely not have what to eat

(John 29 years Atula'a quarter 30/5/2021).

The difference between the initial price of transportation is worth being taken note of as the informant claims to have paid 25,000France on road he normally uses 5,500frs 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 breath a new air. 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. 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).

4.2.1.7 Family and social ties

Family and social ties motivated so many to stay because of the fact that they were attached to their families and friends. There were some students who could leave or separate with some family members to go seek academic education elsewhere but they could not abandon their friends because of some bonds they built. For instance there was a case where a male student had the means to move for studies out but could not assist his female friend or going alongside with her. So he preferred to stay as he could not survive leaving his friend in an unsafe zone alone. There were some informants who had almost the same plight for staying in relation to family and social ties. An interview was held with the quarter head who was a teacher at the same time as he reported how he could not leave his people in a dangerous moment as such. While discussing with this head quarter known as*Taah Nte*, he made it clear that;

separating myself from this family … is not easy especially as my students and quarter members looks up to me… is true I lost my brother during this struggle and from every indications his life was since then I seem not to be safe amongst my own people but running is not a solution…., many said I killed my brother because of land, I can't leave I have his own family to take care of , his children cannot be loosed I will sacrifice for them because I can't sent them out to study

in a safer area. ... I can't imagine myself living my mother elsewhere knowing that she is alive and living in such a region. (Teacher and parent (quarter head) Oscar 30 years Tunui quarter 1/05/2022)

From the explanations given by the headquarter, who is a teacher at the same time, it is obvious that family ties coupled with false allegations levied on him by his caused him rather to stay rather running. Family ties while discussing with a youth, he made us understand that separating himself from some family members is not easy especially his grand mum, provided that his parents died and he was brought up by his ground mum, so bond between them became too tight that he could not imagine himself living elsewhere knowing that she is alive and living in such a region. So he prefers to stay back and take care of the mother. He even continued by saying that it better he stay and die while taking care of her than living her alone

4.2.1.8 Preservation of the government schools

Some teachers and some students desire to achieve a level of literacy amongst the youths of the Bambui community amplified the desire to stay in the village. Given that running a way might bring a lots of loses to the community coupled with the ignorance and illiteracy enveloping the students and pushing them to abandon school, some saw it necessary to stay in order to encourage the continuity of education within the community. From a reliable source, it was realized that the government teachers and the government secondary school Macha had to operate undergrown under a shield. This was not just because of salaries but because they did not and were not ready to completely loose the opportunity of having a government school in the community. Reasons being that, if the struggle is resolved, the community might lose everything from the government. It is in this light that an informant says;

I cannot leave this place because; the government knows that the Macha School is still going on when it is not. I have decided to teach in the private schools around and also I do not want to allow my children to go out of me at least I need to watch over them. First thing we need is just money motivate the Boys to allow the private schools to operate since they are against government schools. We are doing so because we want to protect government interest in the community. Since if the Government know we will finally lost the Government schools that is the general school Macha called CCAST Bambui, and the government technical school at Fonta (A government school Teacher Mrs. Jane on 1/05/2022)

According to the above quotes, this teacher leaving her children to move out of her side is not actually good because she will not be able to control them giving that she knows her children and how they might be without her nor even leaving them to stay with any other person other than her, being without salary is not an easy task not to talk of losing the only general government school and a technical school in Bambui. Where at least they are hooking in fact every teacher is hooking on. As time goes by, she had difficulties in freely teaching in the Private school cause of constant attacks that which was done giving money that stop this attacks and disruption.

4.2.1.9 Traumatic experience

Knowledge about students who have been maltreated by others because they had nowhere to go attest for the stay of some students in the Bambui community, Students was afraid to displace because of fear of being maltreated. And so the traumatic experience of others kept them home. Almost all those who were interviewed had a story of at least one traumatic event if not directly linked to, are indirectly linked to. These traumatic experiences gave them the heart to survive since they had seen the worst and nothing more one can think of or left to observe. Example of such case was NGWA Relindis who recount the story of her husband who was brutally killed by military because he was suspected of being an 'amba boy' while recounting this story the girl of 18 years with a baby of 6 months sob bed so bitterly and said

> *My husband was brutally killed by military because he was suspected of being an 'amba boy' without no pity seeing me with my 6months old baby, it was like I lost something in brain keeping the child and taking a gun too was just so small for me to do cause I was still searching for the worst I could do what would I have done without my mother I was not doing anything ... thank God my Mum stood by me and made me hold she took the baby when he was 2years old and made sure I began school (Relindis 18 years, Tula'a quarter 20/5/2022)*

This story clearly showed that she was not only experiencing loss but was equally traumatised. No humour was detected in her voice but that of despair though determine to make a difference through education and for her 6 months old son as she had her mother as a back born. In this situation, she has entered in charcoal business and other petty business.Another informants recounts his own traumatic experiences that rather made way for him

Staying back in this village has easily helped me come out of the shock, get settled and prosper because of my popular sister who had a burned face due to the crisis. I could not run away cause I could not run with her, at one I thought otherwise cause if in did I will be more stressed up. I received all. The love, support and consent from people. from this supports and love She advised me to go back to a nursing school so as to revise what I had already done before the crisis, then connected me to her friends who have schooled in the school. While doing so, I also worked in the Bambui health center. This has helped me so much so that in less than two years, I have been able to open my own clinic in Bambui. Although I am still struggling, I am already established in village and sees this community as a town of so many prospects (Fuli 27 years Atunibah quarter 01/03/2022)

In the case of the respondent's testimony above, one realises that due to the incident of her sister, he could experience resilience without so much efforts. His sister's tragic experience with fire burns as their house was set on fire. Introduced from the diverse supports to him, he could be train towards a bright destiny. The nursing school easily took him in without asking too much money at once he could pay bit by bit , they took special care of him due to the influence if his sister and her handicap in that institutions. While in this school, he could already practice in Bambui health centre. Thus could easily raise capital and sharpen his knowledge. Survivors of in this crisis zones in order to study without being too much affect by any trauma they have taken active steps to deal with their fragile situations with respect to education Often, these steps involve making a series of thoughtful changes in their educational lifestyle, to reduce interruptions and improve quality of life education.

5.1.2.7 Housing conditions in Bambui

Housing used to be quite an issue to the students especially those who come to Bambui Basically because of the University, when the "Anglophone conflict" just started. But as the years go by, this group of persons have sorted out mechanisms on how to at least have a shelter on their heads rather staying in their villages and not go to school and the natives of Bambui equally have drastically reduced the amount they used to collect from students for rentage. As an informant reports that:

So given that the housing money now here has become cheaper due to the crisis, many of us chose to come to Bambui for education than moving to

secured areas where housing is too expensive. But those who are really wise don't rent in a cite but rather they chose compounds who put free available rooms on rentage this is because being in such areas you are more secured and not exposed as those who rents in cites. Moreover housing cost is relative cheaper as compared to the villas and cites others go and rents given that in compounds we were more home and not as strangers, and will never be attacked but those who rest I cites were constantly attacked especially when they were noticed that tey where coming from the French areas (Divine 33 years, Nibah quarter, 20/5/2022)

From this narrative relating with that of the mother with several children did and who was selling her Bitter leaf. But there is still the problem of overcrowding in small houses, because very few students will reject another new comer from another crisis zone who might not even have small to eat not to talk of renting. So what many of them do is they make sure all of them boarding a room, house must always have something to do, so as to contribute in the bills of the house. We could equally see that the housing conditions was to bring more people so as to help in encouraging many to study and a such education bring solution to the crisis since it was an instrument to induce crisis there renting in compounds not cites nor villas will bring about much security

4.2.2 Former internally displaced students

These are students who ran from the Bambui community after the outbreak of the crisis in search of education in safer regions but later return for some various reasons. Below are the factors that encouraged these former IDSs to return despite the continuity of the strike.

4.2.2.1 Accommodation challenges

Looking at the profile of former displaced students who 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 notwithstanding the transportation challenges to accomplish their entire journey and make a future. Stranded in the middle of nowhere, or in a new cultural settlement, they find it difficult to have comfortable accommodation facilities. some even ended up sleeping at the road sides with all the risks involved in line with the challenges of accommodation during mobility, we gathered from an informant who was a former IDSs that;

From Bambui I took a bus to Douala after serious gun shots and life seem

uncertain… my mom talked with her friend about my arrival, despite her acceptance which was with reluctance I later discovered that it was just a room with her four children including herself. Even to survive with feeding was another story I could not explain. Trying to have a local room for my self was very costly and so I couldn't survived the stress , the more I stayed the more I was stressed up before hitting the road the next day back to Bambui I did not remember again that there was even gunshots somewhere(Bazziline 29 years Atula'a quarter, 11/06-2022).

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, staying out due accommodation out of the community gave them that zeal to build their future within the crisis zone. Information gotten from this source shows that situation was so critical to a point where affording a roof over once head was literally impossible. This suffering just to get a home was not easy. Moreover, being in a strange land was another big deal given that the francophone have their own ways of doing things and to some extent cannot easily help a stranger unlike the Anglophones who are more welcoming.

4.2.2.2 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 and so returning was very inevitable. 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 could not continue starving given that even to go to school was very far and so we had to track on foot from Nkondue to Lycee Etoug-Ebe. 1 trek until my shoe sole got chopped on one side, I was tired and so started seeing home more preferable than dying in the strange land as time went on 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 Bamenda town 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. (Achumbe 29 years Atunibah quarter
12/06/2022).

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 complaints about the fact that there was nobody to help him in the strange land being with food or even transport he preferred coming back to Bamenda to make a future in his land. Hunger, starvation and hydration seems to be a common theme among this former migrant at different points in time

4.2.2.3 Physical abuse of students

Must of the students who abandoned their home towns especially the females students were physically abused. Physical abuse of students had to dowith violence and ill treatments attributed with beating, rape or gender-based violence, child exploitation. Most of these IDSs encountered such abuses at different stages of their lives while in the strange land provided that most had no one to defend them there since they were in search of safe areas for education. Many parents had to make their children return home because some became slaves, house helps to their on relatives yet schooling was still a challenge. This was because; those who offered them homes in the new areas expected them to pay either by being their house helps or their slaves. In some cases in some areas other students were sexually abused. 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 that I finally gave them but then this guy's took
advantage of us running to collect all what we had, for this fact I had to return
back cause staying back seemed more profitable that living in misery having

no food or house . (Fola29 years Atunui quarter 12/06/2022).

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. Another instance of physical abuse can be seen through an informant who said;

> *Leaving in my aunt's house in Doula was worse than living here in the this zone of war where two elephants are fighting and we are the ones suffering... my aunts husband made me live the hell I thought I was running from. Even to study at night was another problem because I refused to succumb to his desires; he then sought in making my life miserable as I endure hell in his home. Having breakfast not to talk of transport to school was a problem yet I had to do almost all the chores at home before going to school. At night when I am about reading he comes and off the light that if I have to read I should reading during the day whereas he knows when I come back from school I had to do other chores, he even went further insulting if I knew how much light bills cost. This was more than I could chew and so had to return because virtually I was not doing well in school due to the trauma (Miyanui Ernestine 29 years Atunibah quarter 4/6/2022)*

From the above narrative, we get to realized that physical abuse greatly accounts for the students return to the village given that they seem to have encountered more challenging situation beyond their control that seem to be more challenging. For one to make a future in a more traumatizing place is better we move where it will be manageable given that no place is the best and so returning seem better because one still has some right and access to some things that can enable them study well and understand unlike the new areas where they become more traumatized. From this, we also realized that, this aspect of physical abused helped to increase stress level in the life of some students who moved out.

4.2.2.4 Cultural integration and adaptation constrains

Some students considered it better to return to their villages because of their inability to

integrate and adapt to new ways in host town. This was due to their inability to adapt to a new ways of life they found since they were already used to a particular one. A case like that of Brain, a 19-year-old student, whose passion for hunting rat-moles had been shattered by arm groups hiding in the bush. Frustrated with the conditions in town given their habit became a lifestyle; some turned to the streets as a beggar, prostitute and others thieves. Therefore, many students had to return because not every youth who migrated actually succeeded with the quest for better life and education. Youth pursuit of better life amidst forced mobility caused by the NWSW crisis, is often accompanied by uncertainties and misery which could sometimes and not always be surmounted (overcome). Brain muttered;

> *"Why did waste my time that I was running? Whereas I will school yet be unable to still carry out my activity in a safe area because of too much houses no farms talk less of bushes. Any areas here I could do what I knew best I was always seen as thieve and ill-treated so coming back was the best option I could make [...]"(Brain, Filie quarter, 19 years, 19/05/2022)*

This situation contrasts that of Raeymaekers' observation of the complexity of mobility patterns where he   highlights the "circular" aspects of migration, where few extreme circumstances aside in which insecurity totally impedes (obstructs) a return to home regions. a more frequent mobility pattern among displaced youngsters actually consists of circular migration   between their original homesteads and new urban environments, in which the latter remains the main but never the exclusive place of residence (Raeymaekers, 2011, p. 16). In fact, the reasons for migrants' return to their origin are indistinct and vary between the causes of mobility, individuals, and are embedded in the cultural background from where the migrant originates.

Difficulties to integrate in the new environment was one of the reason many could not move given that language, food and different cultures could not enable them to move. This was a conversation with a student lady who made me to understand that the reason she came back to the village was due to language barrier, climate, just to name a few which made it very difficult for her to integrate the new community, so she preferred to come back to the village where she is use to everything in, she said;

> *upon arrival in the French speaking region, hoping to continue with her studies, it becomes very difficult for her to locate an English school and the people she was surrounded with were mostly French speaking people which*

made life for her very difficult and even when she had money to buy something, she could not still be able to get the thing because of language barrier, and even the few English school she saw, the system was so complicated that she could not cope by so discouraging her to stay in such an environment... So all this fact made her see no reason to be running up and down so she preferred to stay in the village ... Bih Lucy 19 years Filie quarter, *2/6/2022)*

From the above abstract one can see that difficulties to integrate in the new environment were one of the reasons many students had to return and could not move. This had to do with language, food and different cultures could not enable them to stay in this new areas so moving back and schooling in the village was the better option. Here one can see that learning could not be attained or achieved in an new area where they were not use to their eating habits, language thus inability to adapt is an indication that they could not equally learn so moving back to the village to continue school thre was due to the fact that This was a conversation with a student lady who made me to understand that the reason she came back to the village was due to language barrier, climate, just to name a few which made it very difficult for her to integrate the new community, so she preferred to come back to the village where she is use to everything in, she said

4.2.2.5 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 from one ethnic group to the other thereby, making communication difficult. But Cameroon being a bilingual country, has two languages which are official. This two languages are called English and French for both the Anglophone and the Francophone regions respectively. With the coming of the crisis, many students were faced with the impediment of languages since it differs. Many English students complained of the use of French language. This informant testifies that;

At a point, we met a lot of difficulties on our way running to Yaoundé we were stopped and They asked for our ID cards, search our hops 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. From there we did not see how we could coupe so we had to walk back the same path till we got to our homes

back (Ntezan 24 years Filie quarter; 12/06/2022).

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 favouring their colonial merited language. Reason why most Cameroonians from both ends find it difficult to easily communicate as it was the case with this informant.

4.3 The Different perceptions of students who stayed

During the first phase of the conflict, when the situation was very dire, most of the students ran away from the village, but as time went on some returned back and stayed due to the most difficult experience out of the village that account for their returned This conflict and its consequences came as a surprise, thus evoked negative feelings around it but then those who stayed and continued had different ways they were perceived in the society

4.3.1 Students who are loyal

The notion of blacklegs greatly spread out with the coming of the conflict. A blackleg as they are referred to is a student who is not in accord with the secessionist movement or students who displaced to other areas. Such individuals are fished out, tortured or killed. But in such cases of education those who ran from the war to make a future where considered as blacklegs and so even those who came back for some time were not too welcomed for some time given that they were seen as betrayals and threats to the society patriotism here stands for individuals who were ready to die for the course of their state, thus people who greatly supported the course of the secessionist. In this regards the students were perceived as being patriotic. According to a key informant;

> As a head mistress of this community school, unity nursery and primary school
> we noticed that those students that comes back after running the war to go to
> Anglophone areas are blacklegs since they are not willing sacrifice and stand
> for their own but seek refuge where they are normally not supposed to seek.
> Here those of the students of stayed back and try to cope with their educational
> pursued here are seen as heroes, people who don't quit but fight to survive for
> the course they see just (teacher Mushi36 years, Atunibah quarter 16/04/2022)

Having this in mind that those who moved where seen as betrayals and runner ways whereas students who stayed find a way to negotiate their futures within the socio-political crisis. These struggles made them more honored as they were perceive as students who were patriotic. According to Deli, Dual nationality has to do exist when a student is here and there at the same time. It is to be a student who has a life in Bambui and out the Anglophone regions. Thus most of these student where perceived as students who did not want to have dual nationality. In order words in supports of what is going on as the course of the strike. Another informant gives us another way they actually perceive this students who stayed.

> *Students choose to risk their lives for their country indicates that many will want to have liberation under any kind of means even it will take his life. From this aspect of striving with education despite the war, given that crisis is a moment where the future of students is uncertain, we can clearly see in these students that though victims of such circumstances they have proven to be great fighters without holding any arm as others do, thus heroes cause through them a little stability has been enjoyed. (Sebastian 38 years Atunibah quarter22/5/2022*

From the above narrative we really see that those who stayed and did not move to pursue education elsewhere are seen as heroes because they are able to use the same vehicles that induced war and induce stability without saying of intentionally doing but in action struggle to make a future give that the understand the function or role of education in their lives and community not forgetting their background as in cultural back ground. In this particular aspect of the way the students are perceived as heroes who fights both parties without arms, this can be understood through the theory of Functionalism that shows that they have understood the role education places in their life and society, staying without moving actually shows how valuable they perceive their culture and finally making their future in the war zone makes them survivors within crisis.

4.3.2 Students who had no place to go

The non-displaced students were seen as students who had no place to go. The community saw them as students who had no body out there that was why they stayed in the village. Some students who did not move were perceived to have nowhere to go, there have been a number of cases of feral children raised in isolation and growing up to know only their villages having little or no contact with other people from different areas. We realized that, these students were

perceived by as having nowhere to go like that of a young girl called Vera Anjuke.

> *I spent my childhood only in the village, I have never crossed the boundaries of Four Corners no to talk of just going to Town for any reason. Leaving with my grandmother thinking she was my real mother whereas she died after my birth. It was only after the dead of my Grandmother that the truth was reviewed to me. Following the crisis, I had no were to go but to stay keep working my farms and continuing with my Education (Vera Anjuke26 years Atunibah quarter3/5/2022)*

Analysing the above narrative one can see that some people had means in terms of finances to move, but did not had anywhere to go due to the way they were brought up. From this narrative again we can see that there was also no thought of moving, in fact staying was still never a problem or moving being a problem but because there was nowhere to go many were bound to stay with the crisis and cope with education. Moreover many informants since they have never gotten the experience of moving out and how more secured they could be if they actually displace themselves. An informant made the statement *Home is home,* People always express their feelings by making the statement above. No other place can be blissful, comfortable as home and they will never leave their home land.

4.3.3 Students who had no relatives in other regions

Amongst the non-displaced students there happen to be families who have no relative the regions like the francophone zones. Some of the non-displaced were seen as those who did not have and it was obvious because some cases were revealed. It is very difficult to see students or better children without siblings but during this study we found out that there where students that their mothers gave birth only to them alone where their mother too was also a single child to their parents this aspect played a lot in this research because we came to discover that, the children were not really acquainted to even those that were far, given that they grew as alone in their family. An informant says;

> *I am the only child of my mother since I was told I lost my twin sister and unfortunately my mum has no siblings, so moving to any francophone zone is bearing more risk for me because I know no one there and I solely depend on her, she is not even willing for me to even move from her but if I had someone in another region I won't have continued school here. (Bih Cynthia 26 years Atunibah quarter 16/04/2022)*

According to the above narrative from the above informants, students are perceived to be children who do not have relatives elsewhere and so, though desiring to move but because they do not have relatives they chose to stay given that national integration might be a barrier to cope in other areas. National Integration is all about a helpful way to protect the fundamental rights and freedoms of people and to satisfy their right to judicial protection Promoting national integration means the country gives its people an opportunity to live together peace and prosperity. According to Grace Mary Elad, National Integration is the creation of individual's sense of identification and loyalty to the nation and his willingness to accept and integrate voluntarily with one's fellow citizens irrespective of their cultural or ethnic differences.

4.3.4 Students who are from poor family backgrounds

Students who live below poverty stand the risk of being malnourished and overweight, compromising their confidence and learning ability. Further the impact of education is worsened by their family, who are unable to provide a responsive stimulating environment for their children. Given that they live from hand to mouth and with the little they can get to go to a community school is very sufficient and too much supplied even due to their poverty level. Students who did not displace in times of this crisis where considered as those students who did not have and so definitely leaving from hand to mouth.

4.3.5 Students at risk

They were perceived as students at risk due to the serious child abuse and neglect they were suffering from. This was because these students were subjected to physical, emotional and psychological abuse.Many of the students complained that they were reminded daily by some of their host that they have caused war in their homeland and have escaped to disturb others. This explains why some of the students had to return and so any moved could be considered as violent extremism in host community. With the persistence of the conflict and steady movement of the students, life became more and more tedious and started being difficult to adapt to the situation. Many started going back to this area of origin since the displacement made them discover other aspects that rather reminded them of their stress. The last stage is that of those who chose not to move but had mutual understanding and love.

4.3.6 Students who beliefs in the power of unions

This is when students decide to unite their efforts, by coming together with the objective to help improve their lives and solve the problems that are impacting the society and the lives

of their children in their families and communities. The initiatives could be under the canopy of voluntary, giving of money, community actions or compassion within families and amongst neighbors. Now those who are out being in Cameroon or out needs to show love to those that are really suffering with this community.

> *I joint the Bus Union so as to make more friends and to reduce fear and contempt this meeting called Bambui Union of Students usually gather once a week to talk about family problems, educational difficulties, and cultural values. We advise ourselves on how to keep our culture; how to be good examples of those who are coming up. This group gave birth to another Called BaYO which was a mixture of students and non-students who were all youths who really want to be examples. For example, during the meeting, there is an agenda and one of the points is that of «other matters" . Ntiehteh A'Ndaa or Ngueh nuoh seh ke'eteh meaning unity is strength and no one is small to do a thing respectively ...(Key informant 26 yearsAtunibah quarterI 20/4/2022)*

From the above narrative one can see that the initiatives of unions could be under the canopy of voluntary, giving of money, community actions or compassion within families and amongst students. Now those who are out being in Cameroon or out needs to show love to those that are really suffering with this community. This situation has been practiced by this people to survive with in the crisis situation and there by coping in the zone without being stopped by any one this is because in this meeting they encourage them through the Bambui culture, but discourage anything that looks like the other given why they lay much emphasis on their culture and even go to an extent calling those running as black legs

4.3.7 Students who were so attached to their homes

Given that there were students who complained of integration problem outside this community, the non-displaced students were perceived as students who were to attracted to their families and so found it very difficult leaving out of their family talkless of leaving their homes. In some cases students could not displace out of the decisions made by their own parent. Some parents find it very difficult to leave away from their families. So sending their children to an unknown land is like an unrealistic dream to them as so the chose to stay with their children.

To conclude**,** The Bambui students were perceived as students who did not know where

to go, students who did not have relatives or friends in other regions of safety, students from poor family backgrounds, students who were devoted, students who were ethnocentric as well as students who were at risk. It was discovered that the various students presently studying in Bambui had different backgrounds and so they were classified in three categories having different reasons of schooling in Bambui. It was realized that amongst the students I Bambui community, there were some former IDS, students from different crisis communities, and students from peaceful areas as well as the Bambui native students within the community. From the discoveries, the former IDS returned because of the Language barrier, difficulties to integrate and adapt others culture, physical abuse of students, accommodation challenges and feeding problems. It was realised that natives from this community did no displace due to family, cultural and social ties, financial constraints, purity test, performance of rituals, spiritual inclination and llanguage barrier restricted them from moving. Students from different crisis areas came to Bambui because of the value they place on the Anglo Saxon culture, the topographic nature of the land. Emphasis was not laid on those who came from peaceful regions since they did not fulfill the criteria's of informants' selection. The pr

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CHAPTER FIVE

THE COPING STRATEGIES AND RESILIENCE MECHANISMS ADOPTED BY THE NON-DISPLACED BAMBUI STUDENTS

It is essential to point out the fact that, before the Anglophone crisis the Bambui students had a way of life which replicated the cultural values and norms of their ancestral linage. But the disparity that exists between cultures now due to the gun shots, striking situations requires them to develop new skills in order to fit in the new cultural context given that they refused to displace. Looking at physiological adaptations that is embedded in coping strategies and resilient mechanisms, the mental process enabled students to compromise solutions to their problem.In this chapter, we seek to explain different techniques which are put in place by students to make a living and attain their objective of educational excellence within the Bambui community in the NWR of Cameroon This chapter attempts an answer to the third specific question of the study, the third specific objective in line with hypothesis three of the study which states that thedefense mechanisms developed by the students to cope with education within this socio-political included, students dressing in assorted, payment of dues to some armed groups, respecting ghost days and other imposed laws, no flags hoisted in school premises, early marriages, consumption of narcotics (tranquillizers), being neutral, respect of one another and being aware of their surroundings.

5.1. Coping strategies

The coping strategies used by the Bambui students were Physiological adaptations in the crisis environment. These adaptations are involved with what can be vividly seen as a changes and modification of non-displaced student's life style.

5.1.1 Cultural adaptive skills

On cultural adaptation skills, we are going to be looking at how the non-displaced Bambui students modify their cultural way of life in order to make ends meet and to cope with education within the crisis zone given that there was no security

5.1.1.1 Schools respect of imposed rules by armed groups

Cameroon is a bilingual country and so normally the Anglophones are supposed to study French and English as subject as well as the francophone. The French subject was avoided to be taught in school because to them was like a treat to what was the cause of the strike. To cope in the crisis zone people had to remove the French subject from the syllabus although some teachers kept on teaching the subject in hiding bust as for the flag it was not hoisted at all in the region or better the community as a whole. From this, another informant adds that;

To avoid trouble in schools educational institutions needs to avoid hoisting the

Cameroon Flag, if not is a call for trouble, to this effect we result in respecting this order cause after all is not the flag that will make students learn and so if the flag will rather bring disruption of students education we prefer to adapt that call for more troubles this the reason why you don't see any flag around this institution (FOLA 29 years Atunibah quarter27/2/2022)

The war has been characterized by guerilla attacks by separatist militias against both security forces and against civilians suspected of collaboration or simply failing to abide militia's declared school and election boycotts or "lockdowns" which prevent all travel and activity on Mondays especially not leaving out days that are announces to be stay home days. From this narrative we can see that in other to make a future many of these students have to adapt with the system of not teaching the French language or hoisting the Cameroon flag, when this obeyed, students study freely on school campus. This falls in line with the theory of cultural dynamics that stipulates thatCultural dynamism encompasses the numerous aspects of culture that continue to change and evolve based on major external forces in human life. This is clearly seen as schools schemes of work have been modified just for students to cope with education within the crisis.

This is also the case with this informant, who testifies that,

In as much as I had mix feelings about studying or teaching in Yaoundé. I must confess that the implementation of the banning of French language from schools here has really brought relative peace in schools given that we do no longer teach the French language and any school that is cut teaching the French language is banned or locked downed immediately (student/ teacher Ngwencho 26 yearsAtunui quarter 15/06/2022)

Another informant added that*;*

Schools here begins on Tuesdays, that is already certain we all know that Mondays is called "Ndjwi La'a" which means country Sunday and understood as a day for the community gods. Here even Examinations as well as official Examinations are not and are never written on Mondays no matter what… this keep the striking conditions on standby when respected, cause their orders are respected by everyone including the Militaries (Ngwa 24 years Atunibah quarter2/6/2022)

According to this teacher, in order for students to make a future through education there

is a need to abolish the French subject in schools so as to learn or teach in peace given that the unknowns do not want to hear anything that has to with French not to talk of their language thought language is not the only means of survival or adaptation but it serves as a tool for future exploits. Those who came in the society do their best not to over show that they are intruders. Most of them speak the pidgin languages. They reason why is because they BUS turn to be so united though to an extent it was seen like being too tribalistic but it was never the case because the Bambui union of Students has not just helped their natives brothers and sisters but has equally helped others who needed theirs advice or supports in anyway at their reach.

5.1.1.3 Nutrition of students

For many students nourished in the Bambui community, their school meals are reliable source of daily nutrition that helps to prevent deterioration and saves time. So developing new ways to cope within the war zone was inevitable since student's faced a lot of challenges when the crisis was at its peak. This new ways were developed because many students missed school meals and to an extent were mal nourished due of agricultural setbacks caused by the crisis. In order to make ends meet many Bambui students modified the way they used to eat. They now eat making orientation to the kind of food they eat, the number of times they eat per day and the most neglected ditches which they use to hardly cook but now they frequently eat this meals just to make ends meet. We could see how the cultivation and consumption of some food became very rampant amongst them such as Cabbage, bitter leaves. 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 there was no war we normally always have dry meat*
> *in the Bandar which enables us to make our soup mostly with meat but now*
> *very difficult to eat such rich pot of food with meat, we frequently cook with*
> *Bambalang fish and at times very rare moments that my mum buys meat, this*
> *is because of the expensive nature of the meat now and its scarcity due to the*
> *strike...(Etou 26 years Nibah quarter24/3/2022)*

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. The non-displaced students explains that in order to achieve their objectives, the had to adapt with eating without meat and coping with Bambalang fish given that even the meat they used to had become rare due to the, this informant tells us that:

I'm just thanking God for keeping I and my family, because rice that was the most neglected food here we eat only when we lack time to cook has become the main food, soothing we eat and do not get full has become the main food due to this strike we now solely depend on rice whereas before we used to frequently cook achu, Fufu corn and vegetables. Dough we still cook this meal now it's rare because we don't quickly go to the farm as compared to before coco yams we no longer have has before. My feeding rate has drastically reduce from that of before since I have to make my family adapt to the system given that there's no more food as compared to before that everything was brought at our disposal but then the little opportunity we got I when to the farm harvest coco-yams and come store at home, and when machines are permitted to work we grind corn for corn-fufu (Tumoutoh 26 years Filie quarter27/3/2022)

A hungry man is an angry man so in order not to be hungry. and maintain a good mental stability to carry educational activities in the Bambui community This Student explains that she mostly depends on rice and even when she wants to eat some special ditches which according to her are the ditches she normally ate when things were good, they 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 they use to eat, we noticed that she is able to satisfy her needs without breaking any rule put in place that can affect her education. In the same light, this informant explains that,

A difficult experience the village was undergoing internal lock down… this was imposed because of a family that was killed by the military... Amba boys in His house so the military came and killed them all without even trying to find out anything this action was really heartbreaking as they whole village had to mourn for continues two weeks no farm work, beans got rotten in the farm and grass almost spoil the maize and this brought about lots of losses made in food cultivation bit we had to cope by eating our fowls food (rice) suffer schools were not disrupted but farming was we had to cope in other to survive with our educational career (Jane23 years Atunibah quarter 20/4/2022)

From the above narrative one can see the extent that students go just to make a future within the crisis zones. According to this source, when she faced this major difficulty with food

because of the internal lockdown as the whole village was called to mourn she had to solely depends on her rice wish they used to called fowls food but it's now the chief corner stone to help go learn in peace. From another informant though she says they had support from relatives who supported them with food items, we noticed a great similarity among the items that they mostly feed on. Like rice, garri, bread and spaghetti, bitter leaf instead of achu and yellow soup they had it with boiled tomatoes with dry fish inside that is Bambalang fish

Below are some of the ditches that Bambui Students eat in their striking environment and which food they often ate when times were normal.

Picture 5: A plate of prepared cabbage with garri

Source: Miyanui Joyce Abegele, Atunui quarter Bambui 2022.

From the picture 5 above, we notice that the students and natives living in the Bambui community turn to focus more on the cultivation and consumption of cabbage in the recent time because of its peculiarity in the way of farming and preservation as compared to *njama njama which means hackberry* which is much more perishable when compared to cabbage and others like bitter leaf. The consumption of cabbage have been rampant due to the new and easier mean of preservation and with the numerous ghost town the cultivation of *njama njama* have been hindered since it requires much attention as compare with cabbage. They also discovered that cabbage can be dried and complemented with many other food stuffs like plantains, yam, rice, just to name a few, so they turn to focus on the cultivation of cabbage to facilitate things with respect to students feeding and education just to make ends meet

Picture 6: A plate of corn-fufu with fried dry bitter leaf

Source: Miyanui Joyce Abegele, April 2022.

From picture 6 above, although bitter leaf is not new to the Bambui people but its consumption in this point in time has increased as compared to before. This consumption is at the expense of other vegetables like hackberry since hackberry is very perishable and was most consumed when the war had not yet began. Factually, bitter leaf can be dried using sunlight and so, the numerous lock downs that affects both students and agriculture cannot affect it since it can be preserved for long when compared to hackberry. Hence students can always have something to eat despite the lock downs and the ghost days. Moreover, electricity constraints in this community, encourage students' adaptation to the consumption of bitter leaf since it could be preserved using sunlight and not only via refrigerator. From the different meals adopted as most frequently prepared and the most available, students eating habits has been modified in other to meet end as stipulated by the theory of cultural dynamism that encompasses the numerous aspects of culture that continue to change and evolve based on major external forces in human life.

5.1.1.4. Worship system of Bambui students

Upon the arrival of the crisis in the Bambui community, many students who were not serious with God become more engaged in the things of God seen as many joined Pentecostal churches with the hopes of being saved, through the servants of God who encourages them to fast and pray, live a live that is in line with the will of God and delivers them from any spirit or bondage. This is the case with an informant who testifies that;

Staying requires determination and heart especially when you know your life is at stake but you cannot run to another save area in case if need be, but I thank God for his grace over my life... life has been from one testimony to the other. I just believe if I am even succeeding in my academics today and more over within this unsecured environment is because of the relentless fasting and prayers that i do against the plans of the devil in my life cause people have been dying even stray bullets here but God Kept me through. (Miyanui 24 years Atunibah quarter 14/05/2022).

From the above assertion we get to see the spiritual inclination this informant believes in such that he thinks his ability to adapt in environment is thanks to his sudden belief in God. Reasons why he prays and fast to God to help him out and not to die out of any stray bullet not to talk of being obstructed from going to school. Another adds that;

Ever since I joined Arise and Shine Salvation Ministry Int'l, my live has not been the same, my prayer live has grown fear to have reduced due to my faith 9in God... I used to dance in snacks to make out money for some of my school needs but with the occurrence of the crisis, everything fell apart as well as finances and moreover I could not have ever cope with education in a francophone Zone since I can't even greet in French not to talk of studying there . This has gone a long to help me even in my academies given that I have adapt in going to church than going to bars fin for follow (Bimnui 24 years Atunibah quarter 09/06/2022).

Some of these students were also introduced into Pentecostal churches as a result of the happenings amongst them in order to seek Gods intervention and protection. Their quest for spiritual protection escalated the level of prayers gotten from orthodox churches. This explains why most left catholic assemblies to Pentecostal ones. From the words of the above informant, through the social interactions with church members, she is able to improve in her lifestyle as clubbing is no longer her thing. She passes most of her time on her studies and doing things that pleases God in order to cope with her studies in the crisis. From this informant, one could see that because of fear caused by the crisis, she did not only changed from being a dancer in cabarets but she became a born again believer and a more serious and intentional student.

5.1.1.5 A test for purity

Along the roads, the secessionist at different points used to carry out rituals on travellers as a means to fish out and eliminate the blacklegs because they are considered to be against their prime objectives given that students who moved or ran to other area especially francophone areas were seen as blacklegs and so if caught while displacing for educational reasons were tortured or even killed talk less of ransom especially when suspected collaborating of selling rings or whatever with the military. 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 were the was medicines. (John 29 years Atula'a quarter 30/5/2022).*

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 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. Many especially Christians choose to stay cause at times when you are not spiritually strong the effects of the magic could rather make you seem impure. 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.

More so, in some cases people rejected to move as reported by an informant due to their fear of being fished due to their relationship with a member of an armed group. This meant that, people having any link with either of the armed group could be traced through this test of purity. As the case of this individual, he was held back because his brother was part of the armed men

in the bush, and so in order not to risk his life and that of his brother he prefer to stay within the community so as to avoid undertaking this test. Also, ladies who had relationships with any of the armed groups could be figured out through either of the test provided that both groups carried out this test to fish out their prey.

5.1.1.6 Students dressing Habits

Students dressing habits before in the North West Region and in the Bambui community as a whole was usually a unique wear worn by every student. This explains why this school dressings were usually called uniform. But with the advent of the crisis in the North West Region, students in order to survive with education, started dressing in their normal home wears so as to divert the attention of the armed groups. This disguised behaviour of the students were done at the early stage 2017, 2018 of the crisis but as time went on, students where still spotted out. Around late 2019 till date students have been permitted to study in the Bambui community with no uniforms but assorted clothes.

Picture 7: Saint Bridget pupils dress in assorted

Source: Miyanui Joyce, Malam quarter Bambui, 2022

The above photo demonstrates how students no longer dress in uniforms but all dress in assorted. This dressing I assorted clothes does not only limit to secondary school students but it stems from pre-nursery pupils to university students. From the beginning, students used to disguise in assorted but rather in the Bambui community now, dressing in assorted has been officialised by the armed groups and so failure to do so entails putting a life in danger. Although, this new method to cope with education in crisis zones, has greatly improved the life of students, it turns to be very costly on parents since they turn to spend a lot on clothes

compared to the uniform that just one could be worn for nine months.

5.1.2. Social adaptive skills

Under the social adaptive skills, the different interactive behaviour developed by the non-displaced students in order to relate with other students will be observed.

5.1.2.3 Discipline in school environment

The terrified happenings in the Bambui community, especially amongst the youths and adult, greatly instill fear in the hearts of some teachers. Teachers ameliorate their ways of punishing student. In order to avoid problems in the school premise that can come about affecting students and learning or disrupting teachers from teaching, the discipline department had to regulate some rules in order to stabilize some atmospheres. This means that to a greater extent the discipline department was not that effective; it was just based on advising no room for disciplining as though it was before where students were beaten or punished.

> *There is the existence of the discipline department but not that really active as to what use to take place before, this is because most of this students have bad character traits and have become more perverse and radical due to the crisis, everyone will want to show that he can be angry and can react to they too can be feared and respected by other and so because of that since a teacher wants to continue teaching and collect a token we tolerate and the least was can do is advise them when necessary yet with a lots of precautions (Ateh 33 years Atunibah quarter 20/04/2022)*

From the informant above, one can clearly see that there was no serious discipline in schools. From this one could deduce that, there was a lot of competition amongst the students when it comes to dressing in schools as they want to even show that they can dress than their teacher not to even talk about their fellow mates. At this stage, teachers could not really discipline by punishing or imposing on what kind of dressing only emphasis was to be descent. The students dressing in assaulted were a coping mechanism for them to keep to the laws of the Boys in the bush and also not to be disturbed. But now the copping mechanism by teachers here was not too punishing but just discipline by advising if not the humble student could wait for you at your entrance.

5.1.2.4 Plaiting habits of Bambui students

Similarly, to the way eating habits, worship and language have witnessed a modification this is the case with plaiting habits. Despite the fact that plaiting in school milieus in Cameroon has similar patterns in different sub regions there are some few specifications that creates slight differences among the regions. In the North and South West regions plaiting in school premise is rare and where possible, the number of braids are not usually kept under a strict rule apart from no style and all behind. Unlike the Francophone regions where most school permit plaiting but the number of braids are limited talk less of a line. As a result of the crisis, in order to encourage some students to school and for others to cope plaiting was allowed and the attitude was regulated to less of styles and so apart of Bakala students were allowed to do dread on their hair just to make ends meet. An informant tells us that:

> *Nowadays, one can easily say I like putting on trousers and tennis, but that was not the case before I got here I use to like skirts and gowns but few months after a horrible experience on campus, i got change to trousers and tennis, I think it's because of the kind of friends around me who always dress like that due to the current situation they come to school prepared not have anything on that can lead to obstruction if I will have to run, 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 finish in order to attend lectures. (Biweh 38 years Atunibah quarter 19/05/2022).*

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 crisis situations, this shows how conscious they are about their entourage given that at any more you can have to run, also in the classroom she wouldn't have to stress before seating in the classroom which might cause her to have constantly checking her sitting position. Below we have the picture of pupils in class dressed in assaulted as a way to adapt to the new culture to them.

Picture 8: A Unity pupil plating dread locks on her hair

Source: Miyanui Joyce, Ntesam quarter, 28 /05/2022

Picture 8 shows a student with dreadlocks on the head. All schools in Bambui community now are allowed to plat from. To avoid violent reactions from students, teachers just advise them, making sure their hairstyles are done in descent ways main for students. This is a strategy to sensitise female students who might not want to go to school because they don't want to shave. Also looking at their Plating habits, it's no longer limited just to *Bakala*, but to other descent styles. Given that saloons rarely opens, due to the numerous ghost towns, some students irrespective of their level of educations, have involved themselves in plating dreads locks on their hair since it can be renewed only after 3 months at lease and 6 months at most. Those with dread locks are often interpreted indecent, rascals in the society but today through the theory of cultural dynamics, what the community considers as signs of radicalisation has been brought as a means to meat ends in a place where orals is being thought, we see that plating dread locks here is not for indecency but its according to its reasons as of its durability looking at what the society is presenting to us in terms of the strikes so for student to adapt and not look dirty and messy, they prefer dreadlocks.

5.1.2.5 Marriage

Marriage is a union between two or more people who have decided to build a future together as husband and wife. Being a social aspect, female relationship with males was not opposed by family or society so as to avoid radicalisation which might push some students to rebel against their parents and as a consequence they become school dropout. But rather these

students were encouraged in their relationships, and as consequence early marriages as they assisted them in their marital hone and encourage them to return to school irrespective of the marital status. In the course of our research we found out that marriage also served as a means of adaptation to some students. This is the case with this informant who tells us that;

> *After losing my only brother and my mum in the war, as time went on, I got married because coping alone with education would not have been easy so I started leaving with my husband where I derived much comfort that relatives. I became more comfortable Though it has not been easy since I depend on him for survival because I do not have anything doing and consequently still a student thank God he did not disrupt me from school, 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 (MBIMNUI 19 years, filie quarter14/02/2022)*

During our research, we were able to gather from some key informants 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 gave her. From this narration one can see that it was not just for love of marriage that she got married but due to education. According to Deli Tize Teri (2013), the issue of gender based violence must be punished in regards to the international laws which have been incorporated into the Cameroonian society. The Constitution of Cameroon proclaims the attachment of the Cameroonian people to the universal values and principles guaranteed by the State to all citizens. Articles 275 and 281 of the Penal Code punish attacks on bodily integrity. But the challenges are: to integrate this with this crisis community were the separatist laws equally count.

5.1.3. Economic adaptive skills

According to the economic adaptations, these has to do with that economic activities that yield's income to the students and empowers them financially.

5.1.3.1. Financial assistance

During our research, some Bambui Students 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. (Bimnui 33 years, Nibah quarter 27/3/2022)

From the testimony of this informant, we get to realize that she is only able to adapting Crisis environment thanks to the financial aid 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 make a future through education in the crisis zone. In the same vain this informant tells us that:

Since I got to the university, my house became too far from the school campus and so with scarcity of bikes coupled with insecurity one was living in, I had to look for an affordable house around campus.my husband and I decided that I should get a room in where I could be managing and going to school. my bills for this room was running 15000 per month without including feeding, school needs like photocopies, typing hand-out and others. I am indebted to my husband because, without his aid I will not be here today though he did not wanted me to travel to Yaoundé as my Family was proposing as their own support to my education. Yet with him, I I have never regret this environment for studies. (Sachou 27 years Mile 10, 15/05/2021).

From the above narrative, 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 and would have stopped school. She goes on and on bringing details of her expenses to elucidate the impact of the financial assistance which she receives from her husband to all, we realized that among factors that might ease adaptation in the context of education and socio-political crisis is financial assistance since, it assures the

smooth follow up of the main objectives.

5.1.3.2. Scholarship and philanthropic aid

Governmental and non-governmental organizations have found interest in some Bambui students who stayed and kept on schooling despite the war 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 socio-political crisis and education, with the help of our associations like Single Child Care Association, ASHUT NGO, Brothers without boarders and other patterns we see to reach to them, where we registered the cases and verify the originality of their stories and follow them up, for giving in order to give them scholarships, capitals or teaching us a hand work at times and food stuffs (Chinui 24 years Malam quarter, 15/05/2022)*

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 Bambui Students have benefited from it as he illustrates the criteria based on which candidate are being selected. According to this source, the social welfare does not only give scholarship to the students 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 be 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; orphanages found in the Bambui Catholic mission at Four corners.

5.1.3.3. Part time jobs

In order to make ends meet many students pick up site jobs in a bit to cover their financial expenses. Some of these side jobs include working at building sites, babysitting, and house help jobs, hawking and acquiring skills (aesthetics) from where they pet money for pocket

allowance. In the process of carrying the research, we met an informant who reported that:

> *I decided to visit Arise and Shine Orphanage desiring to render volunteered service which was granted by the NGO. At the beginning I was motivated with 7000 FRS a month, I was losing but gaining since I was not paying transport nor stressing… As time went on, people started coming after me thanks to my expertise. One morning the director of one company 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 50,000 FRSI have gotten on grounds is far more advanced than that required from a person of my educational status. (BIABOU 26 years Atunibah quarter, 12/06/2022).*

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 Arise And Shine Orphanage after which he use the knowledge to serve as a document facilitator to individuals who needed help in compiling their document, this activity gained him money. And that is how he is able to pay or settle his bills as time goes on. Similarly, this informant tells us that. Many of the students and some teachers are into petty trade along the school environment of the University of Bamenda at the road side when they have time. The researcher had to interview two petty traders, who are popularly known as mammy Bitter leaf and mammy charcoal. They had to talk about the mechanism of their trade and how they function to survive.

> *I began this bitter leaf business just by begging after washing it and selling on a daily basis that's how I made capital to start buying huge quantities. I excel in this business so much so that I don't even think of leaving this village because through it I pay my children fees, that of my younger ones, even I take this business to Doula it cannot give ne such payment there though it has been made possible here due to due to the scarcity of Njama-njama as it's a needs a lots of care. Price changes by seasons cause is not easy to conserve it during raining season talk less o having the bitter leaf during dry seasons. (Ma Esth 47 years Malam, 21/5/2022)*

Making analyses of the above extract, bitter leaf is not new to the people of this community since it is consumed there but its demand drastically increased as there is a fall in the supply of hackberry. It is obvious that this vegetables is most demanded because of it durability given that hackberry is perishable goods. Parents and students develop resilient to cope within crisis, where most have lost jobs, business has been closed, even online business with people from this side of the country always scare clients. Thanks to the ghost towns and the perishability, many have involved in consuming more of vegetables which was seen before as poor people's food but now is not the case with consumers in this community. Another informant reports 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 friend's 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 1 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 Bamenda also succeeded to save some money and pleaded my parents to help me complete it they did I got a bike which I am using in my free time to run in order to make money thanks to it I am not only able to feed myself, my school needs, I also assist my parents in taking care of my younger ones needs. (Denis 27 years, Malam quaerter22/7/2022)*

From the narrative of this informant, he mentioned that at first it 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 Bambui Students succeed to make their way through school by developing techniques and skills to ensure their smooth adaptation in the community given that there is insecurity, others still find it difficult to make ends meet due to internal and external factors.

Picture 9: women cultivating cabbage in Bambui

Source: Miyanui Joyce, Atunibah quarter, 2022.

From picture 4 above, one can see a group of women watering Cabbage, all having buckets of water meaning that this gardening is done during the dry season given that the bushes around this area do not seems to be over green. According to this picture one can observe that they are not very young ladies but matured women who can be 30 and above. Madame Vivian a teacher and a student at the same time, preferred moving to Bambui than moving to Yaoundé or any other safe region because of her desire to make business given that Sabga is a dry land with rare areas of rivers as Bambui. She is a primary school teacher of unity community school Bambui and a university student in the University of Bamenda having two children who lost their daddy in the course of the crisis. She cultivates cabbage in other to sell its excesses so as to assist her in perfectly pursuing her education, and obviously that of her children. Although a teacher, her faming skills helps her to meet ends especially in the Bambui land blessed with streams. Thus from all indications teaching was not the main reason to Bambui but the relief nature of the community

5.2 Maladaptive strategies

This strategies includes Aggression which is behavior intended to hurt someone, it may involve either a physical or verbal attack in the case of stressful events like frustrations. This strategy has Consumatory behavior that involves the consumption of excessive amounts of pleasurable items such as alcohol, drugs cigarettes and food when in a situation of anxiety. This is done with the aim of automatically deliberate self-injury. This set of behaviors is manifested by some individuals in the Bambui community with low self-esteem. Through observations we

realized that, they felt they only way to get out of this situation was by avoiding it by deliberately harming himself by consuming those Narcotics and forgetting their stories. Some students to go themselves into it, as they felt like was a means to under look what they were experiencing. Apart from observations during a conversation with a student, who happen to be one of the victims of such circumstances, confessed that;

> *I don't smoke because of pleasure if it was all left to me I will never have touched this but I do this because, I prefer it over moving out because of stress and ending up being stressed up than those who are in the mist of the war, but when I take this I feel more better and any attack or see anything I have courage and the stress that could weigh me back rather motivates me to see it as nothing too bad, with this I have been able to study without no worries…. From the beginnings I will never study when I see any dead body being in school or at the road but with my thing I am able to be little it. (Divine33 years, Nibah quarter, 20/5/ 2022)*

From the above, we can see that some adopt maladaptive strategies to cope with the situations in order to study well and not to leave just to survive. Meaning smoking at this level is a strategy, what one can say here is not all reactions are seen to be bad because they put forward such behaviors just to cover up their fears. Maladaptive Coping Strategies to us to some extents are negative Coping Actions that help to perpetuate other problems. They may reduce distress immediately as said the university student above, but cause later problems that can be addictive. These habits can become difficult to change even when change comes in they society. "workaholism," violent behavior, angry intimidation of others, eating, and different types of self-destructive behavior. Most students try to cope with their distress and other reactions in ways that lead to more problems. These are considered as the unhealthy strategies of coping with education in the crisis milieu since it has the immediate effects of reducing the emotional responses, but in the long term are unhelpful.Some are raped by street bandits and they end up incurring either unwanted pregnancies STDs simply because they are open to all kind of influence during their struggle to make ends meet in the War zone, some of these students including other youths are left to their own mercy in this village, 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 either with the separatist or militaries to make ends meet.

Through the aspects of making a future in education in the war zone humour drives stress and pain from groups and person. Yes many of these people went through situations but in many cases one could still fine them one group chatting together some experience while laughing. The absence of depression and extreme anger brings creativity which help resilience to be a reality was also noticed in some of the community members. With the Presence of the BUS and BaYO meetings they could meet and express their love for being in a family.

5.3. Resilience

Resilience is the capacity to resist disaster and bounce to a normal stage or even better than the original stage. The presence of resilience always goes along with the experience of stress, emotional upheavals, and suffering. Four types of resilience exist: emotional resilience, mental resilience and social resilience. Thus Resilient is more of the psychological mechanisms used in order to bounce back.

5.3.1 Emotional resilience

This is when individuals are able to contain and control themselves emotionally when they go through difficult situations. Because of this, they are able to handle situations in a calm and better way thus enabling them to bounce back from any shock they have gone through.

Figure 1: An illustration on the emotional resilient cycle

Traumatic events

Death, remembrance, torture abduction of students, poverty, schooldropout, humiliations

Emotional resilience

-Self-improvement

-internal strength

-better adjustability

-Flexibility

-well balances

Perceived stress

Emotional reaction

Fight or flight responses

Stress management

-communication, amongst them, professional guidance

-Emotional supports

Source: Miyanui Joyce Abegele inspired from Masters II courses

According to the diagram above, emotional resilience is all about self-improvement, internal strength, better adjustability, and flexibility. All these aspects stem from certain experiences like death, loss, remembrance, unemployment, humiliation. Now the perceived stress will be emotional reactions which has to do with running away from situations that can implicates students or trying to cope with the situation which is what is commonly known as flight and fight responses. When either of the responses is conceive, stress management is made up. The Bambui students developed stress management technics like, communication with one another, being and individual, avoidance, emotional support, and self-regulation. When this stress is managed as desired, it automatically leads to what is called emotional resilience where students

improvement themselves, develops internal strength by encouraging themselves while going to school, better adjustability as the students adjust themselves with the 4 days in school with teachers adjusting their lessons and flexibility.

5.3.1.1. Being neutral

The appropriate case of physical resilience is clearly seen; with the students who refused to give his supports or say who actually supports between the two fighters. This aspect is mostly practices by almost all of the students and every other individual. They are able to get healed and do with the threats with in this community so far they remain neutral with respect to the crisis. An informant says;

> *I was innocently in class revising my notes when I overheard my two friends arguing about something I am very ignorant about, despising the talks since I knew they will surely come to an understanding given that fighting is no longer permitted in Bamenda I knew I can never fight only for me to turn and discovered they had involved into a serious fight try to save the situation so that it does not get to the authorities I was implicated and had to lost about 150 thousands only because I wanted to separate two fighters. (YODA 27 years Manju quarter, 5/5/2022)*

From this above narrative one can see that for one to freely make in future in the war zone he or she had to avoid bad situations like fighting given that fight itself is not permitted to been amongst or between individuals. This is partly because since there is a war going on in in The Northwest and Southwest region of Cameroon, people seen or caught fighting in the public can lost their lives cause they can be mistaken for one of the fighters and so we must be a promoter of peace by avoiding any problem with people. In this same light an informant who had a leg problem, and have to still stay in the village, he says;

> *When a lots of shooting started In Bambui I could not run at times because of my leg given that I use crouches to walk and in the course of struggling I might be accuse and killed for nothing… there came a day that for me to save my life from the Armed men that is the military, when there was tension in the community, they came to me asking what happened to my legs to save myself I had to lie that it was shot by the Amba Boys because they thought I was communicating with the military simply because they saw military men leaving*

*my store and I was beaten by The Amba Boys because I was seen as a Black
leg… but it was all a lie cause I was shut in school by the military when I was
straggly to save myself given but if I had to explain this they will never believe
(Abimnui 22 years Malam quarter 6/5/2022)*

From the above analysis we can see that for one to run away from violence we have to
avoid every bad situation even if it will entail a lie or a truth, avoid and leave in peace as the
people and students most especially did to make a future through education they had to be
resilient by avoiding bad situations.

5.3.2. Mental resilience

This kind of resilience is explained as the ability for a person to go through stressful
condition from the society, yet survive and successfully go through the condition without major
impact on the mental health and even if the mental health is touched, but get healed along the
line. This is seen in almost all the cases of student who will relate stressful stories and conditions
but one notice that they still go along life with grace and hope for a better tomorrow and still
not ready to leave the village for educational purposes or to gain security out of the village.
Though some cases of youths, students, who were not smokers, were reported for drug abuse
by some headquarters, Teachers concerning their students and could be suspected as a reaction
due to frustration from the crisis thought practicing this, were still coming to school, while
others did not join the radicals.

5.3.4. Social resilience

The following qualities are found in the students living in this community; optimism, self-
belief, control of self, willingness to adapt, willingness to be flexible, ability to solve problems,
emotional awareness, social support, sense of humour and in many cases strong family or
human help. This could be seen in so many cases of the students.

Figure 2: Social resilience skills diagram
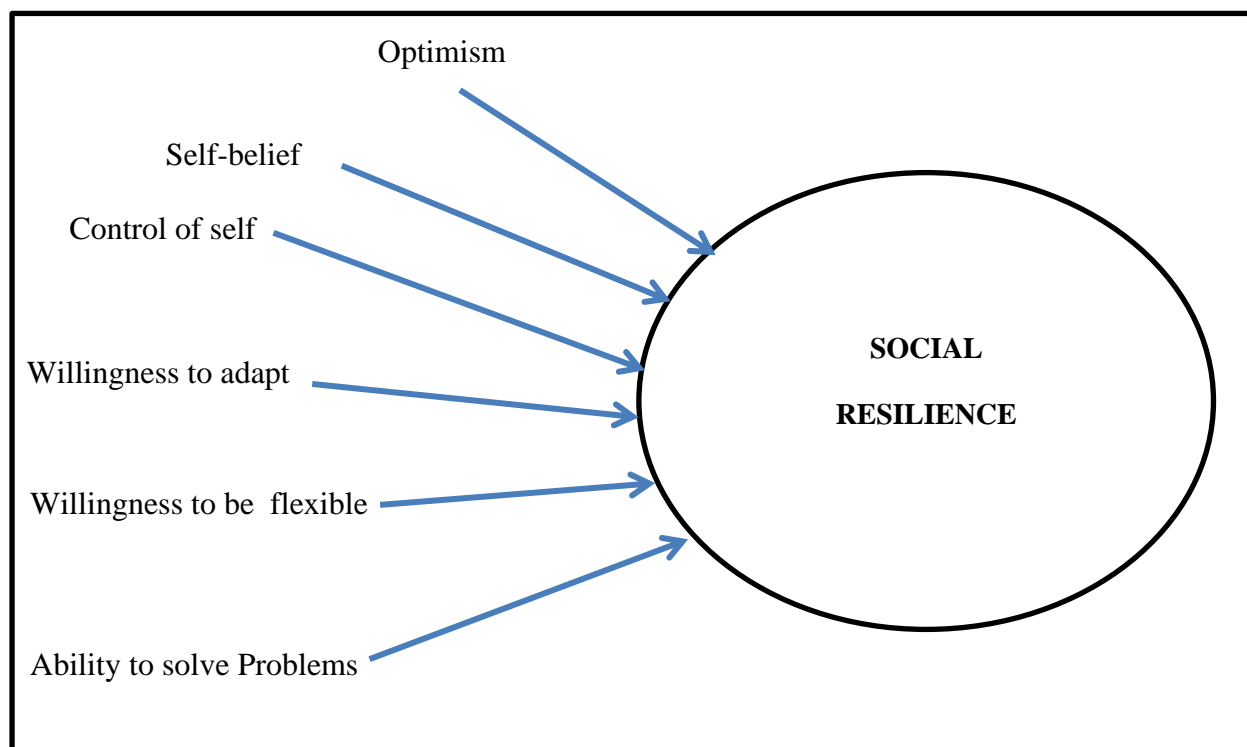
Source: Miyanui Joyce, April 2022, inspired from masters II courses.

5.3.3.1 Optimism

The same way student's displacement is an undertaking that entails uncertainty but also inspires optimism when it applies to opening one's future instead of remaining in a foreseeable situation range of journey-related uncertainties (Hernández-Carretero, 2015).These are one of the resilient skills which is clearly seen in the respondents questioned during the research. No fruit can come out from any being without the aspect of optimism. This is seen in the lives of many students, youths, teachers and also the Bambui community. The community believe in a day when they themselves will be able to live in security and peace due to, the schools that has been permitted.as a respondents says;

> *My children are now going to school, it brings me lots of joy seeing them struggle with assignments again I feel like life is gradually coming to normal given that no one was allowed before, and also with in them they there are also some of the children of this boys in the school so am sure of their security English speaking teaches my daughter English language and this also helps me to learn either while she is teaching or from my daughter.(Mama Onawa of Atunibah quarter 02/05/2022)*

With the presence of more students of the boys in schools during the Anglophone war, there is assurance of their safety in schools and envisage possible peace in the regions they students, teachers and parents are very optimistic about this reopen schools.

5.3.3.2 Self Belief

This ingredient of resilience was not seen in many students though over the time, due to the right association had to develop self-belief so as to be able to confront the issue of life they were facing in Bambui. Much association dealing with the issue had to constantly call forth students to their premises for educative talks on issues and they used this to motivate them psychologically and I've time, the students left from the era of self-doubts to self-belief. Thus with this many of them could engage into many economic activities and equally focused on their education given that from when schools were allowed they were going but with a lot of doubts, which have made them integrate more easily in the society and with them now, school to them is no big deal with respect to tensions. It is more known that once a person of an institution renders useful services to the development of an environmental, the community easily accepts that person.

5.3.3.3 Control of self

This is the aspect of containing anger when provoked. Resilience stems from when one decides to have a calm spirit to better analyse situations and cope with them. This is the situation an individual decides to remain calm in the face of unpleasant situation without being forced to the state. Looking at the state at which many of these uncalled for actions of the unknowns over people who were unprepared and traumatised by what they went through from their original habitat, one could fear another sort of rioting in Bambui, out of frustration from the victims, but they still chose to remain in the town. They people, student, just by staying back in this crisis is already with in this crisis are already resilient since they are able to sustain the shocks no matter what and yet still cope and do other things yet still stay very ok.

5.3.3.4 Willingness to adapt

A Chinese proverb says "the height of success of a person is determined on how elastic that person is in life". This simple means that the level at which one is prepared to adapt to changing situations without moving away, will determine the level of resilience. In this research we came across participants who talked of being business persons with dignified situations in Bambui and others as students, teachers farmer but still choose to stay in the crisis

zones despite the fact that things were not moving and their life itself was at risk in the in that community while giving destiny to time . They have easily adapted to the fragile situation and some are gradually leaving as though there was no war For example, Mrs Fola a primary school teacher used to do manual jobs in farms. He stumbled on this lady who had a Land but was not yet ready to begin with the construction due to the crisis, in their conversations, he mentioned that he really wished to cultivate food crops this woman being touched had to to decide to offer her land for a while. This is because he was first willing to adapt to his new condition and also adapt into another condition of farming, that he is able to find resilience by becoming a farmer. Well used, delicious resilience, without this, no resilience or tasteless resilience.

5.3.3.5 Ability to solve problems

This aspect is seen in a negative light when the family of three thinking all they needed to have was their hard labour, commitment, and availability to cultivate as they were living from hand to mouth. But when confronted with a problem if not receiving their wages promised, they never had the ability to solve that problem and it landed the Njie one of them in the cell, provoking the others to comply with the military against them. They did not have the wisdom to settle their problems amicably without employing either the military or the boys, this has left a lots of negative impacts on them and some time they are forced to pay some money which is a great loses

 The ability to solve problems is very vital in the aspect of resilience. Life is made up of challenges; one of one does not have that ability to solve these problems. One will experience lots of loses, materially and morally thus resilience will be farfetched. However, the case mentioned above is just one of the rare cases involved. The people, students, teachers realised unity is strength, so they have formed group meetings where they come unite to exchange experience and suggestions toward solutions to problems and also help to promote resilience. Even with the student who rushes to separate the fight though I was too late.

5.3.3.6 Social supports
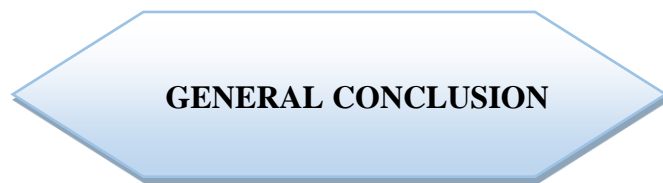
Bambui is blessed with a very warm culture of sharing food, love and even shelter amongst citizens and even strangers. Thus so much credit is given to the social support given to this people as far as their resilience is concerned. Social support has not only come from the government, regarding the respond from the diverse interview towards educational stakeholders. We also see how the rent of rooms have drastically fallen so that students can

easily survive in the war zones through education than moving out of the war zone which will cost them more

5.3.3.7. Sense of Humor

Through the aspects of Making a future through education in the War Zone Humour drives stress and pain from groups and person. Yes many of these people went through situations but in many cases one could still fine them one group chatting together some experience while laughing. The absence of depression and extreme anger brings creativity which help resilience to be a reality was also noticed in some of the community members. With the Presence of the BUS and BaYO meetings they could meet and express their love for being in a family.

Throughout this chapter we have been concerned with the different adaptive coping strategies and the different resilient mechanisms used by the Bambui Students to cope with education. It was discovered that the various coping strategies adopted by the students involved cultural, social and economic adaptive strategies. The cultural strategies involved worship system of Bambui students, nutrition of students, and teaching of French subject in school and hoisting of the flag. The social adaptive strategies included; Housing conditions, traumatic experience, marriage, dressing and plating habits of Bambui students, discipline in school environment, increasing contacts with survivors of trauma, respect of imposed ruleseconomic adaptive strategies were part time jobs, scholarship and philanthropic aid, financial assistance. Emphasis was also laid on the maladaptive strategies. The proceeding chapter reveals to us how the Bambui students cope with education despite the prevailing socio-political crisis.As for the resilient mechanisms we had mental, emotional, and social mechanisms.

GENERAL CONCLUSION

This work is titled **socio-political crisis and education of the non-displaced Bambui students in the Northwest region of Cameroon**. Socio-political instability is often associated with the displacement of students seeking for better education elsewhere a as a means of negotiating their future (Afu, 2019, UNICEF 2020). It is comparatively unusual in the Bambui community of the North West Region where some students have taken actions to pursue their future through education within the crisis. The question that triggered this research is to examine how students in the midst of crisis deal with educational uncertainty. The setting of this work was in the Bambui community of the Tubah sub-division. Administratively, Bambui is the headquarters of Tubah Sub-Division in the Northwest region of Cameroon. Popularly known to its inhabitants as *Abeh-mbeuh* which means the *people of Bambui* though widely known as Bambui after it was modified with the Prefix *Ba* by the Germans during the colonial period in Cameroon

The rise of socio-political crisis in Africa between 2011 and 2016 caused a death toll of about 33,300 people. This lessened the impact of education on students, resulting from economic setbacks which created one of the worst humanitarian disasters the continent has ever seen (United Nations Development Program (UNDP), 2017) Cameroon in particular is one of the most vulnerable countries in Sub-Saharan Africa with a number of crises which has a lot of impact on the educational system of the country. Some of the conflicts in Cameroon includes the Boko Haram in the North, the border conflicts between Cameroon and Nigeria that was commonly known as the Bakassi land problem and most recently the Anglophone crisis which is still ongoing. This crisis have had and still have a wide ranges of challenges on students as far as education is concern especially in the North West and South West Regions which is causing both national and international attention.

The Protection Cluster (3/5/2019), reported that the risks of violence against children, including sexual and gender-based violence, have increased in the North West Regions (NWR). Education in these region is treacherous for students. Both students attending schools and children out of school face security threats. The increase number of students schooling in the Bambui community of the North West Region has become a course for concern since students are exposed to torture, killing, gender base violence (GBV), school dropout and abduction. the most vulnerable students are those who have not gone too far with their education and so people with more years of education are more likely to have wider knowledge about many measures and so this emancipation with respect to the on-going crisis, limits them from being vulnerable and being a prey or involving in irresponsible activities as reported by

(Organization for Economic Cooperation and development (OECD), 2006).

The North West and South West regions of Cameroon use to be a peaceful and loving environment especially for the Anglo-Saxon sub-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, and West regions of Cameroon to send their children from the North West and south west region for education. In other words, the Anglophone regions of Cameroon has always been considered as the citadel of education to most of her inhabitants. But with the advent of socio-political crisis in the Northwest Region in 2016, the educational system of the Anglophones has experience a misfortune. Moreover, in spite this misfortune, couple with the risk it has gotten many lives as that of students into, some students still found it preferable to stay in the crisis instead to displace. Normally, ay armed crisis will cause students to run in search of education in more safe zones. But today, instead of the Bambui students moving to other save zones for better secured education or even encouraged by their parents to move, rather parents allow their children to stay within the war zone to struggle with education. Thus, in this region we witness the opposite of what normally students supposed to do in times of fragile situations like extreme violence given that some students move out of the region to other regions like littoral, centre, far north, West, South and East region for academic excellence.

Following the foundation laid by the problem of this research work, a main research question was asked stipulated as: why is it that in the context of socio-political crisis some students do not displace for educational purpose? From this main question, three other specific ones were derived. These questions are as follows: what are the etiologies of socio-political crisis and education in the Bambui community? What are the perceptions and profile of the non-displaced Bambui students? And how do the Bambui students cope with education with in the crisis zone? As tentative response to these questions, tentative answers were given. The etiologies of the socio-political crisis and education of student in the Bambui community has its roots in the destruction of school and school equipment, schools shutdown, students being kidnapped for ransom, and in some cases students were killed. In line with the second specific question, some students did not move out of the socio-political crisis zone because of socio-cultural ties, financial constraints, and they because some did not have anywhere to go. In line with specific question three, the strategies and resilient or defense mechanisms developed by the students to cope with education within this armed crisis in the North West region involved, dressing in Assorted clothes, buying of textbooks to study at home, home teaching was encouraged and mostly practiced.

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 discussion, observations 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).

Also, thanks to these method and techniques, we came out with the following research findings for the secondary data, we found out that there has been many works on socio-political crisis, education and mobility but little has been said about socio-political crisis and education of non-displaced students and their coping strategies in war zones. Research net (2018). Norwich University online, the Guardian Post present a number of conflicts around the globe. Also, so many works were found on numerous studies of refugee, internally displace persons and the difficulties they faced but most of these writings were based on the quantitative part of the study rather than qualitative as their results revealed statistical results moreover non have written something about those who did not move.

To attain the objectives of this research, qualitative methods and techniques of data collection were effectuated. Primary data sources were gathered via in-depth interviews, direct observation, focus group discussions (FGDs) and life experiences. Data collection tools were note books, tape recorder, pens, telephone, camera, interview guides and FGD guides. The research design used was descriptive and interpretative in nature. The target population were students, educational stakeholders and parents. To interpret these data, three theories were used: Cultural dynamics, ethnomethodology and Making a Future.

According to data obtained and analyzed, in line with the first specific objective that sets out to investigate the etiologies of socio-political crisis and education of the non-displaces Bambui students. Results revealed that The etiologies of socio-political crisis and education has its roots in the destruction of schools and school equipment, schools shutdown, abduction of students for ransom, harassment, torturing , killing of school children, peer pressure, electricity constrains, increase radicalization, loss of job and high cost of living

In accordance with objective two of the research, that seeks to show how the local community of Bambui, perceive non-displace students. Results reveal that Bambui students were perceived as students who did not know where to go, students who did not have relatives or friends in other regions of safety, students from poor family backgrounds, students who were

devoted, students who were ethnocentric, students who could not detach from home or from family, as well as students who were at risk.

In line with objective three, that duels to uncover the various coping strategies and resilient mechanisms of the non-displaced students in the Bambui community. it was apprehended that copping strategies and resilient mechanisms developed by the non-displaced students to cope with education within this socio-political crisis in the Bambui community involved, students dressing in assorted, payment of dues to the radicals, respecting ghost days and other imposed laws like no French as subject, no national anthem, no flags hoisted in school premises, consumption of narcotics (tranquillizers), being neutral, students ways of eating and plating was modified as well as maladaptive strategies like early marriages and consumption of narcotics

From the above analysis, the results of this work can help international bodies, like UNICEF, UNESCO, UN and local government like the ministry of secondary and higher Education and as well as other non-governmental organization can make use of this collected data. This research is limited to the Bambui as a result of the Socio-political crisis but it can also be extended to other places and communities going through a similar crisis.

SOURCES

This section will comprise of written and oral sources

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Names	Sex	Occupation	Date
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ACHUMBE	Male	Student	24/5/202
TAMUKONG	Male	Parent	27/4/2022
NGWENCHO	Female	student	27/4/2022
MANJO	Female	student	06/6/2022
BIAMBOU	Female	student	27/4/2022
NGWEZOH	Male	student	12/5/2022
NGWEMUTOH	Female	student	09/5/2022
NGE EMMANUEL	Male	School proprietor	11/5/2022
AZANUI	Female	student	27/05/2022
AGENUI	Male	teacher	29/4/2022
CYNTHIA	Male	student	2/5/2022
NGWENCHO	Female	student	6/6/2022
DENIS	Female	student	14/05/2022
BIMNUI	Female	student	16/05/2022
NGWEMUTOH	Female	Female leader	28/05/2022
RACHAEL	Female	student	18/5/2022
AFUNUI NADEGE,	Female	Student	2/6/2022
JESICA,	Female	Farmer and a student	2/6/2022
JANE,	Female	teacher	20/4/2022
ASTAMO,	Female	Student and teacher	20/04/2022
AFUNUI	Female	Student	2/6/2022
SEBASTIAN	Male	Student	2/6/2022
JULIUS	Male	principal	2/2/5/2022
GLORIE AZANUI	Female	Student	09/06/2022
DIMI JOHN	Male	Teacher	12/7/2022
BANTAR SONIA	Female	student	29/05/2022
JUMBO	Male	student	3/5/2022
AFUNUI NORBET	Female	student	16/04/2022
CALUCIA	Male	Quarter head	30/5/2022
MFORBI	Male	Pastor	27/05/2022
NGWA	Male	Student and teacher	21/04/2022
OSCAR	Male	Student	1/05/2022
BAZZILINE,	Female	head teacher	11/06-2022
DR KEZIA	Male	Lecturer	15/05/2021
TEZAN	Female	Student	12/06/2021
NGWA	Male	Student	2/6/2022
KASEH	Male	student	27/05/2022
NGWENCHO	Male	student	15/06/2022
ETOU	Female	Quarter head	24/3/2022
TUMOUTOH	Female	student	27/3/2022)
MIYANUI	Male	student	4/05/2022
MBIMIYATI	Male	Student	20/4/2022
ATEH	Male	Student	23/4/2022)

TAMUKONG	Female	Teacher	27/4/2022)
MANJO	Male	teacher	06/6/2022)
BIAMBOU	female	student	27/4/2022)
NGWEZOH	Female	student	12/5/2022)

APPENDICES

APENDIX 1: RESEARH AUTHORIZATIONS

1. AUTHORISATION OF RESEARCH DELIVERED BY THE U.Y.1

THE UNIVERSITY OF YAOUNDE I

UNIVERSITE DE YAOUNDE I

FACULTY OF ARTS, LETTERS AND SOCIAL SCIENCES

DEPARTMENT OF ANTHROPOLOGY

FACULTE DES ARTS, LETTRES ET SCIENCES HUMAINES

DEPARTEMENT D'ANTHROPOLOGIE

Yaoundé, the _____

RESEARCH AUTHORIZATION

I, the undersigned, Professor **Paschal KUM AWAH,** head of the Anthropology Department of the Faculty of Arts, Letters and Social sciences of the University of Yaoundé I, certify that the student **MIYANUI Joyce ABEGELE,** registration number **17B963,** is registered in masters II in the said department. She is conducting her academic work on the theme: **"Socio-political crisis and education in the North West Region of Cameroon: The Case of Bambui Students",** under the supervision of Professor **AFU Isaiah KUNOCK.**

To this end, I would be very grateful if you would take the necessary steps to provide the student with all the necessary information that will enable her effectively carry out her research.

In testimony, this research authorization, is issued to her to serve and to an assert her rights.

The Head of Department

2. RESEARCH AUTHORIZATION STAMPED AND SIGNED BY THE PRINCIPAL OF CHS BAMBUI

THE UNIVERSITY OF YAOUNDE I

UNIVERSITE DE YAOUNDE I

FACULTY OF ARTS, LETTERS AND SOCIAL SCIENCES

DEPARTMENT OF ANTHROPOLOGY

FACULTE DES ARTS, LETTRES ET SCIENCES HUMAINES

DEPARTEMENT D'ANTHROPOLOGIE

Yaoundé, the _____

RESEARCH AUTHORIZATION

I, the undersigned, Professor **Paschal KUM AWAH,** head of the Anthropology Department of the Faculty of Arts, Letters and Social sciences of the University of Yaoundé I, certify that the student **MIYANUI Joyce ABEGELE,** registration number **17B963,** is registered in masters II in the said department. She is conducting her academic work on the theme: "**Socio-political crisis and education in the North West Region of Cameroon: The Case of Bambui Students**", under the supervision of Professor **AFU Isaiah KUNOCK.**

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In testimony, this research authorization, is issued to her to serve and to an assert her rights.

The Head of Department

B. Sc.⟨E ⟩.M Sc ⟨Maths⟩

Pr. Paschal Kum Awah

3. **RESEARCH AUTHORIZATION DELIVERED BY THE PRINCIPAL OF KING SOLOMON SECONDARY SCHOOL**

MINISTRY OF SECONDARY EDUCATION

KING SOLOMON HIGH SCHOOL

BAMBUI- TUBAH

677981073

AUTHORISATION TO CONDUCT INTERVIEW

I, the undersigned **Mr ANGAFOR Julius BIWEH,** principal of king Solomon High school Bambui has authorised **Miss MIYANUI Joyce ABEGELE** a research student from the University of Yaoundé I to conduct an interview with the teachers of this institution.

I plead on you to give her the collaboration that she deserves.

Thanks.

The Principal

0 6 MAI 2022
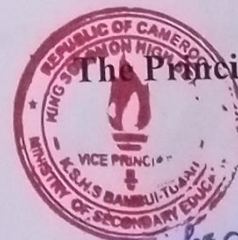
Angafor Julius JB.
(BSC POLITICAL SCIENCE)

4. RESEARCH AUTHORIZATION STAMPED AND SIGNED BY HEAD MISTRESS OF UNITY PRIMARY AND NURSERY SCHOOL BAMBUI

THE UNIVERSITY OF YAOUNDE I

UNIVERSITE DE YAOUNDE I

FACULTY OF ARTS, LETTERS AND SOCIAL SCIENCES

FACULTE DES ARTS, LETTRES ET SCIENCES HUMAINES

DEPARTMENT OF ANTHROPOLOGY

DEPARTEMENT D'ANTHROPOLOGIE

Yaoundé, the _____

RESEARCH AUTHORIZATION

I, the undersigned, Professor Paschal KUM AWAH, head of the Anthropology Department of the Faculty of Arts, Letters and Social sciences of the University of Yaoundé I, certify that the student **MIYANUI Joyce ABEGELE**, registration number **17B963**, is registered in masters II in the said department. She is conducting her academic work on the theme: "**Socio-political crisis and education in the North West Region of Cameroon: The Case of Bambui Students**", under the supervision of Professor **AFU Isaiah KUNOCK**.

To this end, I would be very grateful if you would take the necessary steps to provide the student with all the necessary information that will enable her effectively carry out her research.

In testimony, this research authorization, is issued to her to serve and to an assert her rights.

The Head of Department

SOFA MILDRATE

4. RESEARCH AUTHORIZATION STAMPED AND SIGNED BY HEAD MISTRESS OF ZOE FOUNDATION BAMBUI

THE UNIVERSITY OF YAOUNDE I

UNIVERSITE DE YAOUNDE I

FACULTY OF ARTS, LETTERS
AND SOCIAL SCIENCES

*FACULTE DES ARTS, LETTRES
ET SCIENCES HUMAINES*

DEPARTMENT OF ANTHROPOLOGY

DEPARTEMENT D'ANTHROPOLOGIE

Yaoundé, the 11/04/2022

RESEARCH AUTHORIZATION

I, the undersigned, Professor **Paschal KUM AWAH,** head of the Anthropology Department of the Faculty of Arts, Letters and Social sciences of the University of Yaoundé I, certify that the student **MIYANUI Joyce ABEGELE,** registration number **17B963,** is registered in masters II in the said department. She is conducting her academic work on the theme: **"Socio-political crisis and education in the North West Region of Cameroon: The Case of Bambui Students",** under the supervision of Professor **AFU Isaiah KUNOCK.**

To this end, I would be very grateful if you would take the necessary steps to provide the student with all the necessary information that will enable her effectively carry out her research.

In testimony, this research authorization, is issued to her to serve and to an assert her rights.

The Head of Department

APPENDIX 2: CONSENT FORM AND INFORMATION SHEET

Name of Supervisor: Pr. AFU ISAIAH KUNOCK

    Contact: 677033581

    Name of student: MIYANUI JOYCE ABEGELE

    Contact: 672756406/ 673038761

    This Informed Consent Form and information sheets is for research entitled ***Socio-political Crisis and Education of the Non-displaced Bambui Students in the North West Region of Cameroon***to be carried out in the Bambui community we are inviting students, youths and educational stakeholders to participate in this academic study , it is a contribution to the Anthropology of development.

This informed consent form has two parts:

1. Information Sheet (to share information about the study with you)
2. Certificate of consent (for signatures if you choose to participate) you will be given a copy of the full Informed Consent Form.

PART I: INFORMATION SHEET

Introduction

    I amcalled**MIYANUI Joyce ABEGELE** a Masters II student at the Department of Anthropology of the Faculty of Arts, Letters and Social Science in the University of Yaoundé I. I am doing research on the***political Crisis and Education of the Non-displaced Bambui Students in the North West Region of Cameroon***, which is a very crucial problem in this, our country and in this regions to be specific. I am going to give you information and invite you to be part of this research. You do not have to decide today whether you will participate in the research. Before you decide, you can talk to anyone you feel comfortable with about the research.

    This consent form may contain words that you do not understand. Please ask me to stop as we go through the information and I will take time to explain. If you have questions later, you can ask them to me or to my supervisor.

Purpose of the research

This research is to explore the perceptions of non-displaced students and educational stakeholders in the management of education during the NWR crisis as well as understanding their coping and resilient strategies to mitigate the impact of the crisis on overall education turn out. We believe that you can help with information regarding this subject matter

Type of Research Intervention

This research will involve your participation in a group discussion that will take about one and half hour, and a thirty minutes' interview.

Participant Selection

You are invited to take part in this research because we feel that your experience in the war zone, can contribute much to our understanding and knowledge on education within crisis. Example of the question to elucidate understanding

Do you know why we are asking you to take part in this study? Do you know what the study is about?

Voluntary Participation

Your participation in this research is voluntary. It is your choice whether to participate or not. If you choose not to participate all the services, you receive will continue and nothing will change.

Procedures

We are asking you to help us learn more about education in the crisis region (NWR). We are inviting you to take part in this research project. If you accept, you will be asked to participate in an interview with myself. During the interview, I will sit down with you in a comfortable place of your choice, if it is better for you, the interview can take place in a place of your preference. If you do not wish to answer any of the questions during the interview, you may say so and the interviewer will move on to the next question. No one else but the interviewer will be present unless you would like someone else to be there. The information recorded is confidential, and no one else except MIYANUI JOYCE will have access to the information documented during your interview. The entire interview will be tape-recorded, but no one will

be identified by name on the tape. The tape would be kept safe with a password and encryption if hacked. The information recorded is confidential; the tapes will be destroyed after eight weeks of data collection.

Duration

The research takes place over 30 days in total. During that time, we will visit you two times for interviewing you at one-week interval and each interview will last for about thirty minutes each.

Examples of question to elucidate understanding:

If you decide to take part in the study, do you know how much time will the interview take? Where will it take place? Do you know how much time will the discussion with other people take? If you agree to take part, do you know if you can stop participating? Do you know that you may not respond to the questions that you do not wish to respond to? Do you have any more questions?

Risks

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

Benefits

There will be no direct benefit to you, but your participation is like to help us to understand more about **Education in the crisis region** especially in the bambui community, and to find ways out to manage this situation.

Reimbursements

You will not be provided with any incentive to take part in the research .However; we will acknowledge you in the final work for your time.

Examples of question to elucidate understanding: Can you tell me if you have understood correctly the benefits that you will have if you take part in the study? Do you have any other questions?

Confidentiality

The research being done in the educational resilience and others may draw attention and

if you participate, you may be asked questions we will not be sharing information about you to anyone. The information that we will collect from this research project will be kept private. Any information about you will have a number on it instead of your name. Only the researchers will know what your number is and we will lock that information up with a lock and passkey. It will not be shared with or given to anyone except my research supervisor, who will have access to the information. You can ask me any more questions about any part of the research study if you wish to. Do you have any question?

Part II: Certificate of Consent

I have been invited to participate in research about *Socio-Political Crisis and Education Case of Non-displaced Bambui Students in the North West Region Of Cameroon*, which is been carried out in the Bambui community. 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 asked, I was satisfied with the answers. I consent voluntarily to be a participant in this study

Name of Participant_____

Signature of Participant _____

Date _____

Case of some who cannot read nor write

I have witnessed the accurate reading of the consent form to the potential participant, and the individual has had the opportunity to ask questions. I confirm that the individual has given consent freely.

Name of witness _____

Signature of the witness_____

Date_____

4. QUESTION GUIDE

Dear respondents,

I am **MIYANUI JOYCE** a Masters II student at the Department of Anthropology of the Faculty of Arts, Letters and Social Science of the University of Yaoundé I. I am doing research on the ***Socio-political Crisis and Education of the Non-Displaced Bambui Students in The North West Region of Cameroon***, which is a very critical problem in our country and in these regions to be specific. I will ask you some information regarding the research topic and collect your responses, as it will go a long way to better understand the situation as well as propose solutions to manage the situation. I promise information given here with be treated with strict confidentiality and anonymity. Please feel free to ask for explanations wherever you do not understand the researcher or and assistant will explain.

I. SOCIO DEMOGRAPHIC INFORMATION
  - Name
  - Sex
  - Age
  - Region of Origin/ethnicity
  - Marital Status
  - Occupation
  - Educational level

II. THE ETIOLOGY OF SOCIOPOLITICAL CRISIS IN THE NORTHWEST REGION OF CAMEROON AND ITS IMPACT ON EDUCATION

1. How has the crisis baptized educational in this community?
2. Do you experience low education turn out with respect to the ongoing crisis presently? Why?
3. Which educational institution has the highest turn out of students enrolled and fully active, to your opinion how do they manage their system, and why do you think they manage to attain such growth?
4. How effective is the discipline department in schools with in this crisis?
5. Is there any modification with the scheme of studies with respect to the previous scheme when times were stable?
6. How does the crisis or to what extent has the crisis affected education management in your community?

7. How important do you perceive education in this community?

8. Why do students stay when there are other safe areas for them to school there?

III. PERCEPTION OF MOBILITY BY THE NON-DISPLACED STUDENTS

1. Generally, can you explain why most students chose to stay and continue school despite the insecurity?

2. In your opinion, as a teacher do you think students should stay in this kind of milieu to study when their lives and yours is at stake?

3. Do you have any impression about those who migrate for educational purpose?

4. What do you think could be the reason why other youths are not going to school?

5. If you were to be supported financially with respect to achieving better education, will you move out?

6. Is there any appropriate learning in this village couple with the fright?

IV. IDENTIFYING COPING/STRATEGIES FOR EDUCATION MANAGEMENT WITHIN THE SOCIOPOLITICAL CRISIS

1. How do you cope with education attendance during this crisis especially when the atmospheres are unfavorable?

2. Why are some schools still allowed to function when other area are not even permitted to function

3. What is the secret code of communication adopted by the community generally to survive with the education t?

4. What could be the main purpose for encouraging education in this community?

5. Have they any plans of bringing to an end this crisis? Why and how?

Thanks a lot sir/madam, we were so happy having you as one of our informants. However, we are assuring you that any information that you have given us will be used judiciously and for the purpose it deserves, while guaranteeing its confidentiality and your privacy. Stay blessed Goodbye.

Thanks for your participation!!!

2. **OBSERVATION GUIDE**

What to Observe?

- ➤ how students care for themselves
- ➤ what they eat
- ➤ how they dress
- ➤ school periods and premise
- ➤ the different educational systems available in this community,
- ➤ Lastly how the community view education.

Where? In the Bambui community:

When? during the period of 15th April to 20TH June 2022

How? Via direct observation, photography and note taking.

With what? With sight, a video camera, pens, pencils and bloc notes and tabe recorder.

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