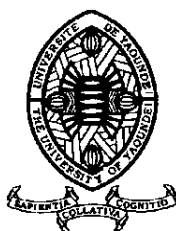


UNIVERSITE DE YAOUNDE I

FACULTE DES ARTS, LETTRES ET
SCIENCES HUMAINES

CENTRE DE RECHERCHE ET DE
FORMATION DOCTORALE EN
SCIENCES HUMAINES SOCIALES ET
EDUCATIVES

DEPARTEMENT D'ANTHROPOLOGIE



THE UNIVERSITY OF YAOUNDE I

FACULTY OF ARTS LETTERS AND
SOCIAL SCIENCES

POST GRADUATE SCHOOL
FOR
SOCIAL AND EDUCATIONAL
SCIENCES

DEPARTMENT OF ANTHROPOLOGY

**ANGLOPHONE CRISIS IN CAMEROON AND THE EDUCATION OF
INTERNALLY DISPLACED MBORORO STUDENTS IN YAOUNDE.
CONTRIBUTION TO ANTHROPOLOGY OF DEVELOPMENT**

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

Specialization: Anthropology of Development

Presented by : FADIMATU SAIDU



JURY :

PRESIDENT : ABOUNA Paul, MC

University of Yaounde 1

SUPERVISOR : AFU Isaiah KUNOCK, MC

University of Yaounde 1

EXAMINER : TIKÉREÉ Exodus, CC

University of Yaounde 1

Academic Year, 2022-2023

To

My mother Hurera Dija and late father Saidu Magaji

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ABSTRACT

This dissertation titled: *Anglophone crisis in Cameroon and the Education of the Internally Displaced Mbororo Students in Yaounde a contribution to anthropology of development* is a piece of work, which shows how Mbororo students displaced from the Anglophone regions to Yaounde for educational purpose. Unlike many other groups who had developed interest in western education, the mbororos a sedentary people were not. But with time as a result of cultural contact, with encouragement from MBOSCUDA and others, the mbororo people started developing interest to send their children to school. By the time they were about to settle and grasp the western education, the Anglophone crisis burst out burning down schools, threats to students, killing students, stealing of cattle and lockdown of cattle markets. In order to find answers to this problem, the following main question was formulated: How had the Anglophone crisis influenced the education of internally displaced Mbororo students in Yaounde? The tentative answer to this question was: the Anglophone crisis has influence the education of the internally displaced Mbororo students positively and negatively. The main objective is to show how the Anglophone crisis in Cameroon has influence the education of the internally displaced mbororo students in Yaounde. We used the qualitative research method, with techniques of data collection such as In-depth Interview, Direct Observation, Focus Group Discussions and Case Study. Documentary research permitted us to explore 75 documents and the fieldwork research permitted us to collect data from 35 informants. We used the theories of functionalism, cultural dynamics and making a future to interpret data. The main results revealed that the Anglophone crisis influence the education of the internally displaced mbororo students negatively and positively Another finding reveals that students displaced because of ghost town, shutting down of schools, killing and kidnapping of mbororo students, lockdown of cattle market, burning of the mosque. Also, the Mbororo students are perceived as students with sedentary lifestyle, willingness to return, willingness to stay, industrious and creative, internally displaced, silence, calm, patient. Furthermore, the students developed ways like learning new language, new dressing habits, learning new skills in order to cope in their new environment.

Key words: Education, Anglophone crisis, internally displaced Mbororo students.

RÉSUMÉ

Ce mémoire intitulé : La crise anglophone au Cameroun et l'éducation des étudiants Mbororo déplacés à Yaoundé : une contribution à l'anthropologie du développement est un travail qui montre comment les étudiants Mbororo se sont déplacés des régions anglophones vers Yaoundé à des fins éducatives. Contrairement à de nombreux autres groupes qui ont développé un intérêt pour l'éducation occidentale, les Mbororos, un peuple sédentaire, ne l'ont pas fait. Mais avec le temps, grâce aux contacts culturels et aux encouragements de MBOSCUDA et d'autres, les mbororos ont commencé à s'intéresser à la scolarisation de leurs enfants. Au moment où ils étaient sur le point de s'installer et de suivre l'enseignement occidental, la crise anglophone a éclaté : incendies d'écoles, menaces à l'encontre des élèves, meurtres d'élèves, vols de bétail et fermeture des marchés aux bestiaux. Afin de trouver des réponses à ce problème, la question principale suivante a été formulée : Comment la crise anglophone a-t-elle influencé l'éducation des élèves Mbororo déplacés à l'intérieur du pays à Yaoundé ? La réponse provisoire à cette question est : la crise anglophone a influencé l'éducation des étudiants Mbororo déplacés à l'intérieur du pays de manière positive et négative. L'objectif principal est de montrer comment la crise anglophone au Cameroun a influencé l'éducation des étudiants mbororo déplacés à l'intérieur du pays à Yaoundé. Nous avons utilisé la méthode de recherche qualitative, avec des techniques de collecte de données telles que l'entretien approfondi, l'observation directe, les discussions de groupe et l'étude de cas. La recherche documentaire nous a permis d'explorer 75 documents et la recherche sur le terrain nous a permis de collecter des données auprès de 35 informateurs. Nous avons utilisé les théories du fonctionnalisme, de la dynamique culturelle et de la construction de l'avenir pour interpréter les données. Les principaux résultats révèlent que la crise anglophone influence négativement et positivement l'éducation des étudiants mbororo déplacés à l'intérieur du pays. D'autres résultats révèlent que les étudiants déplacés en raison de la ville fantôme, de la fermeture des écoles, du meurtre et de l'enlèvement des étudiants mbororo, de la fermeture du marché aux bestiaux, de l'incendie de la mosquée. En outre, les étudiants mbororo sont perçus comme des étudiants au mode de vie sédentaire, désireux de revenir, désireux de rester, industriels et créatifs, déplacés à l'intérieur du pays, silencieux, calmes, patients. En outre, les étudiants ont développé des moyens tels que l'apprentissage d'une nouvelle langue, de nouvelles habitudes vestimentaires, l'apprentissage de nouvelles compétences afin de s'adapter à leur nouvel environnement.

Mots clés : Éducation, crise anglophone, étudiants Mbororo déplacés à l'intérieur du pays.

LISTS OF ACRONYMS AND INITIALS

ACRONYMS

MBOYASCAM : Mbororo Youths Association of Cameroon

MBOSCUDA : Mbororo Social and Cultural Development Association

FUSUDA : Fulani Social Development

FUFOUCAM : Fulani Foundation of Cameroon

MINAT : Ministry of Territorial Administration

NGO : Non-governmental Organization

UNESCO : United Nations Educational, Scientific and Cultural Organisation

UNICEF : United Nations International Children's Emergency Fund

INITIALS

MDA : Mbororo Development Association

UNHCR : United Nation High Commission For Refugees

IDP : Internally Displaced People

IDMS : Internally Displaced Mbororo Students

NW : North West

NWR : North West Region

SW : South West

SWR : South West Region

GCE : General Certificate of Education

FGD : Focus Group Discussion

OCHA : United Nations Office for the Coordination of Humanitarian Affairs

MRGI : Minority Rights Group International

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**SUMMARY****DEDICACE****ACKNOWLEDGEMENTS****ABSTRACT****RÉSUMÉ****LISTS OF ACRONYMS AND INITIALS****LIST OF ILLUSTRATIONS****SUMMARY****INTRODUCTION****CHAPTER 1 : ETHNOGRAPHY OF THE RESEARCH AREA****CHAPTER 2 : LITERATURE REVIEW, THEORETICAL FRAMEWORK AND
DEFINITION OF CONCEPTS****CHAPTER 3 : THE ETIOLOGY OF THE DISPLACEMENT OF THE MBORORO
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INTRODUCTION

This introductory part of our research work sets out the context of the study from the general to specific points of views. That is from context of conflict and educational mobility of the mbororo students in the world, Africa, Cameroon and particularly the case of IDMS from the Northwest regions of Cameroon to Yaoundé. This is followed by justification of the research which is personal justification and scientific justification that will lead to the research problems and statement of the problem. This research problem is then examined through research questions and research hypothesis and objectives outline to it. From this, a methodology and research design are developed from which sampling, sampling technique, sampling procedures, and sample size as well as data collections methods, data collection techniques, data management and analysis developed. Then the interest of study is demonstrated from two angles, to know; the theoretical and practical interests. Then followed the ethical considerations with ethical values such as, informed consent, confidentiality and privacy to be taken into consideration. This section of the work then ends up with limitation of the dissertations and the Structure of the work that is divided into five Chapters.

0.1. Context of study

According to Mrunalini (2010), education is the process of facilitating learning, or the acquisition of knowledge, skills, values, morals, beliefs and habits. Educational methods include teaching, training, storytelling, discussion and directed research. Education frequently takes place under the guidance of educators; however, learners can also educate themselves. Education can take place in formal or informal setting and any experience that has a formative effect on the way one thinks, feels or acts may be considered educational.

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). Conflicts involve antagonistic relations of ideas, interests and persons. It occurs at different levels, including internal, interpersonal, small groups, large-scale sectors, Organizations (Such as states), and broad social principles. In addition, "Conflict model describes the patterns of how people tend to feel, think and act in the context of conflict and danger. More specially, it describes the self-protective patterns, and patterns of information processing people utilize when faced with threat, fear and danger". This can also be referred to as post trauma since victims of such violence tend to think and behave differently (Research Net 2018). Afu (2020) mention that

student who were particularly affected by the burning or precipitated shutting of schools following repeated attacks and the circulation of threats from unidentified gun men were further plunged into the limbo of uncertainty about the future.

The importance of education is further express in Afu (2020), *though the educational journey may be tough given the prevailing situation, the end is worth it: Even though the route is narrow, slippery, challenging and difficult I have learnt a lot from farmers who plant and patiently wait, protect and guide crops to maturity*. Though at the mention of the word “Education many people’s mind are only focused on formal education, it is essential to note that before and aside formal education we have informal education which we receive from our immediate surrounding such as the family unit friends and the general community which is usually aimed at building an individual’s character and bringing out the best in them. This falls in line with Margaret (1949) observation in coming of Age in Samoa wherein she explains how parents educate their children from birth and help guide them to the path to follow. She explains that while the female children are being thought how to take care of the house and baby-sit their young ones, the boy child is taught how to fend for his family, as at young ages boys are initiated into fishing activities. Indeed, as years goes by many have found education to be very beneficial and a positive element to be respected. In as much as the informal education has a vital role to play, formal education is gradually taking a permanent stand in the preference list of many organizations, countries, families and individual’s agenda. No doubts the United Nations sustainable development Goals for 2030 made quality education their forth point out of the 17 aspirations in 2017.

As far as academic adaptation is concern, Carpenter (2006), proposes some effective method for large class (in the USA); assessment of teaching method, assessment of the course, preferences for class size and perception of some teaching methods. This mobility of education has equally gone through the three stages of cultural evolution which are: savagery, barbarism and civilization. According to Arid (1995), Culture is an important aspect of social relations and moral codes, and the ways in which these contribute to the formation of people’s identities. This means that when these social and moral codes are disrespected, we our bound to experience social disorder trying to restore lost glories. So, when people failed in the process, they are bound to move in search of the lost opportunities. Reasons we find IDMS from the northwest and south west region of Cameroon all over Cameroon.

Mbonji (2005), explain that, every culture is specific in nature and have its own configuration of elements of knowledge. In other words, the concept of symbolic interpretation designs the

smallest unit of social interaction wherein, each member reacts according to the action of the other. The Mbororos are predominantly nomadic people located almost exclusively within the savannah zone of West and Central Africa, and whose original home is said to be the Senegambia region. From Senegal, the Mbororos continued their movement alongside their cattle and headed to Northern Nigeria. The 19th century Jihad movement and epidemic outbreaks force them to move from Northern Nigeria to Northern Cameroon. From Northern Cameroon, they moved south and started penetrating the North West Region in the early 20th Century (Njeuma 1978). The Mbororos were warmly welcomed by their hosts because of their economic input reflected in the cattle they introduced in the region and the heavy taxes paid to the government. The quest for grazing land in an environment of increasing population of farmers puts the Mbororos on daily conflicts with their neighbouring farmers. Henceforth, the Mbororos were regarded as “undesirable aliens” and the local farming population clamoured for their expulsion. To add, Nkwi in (1982) examine the migration, settlement and ultimate acquisition of the status of nationals by the nomadic cattle Mbororos in the North West region of Cameroon. Beginning from 1970, with President Ahidjo in power, the Mbororos were not more perceived as “aliens”. Nonetheless, farmer-grazier conflict kept on being a recurrent issue in the North West Region. This fact, coupled with others had sustained xenophobic feelings towards the Mbororo. The Cameroonian government of recent together with some stake holders has been looking for lasting solution to the perennial farmer-grazier problem. This is to enable both the Mbororo and local population to live in peace and harmony.

According to Prévost (2003) there is no single model of development; it has a territorial dimension; it is based on an endogenous force; calls for a desire for consultation and the implementation place of partnership mechanism and networks; it integrates social as well as economic dimensions; Paul also mention the fact that local development also implies a participatory strategy and citizen accountability to the community. Local development does not exist in a “pure state”; it must necessarily combine with a social, cultural, economic or political dimension to take on its meaning and anchor itself in reality (Kayser, 1990). However, they failed to evoke the fact that local development is the process of diversification and enhancement of the economic and social activities and the application of regional policies at the local level by way of mobilization and coordination of its endogenous material and immaterial resources of the community of Yaounde in order to ensure a sustainable economic growth.

0.1.1. Justification of the research

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

0.1.1.1. Personal justification for the choice of the topic

I was interested in this topic for this dissertation because I came in contact with some IDMS since 2016 whose experiences made me want to know more on internally displaced Mbororo Students (IDMS) and Education from the North West to Yaounde. Furthermore, the circumstances of living with people who were compelled to migrate in search of better lives in terms education, employment, entrepreneurship, made me to engage in to finding out the influence of the Anglophone crises on the education of the IDMS.

0.1.1.2. Scientific justification of the topic

Different people have written on perceptions of IDP, IDS on conflict and education, and the coping strategies and adaptation of IDP, from the North West and South West to Yaounde. But there is little data on IDMS and Education from the North West to Yaounde. This piece of work is to add to the existential bulk of knowledge surrounding these concepts with specificity on the evolution of internally displaced Mbororo people (IDMS) and Education from the North West to Yaounde and highlighting their different strategies of adaptation.

0.2. Research problem

Education was not first of all part of development and culture of the Mbororo people. Various groups adapt differently to their environment even the displaced persons. As nomadic farmers, they came and settled in the North West. According to Hazbun (2020), the Mbororo pastoralists migrated into the grassfields of the current North West region of Cameroon in the early twentieth century and lived harmoniously with local farming populations for decades. The Mbororo people are group of mobile people. They follow their cattle to look for grazing land. This movement take them to villages and swappy areas during the dry season and stop moving during the raining season. This sedentary life style made such a way that western education for them was not regarded as anything important or significant for them and their children.

With time, these Mbororo people with the help of some associations called MBOSCUA started encouraging the Mbororo people through scholarships to go to school. When they started developing interest to go to school, the Anglophone crisis emerged and burnt down many schools, kidnapped students, threaten and killed children, stole their cattle herds and

burnt down their mosque. Beside, Hazbun (2020), equally mention that in the past few years, Mbororo pastoralists have suffered attacks including hostage-taking, killings, maiming of cattle, and destruction of property.

0.3 Statement of the problem

According to Jaburi (2017), the Mbororo problem, are marginalisation, the problem of under representation or non-representation as far as education is concern, the problem of becoming permanently settled, the problem of free movement and free interaction with the early settlers, the problem of stigmatisation by non-Mbororos. The Mbororo people are group of mobile people. They follow their cattle to look for grazing land. This movement take them to villages and swappy areas during the dry season and stop moving during the raining season. This sedentary life style made such a way that education for them was not regarded as anything important or significant for them and their children.

However, with time, these mbororo people with the help of some associations called MBOSCUDA started encouraging the mbororo people to go to school through scholarships. When they started developing interest to go to school, the Anglophone crisis emerged and burn down many schools, kidnapped students, threaten and killed children, stole their cattle herds and burn down their mosque. All because now one is expected to organized or do anything in the community. This made the NW live in constant violence leading to the handicap of the economic, cultural, socio-political and educational sector. Conversation (2017) explains that, the NW regions had gone through similar historical changes and affluence, they believe they are one people as the colonial heritage that linger in them from their colonial experience of the IDMS has played a great role in their cultural development. Cultural dynamics has made it easy for most IDMS to simultaneously adapt to their new environment, as cultural traits differ from one community to another. Faced with such cultural dynamics, many are compeled to identify themselves as citizens of the new community by acquiring new ways of life like feeding, housing, communication, healthcare among others. There is no culture that is static because when there are cultural contact culture changes. Education has a function in every culture. In the Mbororo community, education serves functions like living together, social integration, socialization, social solidarity, cultural innovations, professional skills, prepares them for future endeavors and grooms their personality to enable them adjust in any environment, group, community and society. People seek better life if they are educated that is why even during crisis the mbororo students could

not seat back and therefore had to move to seek better life by taking action through formal and informal activities in order to construct their future.

According to global press journal (2012) in 2018, this violence caused the displacement of 2,500 Mbororo. These confrontations have escalated to clashes between unknown gun men and Mbororo fighters, some of whom are from neighboring Nigeria, throughout 2019 and 2020. Hazbun (2020), further goes ahead to emphasize that tensions between the Mbororo and farmer communities in the North West are worsening significantly in the context of the North West conflict, as unknown gun men accuse Mbororo of cooperating with other arm groups. Unknown gun men have also accused the Mbororo and claimed that unknown gun men attack Mbororo populations to sow discord between Anglophone communities.

0.4. Research Questions

0.4.1 Principal research question

How has the Anglophone crisis influence the Education of the Mbororo Students?

Secondary research questions

0.4.2.1. What is the etiology of IDMS in Yaounde?

0.4.2.2. What is the local perception of IDMS in Yaounde?

0.4.2. How do the IDMS cope in their new environment in Yaounde?

0.5 Research hypothesis

Research hypothesis is divided into two that is the principal and secondary research hypothesis.

0.5.1 The principal research hypothesis

The Anglophone crisis influence the education of the Mbororo students positively and negatively such as living together, benefit from Associations for Humanitarian Aide, cultural contacts and School dropout, Marriage, respectively.

0.5.2 Secondary hypothesis

0.5.2.1. The displacement of the Mbororo students to Yaounde was due to socio-cultural, economic and political etiology such as kidnap of mbororo students for ransom, threat to students, burn down of mosques, close down of cattle markets, increase in cattle theft.

0.5.2.2. The people perceived the Mbororo students as respectful, calm, patient, silence, determined, and Hardworking.

0.5.2.3. To cope in their new environment, the IDMS have learned new skills such as: language, food, dressing, religion, marriage, building and construction, taxi driving, bike riding, mechanics, rituals, holiday classes, respect, calmness, endurance and tolerance,

0.6 Research objectives

Objectives is divided into main research objectives and secondary research objectives

0.6.1 Main objective

0.6.1.1. To show how the Anglophone crisis had influence the education of the mbororo students

0.6.2 Secondary objectives:

0.6.2.1. To find out the Etiology of the internally displaced Mbororo students to Yaounde

0.6.2.2. To illustrate the local perceptions of the internally displaced mbororo students in Yaounde

0.6.2.3. To identify the coping strategy of the internally displaced mbororo students in Yaounde

0.7 Research Methodology

This study made use of qualitative research method. To complement the research, empirical data obtained from a variety of sources came into play. These sources have been further regrouped into Primary and Secondary sources. In that light, therefore, primary sources essentially include data collected with the use of observation, interview, focus group discussion (FGD), case study, photography, and semi-structured interview.

0.7.1 Research Design

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

The explanatory and interpretive research design was used in the course of the research. Referring to Silverman (2006), qualitative research is usually an explorative process and therefore flexible, iterative, reflective, non-predictable, and contextualized. A qualitative, explorative, descriptive, and contextual research design assisted the researcher to obtain complex and accurate information on the Anglophone crisis and the education of the internally displaced mbororo students in Yaoundé.

0.7.2 Sampling

Sampling is a predetermined number of group of people taken from a larger population. It is done with the help of a sampling procedure and a sampling technique. With this work, three sampling techniques were used during the research which included; purposive, snowball, and random sampling. To begin, random sampling method was employed that helped to choose diverse informants and information from the various quarters in Yaounde.

0.7.2.1. Sampling Technique

Three sampling techniques were used during the research which included; convenient, snowball, and random sampling. The researcher chose the above area of research based on the convenient sampling technique since it was easier for the researcher to have accessed these IDMS in the above region. Also, the snowball sampling technique permitted us to identify key informants and well-known information for this research topic.

0.7.2.2 Sampling Procedure

The sampling procedure in choosing part of a population to use to test hypotheses about the entire population; used to choose the number of participants, interviews, or work samples to use in the assessment process; used for random or stratified sampling. These key informants led us directly to other recommended informants who came from mostly Yaoundé I and VII. The men and women ranged from 12 to 60 years.

0.7.2.3 Target Population

The target population is the group to whom we wish to generalize our findings. The target population for a survey is the entire set of units for which the survey data are to be used to make inferences. The Mbororo living in Cameroon are estimated to number over 1 million people and they make up approximately 12% of the population (MBOSCUDA, 2005). The Mbororo live primarily along the borders with Nigeria, Chad and the Central African Republic. Though the more than 1 million Mbororo in Cameroon are spread all over the

country, they are mainly concentrated in six regions (Far North, North, Adamoua, East, North West and West), with the majority based as pastoralists in the savannah of the North West.

0.7.2.4 Sample Size

Sample size refers to the number of participants or observations included in a research. It is worthy to note that the size of a sample influences two statistical properties: the precision of our estimates and the power of the research to conclude. Therefore, the sample size is an important feature of any empirical research in which the goal is to make inferences about a population from a sample.

Our sample size is 35 informants made up of students, teachers, parents and the local population who were selected within the research area to give us relevant information needed for this work. The research made use of both males and females. Therefore, the gender disparity enabled us to gather enough data on the extent to which individuals of both sexes apprehended and understood the topic.

0.7.2.5 Research Site

A research setting is a physical, social, and cultural site in which the researcher conducts research. It is simply the physical, social, or experimental context within which research is conducted. We chose to carry out this research in Yaounde I (Etoudi), Yaounde V11 (Nkolbisson), Mfoundi Division because of the presence of IDMS in this area, strategic location and its accessibility.

0.7.3 Primary Data Collections

Qualitative data collection techniques were used to get information from the field were; direct observation, life history, in-depth interviews, FGDs, and photographs.

0.7.4 Secondary Data Collection

Existing information on the Anglophone crisis and the education of the internally displaced mbororo students in Yaounde was gathered in a bit to find out what other authors have said about internally displaced mbororo students notably through documentary review. By consulting books articles, newspapers and all existing information we could lay our hands on.

0.7.4.1 Documentary Research

The first step we took in this research was to have maximum information on what others had written on issues concerning Anglophone crisis and the education of the Mbororo students. 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 textbooks, 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 (FALSH), Internet and a good number of websites as we have illustrated in the bibliography of this study.

0.8. Data Collections Methods

This research also made use of data collection methods like: Interview, Observation, Focus Group, Life History to collect data from the field.

0.8.1. Interview

An interview is a conversation between two persons (the interviewer and interviewee) where questions are asked by the interviewer to the interviewee to obtain information from the interviewee concerning a reality under research. In the case of this work, formal and informal interviews were used with the help of interview guides, recorder to collect data from the informants. The tape recorder or a magnetic recorder (android phones for example) were used to talk individually with the participant from the different social groups mentioned in the sampling. Also, Informal interview which embodies simple discussions with the local population were conducted during visits, occasions, walks, and at times in meetings. As such, experiences, opinions, attitudes, and the feelings of the people concerning the topic were gotten.

0.8.2 Observation

Observation is a way to gather data by watching people, events, or noting physical characteristics in their natural setting. Some observations are overt where the subjects know they are being observed while others are covert where the subject does not know they are being watched. Hours were spent with some IDMSs and their care givers. During which, we observe their daily interactions with their immediate environment and their different strategies they use to integrate in their new community

0.8.3. Focus Group

It is a group of setting that permitted the researchers to gather information. This method of data collection helped during the research to bring together informant from the Mfoundi Division, such as the Mbororo students, non-students, and parents to have further discussions and opinions with respect to the topic under study.

0.8.4. Life History

This consisted of interviewing and researching the life history IDMS to trace the trend of the course of migration, the evolution of mobility and the strategies used in adaption.

0.9. Data Collection Techniques

The following techniques were used to collect data on the field.

0.9.1. In-depth Interview

It consists of conducting intensive individual interviews with a small number of respondents to explore their perspectives on a precise idea. It is on this note that discussions were held with students (18), teachers (04), parents (10) and the local population (03). This technique permitted individuals to feel free to disclose detailed information on IDMS. This technique enabled us to collect oral information that is face to face discussion.

0.9.2. Direct Observation

It is a technique of collecting evaluative information in which the researcher watches the subject in his or her usual environment without altering the environment. This technique of observation was used in collecting information the researcher watches the subject in his or her usual environment without altering the environment. This technique made us to observe directly the activities of the IDMS in Yaounde.

In fact, this technique helped us to test the reliability of the information we collected 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 were dressed in assorted, school buildings, students doing rituals, students as cattle herders, bikes riders, sewing dresses, building houses also observe that the students now eat spaghetti and strong bread while sitting on mats or carpets, the students carrying water from well, book, uniforms, tables and pictures of students were equally observed.

0.9.3. Focus Group Discussion

FGDs are the regrouping of people about 6 to 8 persons of the same class, social status, same age group, and sometimes the same gender depending on the subject under research to talk on a given topic. This discussion group is always moderated by a facilitator in the presence of a note-taker. It is with this knowledge that regrouping the internally displaced mbororo students from the North West to Yaounde was made. This technique permitted people who share the same idea to feel free to express their selves. Both the men and women were involve. This also permitted us to have information which individuals could not give during face to face interview.

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. Two FGD were carried out with the Mbororo students, and the local population base on the influence of the Anglophone crisis on the education of the internally displaced mbororo students in Yaounde, perception and the coping strategies of the internally displaced mbororo students in the new environment.

0.9.4. Iconographic

This refers to data from the field inform of images. With this technique the researcher was able to collect data inform of images which enabled the research to use these data to illustrate IDMS, the influence of the Anglophone crisis on the education of the displaced mbororo students and the coping strategies of the mbororo students in Yaounde.

0.10. Data Collection Tools

To carry out this research, the following tools were used, note book, pens pencil, camera, recorder, telephone and a computer.

0.10.1. Interview Guide

The guide was made up of evolving themes on IDMS and education which helped us to conduct the interview in a conversation form. An interview guide was used for different categories of informants.

0.10.2. Focus Group Guide

The focus group discussion guide was themed drawn from the topic which helped to have diverse contributions from each participant. FDG guides was use to collect data from the

IDMS. Moreover, a phone was used to record all information that cannot be taken down in the field because at times the informants may be fast in giving out information and some information may be lost if not recorded. That is why the information was recorded and later transcript. Also, during the research, a phone was used to take photos. Finally, block notes, pens, and pencils were used to take down short notes.

0.10.2. Observation Guide

With use of an observation guide, during our fieldwork on Anglophone crisis in Cameroon and the Education of the Internally Displaced Mbororo Students in Yaounde. This observation guide helped us observe settings, activities and behaviour of the internally displaced mbororo students in order to have a better understanding of their situation.

0.11. Language Procedure

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

0.12. Data management and Analysis

Data management deals with data collected from primary and secondary sources. So the management is from collection, analysis and interpretation. According to Mbonji (2005), data management is based on resolutions, discoveries of answers and a solution to the combination of elements of a problem. Hence, here is the presentation of data analysis and interpretation.

0.13. Data Analysis

Data was summarized descriptively and inferentially with the use of content analysis. Content analysis is the study of documents and communication, artifacts which might be text in various format, pictures audios or videos. All kinds of information can be gleaned from a text for its literal meaning to the sub text, symbolism, assumptions, and values it reviews. The analysis helped in obtaining a comprehensive understanding of statements mentioned by informants. Thus, providing more insight and supporting ideas to the research.

0.13.1 The steps used in the analysis process

A series of steps were followed to make the analysis. It started first with the manipulation of variables (dependent Variable and Independent Variable). Secondly, all the data that was collected from the field in the form of a record was directly transcript and stored (in a computer). Iconographic was also use to analyse the data collected like image or pictures depending on the size, morphology, quantity, texture, colour and shape.

0.13.2 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 interpret data collected, we used the theory of Functionalism, cultural dynamics and making a future.

0.14. Interest of the study

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

0.14.1. Theoretical interest

The scientific world is like an ocean that collects from the surrounding rivers and for the former to be intact; there must be a continuous supply from the latter. So, it is convincing that this piece of work will immensely contribute towards the extension of the frontiers of scientific knowledge in general and Anthropology of Development in particular. This is in the sense that the Anglophone crisis and the education of the internally displaced mbororo students in Yaounde will now be put at the disposal of upcoming researchers.

0.14.2. Practical interest

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

0.15. Ethical Considerations

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

0.15.1 Informed consent

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

0.15.2 Confidentiality

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

0.15.3. Privacy

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

0.16. Limitation of the dissertations

This study is limited in the community of Yaounde with a population of approximately 4,337,000 inhabitants. This fieldwork took two months that is one week of May, four weeks of June and two weeks of July active research fieldwork and one week of July passive participation. This is in order to have enough data on IDMS, adaptation, challenges and the coping strategies.

0.17. Challenges

This research could not go on successfully without some challenges faced. One of the challenges was that most IDMS living with family members and the females needed informed consent from their family head mostly the men in order to participate. These men were at times not available or difficult to get to them in some cases due to their activities. However, more efforts were made to get to them by discussing on phone and meeting them at different places convenient for them.

Some parents or guardians of IDMS could hardly express themselves in English, so the discussions were held in Fulfulde language and later on translated.

Some informants mostly female, due to their culture and situations could hardly speak out loudly for proper recording. This made the recording very low and needed more attention. They were encouraged to speak louder and with this encouragement and understanding, they were now able to look for a quiet place where we did the interviews.

Some participants and family members were expressing their needs due to the difficulties they encounter and requesting for possibility to assist the IDMS in their education and jobs. I simply listened attentively and explained to them that it is not at my level and I am just learning. This took some of my time but it was necessary in order to maintain a good relationship and move forward with the work.

0.18. Structure of work

This work is made up of an introduction, five main chapters and a conclusion. The introduction presents the justification of the choice of topic, research problem, statement of the problem, research questions, research hypothesis, research objectives and methodology of the study. It also examines the interest, ethical consideration and the scope of the study, the problems encountered in the field as well as it offers a sequential plan for the study.

- Chapter one is the presentation of the ethnography of Yaounde Center region of Cameroon paying attention on the physical and human environment, administrative, socio-political and economic activities of the people.
- Chapter two start with literature review taken from existing works of different authors that concerns the topic under study follow by the presentation of theoretical framework which

is functionalism, cultural dynamics, and making a future which has been used to interpret data. This chapter ended up with the definition of concepts.

- Chapter three illustrates the etiology of IDMS to Yaounde.
- Chapter four identifies the local perception of the internally displaced mbororo students in Yaounde
- Chapter five present the coping strategies of the Internally Displaced Mbororo students in Yaounde.

CHAPTER 1

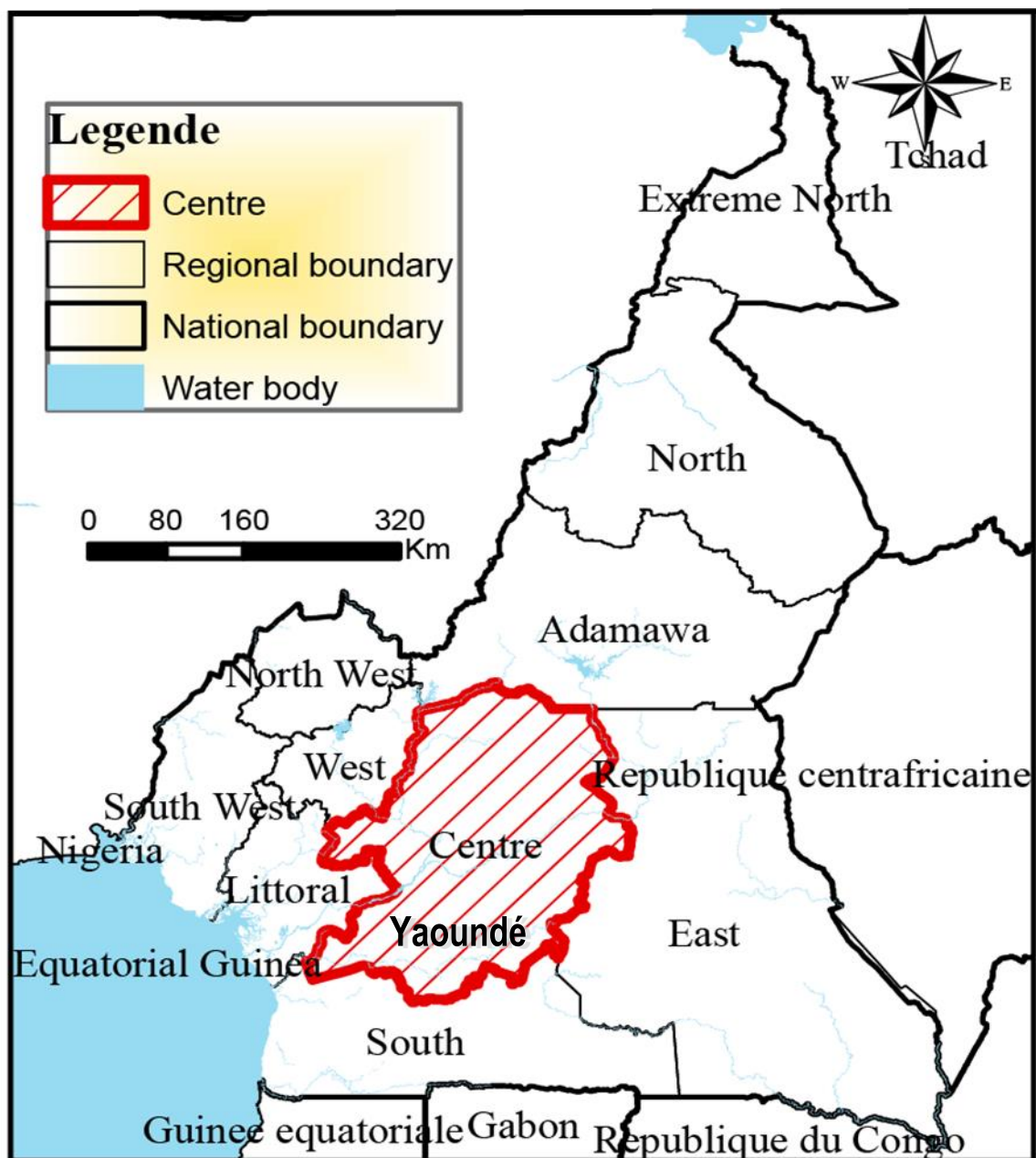
ETHNOGRAPHY OF THE RESEARCH AREA

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

1.1. Geographical background

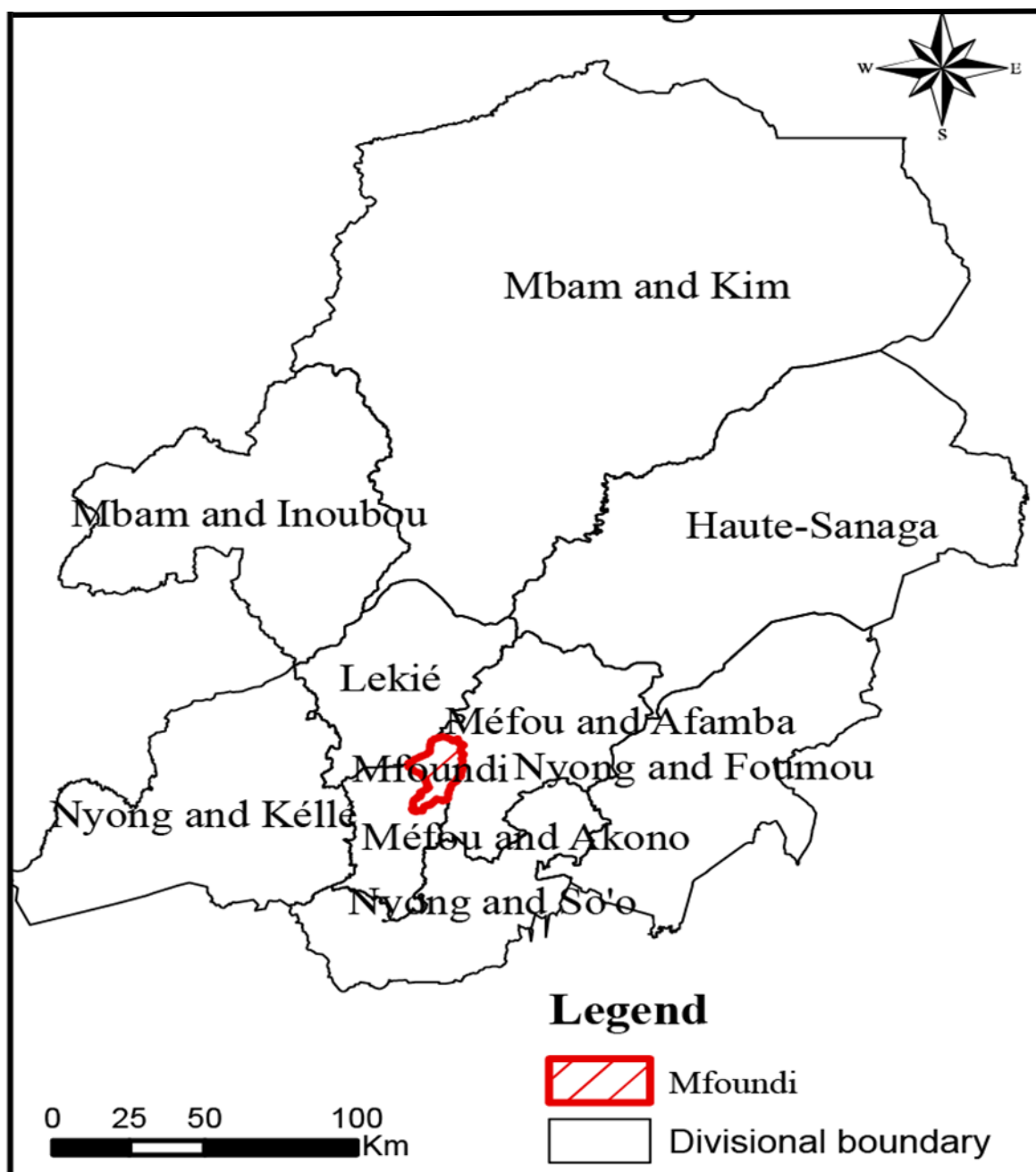
Yaounde is situated at approximately 3°52'N latitude and 11°31'E longitude, making it located within the tropical region of Africa (Sorue and Tabod, 2019). The city rests on the highlands of the Cameroon plateau, which is characterized by an average elevation of 750 meters above sea level (Olivry and Bouquet, 2019). The topography of Yaounde is relatively hilly, with Mount Eloumden and Mont Febe as notable peaks in the vicinity (Jewitt, 2020). The hilly terrain contributes to the scenic beauty of the city, attracting both visitors and residents alike.

Map 1: Location of the Center Region in Cameroon



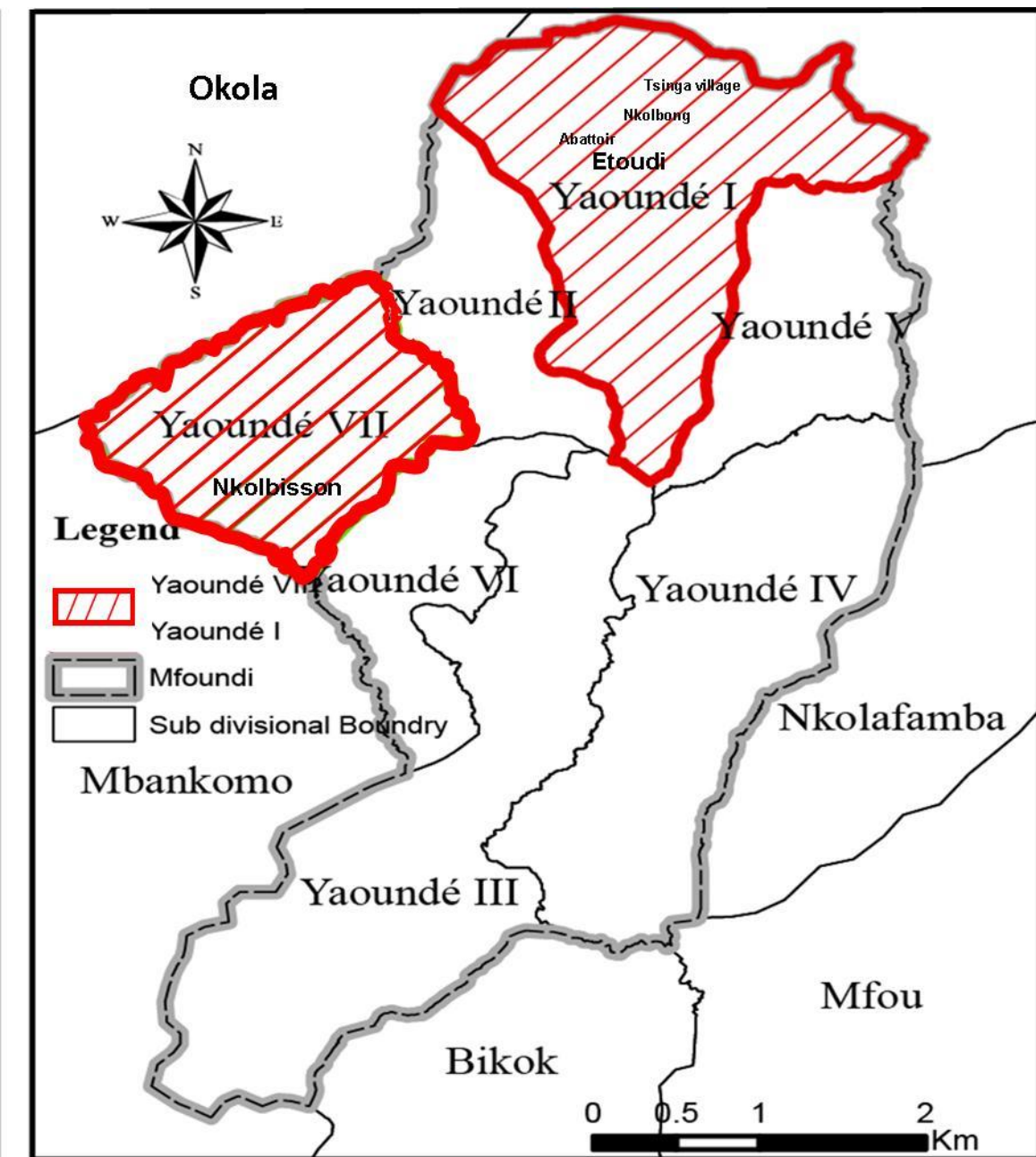
Source: National Institute of Cartography (2023)

Map 2: Location of the Mfoundi Division in the Center region



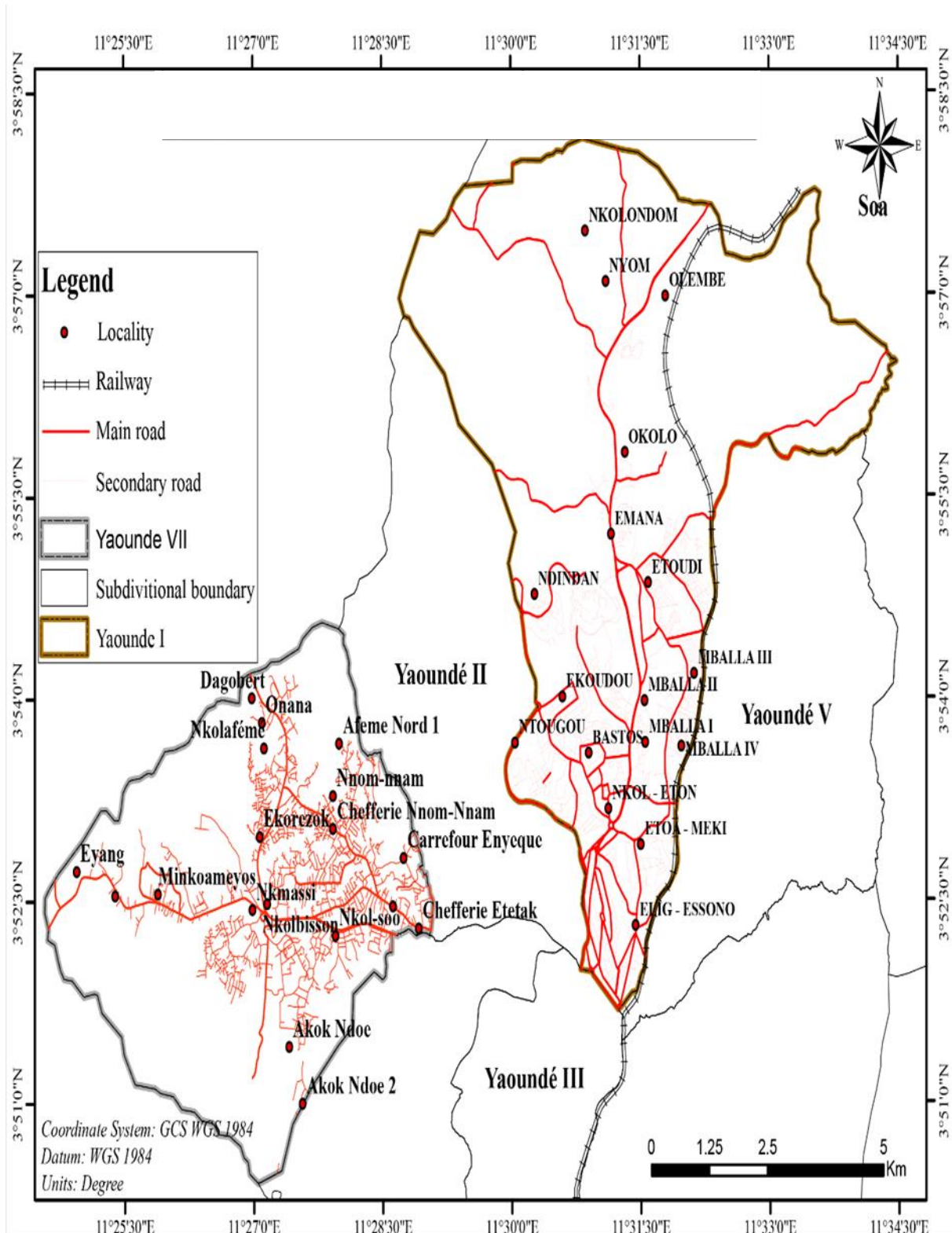
Source: National Institute of Cartography (2023)

Map 3: Yaounde 1 and Yaounde VII in the Mfoundi Division



Source: National Institute of Cartography (2023)

Map 4: Quarters of Yaounde 1 and Yaounde VII



Source: National Institute of Cartography (2023)

The distinct social code, nomadic traditions and to some extent their predominantly Muslim faith, as well as the pre-existence of other settler communities in the areas where they

migrated, has meant that Mbororo remain to this day on the ‘margins of citizenship’ in Cameroon. Research among the community has repeatedly highlighted how they continue to be widely regarded as ‘settlers’ and that their nomadic practices mean that many believe they may in future leave the territory again. This is rooted in the fact that contemporary views of citizenship in much of sub-Saharan Africa are increasingly defined by debates over ‘belonging’ that have raised the risk of statelessness among Mbororo.

A number of factors have reinforced the community’s exclusion. Besides what has been described as a culture of ‘self-isolation’ that has discouraged some Mbororo from engaging with state structures and very low levels of schooling, resulting in part from their geographic isolation and pastoral lifestyle, Mbororo find themselves excluded from mainstream Cameroonian society. This isolation has meant that they have very limited contact with authorities at a local or national level.

These factors have all contributed to their citizenship issues, which in turn have undermined their ability to access public services or even secure employment. A large number of Mbororo also lack important documentation such as birth certificates and national identification documents, leaving them vulnerable to statelessness. As one Mbororo activist interviewed for this research stated, ‘Not having birth certificates and ID cards make it difficult to assert their nationality and they can be easily considered as foreigners. This limits their access to social facilities like schools, job opportunities or even engagement in the political processes in the country’ a situation he attributes in part to lack of awareness of the importance of these documents among many Mbororo. This is also linked to birth registration, a key component in preventing statelessness as it proves the birthplace and ancestry of a child: Mbororo children in the most remote areas are often not registered at birth due to the limited functioning of civil registrations centres, leaving them unable to access identification documents and the accompany benefits of public services such as education.

These challenges have both reinforced and been exacerbated by a broader context of protracted human rights violations against Mbororo, in particular a decades-long conflict with a powerful landowner in the North West that has seen hundreds displaced from their land through a campaign of harassment and evictions. While the cost to the community has been high, it has also strengthened their political activism in the face of continued abuses.

1.2. Physical environment

The population of Yaoundé is estimated at 4,509,287, it is the second largest city of the country after the economic city Douala. Yaoundé is inhabited by all age groups like the infants, children, young and old people. We can also find people from different classes of the society like the less privilege, the middle class and the rich.

1.2.1 Altitude

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

1.2.2 Drainage

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

1.2.3 Soils

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

1.2.4 Climate and precipitation

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

Due to its proximity to the equator, Yaoundé experiences a tropical climate. The presence of the Cameroon highlands and its elevation influences the city's weather patterns. The average

annual temperature in Yaounde is around 24°C, with a slight variation between the cool season (November to February) and the warm season (April to October) (Sorue and Tabod, 2019). Rainfall is abundant in Yaounde, with a distinct rainy season occurring from June to October (Sorue and Tabod, 2019). The combination of high temperatures and significant rainfall contributes to lush vegetation and agricultural productivity in the region

1.2.5 Relief

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

1.2.6 Vegetation, Flora, and Wildlife

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

1.3 Human environment

Since it is the capital of Cameroon, Yaoundé serves as a point of convergence of the populations and all cultural groups of the country. Due to this the town is endowed with diverse cultures from all over Cameroon. The same is observed in the study site.

1.3.1 Historical evolution

Yaoundé was founded in 1887 by German lieutenant Kund Tappenbeck who reached the town at the end of the year 1889. This equatorial rainfall situated at 750m of the Altitude, because in 1889, a military station used by the German colonial rules to fight against slavery and slave trade. In 1894, the German major Hans Dominik transformed this single village of 300 original Ewondo (the inhabitants who lived in the region naming it Ijaundeï) into a great military center which could allow him to cover the whole country Eastward and Northward. By 1909 it became the capital of the whole country. According to Mveg (1985) and Bondia (2003), the former village which gave metamorphosed to a city, carried only 50 straw huts around German fortified concession (5 huts). The official transfer of the administrative function of the capital was done in March 23, 1921 after the First World War (1914-1918), by Tappenbeck. Many reasons defined the reasons for the choice of Yaoundé under German and French rule. Like its central position at the heart of the country, its sweet climate, its geographical strategic position (20km from the coast and surrounded by hills), the great forest development and the great role of cross road for slave trade and igniting from central Africa to the coast and from Oubangui stretching to the north. Administrative and political institutions have since the foundation provoked a great unbounded spatial extension of urban fabric. The town became inordinate and carries more than 269,000 accommodations today, with more than 1,500,000 inhabitants on 14,500ha with a variety standard of life and housing qualities.

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

carrying another census in 2021. Among this IDMP and IDMS which makes the choice of the research site evident since it suits the purpose or context of the research topic.

1.3.2 Migratory movements

Cameroon has more than 240 tribes which are partitioned in three main groups: Bantus, Semi-Bantus and Sudanese. For more illustration, these three top partitioned units embodies the following tribes. BANTUS: Beti, Bassa, Bakundu, Maka, Douala, Pygmies. SEMI-BANTUS: Bamileke, Gbaya, Bamoun, Tika. SUDANESE: Fulbe, Mafa, Toupouri, Shoa-Arabs, Moundang, Massa, Mousgoum. Yaoundé before the colonial period was made up of the Ewondo. Today it is a cosmopolitan city due rural-urban migration in the later years. People from diverse ethnic groups now settle in Yaoundé. Nationals from neighbouring countries can also be found living and established in Yaoundé. The population growth has been significant. In 1976, the population stood at 320,000 inhabitants. In 1987, there were 700,000 inhabitants, 1,200,000 inhabitants in 1992 and in the year 2000 it stood at 1,540,000 inhabitants. The above statistics estimate an annual growth rate of 7%. These statistics are provided by documents produced by the UNDP, UN-HABITAT in collaboration with the ministry of town planning, ministry of Urbanism and Habitat, ministry of Territorial Administration and Decentralization and the Yaounde city council. This stand as a fixed experience in a bid to put in place a program known as Making. The City Safer. The evolution of the population from 1933 was 7,000 to 2001 that 1,800,000 (AnnuaireStatistique Du Cameroun, 1997) can be considered very significant. Statistics has also shown that the youth constitute the majority of the national population. By 1996, 54% Of the population was made up of those below 25 years. Victimized by the poor educational system which do not match with the demands of the job markets thus generating to the joblessness of many with educational certificates. The active population by 1997 was made up of 52% of the total population and 85% of them are in the informal sector. The Anglophone crisis brought many people to settle in Yaounde among who are the Mbororos.

1.4 Social amenities

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

1.5 Ethnic origins in Yaoundé

In 1889, the inhabitants of Yaoundé were 2300 in number then later increased to 5500, 1951. There was a first general census of the population in 1957 which gave a number of 11800 huts and the second in 1962 resulted to 33500 huts. Today, the city extends over around 304km and houses according to the 3rd RGPH, a population estimated in 2005 to 1.5million inhabitants. According to the MINEFI 1997, the urbanization rate in Cameroon increased from 37.8% in 1987 to 47.2% in 1997 and it projected that in 2010 two out of three Cameroonians will live in the city and the annual growth of the population is estimated at 6.8%. According to UN HABITAT (2007: 11), "in 2010 projections set the populations of the capital at between 1.7 and 2.2 million people. In 2020 estimates are based on a population of between 2.4 and 3.3 million inhabitants Yaoundé has a characteristics of cross-cultural habitation. It is very important to mention here that all the ethnic and cultural groups of Cameroon are found here. The city is relatively inhabited by natives including original natives of Nkolbisson and Etoudi. This is in addition to the populations originating from the ten regions. Dugast (1949) quoted by Mebenga Tamba (1985), already stated that there is very high ethnic infusion of cultures in the region distinguishing Yaounde properly so called from mixed groups" such as: Ewondo-tsinga to Djoungolo, Oliga, Fébe and Nkolbisson the Ewondo-Batchenga groups, located in Ndamvut and the Ewondo-Mvele group in Ngoa-ekelle. Thus most importantly the city has evolved very greatly due to the effects of population migrations from the ten regions of the country, forming an ethnic convergence in the capital. Thus one can allerge with some confidence that Cameroon as a whole is represented in Yaoundé. According to Ngung Ngono, J-P. (2008: 38), one-third (1/3) of the population in Yaoundé is made up of natives, a second third by the population coming from the rest of the central region. The population of the west is 1/6. However, it is important to note that the contribution of other regions is not to be neglected.

Nguede N. and Franqueville, (1984) made certain interesting analysis by first attempting to differentiate between the age groups of the old and the young. According to these researchers, the natives generally are mostly children under 10years, born after their parents were settled and can termed as immigrant parents native, making 65% of the total natives while for the oldest, the percentage reduces in a considerably and even more beyond the age of 30years.thus, one can conclude that the city of Yaoundé is owned by all Cameroonians of all ethnic groups from all regions and religions. Though this is a fact one must also mention here that, the true aboriginal people are groups of dynasties divided into small clans. Yaounde has

so many Pull Factors encouraging migration into the town: first, the natives have the reputation of selling pieces of land to immigrants of any ethnic group, thus facilitating the access to land ownership. This aspect is considered as one of the greatest pull factors of migration into Yaounde. Not forgetting that, the people of Etoudi, Nkolbisson are not left out having people from any other quarter in Yaoundé. Secondly, another pull factor as also stated by Mebenga Tamba, (1985: 10), "the second reason lies in the physical and moral character of the the Ewondo, who enthusiastically welcome newcomers to the milieu", The culture of the indigenes of this area is very welcoming and warm. They believe in sharing food, drinks and their properties with hardworking strangers', the IDMP. It is also pertinent to note that other factors justify this attraction and this desire to meet again in Yaoundé. As earlier mentioned in the first paragraphs above, the pull factor of the status of this city as being political capital, seat of institutions. Another Pull Factor is the presence of major academic institutions, commercial and industrial elements which attract Cameroonians of all works, status of life coming to acquire more knowledge. These encouraged the influx of the IDMS into the area of Yaounde. Many were confident about the education of their children incase settlement is profitable. This town is gifted with a large variety of cultures, as we said above, linked to the diverse origins of the different people who live there. Originally, we find as main groups the Beti lineage (Babele, Bebil, Bulu, Eton, Fang, Manguissa and many others) and Ewondo lineages (Bamvele, Badja, Bafeuk, Bene, Fang, Mvete, Yebekolo, Yabeka, Yabekanga, Evouzok). These two groups of lineages are considered to be the native-born and divided into clans and sub-clans. Among others there are Mvog Belinga, Mvog Tsoungui, Mvog Atangana Mbala, Mvog Ada, Mvog Mbi, Mvog Fouda, Mvog Betsi, Mvog Baaba and others. To these are added the other Bantu: The Mbamois, the Bassa's, the Bakumdu, the Maka, the Douala, the Bakwerie, the pygmies etc, those of the western plateaus, the Bantu seedlings (Bamileke, Bamoun, Tikar, Kom, Balinyonga, Mankon, Babimbi, and others), those of the north, the Sudanese (Fulbe, Mafa, Mofou, Mousgoum, Toupouri, Moundang, Arabs-choas, Massa and many others.) All of this is represented in Nkolbisson and Etoudi Community. In addition, other people from other parts of Africa are also here, especially from West and East Africa. Europeans and Americans are also there, since Yaoundé is the seat of institutions for the country, diplomatic representations is also very prevalent. Nguede Ngonon (2008: 39) said that the configuration of the population of the city is under the "dependence of the composition of the migratory flow that attracts the capital". This author, although the notion of ethnicity is no longer legal in Cameroon, it remains an important element of cultural and linguistic identification.

1.6 Socio-cultural gathering of the population

The population of this area of research is about 2.8 million inhabitants, a diversity of ethnic groups of more than 200 tribes with each tribe having its culture and tradition. However, there is a gradual mixture of culture, thus cultural diffusion is noticed here. The research area is made up of people who come from the ten regions of Cameroon (Bamileke, Bulu, Betí and many others). On the other hand, the population of the various ethnic groups in Yaounde I and Yaounde VII are sub-repartitioned according to the various village quarters depending on their ethnic origin and belonging. These quarters have public services, administrative buildings, markets and the palace of the various classes of chiefs, hospitals like " Hopital Jamot, Hopital de la cité", private health centers, and other government workers. It is with these different ethnic groups that the Internally Displaced Population mingle and hustle on a daily basis. These social groups play a big role in modeling and animating the sociocultural life of the people. Amongst them, these ethnic groups always organize their cultural meetings called "Njangi groups": Bamileke, Hausa, Bamoun, Ewondo, Bulu, and those coming from other countries, to preserve their identity and tradition. They all come together each day decided by the group to contribute a solidarity fund; This area harbors the poorest as well as the richest, with the much diversified professional activities; a significant portion of the population works in the public service, others in the private and informal sectors, or in agriculture. The population is very cosmopolitan, with all the cultural communities of the country represented there, and they willingly organize themselves into sociocultural associations.

1.7 Socio-economic frame work of Yaounde

This area talks of cultural aspects and activities which dominate the economic sector of political capital. Yaoundé is an important market for so many types of business and categories of trades because of its high demographic and cultural potential. Yaounde has some main markets within its territory. These markets are: The Etoudi market, Etoudi cattle market Mvogbeti market, mokolo market, Mfoundi Market constructed by Maeture to meet the needs of the large population of Yaounde and its surrounding neighborhood. There are varied economic activities common to rural and urban areas. Such activities range from documentations, telecommunication, barbing saloons, e-shops, provision stores, building material stores, supermarkets, cold stores, bars. There is the a train station. It equally has travelling agencies such as General, Touristique, Amour Mezam, Tresor and others. In Yaounde we have public and private enterprises, some of which are: Brasseries du Cameroun,

la Société de publication et édition du Cameroun (SOPECAM), SODEPA, SCDP. Also, there is the creation of various commercial sectors such as; the establishment of bakeries, the presence of cold stores, Supermarkets and the establishment of small and medium size enterprise etc.

1.8 Economic activities

Economically, Yaoundé is a tertiary city. However, there exist a hand fold of industries like the Brewery industries, Sawmills, Carpentry workshops, Tobacco Factories, Paper mills, mechanics and building materials. There are commercial centres in the city of Yaoundé. The main commercial centres are found in the centre of the city just around the place known as Avenue Kennedy. Here we can find big shops, stores, the headquarter of certain enterprises or their representations as well as hawkers. There are several commercial banks in the city of Yaoundé. These banks are spread around the city but there is a remarkable concentration of these banks in the Yaoundé 1 city council such that the sector has been name “le quartier des banque”.

1.9 Education

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

1.10 Health seeking behaviours.

Water borne diseases outbreak are recurrent in Yaounde and despite the efforts put together during epidemics, they are always associated with a high case fertility. According to Kuitcha, Ekodeck and Lienou (2008), Water scarcity, poor sanitation and inadequate demand for

health care is one of the major factors that might be responsible for the high case fertility. Most of the inhabitants of this city prefer conventional medicine consequently they go to the hospital in case of illness and disease infection. Notwithstanding, there exist other methods of treatment such as prayers and meditation which according to the inhabitants is used during cases of spiritual attack alongside traditional medicine. In the past, many individuals were dependent on the traditional healing Pattern during which they worshiped their ancestors in cases of illness and other problems, but with the arrival of religion, many have deserted traditional pattern in favour of religious doctrines and believe (Christianity).

1.11 Money and banking

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

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

1.12 Markets

The Essos, Central market, Mfoundi, Mokolo, Mvog-Mbi, Mvog-Ada and Nkol-Eton grew into significant markets in 2012. In the same light, they have been a tremendous increase in the number of markets in Yaoundé, some have been dissolved (Ngoa-Ekele, Melen and Mvolye): while others have been created and under construction (Nkolbisson and Etetak). The Mballa 2 market which was very important in 1984 operates today illegally. Yaounde has several markets with the largest being Mokolo Market, the Mfoundi Market and the Central Market. Other markets includes the, Etoudi Market, Biyem-Assi, the Ekounou, Madagascar, Melen, Mendong, Nkol-Eton and Nsam markets are not to be neglected. We have some

supermarkets with the most popular are: Mahima, Dovv, Casino, Niki, Bricolux, Fokou and Cavetio de Julia Nats, Playce. The items vary from foodstuff, clothing, cosmetics, kitchen wares, electronic gadgets, sports accessories, building construction materials, among others.

1.13 Transport

Yaoundé Nsimalen internal airport is a major civilian hub, while near by the Yaoundé airport is used by the military. Train lines run west to the port city of Douala and north Ngoundere. many buses operate from the city particular in Nsam and Mvan districts which transport mostly passengers moving from Douala from Yaoundé and vice versa. Frequent buses run on the road between Yaoundé and Douala, and travel time between Yaoundé and Douala is three hours. The also exist other bus company in the Biyem-Assi neighbourhood and the Tongolo neighbourhood with transport passengers moving between Bamenda, Baffoussam, Yaoundé and other small towns found within this area. Traffic in the city can be heavy during week days but is very light during weekends. For more emphasis transport is: bus services, taxi services, motorbikes services, pedestrians and car services.

1.14 Culture of the People

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

1.14.1 Dressing habits

Talking about dressing habit in Yaoundé or Cameroon as a whole, it is essential to note that the greater part of the population wear already made cloths usually imported from other countries notably China, Nigeria, Benin, Dubai, France. Which could be first hand or second handed dresses. However, part of the population is still very much interested in the traditional dress while just a handful of individuals are able to pay the cost the traditionally made cloths which include the Sawakaba, the Bamenda cultural wear, the Bamilike traditional regalia, the

Hausa outfits and material dresses in general. Though fashion trends may come with different designs, these different traditional wears are highly valued because it is representative of, identity, power, royalty, it attracts attention and respect.

1.14.2 Traditional dance

Just like many other parts of the world and of the country, people express their feelings through music while making a simultaneous movement with their body parts generally referred to as dancing steps. This is done in both happy and sad occasions like marriages, mourning ceremonies, birthday's celebrations, and relaxation moments, during happy events people dance to celebrate while during sad occasions people dance as a means of consolation. Though globalization have made many to lose track on traditional dance steps, some traditional dances have made records with the ever-evaluating world. Some of such traditional dances we can sight in Yaoundé are, The Bikutsi, Makossa, Njang dance, Bensikin, Mbole among others.

1.14.3 Traditional meal

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

1.15. Belief system

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

1.16 Political set up of Yaounde

The demographic and spatial growth explains the administrative growth of Yaoundé resulting to increase of political functions and institutions. Yaoundé passed from four subdivisions to six subdivisions since 1992 namely Yaoundé 1, Yaoundé 2, Yaoundé 3, Yaoundé 4, Yaoundé 5, Yaoundé 6, and Yaounde 7. This splitting is closely linked to the demographic growth of the town. Urban councils were created by the 1987 law number 87/o15 (15 July 1987). This phenomenal also affected the ministerial sector as it led to an increase in the number of ministries as well as administrative facilities followed by an increase in the construction rate

resulting to the extension of the city at all its ends. According to the constitution, the Republic of Cameroon is a decentralized unitary state and it operate under a presidential form of government. Cameroon since 2008 has a new administrative organization thanks to the number 2008/376 of 12 November 2008. This decree organized Cameroon administratively into Regions, Divisions and Subdivisions, with accordance to this decree, Districts as administrative units were suppressed.

1.16.1 Administrative management of Yaounde

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

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

1.16.2 Administrative and Decentralization organization

The administrative organization is governed by law number 2008/376. In this constitution of 12 November 2008, lays down the administrative organization of the Republic of Cameroon and decree number 2008/377 of November 12 2008 determined the power and duties of top administrative units also laying down their organization and functioning of their services. Provence were transformed into regions. Administrative circumscriptions constitute Regions, Divisions and Subdivisions headed by Governors, Senior Divisional Officers and Divisional

Officers. The regions are sub divided into 58 divisions: the divisions are further divided into 360 Subdivisions among which the centre Region (Yaounde) has 10 Divisions and 70 Subdivisions.

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

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

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

1.16.3 The Yaoundé city council

The Yaoundé city council is headed by a government delegate since 2015 appointed by a presidential decree. His main function is to make the capital city beautiful and attractive. The financial resources at his disposal come from the debt cancellation contract such as the C2D and IADM (Initiative de l'Allegement de la Dette Multilaterale). He rehabilitates populations who live in risk zones such as swampy areas and vulnerable areas to floods. He is also responsible for the construction of plaza as well as their maintenance. Road infrastructure in the city is also under his competence alongside the ministry of public works.

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

1.16.4 The Yaounde I city council

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

Among the popular neighborhoods in the Yaounde 1 council is: Bastos, the commercial center, Djoungolo 1-7, Essos, Emana, EtoaMeki, Mballa 1-6, Mfandena 1-2, Ngouso, Etoudi, Olembe, among others. It covers a surface area of about 61.40 km² and has a population of about 300,000 inhabitants. Most of the administrative structures are found in

this area including most of the diplomatic missions. It has one of the biggest trade centers in the capital city known as the central market. Beside the market is a popular economic center where a lot of activities take place known as Avenue Kennedy. There is also a cattle market at Etoudi and slaughter house at Abatoir

1.16.5 The Yaounde II council

The Yaounde 2 council was created by a presidential decree number 87/1365 the 25th of September 1987. Despite the decree it only became functional seven months later. It acquired different names at different points in history. It was created and called Yaounde 2 council and later called the Yaounde Urban Council by decree number 93/321 of the 25th of November 1993. Today it is known as the Sub-Divisional Council of Yaounde 2. It was later divided into two in order to create the Yaounde 6 Council. After the split, the council covers 15km² and 15km² made up of rural population. It is located between 45° North and 15° South of the latitude. It is considered a gateway of all the prestigious guests who pay visit to the country as it stretches its way through the unity palace. The congress hall which is one of the most important halls where international conferences are held is also found in this area. One of the popular markets in Yaounde is found in this area and many of the study in Yaounde was done around this area.

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

1.16.6 The Yaounde III city council

The Yaounde 3 council was created by decree number 87/1365 of the 25th of September 1987. It covers a surface area of 67.15km² and has an estimated population of 300,000 inhabitants. Most of the states' institutions, like the National Assembly that harbors the Lower Houses of parliament (the legislative arm of Government) and the Supreme Court which is the highest Judicial institution of the land representing the judicial arm. The Prime Ministers' Office and other Ministers are also found in this council. The Headquarters of the military known as Quartier General is also found here. Other important institutions are found here namely: The University of Yaounde 1 Campus, the French Embassy, the student residential areas the University Teaching Hospital and some popular neighborhood like Obili, Efoulan, Nsimeyong, Nsam and Obobogo.

1.16.7 The Yaounde IV council

Anguissa, Odza, Mvog-Mbi, Nkoldongo, Ekounou, Emombo, Etam Bafia, and Nkoldongo Elobi, Mimboman, Ekie, Biteng, Nkomo and Nkolndengui are among the 56 neighborhoods we find in Yaounde 4 council. It covers a surface area of 57,89km². It has an estimated population of about 400,000 inhabitants. It is surrounded by the councils in the Mfoundi Division. To the North by Yaounde 5 council, the South by the Mefou and Akono Subdivision, to the East by Mefou and Afamba, and to the West by the Yaounde 3 council.

1.16.8 The Yaounde V council

The Yaounde 5 council was created by presidential decree number 93/321 of the 25th of November 1993. It was as a result of dissolving the Yaounde 1 council. Its surface area is about 20km² with an estimated population of about 259,922 inhabitants (2005). In 2014, in 2014 the population was estimated at 363,118 inhabitants with youths being the majority. The aborigines of this place are said to have been on the site since 1800. It forms 14.3 percent of the total population of the Mfoundi Division. The geographical distribution is as follows.

32 neighborhood and villages distributed in 11 large neighborhoods. 7 neighborhoods in the Urban zone (Djoungolo or Mvog-Ada) Essos, Ngouso, Mfandena: Omnisport, Nkolmesseng, Ntem, 4 villages in rural zone, Essessalokok, Abom, Ngona and Nkolnkondi.

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

1.16.9. The Yaounde VII council

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

1.17 The relationship between the geographical, human environment of yaounde and the anglophone crisis and the education of the mbororo students in yaounde.

Yaounde is located in the central region of Cameroon, surrounded by hilly terrain and characterized by a tropical climate. The geographical features of the city, including its topography and climate, have influenced the patterns of settlement and resource distribution. The hilly terrain poses challenges for urban planning and infrastructure development, leading

to the concentration of resources in certain areas. This geographical equality contributes to social, cultural and economic diversity within the city. Coleman, and Nungal-Gaba, (2018) when further to demonstrate that the socio-political Crisis in the Northwest and Southwest regions, the discontent and protests eventually escalated into violence, leading to a protracted conflict. Which push the Anglophone regions inhabitants especially the mbororos to displaced to Yaounde.

The human environment in Yaounde, influenced by factors such as cultural diversity, (Chera and Endamana, 2019). The geographical factors of the city, such as the Climate, weather facilitate educational infrastructure (Chera and Endamana, 2019). The socio-political context of the Anglophone Crisis further compounds these challenges as the conflict disrupts the educational system, leaving many Mbororo children without access to schools and quality education.

To conclude, chapter 1 is divided into two sections that is the geographical and the human environment. The geographical environment include; Altitude, drainage, soils, climate and precipitation, Relief, vegetation, flora, and wildlife. Human environment; historical evolution, migratory movements, social amenities, ethnic origins in Yaoundé, socio-cultural gathering of the population, socio-economic frame work of yaounde, economic activities, education, health seeking behaviours, money and banking markets, transport, culture of the people, dressing habits, traditional dance, traditional meal, belief system, political set up of yaounde, administrative management of yaounde, administrative and decentralization organization, the yaoundé city council, the Yaounde I city council, the Yaounde II council, the Yaounde III city council, the Yaounde IV council, the Yaounde V council, the Yaounde VII council and the relationship between the geographical, human enviroment of Yaounde and the anglophone crisis and the eduaction of the internally displaced mbororo students in Yaounde. This chapter thus takes us to chapter 2 which is on literature review, theoretical framework and the definition of concepts.

CHAPTER 2

LITERATURE REVIEW, THEORETICAL FRAMEWORK AND DEFINITION OF CONCEPTS

Human movements or displacements are natural phenomena, which contribute to human and economic Development. However, forced displacement, that is, an involuntary or forced movement, evacuation or relocation of persons, which does not depend on the people, is now a major problem in the world both internally and externally. The Mbororos were the last to settle in North West Cameroon. The first Mbororos to enter the Bamenda Grassfields were about thirty families under the Leadership of Ardo Sabga of the Gosi clan. They arrived the Bamenda Grassfields in 1916 and established themselves in Babanki Tungo.

2.1. The Anglophone crisis

According to Research Net (2018), Conflicts involves antagonistic relations of ideas, interests and persons. It occurs at different levels, including internal, interpersonal, small groups, large-scale sectors, Organizations (Such as states), and broad social principles. In addition, “Conflict model describes the patterns of how people tend to feel, think and act in the context of conflict and danger. More specially, it describes the self-protective patterns, and patterns of information processing people utilize when faced with threat, fear and danger”. This can also be referred to as post trauma since victims of such violence tend to think and behave differently. According to Conflict-Anthropology-Research Net (2012), the first armed conflict in history recorded by eyewitness was the battle of Megiddo in 1479 BCE between Thutmose III (r.1458 – 1425 BCE) of Egypt and an alliance of former Egyptian territories under the leadership of the king of Kadesh. Norwich University online (2017), outline some major conflicts which have marked the hands of time specifically in the 20th century like; Somali civil war-1991, Nigerian civil war-1967, Rwandan Genocide-1994, the lord’s Resistance Army insurgency – 1987 and Eritrean-Ethiopian war 1998. Talking of Cameroon in particular, information gotten from Wikipedia in History of Cameroon says that “During the late 1770s and the early 19th century, the Fulani, “an Islamic pastoral people of the Western Sahel, conquered most of What is now Northern Cameroon, Subjugating or displacing its largely non-Muslim inhabitants.

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

involved. Since then Cameroon kept a peaceful and calm societal and cultural identity in solving its issues until the attack of Cameroon by the Boko Haram.

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

According to Miyanui (2023), in the domain of higher education, the two English speaking regions before the crisis pole a lot of Cameroonian students in search of higher education. These universities in these regions have very unique features. For instance, universities in the world provides a rundown list Cameroon in the northwest region of Cameroon there are institutions like; the University of Bamenda Founded in 2010 with 12 schools and faculties all put together. It should be noted that, it is the only university in Cameroon that have these numbers of schools and faculties. The Bamenda University of Science and technology Founded in 1998, Bamenda University of Science and Technology, The Catholic University of Cameroon Established in 2010, International university of Bamenda founded in 1990. Whereas, in the Southwest region we have universities like; The university of Buea (UB) found in Molyko, Buea it was first a university center in 1985 but it later became a full-fledged university in 1992, FOMIC Polytechnic University was found in 2011. It is a private higher institute of learning located at Sandpit Great Soppo Buea among others among others.

The General Certificate of Education (GCE), both Ordinary and Advanced levels, are the two most qualifying exams in the Anglophone part of Cameroon. With headquarters in Buea and sub branch in Bamenda also acted as a pole factor to these two regions who sub system of education is considered as the best. With this subsystem, after secondary school, students are left to choose between both attending university and taking vocational studies.

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

roads network in Bamenda Cameroon that was championed by the civil society in a revolution that is termed “coffin revolution”.

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

As a result of the escalation of the protest, the Guardian (2020 at 19:59) reports that gunmen stormed a school in Cameroon on Saturday and opened fire indiscriminately, killing at least six children and wounding about eight more in the region where separatist insurgents operate. Officials and parents said arriving on motorbikes and in civilian clothes, the attackers hit the school around midday in the city of Kumba in the Southwest Region. Still, The Guardian (2018 at 13:46 GMT) reports on how suspected separatists in Cameroon have kidnapped dozens of students from a boarding school in an attack. The attackers arrived at the Presbyterian Secondary School Nkwen in Bamenda, the capital of English-speaking NW Region on Sunday night. They kidnapped more than 80 people, including the Principal, a teacher and a driver as well as 79 students according to reports gotten from the regional administrator.

According to MIYANUI (2023), numerous schools like the College of Arts, Science and Technology (CAST) Bambili: which are prominent government schools not forgetting the University of Bamenda alongside other private educational institutions witness an unstable environment which could not favour the process of learning. A great part of the population stayed home with hopes that the situation will fall into place while others gathered their courage to go to school, meanwhile the situation both in school and at home were not the best because sounds of gunshots became the order of the day. In line with the sudden realities they observed, a great part of the population had to migrate from their region of origin across the national and international territories in the quest for safety and security. According to the

ACAPS reports (2020) This crisis has not left the population indifferent, as 2,763,000 people were affected, 1,133,000 people are forced to migrate within and without national boundaries. Among these migrants are students who seek to climb the educational ladder.

2.1.1 Education

According to Tchombe, (2000) education is the process of facilitating learning, or the acquisition of knowledge, skills, values, morals, beliefs and habits. Educational methods include teaching, training, storytelling, discussion and directed research. Education frequently takes place under the guidance of educators; however, learners can also educate themselves. Education can take place in formal or informal setting and any experience that has a formative effect on the way one thinks, feels or acts may be considered educational.

The importance of education is further express in Afu (2020), though the educational journey may be tough given the prevailing situation, the end is worth it: Even though the route is narrow, slippery, challenging and difficult I have learnt a lot from farmers who plant and patiently wait, protect and guide crops to maturity. Specifically, the child was trained to develop latent physical skills, character, intellectual skills, to acquire vocational training and to promote cultural heritage in order to assume adult responsibilities in the family and the society at large (Fonkeng, 2006). The government on it part stepped up the quality of education in public primary schools by recruiting more teachers and improving infrastructure, though with challenges (Tchombe, 2000). With the launching of UPE in 2000, the Cameroon primary education sector witnessed a boom in the number of schools and pupils enrolment (Tambo, 2000). From Halsey et al., (1980) that the dramatic fall in the material costs to families of education due to educational reforms, such as the universal provision of free and compulsory primary education, have not diminished the degree of association between class origins and educational attainment. The International Covenant on Economic, Social and Cultural Rights (ICESCR), the Convention on the Right of the Child (CRC) address, amongst other issues, the right to education (Juuko and Kabonesa, 2007). Sala and Zani (2014) they found that a majority of the Garrissa population pay close attention to their culture, and are mostly Muslims, who believe that secular education is a Western tool to spread Christianity among the people in the region.

2.1.2 Internally Displaced Mbororo Students

The Mbororos are predominantly nomadic people located almost exclusively within the savannah zone of West and Central Africa, and whose original home is said to be the Senegambia region. From Senegal, the Mbororos continued their movement alongside their

cattle and headed to Northern Nigeria. The 19th century Jihad movement and epidemic outbreaks force them to move from Northern Nigeria to Northern Cameroon. From Northern Cameroon, they moved south and started penetrating the North West Region in the early 20th Century (Njeuma, 1978). The Mbororos were warmly welcomed by their hosts because of their economic input reflected in the cattle they introduced in the region and the heavy taxes paid to the government. The quest for grazing land in an environment of increasing population of farmers puts the Mbororos on daily conflicts with their neighbouring farmers. Henceforth, the Mbororos were regarded as “undesirable aliens” and the local farming population clamoured for their expulsion. This thus critically examines and analyzes the problems faced by the Mbororos in their attempt to gain citizenship in Northwest Cameroon and be accepted by the local population. From Deli, (2020), point of view, the places of where the internally displaced go to varies just like is seen in Mayo-Tsanaga division. It also looks at the difficulties of their integration in the region. This also briefly examining the migration, settlement and ultimate acquisition of the status of nationals by the nomadic cattle Mbororos in the North West region of Cameroon (Nkwi, and Warnier, 1982). Beginning from 1970, with President Ahidjo in power, the Mbororos were not more perceived as “aliens”. Nonetheless, farmer-grazier conflict kept on being a recurrent issue in the North West Region. This fact, coupled with others had sustained xenophobic feelings towards the Mbororos. The Cameroonian government of recent together with some stake holders has been looking for lasting solution to the perennial farmer-grazier problem. This is to enable both the Mbororos and local population to live in peace and harmony.

2.1.3 Anthropology of development

According to Prévost, (2003) there is no single model of development; it has a territorial dimension; it is based on an endogenous force; calls for a desire for consultation and the implementation place of partnership mechanism and networks; it integrates social as well as economic dimensions; Prévost, also mention the fact that local development also implies a participatory strategy and citizen accountability to the community. Local development does not exist in a “pure state”; it must necessarily combine with a social, cultural, economic or political dimension to take on its meaning and anchor itself in reality (Kayser, 1990). However, they failed to evoke the fact that Local development is the process of diversification and enhancement of the economic and social activities and the application of regional policies at the local level by way of mobilization and coordination of its endogenous material and immaterial resources of the community of Yaounde in order to ensure a sustainable economic growth. From Piere (1996) point of view, limiting development, which

was initially a macro-economic category to the rural sector, seems to me to be a kind of logical incongruity. Even if this is shared by development thinking, which is no longer true except for one contradiction: in its canonical sense, development concerns structural interactions between all the sectors of activity of national compatibility.

2.1.4 Anthropology of education

Though at the mention of the word “Education many people’s mind are only focused on formal education, it is essential to note that before and aside formal education we have informal education which we receive from our immediate surrounding such as the family unit friends and the general community which is usually aimed at building an individual’s character and bringing out the best in them. This falls in line with Margaret (1949) observation in coming of Age in Samoa wherein she explains how parents educate their children from birth and help guide them to the path to follow. She explains that while the female children are being thought how to take care of the house and baby-sit their young ones, they boy child is taught how to fend for his family at young ages, boys are initiated into fishing activities. Indeed, as years goes by many have found education to be very beneficial and a positive element to be respected. In as much as the informal education has a vital role to play, formal education is gradually taking a permanent stand in the preference list of many organizations, countries, families and individual’s agenda. No doubts the United Nations sustainable development Goals for 2030 made quality education their forth point out of the 17 aspirations in 2017.

As far as academic adaptation is concern, Carpenter (2006), proposes some effective method for large class (in the USA); assessment of teaching method, assessment of the course, preferences for class size and perception of some teaching methods.

2.1.5 Cultural dynamics and education of IDMS

This mobility of education has equally gone through the three stages of cultural evolution which are: savagery, barbarism and civilization. According to Arid (1995), Culture is an important aspect of social relations and moral codes, and the ways in which these contribute to the formation of people’s identities. This means that when these social and moral codes are disrespected, we are bound to experience social disorder trying to restore lost glories. So, when people failed in the process, they are bound to move in search of the lost opportunities. Reasons we find IDMS from the northwest and southwest region of Cameroon all over Cameroon. Mbonji (2005), explain that, every culture is specific in nature and have is own configuration of elements of knowledge. In other words, the concept of symbolic

interpretation designs the smallest unit of social interaction wherein, each member reacts according to the action of the other.

Culture is the traditional modes of conducts practiced by a given group of people and transmitted from one generation to another as a body of traditions either by writing or by oral transmission. Therefore, the sum total of the traditions of people makes up a part of what is called culture. Graham Wallas conceives culture to be an accumulation of thoughts, values and objects. Culture to him is the social heritage acquired by a people from preceding generations, through learning, which is distinguished from the biological heritage that is passed on automatically through the genes (Aletum, 2008). Culture is the way of life of a particular group of people at a particular time. It involves the custom, values, beliefs, and way of thinking and behaviour of the people. Issa, a Fulani pastoralist describes a respectable Mbororo as one who lives on the hills and owns cows and a family; he said that Mbororo cows are a source of life and wealth from God, and anyone who abandons the hills for town life is a sinner (Kaddo). He feels that the teachings of Koran are good and the teaching of the “white man” is not good for their children. In the field of culture, we also have another word, ‘cultured’ which refers to the education standard in a given civilization. Thus, people are often referred to as being “cultured” or “uncultured”. This means that if they conform to the approved norms of behaviour within a specifically defined social system, they are considered “cultured”; while if they fail to behave according to the accepted norms of a given society, they are considered “uncultured”. Hoebel (n.d) describes culture as an integrated system of learned behaviour patterns which are characteristics of the members of a society and which are not a result of biological inheritance. Abouna 2014, on the other hand, describes culture as the sum of solutions in a community.

The main socio cultural code for Mbororo group is known as “pulaaku”, a code of behaviour and ethos believed to be peculiar to and distinctive of the pastoral Mbororos (Kirk-Greene 1986). ‘Pulaaku’ provides both a moral framework and a code of conduct to the pastoral Mbororo. This code of conduct is intimately bound up with nomadic pastoralist and with good animal husbandry. It is also bounded by the fulfilment of duties to elders, wives and the lineage group, and the proper arrangement of marriages (MBOSCUDA, 2014). The four dominant strands of ‘pulaaku’ have been identified as fortitude in adversity and the ability to accept misfortune (munyal); sound common sense and manners (hakkiilo); reserve and modesty in personal relations (semteende); and dignity (neddaaku). To the Mbororo, ‘pulaaku’ makes them unique and different. It is about dignity and hiding problems. Pulaaku’

functions as a means of maintaining an ethnic boundary around the Mbororo category, such that it describes an ideology of racial and cultural distinctiveness and superiority that ranks the Mbororo above all other ethnic groups (Burnham, 1996). The Mbororos equate their distinctive pastoral way of life with their ethnic origin, to the extent that “there is a strong attachment to the idea of ethnic exclusiveness” (Steening 1959) as evidenced by the existence (and use) of disparaging Fulfulde terms for sedentary farmers (example: haabe). There is also a continued tendency to marry within migratory groups, often with close cousins, as a means of preserving ‘pulaaku’. Mbororo culture can, therefore, be seen as exclusivist in orientation, a factor that has sometimes exacerbated inter-ethnic tension between the Mbororos and their farming neighbours’. Thus cultural conflict is stereotypically expressed as such.

On the one hand, city dwellers see the Mbororo as uneducated, primitive and having a wrong religion and on the other hand, the Mbororo in the rural areas look down on the city dwellers as “haabe”, meaning people who are poor, and feel racially superior. As with all cultural codes, “pulaaku” is not interpreted uniformly amongst in the different ethnic groups and more broadly remains subject to local interpretation and variations between different Fulani groups across West Africa (Azarya, 1999). This explains why some Mbororos, despite their socio cultural beliefs, send their children to school at early ages, while others keep children in homes to teach them the culture before sending them to school. Some end up not going to school; this makes the acquisition of basic education and the achievement of universal primary education difficult. Bouba (2012) state that the Mbororo tradition gives very little regard to a woman, and as such they are subjected to early marriages (12-13) years, which affect their education. According to Aeisatu, a Mbororo pastoralist, the illiteracy rate of Mbororo women is around 98% according to data collected in 2011 by the Cameroon Indigenous Women Forum. The Mbororos practice Islam, a religion whose doctrine states that “Allah” is the one true God and Muhammad is his prophet (Emma, 2011). People who practice Islam are also required to perform the five pillars of Islam, which are: The testimony of faith (Kalima), praying five times daily (Salat), giving alms (Zakat), fasting during the holy month of Ramadan (Sawm) and performing pilgrimage to Mecca. (Hajj)

Among the Mbororos, there are faithful Muslims and unfaithful Muslims. The faithful’s are those who strictly follow the religion and respect all the five pillars of Islam as stated in the Koran. The unfaithful are those who don’t respect the laws of Islam. The Muslims pay particular attention to their faith, and teach their children the religion first before they enroll into formal education, a practice which retards the children’s education. In the urban areas,

there are Islamic primary schools where children are enrolled in formal education, but are taught in Arabic up to a certain level before English and French are introduced as teaching languages. The Mbororos are different from the town Hausas and a majority of them live in the suburbs where the level of illiteracy within them is too high. They keep their children beside them to teach them their religion before sending them to the outside world. The few wealthy parents in the suburbs hire an Arabic teacher to come and teach their children Arabic. Many of the Mbororos keep their children in the house because of the fear that their religion can be eradicated by education. However, the few educated parents send their children to school, even when they are living in the suburbs; they make sure their children go to school. They send them to live with relatives where school is accessible (Mohammed, 2014). In Mbororo neighbourhoods where few children go to school, the rate of school attendance in that neighbourhood is high and possibly high completion. Children imitate their friends who go to school as role models to them.

Many Mbororos' live in isolated remote communities and come to conflict with neighbouring majority communities who despise them as illegal immigrants or land-grabbing invaders (Pelican, 2004). Many Mbororos are illiterate and have little access to basic services such as schools, hospitals, clean water and electricity because of their hill top location. Central to the Mbororo lifestyle are their cows, much-prized and signifiers' family's wealth and standing. Their cattle- grazing lifestyle however means that they are frequently at odds with the school calendar, and this affects children education as they move along with them (Emma, 2011).

2.1.6 Educational mobility, culture and migration of IDMS

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

Cultural mobility by force or voluntary have contributed to either educational mobility in Africa in one way or the other. It is said and believed that early civilization began in Egypt and later spread to Nubia, the Maghreb and the Horn of Africa. Islam spread throughout

Africa during the Middle Ages which account for is standard as a dominant religion today in Northern Africa. During the late fifteenth century Europeans and Arabs took slaves from parts of Africa and shipped them overseas to serve as slaves and for the purpose of slave trade. During the late nineteenth and early twentieth century the European colonization of Africa rapidly developed until after the Second World War the period during which Europe was weakened and decolonization was fast growing.

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

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

Culture is an important aspect of social relations are the social and moral codes, and the ways in which these contribute to the formation of people's identities (Arid 1995). This means that when these social and moral codes are disrespected, we our bound to experience social disorder trying to restore lost glories. So, when people failed in the process, they are bound to move in search of education.

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

Migration as per say, is the movement of an individual, group of people or animals from one geographical location to another. This movement could either be internal (Within a given country) or external (When one crosses territorial boundaries). This movement might be temporal or over lasting many reasons accounts for why migration usually takes place which ranges from the quest for security, climate change, natural disaster, the search for better living

conditions among others. According to Dingle and Alistair (2007), migration is the movement by people from one place to another, particularly different countries, with the intention of setting temporarily or permanently in the new location. It typically involves movements over long distances and from one country or region to another the pre-modern migration of human populations begins with the movement of *Homo erectus* out of Africa across Eurasia about 1.75 million years ago. *Homo sapiens* appears to have occupied all of Africa about 150,000 years ago, some members of this species moved out of Africa 70,000 years ago and had spread across Australia, Asia and Europe by 40,000 BCE. The pace of migration had accelerated since the 18th century already (including the involuntary slave trade) it would increase further in the 19th century meaning distinguishes three major types of migrations and urbanization. Millions of agricultural workers left the countryside and moved to the cities causing unprecedented level of urbanization. This phenomenon began in Britain in the late 18th century and spread around the world and countries to this day in many areas. (<https://en.m.wikipedia.org/wiki>, 2023)

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

2.1.7 Anglophone 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 to 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 (Miyanui 2023)

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 2020 January 2021 (UNICEF, 2021).

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 bent 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, health – 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.

2.1.8 Outcome influence of socio-political crisis in the educational sector

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

He thinks that, internally displaced and refugee learners are very different from ordinary one. They may have undergone the trauma of armed conflicts, slept in bushes and open air for days and years, trekked on long distances with their bundles, and have endured all kinds of suffering. They therefore need special pedagogy to cope with education again. OCHA (2017),

the crisis in the North West has a major impact on the education sector. Over the past three years, insecurity, displacement of teachers, threats and attacks on infrastructure and education personnel's have left 850,00 school-age children out of school in November 2019, 90% of public primary schools and 77% of public secondary schools remained closed or ceased to operate. It is estimated that in October 2019, 30,000 pupils were integrated into primary schools in neighbouring regions (littoral and West). Which resulted in an overload of the existing educational capacity in these regions. With classrooms of up to 200 children. The hard-gained progress in access to learning, over the last years, has been reversed by the COVID-19 pandemic all 6,400 schools and 4,200 community learning centres in the two regions have been temporarily closed since 18 march 2020. An estimated 1,033,000 school age children are forced to start at home due to the COVID-19 outbreak and the ongoing conflict.

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

2.1.9 Education and coping strategies of IDMS

Adaptation can be seen as an evolutionary process where a plant or an animal becomes suited to living in a particular environment. According to the social science librettists on 2.3: Culture as an adaptive Mechanism. Adaptation is any alteration in the structure of functioning of an organism (or group of organisms) that improves its ability to survive and reproduce in its environment. Adaptation occur in response to stressors or changes in the environment in which the organism lives. Stressors can be abiotic (climate or high attitude), biotic (disease), or social (war and psychological stress). These adaptations are further segmented into two main groups which are biological adaptation and cultural adaptation.

However, we are going to place more focus on what cultural adaptation is all about since it best reflects our area of concern. To them, a cultural adaptation is the knowledge or behaviour that enables humans or groups to adjust, survive and thrive in their environment.(2023 <https://socialsci.libretexts.Org>>2.03)

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

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

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

psychoanalyst there by bringing more clarification an emphasis on the psychological perspective of the process of re-adaptation of individuals.

Arid (1995), explains that Families cannot exist in isolation. They are interrelated through many significant ties. For one thing families rely on each other for the provision of spouses. The requirements of education make it imperative that they co-operate in order to build schools and that they commit themselves to sending sufficient children to those schools. The introduction of new cash crop, onions, could not have been successful without the growers' societies and self-help groups which build roads giving access to farms... Thus people in any given area tend to interact with each other in many different contexts which overlap to a considerable degree. It would then seem justifiable to use the term community for people who have much in common.

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

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

According to the Cameroon Tribune (2020), MINAT supported some 500 internally displaced persons who flee from violence in the North West regions to seek refuge in Yaoundé received 600.000.000F. The items shared consist of foodstuffs and bedding equipment. The items were distributed to IDPs in Yaoundé on December 21st 2020 at the Esplanade of Yaoundé city council. Under the watchful eyes of the territorial administration minister Atanga Nji Paul with officials of the department of civil protection, the Governor of the centre region Naseri Paul Bea and administrative officials of Mfoundi supervised the distribution exercise. The

minister of MINAT Atanga Nji at the end of the exercise stated that the gesture by the head of state is a clear prove that the president has thoughts of them during this end of year festivities and he is always attached to those in difficulties. Each of the beneficiary left the council with a set of complete items in addition to cash for transportation. The IDPS at the end appreciated the gesture of the head of state and said though they are living in Yaoundé peacefully, they hope to return home.

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

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

Plan (2020) reports that; the outbreak of the socio-economic crisis in the NW regions of Cameroon strongly affected the life of the local population many children, and especially girls, experienced violence and stopped going to school as they were forced into domestic activities. To ensure the appropriate protection of youth and empowerment to enjoy their

rights, Plan International joined forces with the European commission, DG for European civil protection and humanitarian Aid Operations, to provide Psychological and social support to children and adolescents affected by the crisis.

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

In such an uncertain and difficult setting Plan (2020) in collaboration with the European commission, DG for European civil protection and Humanitarian Aid Operations developed a project to provide psychological care and protection for children and adolescents affected by the crisis in regions. Maliatou was soon identified and introduced into one of the Child Friendly Spaces (CFS) set up by the project. During her first weeks at the center, Maliatou was very reserved and hardly interacted with anyone. As days turned into weeks, then to months, she gradually integrated into the recreational and creative activities of the CFS, such as life skills development and psychosocial support. Today she has loosened up and has become very interactive. Maliatou leads group activities in the CFS. She encourages and mobilizes other children and youths in her community to participate in the activities of the way she is developing her social skill and empowering girls to do the same says courage, a social worker.

Maliatou knows her rights and has challenged her parents about getting married to the man arranged for her she is now very determined to continue her education, she informs her peers about their hygiene and sanitation, and their rights especially sexual and reproductive health rights « Thanks to the activities of the CFS, I am now confident and can fit in easily with others I now know that as a young girl I have the right to decide on what I want : I will go back to school so that I can learn and become what I want to become » says Maliatou with a broad smile on her face.

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

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

2.1.10 Originality of the work

With the outbreak of the crisis in 2016, the educational sector in the two English speaking regions of Cameroon especially the Northwest which was considered in past as their economic power was shattered. However, Wikipedia notably reports that in October 2016 with a series of cooperate protests in the two English speaking regions of Cameroon. As a result of the escalation of the protest the Guardian (2020), report that gunmen stormed school in Cameroon on Saturday and opened fire indiscriminately, killing of children and wounding many in the region where separatist insurgents operate officials and parents said arriving on motorbikes and in civilian clothes, the attackers hit the school around midday in the city of Kumba in the Southwest Region.

The importance of education is further express in Afu (2020), though the educational journey may be tough given the prevailing situation, the end is worth it: Even though the route is narrow, slippery, challenging and difficult I have learnt a lot from farmers who plant and patiently wait, protect and guide crops to maturity.

The Mbororos are predominantly nomadic people located almost exclusively within the savannah zone of West and Central Africa, and whose original home is said to be the Senegambia region. From Senegal, the Mbororos continued their movement alongside their cattle and headed to Northern Nigeria. The 19th century Jihad movement and epidemic outbreaks force them to move from Northern Nigeria to Northern Cameroon. From Northern Cameroon, they moved south and started penetrating the North West Region in the early 20th Century (Njeuma, 1978).

Afu (2020) explains that today because of the crisis, the wave of educational mobility has changed tide. Instead of parents sending their children to schools in Bamenda that were highly for quality Anglo-Saxon education, most of them are rather sending them to the francophone regions to seek for education.

2.2 THEORETICAL FRAMEWORK

In this section of the research, is an overview of the theories used in the study to interpret data collected in the field. This study adopted the theory of Functionalism, cultural Dynamics and the theory of making a future. The two theories answered all the different aspects of the study. However, in the above-mentioned theories only the concepts or parts of the theories that interprets our work is employed in this study.

2.2.1 The Theory of functionalism

Functionalism looks at part 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 is regarded as the social institution through which the society provides its member with important knowledge, including basic facts, job skills, and cultural norms or values. One of the most important benefit of education is that it improves personal lives and help the society to run smoothly. Functionalism has three postulates which are; the postulates of functional unity, functional necessity and functional universality.

Firstly, the postulate of functional unity stipulates that all the elements of culture and society are functional in the whole social system (Malinowski 1939). It constitutes an inseparable whole. Thus, development of the country will forever be limited since educational problems faced by students in the crisis areas of the country, is inseparable part that constitutes a countries development. Education, used as a weapon to induce and accelerate the on-going

crisis, affects the well-being of the country. This is so because, education and the state bodies are interconnected.

Secondly, the postulate of functional necessity elaborated by Radcliffe-Brown (1952) who modified the 'idea' of need and replaced it with 'necessary conditions for existence for human societies'. All elements of culture are indispensable and the obligatory nature of their presence can be demonstrated. Education as an element of culture is indispensable in the life of students as it is a necessity in the sphere of community development, as a necessity, education promotes good behavior, reduces recklessness and deviant behavior in of the IDMS in Yaounde. 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.

Thirdly, the postulate of functional universality stipulates that the elements fulfill effective social functions. Education is very important given that it is a universal need and performs several functions in the cultural universe. According to World Bank (2018), in a long term, the lack of education is likely to have a negative impact on the economic development of the NW region and the whole of Cameroon. The lack of education may also perpetuate massive youth recruitment into the separatist groups, recklessness and poverty in the country. Not just the crisis zones suffer such consequences because overcrowdings in safe areas too have effects, increase of youth delinquency in schools due to the extreme violence in this part of the country. Therefore, education as a tool of culture in the social system therefore fulfills a function in the life of IDMS and the society as whole by improving them, presenting to them the good and bad, developing problem solving skills, and creating modern society.

2.2.2 The theory of cultural dynamics

It is a theory of Western modernization that has been around since Tonnies (1995), Weber (1958), and Durkheim (1964), as well as current research on individualism and collectivism. It assumes that a culture has unidimensional change, which is a term for a particular kind of measurement scale. A measurement scale with one dimension is called a unidimensional scale. In other words, it can be illustrated by a single number line that goes from individualism in the present to collectivism in the past. However, there are cultural processes that are present in this hypothesis. George Balandier added another dimension to this hypothesis in 1971. Recognized as the dynamic anthropology at this time. Two theories: structuralism and functionalism ruled anthropology in the years following World War II. History has been excluded from the explanatory area of evolutionism and diffusions as a

result of their respective drifts. The understanding of the historical and social transformations that characterize African governments after independence gives rise to Balandier's generative analysis

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

Balandier distinguished two forms of change: A sought-after change that is part of social planning (controlled) and part of continuity. It is the evolution of any social system (can lead to a revolution). A change that will fundamentally change the functioning of the social system (the revolution). Quote from Balandier (1970), also taken from *Meaning and Power*: The crises undergone become the revealer of some of the social relations, of some of the cultural configurations, and of their respective contributions. They lead to consider society in its action and reactions, and no longer in the form of structures and timeless systems. Tensions and conflicts will serve as materials for the analysis of social dynamics. For the dominant theories which emphasize order, logic and stability, Balandier (1970) will substitute an anthropology which insists on the dynamics inherent in social reality. The social system is made up of order and disorder. Balandier (1970) will therefore be interested in the internal movement of societies and all that reveals it: conflicts, tensions, disputes, crises (attentive to dysfunction).

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

in a given culture, but which has existed in different cultures, is added to the former culture by virtue of transmission from the latter.

Dynamics means change. As students found themselves in new environments, their daily language changed from English to French, they changed their food habits, they changed their class room friends, teachers, the activities they usually do in the Anglophone region also changed; some parents and the some mbororo students have to involve their selves in formal and informal activities like sewing, teaching and taxi driving, bike riding, street vendor respectively to look for money before going to school and to pay their school fees, house rent, buy their books which was not the case before.

2.2.3 The theory of Making a Future

In a bid to analyse or demystify the act of educational mobility using different migratory patterns, the theoretical frame work of making a future (Pelican and Heiss, 2014). According to these authors by making a future it is entails that; people all around the world have a past, live in a present and head into the future. Hence, they have to take actions to shape the future.

The future is not only conceived; it is a product of imagination but it is also confronted and constructed through actions in a back and front process between actors and their environment. Making the future thus results in a string of actions, each of which is a process in itself and comprises a number of steps and components.

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

2.3 Definition of concepts

The conceptual framework is made up of concepts from the research topic and concepts related to the topic such as education, Anglophone crisis, internally displace and internally displace mbororos

2.3.1 Education

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

2.3.2. Anglophone Crisis

This an ongoing socio-political crisis in Cameroonian in the Anglophone region by separatists who are trying to establish a new state called "Ambazonia", broke out due to grievances, which built up within the Anglophone region specifically over several decades. This crisis had led to internally diplace persons to other part of the country.

2.3.3. Internally displaced

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

2.3.4. Internally displaced Mbororo

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

In conclusion, this chapter focuses on literature review which is the writings of other authors in relation to the topic under study. This chapter also uses different theories and shows how these theories are can be use to interpret the data collected in the field and the relationship between these theories and the topic under study. To add, this chapter goes further to brief on the definition of concepts around the topic under study. These literature review, theoretical and conptual framework gave room to chapter 3 which is the etiology of the displacement of the mbororo student for education in Yaounde.

CHAPTER 3

**THE ETIOLOGY OF THE DISPLACEMENT OF THE
MBORORO STUDENTS FOR EDUCATION IN YAOUNDE**

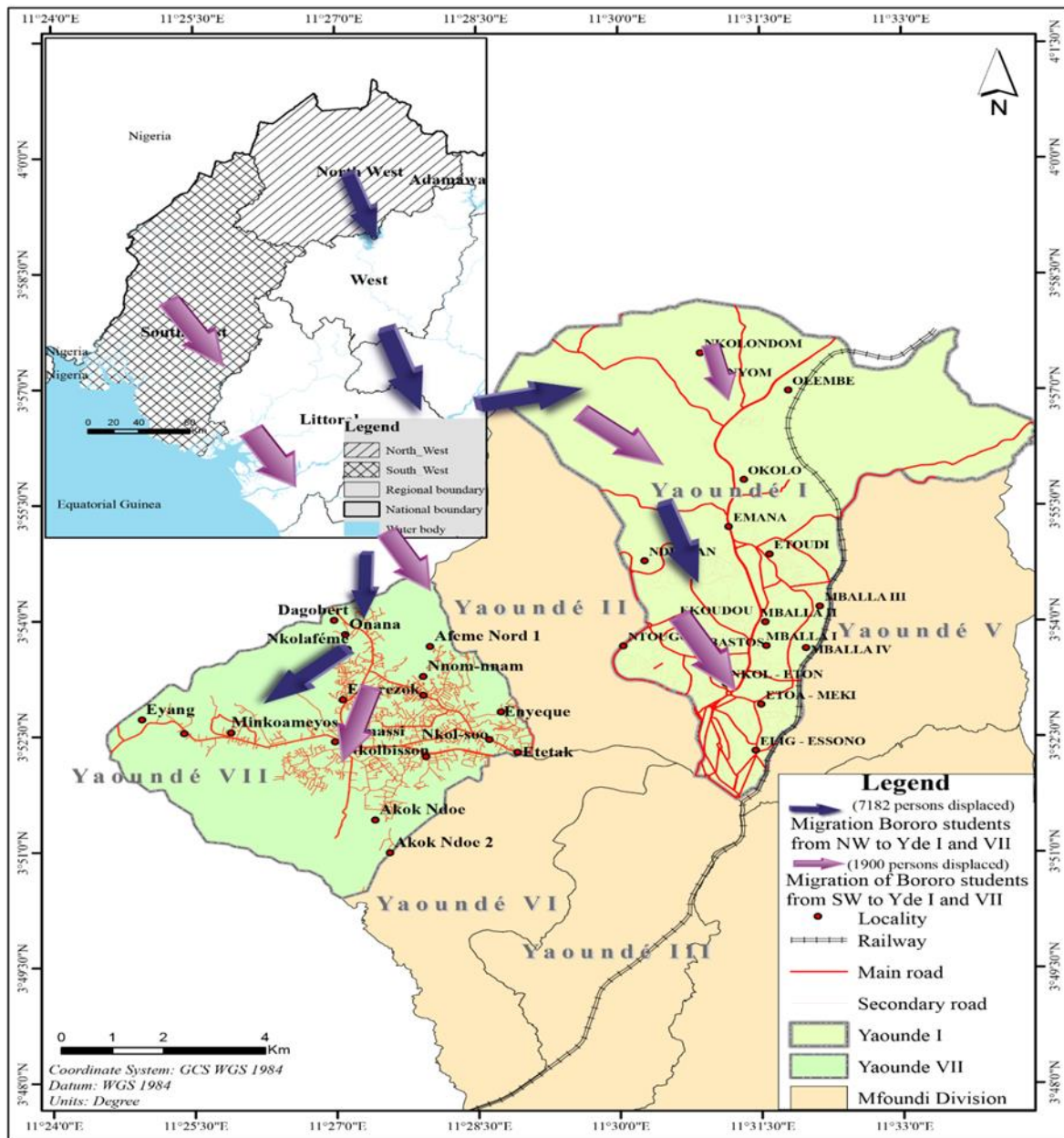
This chapter will be looking at the Profile of the mbororos, the Anglophone crisis, it also illustrate the causes of the displacement of the Mbororo students to Yaounde. These causes are seen under socio-cultural, economic and political. These causes are made up of both Push and Pull factors.

3.1. THE ANGLOPHONE CRISIS

Strikes and protests have paralyzed the North West and South West Regions of Cameroon since November 2016. The protests in these English-speaking regions, sometimes known as the Anglophone regions, were initially led by lawyers and then teachers defending the use of Common Law and the integrity of the Anglo-Saxon educational system (Pommerolle and Heungoup, 2017). The Anglophone lawyers strikes, which protested the appointment of French-speaking judges/magistrates to English courts who are unfamiliar with Common Law throughout English Cameroon, set off the current round of tensions, despite the fact that they had always existed due to the long-standing feeling of being purposefully marginalized and underdeveloped by the government (Fanso, 2017). After, the teachers' unions joined the protests in opposition to the requirement that French teachers at Anglophone schools teach English to students who speak little or no English (Fanso, 2017).

According to Afu, (2020) Several towns established local military organizations known as the "Ambazonian" defense force or "seperatist" to resist and exert pressure on the government to uphold the demands of the Anglophone trade unionists. This force has been at war with the government military force nonstop. The military defense force is fighting for the unity and indivisibility of the state of Cameroon, whereas the "seperatist" are fighting for the separation and total freedom of the Anglophones. Afu, (2020) went further to admit that violence, several killings, arrests, school closures, kidnappings, house and school fires, strikes, and protest actions have all resulted from this conflict. This conflict push out many people including the mbororo students to other safer refuge.

Map 5: Mobility of Mbororo students to Yaounde



Source: National Institute of Cartography (2023)

3.2 Socio-Cultural Etiology of the displacement of Mbororo students

This section will illustrate the socio-cultural etiology of the displacement of the Mbororo students in Yaounde for education.

3.2.1. Ghost town

Disrupting the school program was one of the primary reasons for the displacement of the Mbororo students to Yaounde. Given that these mbororo indigenes discovered the importance of education in their culture and also in the society. Even though what called “Ghost town” which was meant to restrict the movement and activities of the people and educational institutions, for day or weeks, some of these Mbororo students had to move to Yaounde. Because the “Ghost Town” made them not meet up the school syllabus which affected their performance. This informant had this to say,

Fisrt of all schools were not going on in particular days like Mondays in the whole of Bamenda and other neighboring towns and we were not able to go to school because if they see us in school they will kill us and because of this many schools were close. And we were going to school and traumatize. This ghost town continued up till now and because of this ghost town we were force to move to Yaounde.(Mohammadou, 26/06/2023, Nkolbisson)

From the above respondent, Ghost towns was very much affective in the North West and also South West which cause all the schools in the southern Cameroon not to open on Mondays. However, it also cause businesses and activities come to a halt as a form of protest against the government's actions. While ghost towns serve as a powerful form of protest against government actions in Southern Cameroon's socio-political crisis, they have inadvertently contributed to the displacement of communities like the Mbororos.

3.2.1.1 Lockdown and burning of schools

Some of the Mbororo students could not bear it anymore to stay back because some schools if not majority were completely closed and burned down. So the nonfunctioning of these schools let the Mbororos with no option but to move to Yaounde. Because staying back will make them nit only to repeat but to also forget what they had been taught in school. The different schools that were completely closed were public and private institutions and some mission schools. This respondent had this to say,

Public schools in some villages around Kumbo were burn down and when the school was burn down I had to travel to wum to school everything was going on well, I went to school the first day, the second day, the third day, fourth day

and the fifth day during closing time they came and lockdown the school (Isa,15/07/2023, Tsinga village).

Another informant point out that fact that private schools were also burn down

I was the only child in my family that was going to a private school because my parents back then in the North West were rich and my father told my mother that all his children must go to school. And am the third born amongst the 6 children my parents gave birth to. So the lockdown of the private school I was schooling in made me to move to Yaounde. And now am in the University of Soa (Amina, 16/06/2023, Etoudi).

Another respondent, said not only public and private schools were burn also koran schools were lockdown

Our Quran school in my home in one of the villages in wum was lockdown because they said we were praying for peace to reign. This was the only Quran school around that village which was teaching our culture and how we should live and behave with non-Mbororo inhabitant. The Quranic school was in wum really taught us to value our tradition and customs. (Alaji, 26/06/2023, Nkolbisson).

From the above informants, the burning and lockdown of public, private, and quranic schools in the Mbororos community during the North and South west Crisis is a tragic event that has had far-reaching consequences. This crisis has not only disrupted the education of countless children but has also deepened societal divisions and hindered the region's development. Education is a fundamental right for every child, regardless of their background or ethnicity. However, in the midst of this crisis, schools have become targets for violence and destruction. The burning and lockdown of these institutions have left many children without access to quality education, depriving them of opportunities for personal growth and advancement. Furthermore, this crisis has exacerbated existing tensions between different ethnic groups in the region. The Mbororos, who are traditionally cattle herders, have faced challenges due to their exclusivity and low level of education for years. The targeting of their schools not only perpetuates this tension but also fuels resentment among community members. Additionally, the closure of schools hampers the overall development of the region. Education plays a vital role in fostering economic growth and social progress. By denying children access to education, hindering their ability to contribute meaningfully to society in the future.

3.2.1.2 Burning of houses and the destruction of properties

The burning of houses and properties has resulted in the displacement of thousands of Mbororo students to other regions like Yaounde, causing immense suffering and loss. Families have been uprooted from their homes, with many having to seek refuge in

overcrowded and under-resourced camps. This has not only disrupted their lives, but it has also deprived them of their livelihoods as their properties, including crops and livestock, are destroyed. Additionally, the destruction of schools, hospitals, and other public infrastructure has severely impacted the delivery of essential services, further exacerbating the already dire humanitarian situation.

on the night of 24 April 2020, armed separatists in the village of not far from wum burned down my house, they burn everything in my compound and all my properties. When that happened I and my six children had no were to sleep and no were to go. So I and the children decided to leave for Bamenda then to Yaounde so that they can go to school. (Yusuf, 16/06/2023, Etoudi).

The same informant added that;

My cattles were also shutdown by these boys because some of our people who are also mbororo people were jealous of me and my cattles. They even stoled my fows, goat and sheeps. Some just came and shut a group of my cattles just like that. And so I could no more send my children to school and buy their books and pens. And even their uniforms I was unable to buy it and their school bags. They also attacked the ruga of one Alhaji Nganori at Mbirkwa in Nwa Sub Division, Donga Mantung Division, North West Cameroon on 9 Jan. 2023, killing six calves and seriously injuring two (Abdoulahi 16/06/2023, Etoudi).

From the above respondents, the burning of houses and properties and destruction of their cattle and belongings not only deprives them of their basic needs but also disrupts their way of life. The Mbororos rely on their cattle for sustenance and income, so the killing of these animals further exacerbates their already dire situation. This act of violence against the Mbororos is rooted in deep-seated prejudice and ignorance. They are often seen as outsiders or intruders by other communities who fail to recognize their cultural heritage and unique way of life. Instead of embracing diversity, some choose to target them out of fear or misunderstanding. The burning of houses and properties (picture 1), as well as the killing of cattle belonging to the Mbororos, leaves them without income to even educate their children. By promoting education, understanding, and protection for this community, we can work towards a more inclusive society where all cultures are respected.

Picture 1 : A burnt house showing the destruction of property



Source: Fadimatu, 2022

From the above iconographic data, the Mbororo community, a pastoralist group in Africa, places great importance on houses and properties, particularly cattles. These elements are not only essential for their survival but also hold significant cultural and social value. Houses are crucial to the Mbororo community as they provide shelter and protection from the harsh environmental conditions. The traditional Mbororo houses, known as "fulbe huts," are made of mud and thatch roofs. These structures offer insulation against extreme temperatures and serve as a safe haven during storms or attacks by wild animals. Furthermore, properties such as cattle play a vital role in the Mbororo community's livelihoods. Cattle provide milk, meat, hides for clothing and shelter materials, and even transportation through their use as pack animals. Moreover, cattle represent wealth and status within the community. Owning a large herd of cattle is seen as a sign of prosperity and power. In addition to their practical significance, houses and properties hold deep cultural significance for the Mbororo people. They are considered symbols of identity and heritage. Traditional Fulani huts often feature intricate designs that reflect the artistic skills passed down through generations. Moreover, cattle have strong ties to social customs within the Mbororo community. They are used in dowry payments during marriages and play a central role in various ceremonies such as initiation rituals or religious festivals.

3.2.1.3 Burning of mosque

According to encyclopedia, (2023), denotes a Muslim house of worship. The word evolved from the Arabic term masjid, which means "place of prostration." During prayer, Muslims briefly kneel and touch their foreheads to the ground as a sign of submission; literally, Islam to the will of God. Two main types of mosques can be distinguished: the *masjid jāmi'*, or "collective mosque," a large state-controlled mosque that is the Centre of community worship and the site of Friday prayer services; and smaller mosques operated privately by various groups within society. The following respondent remarks

Esu villagers in Fungom Sub Division, Menchum Division, NW Region of Cameroon have burnt down the local mosque and properties belonging to Muslims in supposed retaliation of the murder of their Fon which they blame on Muslims. (Alaji, 26/06/2023, Nkolbisson).

From the above informant, the destruction of places of worship is not only an attack on religious freedom but also a reflection of deep-seated divisions within society. Mosques and churches have historically been symbols of unity and peace, serving as places where people come together to worship and find solace. The deliberate targeting and destruction of these sacred spaces is an affront to humanity. Furthermore, the burning of mosques and churches exacerbates tensions between different religious groups. Because of this, it fuels hatred, mistrust, and further polarizes communities that were once united. The loss of these religious institutions also means the loss of important community centers that provide social services such as education, healthcare, and support for vulnerable populations. The burning of this mosques made the mbororos not to pray again collectively and also it affected their spiritual lives.

3.2.1.4 Beating, and torturing of students

School corporal punishment is the deliberate infliction of physical pains as a response to undesired behavior by students. At first school corporal torture as allowed since it was believe to provides an immediate response to indiscipline so that the student is quickly back in the classroom learning, unlike suspension from school. But is relatively novel in Fundong community where mbororo students are even beaten without a cause. 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. This informant remarks;

It was a horrible experience because in 2016 when the strike began, I was in primary school class six looking forward to go to form one 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 (Ibrahim,15/07/2023, Etoudi).

Another reliable source had this to say;

When I came to wum to school in 2016 immediately the next day I was in school this was when I was in form two and eventhough there were rumours about the crisis I never took it serious. On monday march when I was on my way to school alone little did I know I was being followed behind by some men who got me well beaten. This took place early morning monday combined with shooting in wum in panic and uncontrollable fear I laid on the floor(Habiba, 26/06/2023, Nkolbisson).

From the above sources, torturing of students had tremendous effects as many had to suffer a course they did not provoked. The crisis has disrupted the normal functioning of schools, leaving students vulnerable to violence. These acts inflict physical and psychological trauma on innocent individuals who are merely seeking an education. These violent incidents have severe consequences for the affected students' academic progress. Fearful of attending school, many children drop out or miss classes regularly due to safety concerns. Consequently, their educational development suffers greatly, perpetuating a cycle of illiteracy and limited opportunities for future growth. Moreover, the psychological impact on these students cannot be underestimated. Survivors of such abuse often experience long-lasting trauma that affects their mental well-being. They may develop anxiety disorders or post-traumatic stress disorder (PTSD), hindering their ability to focus on studies or engage with peers effectively. Furthermore, this violence disrupts the social fabric within the mbororo communities. Schools should be safe spaces where children learn tolerance, respect for diversity, and peaceful coexistence. However, when they become arenas for brutality instead of learning environments promoting harmony, it erodes trust among community members and fosters an atmosphere of fear.

3.2.1.5 Threats and attack of students and teachers in school

Before the crisis the rate at which teachers were being threaten and attacked by students was low. However, because of the crisis since 2016, some teachers started moving to other regions

for safety. Even though teachers also started the strike, the government insisted that teachers must go back to their different schools and teach. But the “seperatist” because of their zeal to fight for freedom passed threat to teachers who will be going to school to teach. But for fear of not receiving their salaries some still went and where attacked for teaching. Besides students were also attacked. This informant had this to say

Am a mbororo and a teacher in wum. I was attaked by the separatist figthers after several threats and attempt to kill me if I was seen teaching in school. I taught in both the Arabiya and Ajamiya schools while conscious of the fact that my culture is all I need to survive and be in good terms with the people around me. And as a teacher in a quranic school I was not being paid for it because I believe that Allah is the reward of every good work but in the western education I was being paid (Adamou, 26/06/2023, Nkolbisson).

Another respondent also remarks that,

We were in school in Bawoy technical school when the arm boys came and attacked us. It was almost closing time on a Friday. When they came many of us started hiding and running. They followed us and we ran into the bush and we were there for three days no food, no water to drink. And after three days we decided to come out of the bush in the evening. So we came luckily nobody was following us again so we went back home with mud all over us (Rukayatu, 01/07/2023, Tsinga village).

The Anglophone Crisis in Cameroon has had far-reaching consequences, affecting various aspects of society. One particularly concerning issue is the threats and attacks faced by teachers in schools and students of the Mbororo community. Teachers play a vital role in shaping the future of a nation by imparting knowledge and values to young minds. However, during the Anglophone Crisis, many teachers have become targets of violence and intimidation. This has created an atmosphere of fear and insecurity within schools, hindering the learning process for students. The Mbororo community, a pastoralist group residing primarily in the Anglophone regions of Cameroon, has also been severely affected by these threats and attacks. Students from this community face discrimination and violence due to their ethnic background. As a result, they are denied access to education, which further perpetuates social inequality. These acts of aggression not only violate the fundamental rights of teachers and students but also undermine the principles of inclusivity and diversity that should be upheld within educational institutions.

3.2.1.6 Killing of school students

The number of pupils who have perished in the crisis since it began is staggering. A gendarme's bullet struck and killed Yusuf's daughter of 9 years on her way to school. Another incident included Fadima a 6-year-old kid who was murdered by a police bullet when she was discussing with friends in the football field in Bamenda on her way home from school. These instances were all documented on social media. Furthermore, the death of school children in the Mbororo neighborhood only made matters more challenging since it drove some residents to the breaking point. Many parents were persuaded to join the groups as a payback strategy rather than out of a desire to fight for what was perceived by the community as a right path of equity. This resulted in an upsurge of armed factions, each with its own goals but all falling under the banner of independence.

“Allah” when the crisis began, we didn't take it seriously and didn't anticipate its potential continuation, we witnessed a series of disfunctions many things just fell apart as we watched helplessly as people lose their lives, streets were stained with blood, students were killed, kidnapped, and tortured for going to school against restrictions, and it almost led to leaving the village. Even going to school and market was a challenge since we questioned our safety from the dangers of unidentified armed guys who frequently and boldly instilled dread in people. The environment was one of anxiety and uncertainty. The only thing now was to stay in the house (Hapsatou, 16/06/2023, Etoudi).

From the above respondent, it is abundantly evident that the socio-political crises caused problems and barriers to schooling in the violent society. Because of frequent attacks on life, many people especially girls have rushed themselves into young marriages out of dread of passing away without leaving behind any descendants. The student must be alive and in an environment where their life is not constantly in danger for them to achieve their dreams through education, thus they had to move to Yaounde.

Another informant full of pain and sympathy had this to say;

We were in the house discussing the events and things that were happening with friends and family members who were arriving in town; some items had even arrived there before they reached us. Muhamadou a 10-year-old child, in class six was shot and murdered by one of the amba boys on their way to school with the mother on the bike. This defeat sparked more grief and rage, which led to the emergence of other issues in the neighborhood. Because of how the media responded to the numerous remarks and responses from people. (Asmaou, 26/06/2023, Nkolbisson).

From the above informant, the fact that many people who were not on the ground might be accurately informed of the conditions at hand thanks to the internet platform is not particularly unusual. Making decisions that might have an indirect or direct impact on pupils' wellbeing was not required. Social media platforms have undoubtedly been flooded with information on the multiple deaths that have occurred in both regions since 2016 both genuine and fake information. This demonstrates the extent to which social media has been exploited as a tool to cause pain and how learning has grown more difficult even when you do nothing. Making a future via education during the crisis is very challenging to Mbororo students.

3.2.1.7 Sexual abuse of school girls and harassment

Sexual assault of girls is worldwide and has been perpetrated by male against females either for cultural or socio-economic reasons. Sexual assault happens in homes, and schools for different reasons. However, the movement of the majority of female youth's students to Yaounde was due to sexual harassment, violence and abuse of girls in school. So then these mbororo youth students who knew the importance of school had to move to Yaounde to further their education. This informant had this to say;

We were in school in the village of Ndu when some armed boys just surprised everyone in school at 9 am in the morning after the school assembly. It was one of my worst days that I have always told myself that I will never talk about it because each time I start talking about it am afraid and I just develop sickness and I will not even want to see anyone around me. Because the way these boys brutally tried to rape me I cannot forget it. And I was able to escape because the military came around the bush just beside the school and from the time I left there till evening there was continuous shutting of guns between the boys and the military (Hawaou,16/06/2023, Etoudi).

Another informant could not be left out to express his pain and trauma;

I just passed my First school leaving in Fundong and I and my family celebrated but as the crisis started I never expected it and so my family members were victims and even my parents were killed right before me in the night. And my other brothers and sisters and cousins were no where to be found. And I was already preparing to start my form one in Bamenda. And so these amba boys after killing my parents came back for telling me to prepare to join them. Immediately the next day I was on my way to Yaounde (Hadija, 11/07/2023, Nkolmbong).

From the above informant the ongoing Anglophone crisis in Cameroon has brought to light a distressing issue: the sexual abuse of school girls and the harassment of youths. This shed

light on these alarming incidents, highlighting their detrimental consequences for both individuals and society as a whole. The escalation of violence in conflict zones often leads to an increase in sexual violence against vulnerable groups, including schoolgirls. The perpetrators exploit their power dynamics, leaving these young girls traumatized physically, emotionally, and psychologically. Such abuses not only violate their basic human rights but also hinder their education and future prospects. Harassment of Youths: In an attempt to bolster their ranks, they resort to coercive tactics by harassing youths into joining their cause. These tactics include intimidation, threats, and even abduction. The vulnerable nature of young minds makes them susceptible targets for manipulation and indoctrination.

3.2.1.8 Social movement diminished

Immediately the crisis began in 2016, during the few hours before a legal stay-at-home order was implemented due to the socio-political crisis, and throughout the first few weeks that followed, it is essential to note what likely did ‘not’ change. As people around Bamenda were filled with trauma and fear. There were, however, things that did change; society became more disorganized, and social influences and relationships were suddenly cut, diminished, or otherwise altered and poverty was the other of the day. Strain, stress, and anomie likely increased significantly as many became fearful for the future (both financially and physically) and estranged from family and friends whom they could not visit physically. This informant had this to say;

We were moving a lot each time we had to visit our friends and classmates because in our small youth association which was made up of students we always visit each other to support and share ideas. But because of the crisis the youths association of mbororo students was diminished and some of us had to move to Yaounde and I do not even know the where about of the others. (Habiba, 26/06/2023, Nkolbisson)

From the above respondents, the Anglophone Crisis in Cameroon has had a profound impact on the social movements within the country. Prior to the crisis, Cameroon had a vibrant civil society with active social movements advocating for various causes such as human rights, democracy, and environmental protection. However, since the outbreak of the crisis in 2016, these social movements have been significantly diminished. Furthermore, the ongoing violence in Anglophone regions has diverted attention away from other pressing issues that were previously championed by social movements. Additionally, many individuals who were once active participants in social movements have been forced to flee their homes due to insecurity caused by the crisis. This displacement has disrupted networks and weakened

organizational structures that were essential for effective mobilization of mbororo youths students association in the Anglophone region.

3.3. Economic Etiology of the displacement of the Mbororo students

This section will talk about the economic etiology of the displacement of the Mbororo students in Yaounde.

3.3.1 Farming

Despite the fact that agriculture is one of the factors of economic development, which has been the source of feeding and source of income to Africans in general and Cameroon in particular, they refuse to recognize that tomorrow if there are no farmers people will die of hunger. And the North west and South west being the main source of agricultural produces and the main suppliers of goods in the national market began to experience decrease in the production of goods. Thus Mbororo people involve in agriculture such as food crops and livestock had to move to Yaounde. This respondent had this to say;

I was living in Santa, married with six children four are in secondary school and two in the university of Bamenda. I had a big land for cattle and farm in santa. But before the crisis started as a farmer cultivating food crops like maize, potatoes, cabbage just for subsistence my crops were doing well and when I plant them immediately they are ready for harvest what I do is I start contacting those buy and sellam so that they can come and buy the crops. That is how I do because my children have to go to school and I have to feed the family. When the crisis started everything and my crops I was preparing to harvest was bad because since my farm was far from the town of Santa the amba boys were staying there. And even when I went to work in the farm they beat me up and drove me away from the farm (Jibo, 26/06/2023, Nkolbisson).

From the above informant, the Anglophone Crisis in the North and South West region in Cameroon has had a profound impact on the agricultural sector, particularly on farmers and the cultivation of crops. The crisis, which began in 2016 as a result of grievances from English-speaking regions, has led to restrictions that have severely affected farmers' ability to cultivate their land. One of the main challenges faced by farmers is the restriction on movement. Due to the ongoing conflict between government forces and separatist groups, many areas have become inaccessible or unsafe for farming activities. Farmers are often unable to reach their fields due to roadblocks and checkpoints set up by both sides. This has resulted in a significant decrease in crop production and food shortages in affected regions. Moreover, the crisis has also disrupted supply chains and markets for agricultural products. With limited access to transportation routes, farmers struggle to bring their produce to market

or obtain necessary inputs such as seeds and fertilizers. As a result, many crops go unharvested or spoil before they can be sold, leading to financial losses for farmers.

3.3.2 Lockdown of business activities

Business was also one of the Mbororo activities in the North West despite the fact that majority are illiterate. However, they are very industrious and are willing to open stores and even buy bikes and vehicles as a business that will generate income for them. Given that many were involve in this business activities were left with no option to move to Yaounde because the arm groups did not want to see any store, bikes and vehicles for some days in every week. This respondent had this to say;

Back then in the Northwest in wum livestock was my domain as far as business is concern and I rear chickens, calve, goat to make earns meet. Besides this business I also had a store with goods like tea, sugar, rice, salt. When the crisis started all my chickens and goat and calves I can no longer fine them and all my goods in the store are bad and expired because of the crisis (Yusuf, 16/06/2023, Etoudi).

From the above respondent, the Anglophone regions of Cameroon have been plagued by a socio-political crisis which led to the destruction of business of some of the Mbororos. This lockdown severely impacted the livelihoods of many people who relied on their businesses for their daily income. Small-scale traders, shop owners, and employees found themselves without work or means to support their families. The economic downturn caused by this restriction further exacerbated poverty levels and Businesses that were forced to shut down faced significant financial losses. Many enterprises struggled to survive during this period due to reduced revenue streams and mounting expenses. Some even had to permanently close their doors, leading to job losses and a decline in economic growth. Moreover, the lockdown hindered access to essential goods and services for residents. With limited options available locally, mbororo students had difficulty obtaining basic necessities such as foodstuffs, salt, sugar, rice and other essential items like savon. This further deepened the hardships faced by individuals already affected by the crisis.

3.3.3 Commercial Mobility

Commercial mobility here means in other words trade that is the movement of goods for sale from one place to the other. The movement of business men and women was compromised to the detriment of the crisis. (MBOME L. 2021). Commercial mobility because of the various elements it encompasses in every day business operation, can have a positive or negative influence depending on the approach taken. Thus the restriction of commercial mobility by

the “seperatist” has led to Expensive travel costs, time consuming tasks that reduce efficiency lack of knowledge about the true cost of mobility responsibility to manage or acquire assets that are not cost-effective, lower employee engagement through stress or poorly planned travel, additional complications and costs such as upkeep, insurance, legal regulations, employee, rights liability (Matt 2017), which equally caused the mbororos students to move to Yaounde. This informant had this to say

As a business man and also directly involve in one of the organizations that assist mbororo students and the mbororo community in general in their social and cultural development (MBOSCUDA). During my stay in Bamenda town my business was booming and my partners in which I was trading with within the country and outside the country in clothing business and before the crisis, movement was not a problem. But when the crisis started movement in the region or country became a problem. This has also separated me with my business customers in the Anglophone region (Musa , 06/07/2023, Nkolbong).

From the above informant, the selling of cloths was his business trade. He used to move in and out of the Anglophone region to buy and sell in Bamenda. Through his business trade, the Mbororo students in the Anglophone region were also his customers. And he has move to Yaounde because of the crisis to continue his business trading. Besides it was from this business that he was taking care of his family and sending his children to school. Moreover, due to the ongoing conflict, many businesses have been forced to shut down or relocate to safer areas. This has resulted in a significant decline in economic activity and job losses of some mbororo who used to sell cloths in Bamenda. Furthermore, roadblocks and checkpoints set up by both government forces and separatist groups have made it difficult for goods to be transported across regions. Trucks carrying essential supplies such as food and medicine are often delayed or prevented from reaching their destinations. This has led to shortages and price hikes, making life even more challenging for ordinary citizens. The restriction of commercial mobility not only affects local businesses but also hampers international trade. Cameroon is known for its exports such as oil, timber, and agricultural products.

3.3.4 Kidnapped of Mbororo students for ransom

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 due to the socio-political crisis (Nkehmbong, (2022). 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

Early morning on 4th Oct. 2022, several Ambazonia terrorists from Akeh, Mbessa, Ajung and Abuh attacked Konane from different directions. They attempted to overrun the cattle market and kidnapped 3 herders. The community responded by defending themselves and freeing the kidnapped hostages (Safiya, 26/06/2023, Nkolbisson).

Another Mbororo student added;

When I wanted to go to school, I don't wear my school uniform. because I was afraid of being spotted by the arm groups., and I never feel safe. All the time I was in Bamenda I was going with dresses to school. Even though the school was far from our house. And all these made me to finally move to Yaounde (Hawao,16/06/2023,Etoudi).

Another reliable source confirm that

The Ambazonia kidnapping gang abducted Shuaibu Sali (a tutor) and Ndoh Kevin Mbori (Principal).The armed gang invaded Government High School, Chungheh, Misaje Sub Division in Donga Mantung Division, NW Region at 10am on Wednesday and abducted the two tutors in front of terrified students(Ali,15/07/2023).

From the above sources, the Anglophone Crisis in Cameroon has been a source of great concern and distress, as it has led to the kidnapping of Mbororo students and cattle for ransom. The Mbororo people, a pastoralist community living primarily in the Anglophone regions of Cameroon, have been particularly affected by this crisis. Their children have become targets for abduction due to their vulnerability and lack of protection. Additionally, their cattle are seen as valuable assets that can be used to extort money from their families. These kidnappings not only cause immense suffering for the victims and their families but also perpetuate a cycle of violence and fear within the community. The constant threat of abduction has disrupted education for Mbororo students, depriving them of their right to learn and develop.

3.3.5 Increased in cattle Theft

The cattle theft did not start today it existed even before the crisis. But however, as the crisis began it became intensive, the rate at which cattle were being stolen was alarming. This stealing of cattle was done by arm groups. Some even go as far as stealing these cattles for

ransom. Since they were seen as neutral in the crisis. This theft situation caused the mbororo people and their children who go school to move to Yaounde. This informant remarks;

On the 20th of november 2022 they invaded Alaji Amadou cattles in Belo at night and ran away with 4 cows. This happen when the cattle herder was sleeping and when the herder wake up did not notice was only in the morning that he found out that cows were missing because some of their weapons were left in the area where the cattles were being kept and some cattles were also injured. These cattle theft was happening every month whereas before the crisis it was not like that. Also the mbororo youths are also involve in this cattle theft (Abdoulahi, 10/07/2023, Etoudi).

From the above informant, the Anglophone Crisis in Cameroon has had far-reaching challenges, affecting various aspects of society. One such challenges is the alarming increase in cattle theft by the armed boys and the Mbororo youths. This essay will explore the reasons behind this surge in theft and its implications for both the economy and social stability. Firstly, it is important to acknowledge that cattle are a valuable asset in Cameroon, serving as a source of livelihood for many rural communities. The crisis has disrupted normal economic activities, leading to increased poverty and unemployment rates. As a result, some individuals resort to cattle theft as a means of survival or to make quick profits through illegal sales. Moreover, the ongoing conflict has created an environment of lawlessness and insecurity. Armed groups have emerged, taking advantage of the chaos to carry out acts of violence and criminal activities such as cattle rustling. The lack of effective law enforcement exacerbates this issue, allowing thieves to operate with impunity.

3.3.6 Close of cattle Markets

Cattle market is a place where the Mbororos gather to sell and buy cattle. This is the tradition and the culture of the people of Mbororo. Thus, this market open ones a week every month and every year. This cattle market is also a means of bringing the Mbororos people together where they meet their friends, family and business friends and clients. Moreover, this cattle market was a means through which the Mbororo parents, who send their children to school were able to have money to pay their children school fees, buy their books and uniforms and even family needs. This informant had this to say;

I owned cattles in Takija and Fridays is the market day for us the mbororos to go and sell our cattles to those who buy slaughter and sell in other communities out of Takija. This cattle market day is also a day where we meet our friends, family members and make new relationships and this day is also consider or seen as a day that we commune together. And during this market day some of people cook our traditional meals and roast meat and is being share to everyone even those who came to buy the cattles (Abdoulahi, 16/06/2023, Etoudi).

From the above respondent, the Mbororos cattle markets in the Anglophone region have long been a vital economic and cultural hub for the Mbororo people. However, the recent Anglophone crisis has forced the closure of these markets, causing significant disruption to both the community and the local economy. The Anglophone crisis, which began in 2016, is a conflict between English-speaking regions of Cameroon and the central government. The violence and instability resulting from this crisis have made it unsafe for Mbororos to continue operating their cattle markets. This has had devastating consequences for their livelihoods as well as for the wider region. The closure of these markets has led to a decline in income for many Mbororo families who rely on selling cattle as their primary source of revenue. Without access to these markets, they are unable to sell their livestock and generate income to support themselves and their families. This has resulted in increased poverty levels within the community. Furthermore, the closure of the cattle markets has had a ripple effect on other sectors of the local economy. Many businesses that relied on trade with Mbororos, such as food vendors and transport services, have also suffered due to reduced demand. This has led to job losses and further economic hardship for individuals who were indirectly dependent on these markets.

3.3.7 Stealing and selling of cattles (TO BE MERGED with 3.3.5)

The stealing however, existed even before the crisis but immediately the crisis began, it gave room to mbororo students who took advantage of school lockdown. Thus, those who had no home to stay, those who had no means to continue their education and those who ran into bushes started stealing in the community to survive. The crisis therefore, had made youth to be involve in stealing. This respondent had this to say;

I am a grazier and I own cattles. We the cattle grazers have been experiencing stealing of cattles even before the crisis. These cattle theft increased every day when the crisis started and each day we lose cattles to the arm groups and other gang of thieves in the community. This crisis has led to increase in the stealing and selling of cattles in the Anglophone region (Abdoulahi, 16/06/2023, Etoudi).

From the above respondent, the cattle theft and selling had been perpetuated by non-unarm groups in the Anglophone region and this excalated during the socio-political crisis. Besides, the Mbororo people are traditionally nomadic pastoralists who rely on cattle rearing for their livelihoods. However, due to the ongoing conflict, their access to grazing lands and markets has been severely restricted. As a result, many Mbororo families have lost their main source of income, leaving them desperate and vulnerable.

3.3.7 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. 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:

As a father with seven children, I lost my jobs and it became a challenge to me because I could not even afford three square meals. So generally they will prefer to indulge their children into their 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 (Jibo, 26/06/2023)

From the above informant, one can see that loss of jobs was one of the causes of educational crisis and its management since without mone 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.

3.4 POLITICAL ETIOLOGY OF THE DISPLACEMENT OF THE MBORORO STUDENTS FOR EDUCATION

This section exposes the political etiology of the displacement of the Mbororo students in Yaounde.

3.4.1 Violation of Human right

To protect human rights is to ensure that the Mbororo people receive some degree of decent human treatment. To violate the most basics human rights on the other hand is to deny individuals their fundamental moral entitlements. That is treating them as if they are less than humans and undeserving of respect and dignity. For instance, the Anglophone crisis in the NW and SW region has violated the rights of the Mbororos students through ghost town, lockdown, burning of schools, restriction movement and right to life. This informant had this to say;

Am a single mother with two children and all of them are in secondary school. This crisis has really affected us in a way that my children could no longer go to school. And they are not even happy staying at home because they were supposed to write GCE this year but they cannot write again. This is really a way of violating the rights of the our young children who are willing to go to school (Aisatou, 01/07/2023, Tsinga Village).

From the above respondent, one of the crucial aspects of the mbororo's human right struggle is related to education. As nomadic, the education was not the culture of the mbororo people which is the reason for the isolation and exclusion of the mbororos in strategic positions in the government. And because of that, the mbororos became interested in education. Just when the mbororo people started building interest in education, the socio-political crisis began in the Anglophone region which violated their right to go to school. Thus, the mbororos had to move to Yaounde.

Another informant also remarks;

Since 2016 when the crisis started we hardly move around. Things have not been easy for me and my family because I take care of the family and pay the children school fees. Am a taxi driver and my wife is selling pap and acra and my girl child who is in form 3 use to help my wife. Because there was no more liberty and the freedom to do go about our activities we had to move to Yaounde (Jibo, 26/06/2023, NKolbisson).

From the above informant, another aspect of the Mbororos is freedom. The Mbororos have this culture called "culture of freedom" according to them, being control on how and when to move and on what they are supposed to do is violating their right to freedom. The Soco-political crisis in the Anglophone region is not an exception. Because, since, the crisis started, and as a taxi driver with the wife who sells pap and acra, they were unable to carryout out their business activities. This was the only means through which they could feed the family and to pay the children school fees. This push them to move to Yaounde.

3.4.2. Minority Right

The Mbororo people in Cameroon confront numerous challenges in securing and protecting their minority rights. Access to education, Land right, lack of political representation, cultural identity has contributed to the exclusivity of the minority groups like the mbororos. According to Lunga and Koudan (2009), the Mbororo community faces significant challenges in accessing quality education, which limits their social and economic opportunities. Many Mbororo children do not attend regular schools due to geographical inaccessibility, lack of proper infrastructure, cultural biases, and social discrimination. This educational disparity perpetuates a cycle of marginalization, limiting their ability to fully participate in society. The Mbororo's traditional reliance on pasture and grazing lands is being threatened due to encroachment, deforestation, and land grabbing. As a result, the community has faced forced displacement, further exacerbating their vulnerability (Alhousseini, 2013). Representation of

minority groups within the political sphere is crucial for equitable governance. The Mbororo community has often been excluded from political decision-making processes, contributing to their marginalization (Minority Rights Group International, 2019). This informant remarks;

we the mbororos since the 19th century we started migrating to the North West region of Cameroon during the Fulani jihad. So since then we have been having problems of land with the indigens of North West region. Given that grazing or cattle rearing is our culture so we could not do without land and grass to feed our cattles because of this they are being marginalized because they are being seen as stranger, illiterates. All this turn into a conflict between us and the North West indigens. But when we discovered the importance of education we were no longer feeling the effects marginalization. (Bouba, 10/07/2023, Nkolbong).

From the above informant, one of the challenges faced by the Mbororo is land ownership. As nomads, they rely on access to grazing lands for their livestock. However, due to rapid urbanization and expansion of agricultural activities, their traditional grazing lands are being encroached upon. This not only threatens their livelihood but also disrupts their centuries-old way of life. Furthermore, the Mbororo face social exclusion and limited political representation. Their distinct culture and language are often disregarded or seen as inferior by the dominant ethnic groups in Cameroon. This leads to a lack of opportunities for education and employment for Mbororo youth, perpetuating a cycle of poverty within the community. However, when they discovered the importance of education and given their determinance to school, they were no more feeling the affects of marginalization as is the case of the mbororo internally displaced students who have move as a result of the Anglophone crisis to Yaounde to further their education in order to integrate themselves into the society.

Although there have been a lot of push factors, therer are equally pull factors such as better job opportunities, high wages, educational facilities, low crime rate, favourable climate, high standard of living, safety, family ties and political stability that attracted the internally displaced mbororo students to reside inYaounde.

3.5 Profile of the Internally displaced Mbororo students

The Mbororos arrived Cameroon in the early eighteen century, entering through the Adamawa and Northern Regions. They later migrated and settled in eight of Cameroon's ten Regions with the exception of the South and Littoral Regions, which are not suitable for cattle rearing (Azarya, 1999). The Mbororos share a number of characteristics with the other pastoralist Fulani tribal groups including the Fulfulde language, 'racial' origin, Islam, and a cultural code of conduct known as 'Pulaaku'. However, the Mbororos exhibit several distinct

socio economic and political features to the extent that they constitute a distinct ethnic category. The critical difference is their pastoral livelihood, which, in spite of the changing political economy, cattle rearing is still closely aligned to Mbororo identity (Azarya 1999).

The Mbororos can be divided into three major ethnic groups identified by the colour of their cattle, style of decoration of their bowls, and migratory movements. These are the 'Aku-en', Bodaabe and the 'Jafun-en' (mboscuda.org, 2005-2014). In Cameroon, Mbororos are found all over the national territory under four Lamidats (the paramount traditional institution), under whom are community leaders called Ardos. The four Lamidats are found in Fuigil in the North Region, Lompta in the Adamawa Region, Sabga in the North West Region and Didango in the West Region. The economy of the Mbororos in the early 19th century was exceedingly simple. Cattle had little economic significance and the number a man owned was an index of his wealth and importance (mboscuda.org, 2005-2014). The economy was very simple. Women were responsible for milking and they carried the milk in large shallow gourds to local markets, where it was exchanged for food grown by cultivators. Expenditure was on food, purchase of cloth and household goods. Mbororos were very reluctant to sell their cattle. The highest expenditures were those relating to the payments of annual cattle tax to the councils.

Yaya (2014) holds that the Mbororos in Cameroon migrated from Mali in the 19th century, and came to Cameroon. When they arrived in Cameroon, they were scattered all over the national territory, apart from the Littoral and the South Region, which are found in the heart of the equatorial rain forest, that breed tsetse fly which causes diseases and death of animals (MBOSCUDA, 2005). He explains that the Mbororos in Cameroon have over 200 migratory groups, based on the direction they took during the great migratory period. The Mbororos are highly concentrated in the Western Highlands, particularly at the fringes because of abundant pasture for their animals. The Mbororos are found mostly in Adamawa and Western grass fields, especially in the North- West and Western Regions of Cameroon, and are considered a minority in these Regions. They are perceived as strangers and migrants by local grass field groups who consider themselves the hosts and landlords.

Despite being nominally acknowledged as citizens by colonial authorities, the presence of other settled communities in these places gave rise to difficulties, particularly around cultural differences and the control of land. However, they later discovered that their neighbors and succeeding state administrations treated them as outsiders. The North West was where the Mbororo's citizenship issues were most obvious. The Native Land and Rights Ordinance,

which declared all land "native" territory and defined a native as someone whose parents belonged to a tribe indigenous to the Cameroons, effectively left the status of many Mbororo uncertain due to their relatively recent arrival and nomadic lifestyle. Under British colonial rule, Mbororo citizenship and access to land were uncertain. Though Mbororo were in theory acknowledged as citizens, their condition did not improve after independence because what was then West Cameroon's land code was merely a slightly modified version of the colonial Land and Native Rights code. As a result, the citizenship of Mbororo was once again only partially recognized because the definition of a "Cameroonian" under the land law closely resembled that of a "native" during the British government. Cattle grazers were given a 25-year grazing licence, but this did not confer any kind of land ownership rights.

The Mbororos depend on cattle rearing for funding of their children's education, which is fading out because of the reduction in the number of herds of cattle. For the entire family to depend solely on cattle rearing is not good for the changing economy of today with respect to President Paul Biya vision 2035 of Cameroon becoming an emerging country (Emma, 2011). However, a few of them are involved in business and many youths are drivers, bike riders and hawkers in the major towns and cities of Cameroon. The fortunate few educated are involved in white collar jobs. This poses a problem to education among the Mbororos as many of them lack the finances to properly educate their children. However, the Mbororo Social and Cultural Development Organization (MBOSCUDA), along other non-governmental organizations such as Cameroon Indigenous Women Forum (CIWF), are becoming actively involved in financing the education of the Mbororos, especially that of the females (Emma, 2011). The Mbororo women in the urban centres are actively involved in the education of their children, especially that of the girls. Many of the Mbororo women in towns are involved in small businesses, like frying and selling of dough balls (puff-puff), creative arts like "tattooing", tailoring, and hair dressing. These are initiatives for better living conditions and source of wealth for the acquisition of basic education by their children.

To conclude, the etiology of the internally displaced mbororo studies in Yaounde was preginate with the socio-cultural, economic and political factors. However, these factors were both positive and negative. This took us to chapter 4 which is on local perception of the internally disolaced Mbororo studies in Yaounde.

CHAPTER 4
**LOCAL PERCEPTION OF THE INTERNALLY DISPLACED
MBORORO STUDENTS IN YAOUNDE**

This chapter brings out the local perception of the internally displaced Mbororo students in Yaounde. This local perception can be seen at the level of the Yaounde 1 and Yaounde VII peoples perception about the education of the internally displaced mbororo students, influence of the Anglophone crisis on the education of the internally displaced mbororo students and the challenges face by the mbororo students to Yaounde and in Yaounde.

4.1. LOCAL PERCEPTION OF THE INTERNALLY DISPLACED MBORORO STUDENTS IN YAOUNDE

This section shows the local perception of the internally displaced mbororo students in Yaounde.

4.1.1.1 Sedentary life of the Mbororos

According to the Global Press Journal (2012), traditionally nomadic Mbororo people who have settled in Cameroon recognize benefits of a sedentary lifestyle, such as access to education. But they say they still feel like outsiders, clashing with locals and suffering insults from them. Local community members who reject Mbororos' presence complain that their herds destroy their crops and that they are not true citizens of Cameroon. The government and an organization specific to the Mbororo are working to create harmony between the two groups and to promote education for Mbororo girls and boys. This informant had this to say;

we are from wum and I and my family are now in Yaounde because of the crisis and I and my sisters have seen the importance of education, but our parents do not want to allow us to go back to school. Our parents do not want to allow us to do anything, not even to go out of the house and join associations with others. (Sharifa 15/05/2023, Tsinga village)

From the above informant, she says that according to traditional Mbororo beliefs, the woman's place is in the home. So she has given upon education for herself. But she is happy that they have strayed from tradition enough to enroll their three sons in school. Traditionally nomadic Mbororo people who have settled in Cameroon recognize benefits of a sedentary lifestyle, such as access to education. But they say they still feel like outsiders, clashing with locals and suffering insults from them. Local community members who reject Mbororos' presence complain that their herds destroy their crops and that they are not true citizens of Cameroon. The government and an organization specific to the Mbororo are working to create harmony between the two groups and to promote education for Mbororo girls and boys.

4.1.1.2 Industrious and creative

Despite the fact that majority of the mbororo inhabitants do not go to formal education, farmers, and grazers however, these mbororos are very industrious. The creation and opening of stores, cattle markets, real estate business besides, some of the mbororos are also involve in import and export, bike riding and taxi driving and others own schools like the Arabic school and Quran School and English schools. This therefore, has become the life style of the mbororo inhabitants. This informant had this to say;

Am autochthone of the Yaounde community my mother is from the North West and my father from the center and as teacher, when we look at the life style and most of the activities the Mbororos do is based on business and entrepreneurship. And even those who have reach the highest level of education they end up being very creative in the society. So they are creative and business conscious. Because most the NGOS here around etoudi are own by Mbororos(Steve,10/07/2023, Nkolbong).

From the above informant, the industrious and creative life of the Mbororo community in society is a significant way of promoting development. The Mbororo people, also known as the Fulani, are a nomadic pastoralist group living in various countries across West Africa. Despite their traditional lifestyle, they have managed to adapt and contribute to the progress of their societies. One aspect that highlights their industrious nature is their skill in animal husbandry. The Mbororo are renowned for their expertise in cattle rearing, which provides them with sustenance and economic opportunities. Their ability to manage large herds efficiently has not only ensured food security but also contributed to the growth of local economies through trade. Moreover, the Mbororo community's creativity can be seen in their craftsmanship. They produce intricate leatherwork, jewelry, and textiles using traditional techniques passed down through generations. These products not only serve as a source of income but also showcase the rich cultural heritage of the community. Furthermore, the Mbororo people's commitment and determination to education demonstrates their dedication towards personal and societal development.

4.1.1.3 Internally displaced student

The Mbororos, a pastoralist ethnic group from the Northwest region of Cameroon, have found themselves displaced and seeking for safty in Yaounde due to the ongoing Anglophone crisis. This crisis, which began in 2016 as a result of protests in the Anglophone region has led to violence and instability in these areas. As traditional herders, the Mbororos have been particularly affected by this conflict. Their livelihoods depend on access to grazing lands for

their cattle, but with the escalation of violence in their home region, they have been forced to flee to safer areas like Yaounde.

We see the Mbororo students in Yaounde as Internally Displaced Students even in school here we also see them as Internally Displaced Students maybe because they came from the Anglophone region to come and school here because of the crisis (Esona, 10/07/2023 Tsinga village).

From the above informant, life as an IDMS is not easy for them. In Yaounde, the Mbororos face numerous challenges. This is the same situation with the Internally Displaced Students. That is why they people of Yaounde see them as Internally Displaced Students. They lack proper shelter and access to basic amenities such as clean water and healthcare. Stigmatization are also prevalent due to their cultural differences and lifestyle. Moreover, some mbororo students struggle with finding employment opportunities, as most jobs require formal education or skills that are not traditionally associated with their community.

4.1.1.4 Arable Farmers

Arable farming a domain of agriculture, for the mbororos is the growing of food crops like corn, vegetables, potatoes, and beans together with cattles. That is crops are grown on one part of the land and the other part of are cattles which are being reared. This is also one of the culture of the mbororo inhabitants. This informant had this to say;

The mbororos have one the farming cultures that we the non-Mbororos do not have. They cultivate crops together with animals in the farm which is a very unique culture that I hadly see in Cameroon (Nсотaka, 10/07/2023, Nkolbong).

From the above respondent, the Mbororos traditionally lead a semi-nomadic lifestyle, moving their cattle herds across vast distances in search of grazing land. However, they also engage in agricultural activities to supplement their livelihoods. They cultivate crops such beans, vegetables and maize during the dry season when grazing land is scarce. This practice has led to the misconception that the Mbororos are primarily arable farmers. The community of Yaounde often fails to recognize the intricate balance between pastoralism and agriculture that defines the Mbororo way of life. Instead, they categorize them solely as farmers, overlooking their rich cultural heritage and unique contributions to society. This misperception has had significant consequences for the Mbororos. Their access to resources such as land and water is limited, making it difficult for them to sustain their traditional way of life.

4.1.1.5 Cattle Grazers

Cattle grazing as a domain of agriculture is allowing livestock to directly consume the growing forage; grasses, legumes, and forbs, in a pasture or rangeland. Cattle grazing is harvesting by animals instead of machines. Grazing provides good nutrition and other benefits to animals and can lead to more productive forage growth. This is the culture of the Mbororos, which has never been abandoned and is still part of the life style of the inhabitant of the mbororos everywhere they fine themselves. This respondent had this to say;

Every mbororo indigen is famous with the culture of cattle grazer which is also their way of life and cultural and economic investment and heritage that is common with the Mbororos (Esona, 10/07/2023, Tsinga village).

From the above informant, as seminomadic cattle-rearers, the Mbororo move with their cattle during the dry season in search of green pasture. The community of Yaounde, the capital city of Cameroon, has developed a perception of the Mbororos as mere cattles grazers. This stems from the visible presence of Mbororo herders moving their livestock through the city's outskirts and nearby rural areas. The community of Yaounde sees the Mbororos primarily as cattles grazers due to their distinctive way of life centered around cattle rearing. The Mbororos are known for their expertise in handling and managing large herds of cattle, which they rely on for sustenance and income generation. Their semi-nomadic lifestyle involves movement in search of fresh pastures for their animals during dry seasons. Furthermore, the physical appearance and attire of the Mbororos contribute to this perception. They are often seen wearing traditional clothing and carrying wooden staffs used for herding purposes. These visual cues reinforce the idea that they are primarily focused on tending to their livestock. However, it is important to recognize that this perception oversimplifies the diverse cultural practices and contributions of the Mbororos. They possess a rich cultural heritage beyond cattle grazing, including unique traditions, music, dance forms, and craftsmanship.

4.1.1.6 Liberal

Liberal is the power or right to act, speak, and change as one wants without hindrance or restraint. Freedom is often associated with liberty and autonomy in the sense of "giving oneself one's own laws", In one definition, something is "free" if it can change and is not constrained in its present state. This is the case with the mbororo inhabitants or youths who are schooling here in Yaounde because according to them, freedom is their culture or their way of life in every community, they fine themselves. This respondent had this to say;

Am a discipline master here at Honor Biligual school and the what I have noticed about the Mbororo students in this school is that they don't like disturbance and they like being alone and free even when they what to speak in class they what to be free in everything they are doing. (Ntotaka,10/07/2023, Nkolbong).

From the above respondent, for the Mbororo students, freedom represents an opportunity to break free from societal constraints and pursue education as a means of empowerment. Education provides them with the tools to challenge stereotypes and prejudices that have long plagued their community. It allows them to acquire knowledge and skills that can be used to uplift their people and contribute positively to society. Furthermore, freedom for the Mbororos students encompasses cultural preservation. As they navigate through educational institutions, they strive to maintain their traditional values, language, and practices. This cultural freedom enables them to celebrate their heritage while also embracing modernity. However, achieving freedom is not without its challenges for these students. Despite this adversity, they persevere by forming support networks among themselves and advocating for equal opportunities.

4.1.1.7 Culture of silence

According to Sali (2019), North West Regional Coordinator for MBOSCUDA, point out the fact that ethnic minorities like the Mbororos and the Fulanis have a particular culture that make them unique yet easy to be tagged as being reserved or proud due to lack of acceptance or tolerance of their own culture. He cited “*Pulaaku*” that is the culture of silence common amongst the mbororo who may not be in agreement with an idea and activity but will prefer to be silent. He maintain that this constitute an important element if the cultural rights of the mbororo have to be respected. This informant this to say;

The mbororos are very silent when it concerns their private life and their family even when they have a problem. So that is what I as their teacher in this school honor bilingual have discover that when one of the mbororo students is sick they do not even tell their classmates or us their teachers(Tsotaka,10/07/2023, Nkolbong).

From the above informants, it is crucial to recognize that silence does not equate to ignorance or lack of intelligence. The Mbororo students may choose not to speak due to cultural norms, language barriers, or fear of judgment from their peers. It is unfair and misguided to assume that their silence reflects a lack of understanding or engagement with the subject matter. Furthermore, it is important to consider the impact of systemic factors on the perceived

culture of silence among Mbororo students. This can contribute to a reluctance among Mbororo students to actively participate in academic discussions.

4.1.1.8 Respect

Respect is a fundamental aspect of human interaction, and it plays a significant role in shaping the culture of different communities around the world. One such community that places great importance on respect is the Mbororos, a pastoralist ethnic group residing in Cameroon. For centuries, respect has been deeply ingrained in their cultural practices and traditions, serving as a guiding principle for their social interactions. In Mbororo society, respect is not merely an abstract concept but rather an integral part of daily life. It governs how individuals communicate with one another, resolve conflicts, and maintain harmony within the community.

The mbororo student I had here in upper sixth were very respectful even those who are still here in form one form two. Even when they are talking with their classmate, they respect them and the way they approach their teachers and their classmates they do it in a very respectful manner which is a very good culture (Tсотaka,10/07/2023, Nkolbong).

From the above informant, respect is shown through various means such as using appropriate greetings when meeting someone, addressing elders with honorific titles, and adhering to strict codes of conduct. One notable aspect of Mbororo culture that exemplifies their emphasis on respect is their hierarchical structure. Elders hold esteemed positions within the community and are regarded as wise individuals who possess valuable knowledge and experience. Younger members are expected to show deference towards them by seeking their guidance and following their advice. Furthermore, respect extends beyond human relationships to encompass nature and animals. The Mbororos have a deep reverence for the environment they inhabit and believe in living harmoniously with nature.

4.1.1.9 Calmness

The Mbororos, a nomadic ethnic group in Cameroon, have cultivated a culture of calmness that is deeply ingrained in their way of life. This culture of calmness is reflected in their interactions with one another and with nature, as well as in their overall demeanor. One aspect of the Mbororos' calmness is their ability to adapt to the ever-changing environment. As nomads, they are constantly on the move, searching for greener pastures for their cattle. Despite the challenges they face, such as harsh weather conditions or scarce resources, the

Mbororos remain composed and patient. The mbororo muslims in this our school are generally calm;

Am really proud having the mbororos as students here in this institution because they I myself is learning from them in the way they are calm and patient in doing their things and when they want to do their things they take their time and do it very well (Tсотaka,10/07/2023, Nkolbong).

From the above respondent, the mbororos understand that panicking or becoming agitated will not solve any problems but rather exacerbate them. Furthermore, the Mbororos' calmness extends to their relationships with one another. They value harmony and peaceful coexistence within their community. Disputes are resolved through open dialogue and mediation rather than resorting to violence or aggression. This approach fosters a sense of unity and stability among the Mbororo people. In addition to interpersonal relationships, this culture of calmness also extends to how the Mbororos interact with nature. They have a deep respect for the natural world and understand that it must be approached with tranquility and reverence. Whether it be tending to their cattle or navigating through treacherous terrains, they do so with grace and composure.

4.1.1.10 Education as a new pathway for making a future

Education at first was not part of the culture of the mbororos but because of the opportunities that education has in the society like job opportunities, the mbororos now know the value and importance of education to their children. Education now in the mbororo community has become a necessity and the primary objective and goal of every mbororo parent. However, the right of indigenous peoples to education is protected by the UN Declaration on the Rights of Indigenous Peoples, which in Article 14 states that “Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. Divisional Officer for Santa, Mr. Pekeleke Emmanuel (2016) encouraged the Mbororo people to join the moving train of development, by sending their children to school while encouraging parents to cater for the educational needs of their children especially females and avoid sending them for early marriages. Thus, the mbororo youths are now determine to be educated. This informant had this to say;

You will agree with me that education at first was not the culture of mbororos. One reason why the Mbororos have taken education seriously is because they have discover that education has essential potential to empower individuals. Education equips them with knowledge and skills that can help them navigate through life's challenges. By gaining an education, Mbororo children are able to

develop critical thinking abilities and acquire practical skills that can be utilized in various fields such as agriculture or entrepreneurship (Saidou, 10/07/2023, Nkolmbong).

From the above informant, the Mbororos, a nomadic ethnic group in Cameroon, have recognized the importance of education as a pathway for making a future, even in the midst of the Anglo crisis. Despite facing numerous challenges and obstacles, they firmly believe that education is the key to breaking free from poverty and securing a better future for their community. Furthermore, education provides opportunities for social mobility. The Mbororos understand that by receiving an education, their children can break free from the cycle of poverty that has plagued their community for generations. Education opens doors to higher-paying jobs and increased economic stability, allowing them to improve their living conditions and provide better opportunities for future generations. In addition to personal empowerment and social mobility, education also plays a crucial role in preserving cultural identity. The Mbororos have a rich cultural heritage that they are determined to preserve amidst external influences. By educating their children about their traditions, language, and history, they ensure the continuity of their unique way of life. Despite the ongoing Anglo crisis in Cameroon which has disrupted access to education for many communities including the Mbororos, they remain resilient in their pursuit of knowledge. They understand that investing in education today will yield benefits tomorrow by creating a more prosperous future for themselves and subsequent generations.

4.1.1.11 Cultural contact

As an internally displaced mbororo student in Yaounde and because of the Anglophone crisis, these group of people and youths staying in Yaounde, has enabled them to get in contact with other cultures. Thus, giving them the opportunity to learn some of these cultures in Yaounde. Therefore, many of these mbororo student because of cultural contact at home and in school such as dressing, eating, behaving will become part of them and culture that they acquired. This informant had this to say;

As mbororos it is normal that our culture is our way of life which we will always practice anywhere we find ourselves. Coming to Yaounde because of the crisis we are happy because apart from our culture we are also learning the Yaounde culture interms of language, food, dresses and education (Ali, 15/07/2023, Soa)

From the above respondent, Yaounde, once a vibrant melting pot of diverse cultures and languages, has been marred by tensions between its Anglophone and Francophone populations. The crisis stems from historical grievances related to language discrimination

and unequal distribution of resources. As a result, there have been protests, violence, and even calls for secession. However, amidst this turmoil lies an opportunity for cultural exploration. By immersing oneself in Yaounde's culture during these challenging times, one can gain a deeper understanding of the resilience and creativity that emerges from adversity. Furthermore, engaging with local communities allows individuals to witness firsthand, how traditions is preserve despite the crisis. From traditional dances to culinary practices passed down through generations, these cultural expressions serve as reminders that identity cannot be erased by political conflicts.

Another informant, an indigen of Yaounde also let us know that the Yaounde community had also come to learn and know about the mbororo culture because of cultural contact between the two cultures as he remarks;

We the people of Yaounde especially I, we are very happy living together with the mbororos because first of all they are very hard working and they do not like problems. Also everyone us plus had benefited from the mbororos and they are doing a great job because they provide us with meat and natural milk what they called "cow milk". And the mbororo inhabitant are very honest, givers and they do not only thing about themselves which is a very good culture and example we every other Cameroonian need to learn from. They also have good traditional meals(Steve,10/07/2023).

From the above informant, the Mbororo culture fosters social cohesion within the Yaounde community. With their strong emphasis on communal living and collective responsibility, the Mbororo people serve as an example for unity and cooperation. Their cultural practices, such as communal herding and shared decision-making, promote a sense of belonging and solidarity among community members. This enhances social bonds and contributes to a harmonious coexistence within the Yaounde community. The Mbororo culture brings economic benefits to the Yaounde community. The Mbororo people are renowned for their expertise in cattle rearing and dairy production. Their knowledge in these domains has a positive impact on the local economy. They not only provide a steady supply of milk and meat but also share their expertise with the broader community. This, in turn, leads to the development of local industries and the creation of employment opportunities, contributing to the economic sustainability of the Yaounde community. The iconographic data below reveals;

Picture 2 : Traditional Meal of the Mbororos



Source: Fadimatu Saidu 14/07/2023

The above iconographic data reveals the traditional meal of the mbororos. This traditional meal is prepared with leafs called *//karkasi//* with cow meat and with fufu corn as the complement. The Mbororo traditional meal adds to the cultural diversity of the Yaounde community. Their unique traditions, language, and artistic expressions enrich the cultural landscape of the region. The Mbororo people's vibrant clothing, music, and dance form an important part of the cultural tapestry of Yaounde. Their presence and active participation in cultural events and festivals contribute to the preservation of the community's heritage and promote intercultural dialogue and understanding.

4.1.1.12 Class repeatition

The Anglophone crisis due to the burning down of schools, not allowing students and teachers to go to school delayed many students like the mbororo students from going to the next class because many of them were lacking behind as far as the school syllabus are concern. This discouraged many of them from continuing their school eventhough some did not give up. This sourec had this to say;

Am a discipline master in Honor Complex School but when some of these mbororo students came to register into form two other into form five, we discovered that many of them are lacking and they were asked to repeat. And what happened is that many of them were discourage which was a very bad step and just few of them came back to register (Nсотaka 10/07/2023 Nkolbong).

From the above source, one of the main reasons for this is the displacement caused by the conflict. Many Mbororo families have been forced to flee their homes and seek refuge in neighboring towns or even across borders. This disruption has led to a lack of stability for

these students, making it difficult for them to attend school regularly. Furthermore, the closure of schools due to safety concerns has resulted in significant gaps in learning for these students. When schools do reopen sporadically, they often find themselves behind their peers from other regions who have had consistent access to education.

4.1.1.13 School dropout

The Anglophone crisis has also contributed to the drop out of Mbororo students. Besides, even before the crisis, there are youths who were not going to school because of their different reasons. Nevertheless, the rate at which Mbororo youths have dropout from school is alarming all because of the Anglophone crisis. This is also the case with other ethnic groups in Southern Cameroon. This informant had this to say;

I was going to school with my brothers and sisters and my parents were doing well they had money to send all of to school right up to the university but the crisis came and destroyed everything my parents had work for. My parents investments in fows and cattles were damaged(Rukayatu,01/07/2023, Tsinga village).

From the above respondent, the socio-political crisis in the north west has led to a significant increase in school dropouts among Mbororo youths. One of the primary reasons for this alarming trend is the closure of schools due to security concerns. As a result, parents fear for their children's safety and are reluctant to send them to school.

This iconographic data below also reveals a school dropout who has stopped school and is now into building and construction because of the Anglophone crisis.

Picture 3 : A displaced Mbororo student in Yaounde who drop out of school, engaged in plastering houses



Source: Fadimatu Saidu 23/07/2023

From the above iconographic data, economic hardships resulting from the crisis have also contributed to increased dropout rates. The Mbororo people heavily rely on livestock farming for their livelihoods. However, with restricted movement due to insecurity and violence, they face challenges in accessing markets and selling their products. This economic instability forces families to prioritize immediate survival over education. Furthermore, language barriers pose another obstacle for Mbororo youths seeking an education. The majority of schools in Cameroon operate using French as the medium of instruction, while English-speaking regions predominantly use English. For Mbororo students who primarily speak Fulfulde or other indigenous languages, this language divide becomes an additional barrier that discourages them from attending school.

4.1.2 Perception on the stayback of the internally displaced mbororo students

This section talks about the perception of the internally displaced mbororo students in Yaounde on whether they will like to stayback in Yaounde

4.1.2.1 Willingness to Stay

One reason for their willingness to stay back which is a pull factor, is the pursuit of education. The Mbororo people have always placed great importance on education, seeing it as a means of empowerment and social mobility. Despite being uprooted from their homes and communities, these students understand that staying in Yaounde provides them with access to quality education that may not be available in their conflict-ridden regions. Furthermore, staying back allows them to escape the violence and instability that plagues their home regions. The Anglophone crisis has resulted in widespread unrest, with reports of killings, kidnappings, and destruction of property becoming all too common. By remaining in Yaounde, the mbororo students can distance themselves from such dangers and focus on their studies without fear for their safety. Additionally, staying back offers them opportunities for personal growth and development. In Yaounde, they are exposed to a diverse range of cultures and experiences that broaden their horizons beyond what they might have encountered within their own communities. This exposure fosters tolerance, understanding, and empathy qualities that are crucial for building peace and reconciliation. This source remarks;

I will like to stay back in Yaounde because the environment is more safer, I can go to school now everyday, there are more job opportunities here, and I also have friends and families that really make me happy and comfortable. Because I can visit my friends and families anytime I want without being afraid that

something will happen to me. Staying back will equally make me to learn the culture of this locality and will also permit me to learn the French language which will make me to be bilingual (Mohammadou 26/06/2023 Nkolbisson).

From the informant above, as he has come to Yaounde to continue his school, he is not even willing to go back to the Northwest and that he does not even want to think of it. Because where he is now (in Yaounde) the environment is more safe for him, there is no shutting of guns, there are more job opportunities, he can go to school any time and move around with friends and families. Which makes him more comfortable and happy. He also went ahead to say that staying back will help him to learn and acquire the culture of Yaounde and that it will also permit him to learn the French language which will make him to be bilingual. From our Focus Group Discussion, it is evidenced by the fact that many of these students have enrolled in schools in the city and are working hard to complete their studies. Furthermore, the socio-economic impact of the crisis cannot be ignored. The displacement has disrupted livelihoods, making it difficult for families to support themselves financially. Returning without any guarantee of stability or economic opportunities could exacerbate their already precarious situation and isolation from essential services.

4.1.3 Perception on the return of the internally displaced mbororo students

This section talks about the perception of the internally displaced mbororo students in Yaounde on whether they will like to return back to the Anglophone region

4.1.3.1 Willingness to Return

The push factors that will cause the internally displaced mbororos and students in Yaounde to return back to the NorthWest, include; high living standard, unable to feed their families, unable to pay the children school fees and the French language which is a challenge to most of the Mbororo. In addition, without their families and cattles they do not feel at home. Preserving and promoting cultural heritage is vital for the Mbororo's return. Their unique traditions and way of life is respected and celebrated within society. By providing support for cultural activities and events in their hometowns, it will foster a sense of belonging and pride among the Mbororo community. This respondent had this to say;

We will really like to return back to the North west when everything had stop. Why because being in Yaounde with my wife and children we are not comfortable given that the living conditions here is too high and expensive, at times we are unable to eat three square meals a day, paying our children school fees is also difficult and expensive In the NorthWest, we are liberal because we have a house, my children also facing difficulties in French language here in

Yaounde and also we do not feel at home, we do not have family members in Yaounde. Because in the Northwest, when we are with are families, cattles we feel at home (Fadimatou 03/06/2023 Tsinga Village).

From the above respondent, it shows that some of the Mbororos want to return back to the Northwest region. And this can only be possible when the crisis has stoped. Thus, some of these mbororos will like to return because the living condition in Yaounde is too expensive, they are unable to even feed themselves, unable to pay their children school fees and the educational system and the French language is challenging to their children. And that they do not also feel at home because their family mambers are not in Yaounde and even their cattles

4.2. CHALLENGES FACED BY THE MBORORO STUDENTS

This section is mostly based on the challenges faced by the Mbororo students to Yaounde and in Yaounde.

4.2.1. Challenges faced by the Mbororo students on their way to Yaounde

This section demonstrates the challenges that the mbororo students faced on their way to Yaounde.

4.2.1.1 High cost of transportation

The Anglophone Crisis in Cameroon has had a significant impact on the cost of transportation. Disrupted infrastructure, increased demand due to internal displacement, and heightened security risks have all contributed to rising prices for transport services. As long as this crisis persists unresolved, it is likely that these elevated costs will continue to burden both individuals and businesses reliant on transportation services throughout Cameroon. This has been a challenge not only to the IDMS, IDP but also to business men and women traveling from one region to the other. This mass movement of people has put additional strain on transportation systems as more individuals require transport services. This informant had this to say;

When we were coming to Yaoundé, we first left the Weh village to Wum and the transport we paid was 15.000frs with my brothers and cousin just three of us and before it was just 9.000frs. Moving from Wum to Bamenda we paid 20.000frs and from Bamenda to Yaounde we paid 25000frs even though we had bags that we also carried. So it was really a challenge for us because we had to start school immediately we arrived (Ali, 15/07/2023, Soa).

From the above informant, the Mbororos, a pastoralist community in the North-West and South-West regions of Cameroon, have long faced numerous challenges. However, the Anglophone crisis has exacerbated their difficulties, particularly in terms of transportation. The high cost of transportation has become a significant obstacle for the Mbororos, hindering their ability to access basic services and trade their livestock. One major factor contributing to the high cost of transportation is the deteriorating infrastructure caused by the conflict. Roads have been destroyed or rendered impassable due to constant clashes between armed groups. As a result, transporters were forced to take longer routes or use alternative means such as motorcycles or bicycles, which are more expensive. Moreover, the escalating violence also led to an increase in security checkpoints along major roads. These checkpoints often demand bribes from drivers and transporters, further adding to the overall cost of transportation. The Mbororos, who heavily rely on livestock trade for their livelihoods, find it increasingly difficult to afford these additional expenses. The lack of affordable transportation options also affects access to healthcare and education for Mbororo communities.

4.2.1.2 Dropping of money at check points

The Anglophone crisis in Cameroon has been marked by numerous challenges and conflicts, one of which is the dropping of money at checkpoints as a challenge to the Mbororos. The Mbororos are a nomadic ethnic group primarily involved in cattle rearing during this crisis. The act of dropping money at checkpoints is seen as a deliberate attempt to provoke and humiliate the Mbororos. It serves as a reminder of their lower social status and economic vulnerability. By dropping money, individuals or groups are essentially asserting their superiority over the Mbororos, exacerbating existing tensions between different ethnic groups. Furthermore, this challenge poses significant economic difficulties for the Mbororos and also other ethnic groups in the Anglophone region. As nomadic herders, they rely heavily on their livestock for sustenance and income. This informant had this to say;

On our way to wum and when we arrive at the wum checkpoint we were asked by the armed boys to give money give 1000frs each and with me I had only our transport money which was not even enough. And so we were forced to give 1000frs each three of us. And the same thing happened at the santa check point where we asked to give 2000 each and we had no choice because we were afraid(Mohammadou, 26/06/2023, Etoudi).

From the above respondent, the mbororo students and inhabitants with fear they were to give money to the amba boys; 1000frs, 2000frs in each check points they met. However, with limited access to grazing lands due to ongoing conflicts, coupled with the loss of cattle

through theft or violence, their livelihoods are severely impacted. The act of dropping money further undermines their economic stability by creating an environment where they are unable to freely engage in trade or commerce.

4.2.1.3 Digging and blocking of roads

The Anglophone crisis in Cameroon has brought about numerous challenges to the movement of persons within the affected regions. One of the most prominent methods used by protesters to disrupt transportation and communication is through digging and blocking roads. This act has proven to be a significant challenge for both individuals and businesses alike. By digging trenches or creating roadblocks, protesters aim to hinder the movement of security forces and government officials. However, this tactic also affects innocent civilians who rely on these roads for their daily activities. The blocked roads make it difficult for people to commute to work, access healthcare facilities, or transport goods and services. These respondent remarks;

We were on the car from weh to wum the middle of the road was duck and cars could not passed. And we were told that the armed boys came there in the night and duck it. This delayed a lot of peoples programs and cars were taking two days to reach only to reach to wum. So this was really a challenge to some of student who wanted to reach early so that we could have time to prepare our school things little do we know that they cars were unable to pass the weh to wum road which was duck by the amba boys(Fadimatou, 26/06/2023, Nkolbisson).

From the above respondent, this disruption has severe economic consequences as businesses struggle to operate efficiently. Companies that rely on transportation face delays in delivering products, resulting in financial losses. Additionally, farmers find it challenging to transport their produce to markets, leading to food shortages and increased prices. Furthermore, the digging and blocking of roads have also led to an increase in accidents as drivers are forced to take alternative routes that may be unsafe or unfamiliar. This poses a threat not only to those directly involved but also jeopardizes the safety of pedestrians.

4.2.1.4 Killing and Betrayers

The killing and betrayal of the Anglophone region was a challenges to Mbororos during the Anglophone crisis is a topic that raises important ethical and moral questions. The Anglophone crisis, which has been ongoing in Cameroon since 2016, has led to violence and bloodshed, with both sides engaging in acts of brutality. However, the idea of killing those who betray or support the government raises serious concerns about human rights and justice.

In any conflict, it is crucial to uphold principles such as respect for human life and the rule of law. Killing individuals based on their political beliefs or allegiances goes against these principles and undermines the very foundations of a just society. It is essential to find peaceful and diplomatic solutions to resolve conflicts rather than resorting to violence. Furthermore, targeting specific groups such as Mbororos adds another layer of complexity to this issue. Discrimination based on ethnicity or social status only perpetuates division and hatred within society. Instead, efforts should be made towards fostering unity and understanding among different communities. This informant had this to say;

When we traveling from wum to santa one of the the mbororos inhabitants called Alaji was accuse of supporting the government and that he is collaborating with the la republic and he was killed. The armed boys cut off his head with a marchet. Mean while the Alaji knows nothing about what they were accusing him of (Safiya, 26/06/2023, Nkolbisson).

From the above informant, the ongoing conflict in Cameroon's Anglophone regions has resulted in numerous human rights violations, including the targeting and killing of innocent individuals. One such group that has suffered greatly is the Mbororo community, who have been accused by unknown gun men. The Mbororos, a pastoralist ethnic group, have long been isolated. However, their plight worsened when they were falsely accused of collaborating with other groups during this conflict. The unknown gun men targeted innocent Mbororos based on these unfounded allegations. These killings are not only unjust but also perpetuate a cycle of violence and mistrust within communities. Innocent lives are being lost due to baseless accusations driven by fear and misinformation. It is crucial to recognize that not all members of a community can be held responsible for individual actions or allegiances.

4.2.2 CHALLENGES FACED BY THE MBORORO STUDENTS IN YAOUNDE

This section also demonstrate the challenges the mbororo students face while in Yaounde.

4.3.1 Shelter

The Anglophone crisis in Cameroon has had far-reaching consequences, particularly for the Mbororo students in Yaounde. One of the major challenges they face is finding shelter amidst the chaos and violence that has engulfed their region. The Mbororo students, who are predominantly from the English-speaking regions of Cameroon, have been forced to flee their homes due to the ongoing conflict between separatist groups and government forces. Many of them have sought refuge in Yaounde, hoping to continue their education despite the challenging circumstances. However, finding suitable accommodation has proven to be a

daunting task for these displaced students. The influx of people seeking shelter has put a strain on the already limited housing resources in Yaounde. As a result, many Mbororo students are left homeless or living in overcrowded and unsanitary conditions. Without a safe and stable environment, it becomes increasingly difficult for them to pursue academic excellence. This respondent remarks;

My family and I back home we had no problems as far as shelter is concern. We had a house that could contain all of us plus visitors. Arriving here in Yaounde we were unable to have a place where we will stay. And staying with your relatives in our culture we see it as not having freedom even when they are supporting someone the person is regarded as someone who has no freedom. So I had to manage to rent a house with small money that was left with me. And after that I stated riding someones bike which was a contract that I will pay a certain amount of money and I will take the bike. So this is what helped me to continue paying my rentage. Also, the house owner had problems with me because I was unable to complete my rentage.(Ali, 15/07/2023, Tsinga village)

From the above informant, some of the Mbororo people and student find it difficult to live here in Yaounde. This is because many of them do not have relatives that they can stay with. Even those who have the means or support from their relatives, they do not still feel free according to their culture. Some who came tried to live here in Yaounde because they did not have the means or could not afford a house but they were forced to return to the North West region. Some also return because they wanted to have freedom to do what they like.

4.3.2 School fees

The Anglophone crisis in Cameroon has had far-reaching consequences, particularly for the Mbororo students in Yaounde. One of the major challenges they face is the issue of school fees. The Mbororo people, have always struggled with financial constraints, and the ongoing crisis has only exacerbated their situation. Because of the socio-political crisis, many schools in the Anglophone regions have been shut down or destroyed. As a result, Mbororo students are forced to seek education in Yaounde, where they face exorbitant school fees. These fees are often beyond their means and present a significant barrier to accessing education. Furthermore, the displacement caused by the conflict has left many Mbororo families without a stable source of income. They struggle to meet even their basic needs, let alone afford school fees for their children. This creates a vicious cycle of poverty and illiteracy that perpetuates throughout generations.

All of us are going to school but we found out that the school fees here in Yaounde is very expensive. Because in wum we our schools each person was

20.000frs that is just secondary and for primary it was 7000frs for each student. But in Yaounde here the school fees for secondary school students is 25.000frs and for primary is 14.000frs. And this is just for government schools, private schools are the worst. Because the school fees for private schools here in nursery for each child is 50,000frs, primary 80.000frs and secondary is 100.000frs. So my parents prefer sending his children to government schools because is cheaper (Mohammadou, 26/06/2023,Nkolbisson).

Another source had this to say;

I know some of the mbororo students who came to Yaounde thinking that they will find someone who can help sponsor their education. But this students ended up going back to the village because he did even have relatives here in Yaounde who could help them so that they could continue their education (Hawaou, 16/06/2023, Etoudi).

From the above sources, school fees pose a significant challenge to the Mbororo community, also known as the IDMS, in Yaounde, both in government and private schools. The Mbororo people are a nomadic ethnic group that faces numerous socio-economic barriers, making it difficult for them to access education. In government schools, school fees are often unaffordable for the Mbororo community. Many families struggle to meet their basic needs and cannot afford the additional burden of school fees. As a result, children from this community are often deprived of their right to education. This perpetuates a cycle of poverty and limits their opportunities for social mobility. Private schools present another challenge for the Mbororo community. These institutions tend to have higher tuition fees than government schools, making them even more inaccessible for marginalized communities like the Mbororo. Discrimination and lack of cultural sensitivity within these institutions further compound the challenges faced by Mbororo students. Due to their inability to pay their school fees many parents had to start negotiating with schools on when they will pay their children school fees.

4.3.3 Language barrier and the system of education

The Mbororo people, a nomadic ethnic group in Cameroon, face numerous challenges when it comes to accessing education in Yaounde. One of the most significant obstacles they encounter is the language barrier. The language in Yaounde is French, which poses a significant challenge for Mbororo students who primarily speak Fulfulde and English. The education system in Yaounde heavily favors French-speaking students, with most classes conducted solely in French. This creates a disadvantage for Mbororo students as they struggle to understand and communicate effectively. Consequently, many find it difficult to keep up

with their peers and often drop out of school due to frustration and lack of support. Moreover, the cultural differences between the Mbororo people and the majority population further exacerbate this issue. The educational curriculum does not adequately address or incorporate their unique cultural perspectives and practices. This alienates Mbororo students from their own heritage while simultaneously hindering their ability to fully engage with the material being taught.

Am in the university of Soa going to level two and I study law. French is really a challenge to me since I did not hear, read or write so even to communicate with my classmate who are French speaking was unable. And so for me to easily understand the class note I had to go for translation classes because even most of our are lecturers are French speaking. And some of the French speaking even neglect some of us who are English speaking (Ali, 15/07/2023, Soa).

From the above informants, the mbororo students just like any other person from the North West and South West in Yaounde really had challenges in school since most of them do not understand or hear French. Because of these some mbororo student cannot perform well in school. In addition, some are unable to have friends and to communicate with their classmate and to even answer questions in class. And some feel neglected in school. Moreover, even the system of education in Yaounde is different from the one in Bamenda which majority of the mbororo students are use to. But however, for those in Quranic schools, do not have a problem with the language since it is their dialect/ mother tongue they use to explain.

4.3.4 Feeding problems

The feeding problem faced by internally displaced Mbororos in Yaounde due to the ongoing crisis is a significant challenge that needs urgent attention. The Mbororos, a pastoralist community, have been forced to flee their homes in the Northwest and Southwest regions of Cameroon due to escalating violence and insecurity. As a result of this displacement, they have lost their livelihoods and are now struggling to find enough food for themselves and their families. A reliable source had this to say;

My family and I were very much ok and we were doing well back home in wum. My children never lack food to eat every day and even when they go to school, they will always have something to eat because I always go with food to school at times I give them money. Am a grazer and my wife is a farmer. Since we came to Yaounde we bearly feed and we do not even have relative here in Yaounde that can help us and am watching cars and taking what is sekou with some ones. This what is helping my family for the moment. And am the only one trying to provide for the family because my wife is not working. Also food has become expensive in the market(Yusuf,16/06/2023, Etoudi).

From the above informants, the Mbororos traditionally rely on cattle rearing for sustenance, but with the current situation, they are unable to access grazing lands or sell their livestock. This has left them without any source of income or food. They often live in overcrowded camps or makeshift settlements with limited access to basic amenities such as clean water and sanitation facilities. This further exacerbates their already dire situation.

4.3.5 Water crisis and illnesses

The world is currently facing a water crisis that has dire consequences on public health. Lack of access to clean and safe drinking water leads to the spread of various waterborne illnesses, causing significant harm to individuals and communities. One of the most prevalent diseases resulting from the water crisis is diarrheal disease. Contaminated water sources harbor harmful bacteria, viruses, and parasites that cause severe diarrhea. According to the World Health Organization (WHO), diarrheal diseases account for approximately 2 million deaths annually, with children under five being the most vulnerable. Moreover, inadequate sanitation facilities exacerbate the problem by allowing fecal matter to contaminate water sources. This leads to outbreaks of cholera, typhoid fever, and dysentery. These diseases can be fatal if left untreated or if medical resources are scarce. The following informant remarks;

Water is another challenge that we face here in Yaounde because there is no water and even if there is it is deity water. So since I came to Yaounde everyday am falling sick either malaria or typhoid but when I was in Bamenda I was never sick because the water is clean. This illness was serious up until the point where when I was writing my A/Ls I was vomiting all through and I also collapse in the hall where I was writing until I had to go the hospital and take trips (Fadimatou, 03/07/2023, Etoudi).

From the above respondent, limited access to clean water affects personal hygiene practices such as handwashing. Poor hand hygiene contributes to the transmission of infections like respiratory illnesses and skin infections. The council is not doing anything to address this crisis for clean water supply systems and sanitation facilities. Despite, the educational programs implemented to raise awareness about proper hygiene practices. Only through concerted efforts can we mitigate these health risks and create a healthier future for generations to come.

4.3.6 Acculturation

The Mbororos, a semi-nomadic pastoralist group, have long been an integral part of the cultural fabric of Cameroon. However, their traditional way of life has faced significant challenges due to the process of acculturation in Yaounde, the capital city. Acculturation

refers to the cultural changes that occur when two different cultures come into contact with each other. Yaounde's urbanization and modernization have led to increased interaction between the Mbororos and other ethnic groups. This has resulted in a gradual erosion of their traditional customs and practices. The Mbororos' reliance on cattle rearing clashes with the urban lifestyle, as they struggle to find grazing lands for their herds amidst rapid urban expansion. Furthermore, economic pressures have forced many Mbororo youth to abandon their traditional way of life in search of better opportunities in Yaounde. This informant remarks;

We love, respect and value our own culture because of what our culture taught through the Quranic schools about how we should live in the society and what we need to do to be in good terms with our neighbors. And our culture teaches us about pulakou, sharing, low temper, dialogue and patients. And that make us know that this is our way of live. But since we came to Yaounde some of our brothers and sisters have abandoned our cultural values and turn to acquire the culture of the Yaounde community; they no long dress and cover their body from head to toe, they do not longer have poulakou(Fadimatou, 03/07/2023,Tsinga village).

From the above informant, the impact of acculturation on the Mbororos is not limited to economic factors alone. Their language, beliefs, and social structures are also being eroded as they adopt elements from dominant cultures. This loss threatens not only their identity but also contributes to a broader loss of diversity within Cameroonian society. Efforts must be made to preserve the unique cultural heritage of the Mbororos while ensuring their integration into modern society. Acculturation in Yaounde has had a profound impact on the Mbororos' way of life.

In conclusion, this chapter is focus on the challenges that the internally displaced mbororo students face. The internally displace mbororo students on their way to Yaounde face challenges and equally face the challenges while in Yaounde. Thus, these challenges were both positive and negative. Despite these challenges, the internally displaced mbororo students were able to cope in theie new environment. This chapter thus takes us to the coping strategise of the internally displaced mbororo students in Yaounde chapter 5.

CHAPTER 5
COPING STRATEGIES OF THE INTERNALLY DISPLACED
MBORORO STUDENTS IN YAOUNDE

This chapter identifies the coping strategies that enabled the Mbororo students to cope in their new environment. These coping strategies are made up of socio-cultural and socio-economic strategies.

5.1. SOCIO-CULTURAL COPING STRATEGIES OF MBORORO STUDENTS IN YAOUNDE.

This section is set to identify the socio-cultural coping strategies of the internally displaced mbororo students in Yaounde

5.1.1. //munyal// Culture of endurance and tolerance

In today's fast-paced world, patience seems to be a virtue that is slowly fading away. With the advent of technology and instant gratification, people have become accustomed to getting what they want with just a click of a button. However, it is important to recognize the value of patience as a culture. Patience allows individuals to develop resilience and perseverance in the face of challenges. It teaches them to wait for things and not rush into making impulsive decisions. Patience also fosters empathy and understanding towards others, as it requires us to listen and give them time to express themselves. Moreover, patience plays a crucial role in building strong relationships. This informant reveals that,

When we came to Yaounde we saw how a lot of youths dying prematurely because they do not want to be patient, endurance and tolerance. So to cope in this environment, we had to apply our culture which is patience, endurance and tolerance “munyal” no matter the situation (Ali, 15/07/2023, Soa).

From the above informant, it allows individuals to communicate effectively by giving each other space and time to process their thoughts before responding. In turn, this cultivates trust and respect between individuals. Furthermore, patience is essential for personal growth and self-improvement. It enables individuals to set realistic goals and work towards achieving them gradually. Patience helps us understand that success does not happen overnight but requires consistent effort over time. In the Mbororo community, Patience, is one of the mbororo cultural aspect and way of life. So then as a Mbororo, you must have patients with what is happening in life, with the people around them and the stranger. For those who do not have patients, they are being regarded as people who cannot live with others in the society and as people who cannot be tolerant of forgivable.

5.1.2 //sadaka// Sharing

Sharing has always been the habit and culture of the mbororos. Thus, the mbororo students back then in their community during Ramadan and tabaski and other cultural events in their different communities, these mbororos buy foodstuffs like rice, cow, sheep, sugar, maize, oil and share to each other especially to those who do not have the means to afford them. So, it is through this that the displaced mbororo students from the Anglophone region in Yaounde cultivated the habit of sharing not only in the quarter but also in school with their friends and even during cultural weeks in school like youth week and end of year celebration. This informant had this to say;

During my school here in Yaounde since when the Anglophone crisis started in order to cope here in Yaounde when I go to school I and my brother always bring food to school and when we want to eat we will also give our friends and classmate. Even during our youth week celebrations and end of year cultural week we always cook food like kossam and dakere and after the occasion we share with our friends. We share our food with our friends because we believe that it opens our door for success in school and we also believe that by doing this we will be in good terms with our neighbors or live together as one (Umaru, 15/07/2023, Tsinga village).

From the above informant, this sharing is also one of the coping strategies that help them to be friends and live together with neighbors and community members. By cooking food and sharing in school and even at home, they believe that it a blessing and is a way through which their doors of success can easily open. They also believe that sharing is a way of living together as one and in harmony.

5.1.3//De-itare// Calmness and silence

By prioritizing inner peace over external chaos, fostering empathy in relationships, improving physical health outcomes, and promoting harmony within the Yaounde community, we can create an environment where tranquility becomes the norm rather than the exception. The Mbororos community is a fascinating group that inhabits several regions in West Africa, including Cameroon, Nigeria, and Chad. They are traditionally pastoralist and semi-nomadic, relying heavily on their cattle for their livelihoods. However, one striking aspect of the Mbororos community that has drawn significant attention is their culture of silence. This culture of silence refers to the practice of avoiding open discussions and debates on sensitive topics within the community. This respondent had this to say;

Living in an environment which is not ours and which every aspect of culture is different from ours interms of behavior and approach and mentality makes us to know our limit when we are amongst them. So in order to cope in this community where there is arrogant and a lot of noise when there are little problems we have to stay calm and silence (Sufiyan16/06/2023, Etoudi).

From the above respondent, the culture of silence in the Mbororos community can be seen in various aspects of their daily lives. This silence is not due to a lack of thoughts or ideas but rather stems from a deeply ingrained cultural belief that it is better to remain silent than to speak out. This belief is rooted in traditional values, such as respect for authority and elders, and the desire to maintain harmony within the community. In addition to their communication patterns, the culture of silence is also evident in the Mbororos' approach to conflict resolution. Disputes within the community are often kept private and resolved behind closed doors. This aversion to open confrontation can be seen as a way to avoid escalating conflicts, which could potentially disrupt the social fabric of the community. Instead, conflicts are usually resolved through mediation and negotiation, with individuals choosing to remain silent rather than engage in confrontational discussions. Another aspect of the culture of silence within the Mbororos community is the limited representation of their voices in public spaces. Consequently, the culture of silence has become a protective mechanism, allowing the Mbororos to preserve their cultural identity and maintain a cohesive community.

5.1.4 //Neddakou// appreciative

Appreciation is a fundamental value that should be ingrained in every society. It is the cornerstone of harmonious relationships and the key to fostering a culture of empathy and understanding. When respect becomes a cultural norm, it permeates every aspect of life, from personal interactions to societal structures. In a culture like the Mbororos that values respect, individuals treat one another with dignity and consideration. They listen attentively to others' opinions, even if they differ from their own, and engage in constructive dialogue instead of resorting to hostility or aggression. This cultivates an environment where diverse perspectives are appreciated and conflicts are resolved peacefully. Moreover, respect as a culture extends beyond interpersonal relationships. This source remarks;

Respect “pulaakou” is one of the main aspect of our culture because when we have pulaakou it brings understanding and cohabitation amongst each other. Because our culture is different from the culture of the Yaounde people and in order to cope with their own cultural way of approaching and behaving with

people we had to respect them and their culture at home and in school (Ali, 15/07/2023, Soa).

From the above source, a society or a community like the Mbororos that upholds respect ensures equal opportunities for all its members, regardless of their background or social status. It promotes fairness and justice by valuing each person's inherent worth. Respect also plays a crucial role in education. In schools where respect is fostered as part of the culture, teachers create inclusive classrooms where students feel safe expressing themselves without fear of judgment or ridicule. This allows young minds to flourish intellectually and emotionally. Respect as a culture has far-reaching implications for individuals and societies alike. By embracing this value wholeheartedly, we can create communities that thrive on empathy, understanding, and cooperation rather than division or animosity.

5.1.6 Holiday Classes

Holiday classes play a vital role in sustaining Mbororo students' academic progress and overall development. Because it shows how determined they are with their Education. Also because of their background so therefore the Mbororo students strived to work hard to cover their syllabus These classes, often offered during school breaks, provide students with an opportunity to enhance their knowledge and skills in a relaxed and enjoyable environment. Firstly, holiday classes offer additional academic support to students. They allow learners to revisit and reinforce concepts taught during regular school days. This reinforcement helps solidify their understanding of various subjects, ensuring they do not forget important information over extended breaks. Moreover, these classes often employ innovative teaching methods that make learning more engaging and interactive for students. This respondent remarks;

As students we came late and when we started school we discovered that the lower sixth here in Yaounde is ahead of us in terms of syllabus and the people here were hardly relating to us since we were from the crisis zone. So to cope, we had to go for holiday classes to catch up with the syllabus and to also improve our French language (Isa, 15/07/2023, Tsinga village).

From the above respondent, holiday classes provide a platform for students to explore new interests and hobbies. Unlike the structured curriculum of regular school days, holiday classes offer a diverse range of subjects such as art, music, sports, or coding. This exposure allows students to discover hidden talents or develop new skills outside the confines of traditional education. Furthermore, holiday classes promote social interaction among students from

different schools or grade levels. This interaction fosters teamwork and collaboration as they work together towards common goals or engage in group activities. Such experiences help build essential interpersonal skills that are crucial for success in both academic and professional settings.

5.1.7 Translation Classes

According to Wilkin, (2017) translation classes skills play a pivotal role in facilitating communication and bridging the gap between linguistic barriers. Also engaging their selves in translation classes shows how determined the mbororo students are willing to accept change. Mastering translation enables students to convert information accurately and efficiently from one language to another, promoting effective cross-cultural communication. Mbororo students primarily speak their native language, Fulbe, English and encounter difficulties in accessing educational resources and engaging with French-speaking classmates and professors. By providing translation classes, they can develop the essential skills to overcome these barriers and excel in their academic endeavors. These classes can equip the students with the tools necessary for translation and interpretation, thus empowering them to participate fully in French-speaking academic environments. This informant had to say ;

I was schooling in the university of Bambili in Bamenda so when the crisis started I came here in Yaounde to continue my level two in the university of Soa but was surprise that all the course were in French but back then in Bamenda every course we had was equally in English. So for me to cope with this I had do English Law and I had to also go in for translation classes (Ali, 15/07/2023, Tsinga village).

From the above informants, traditionally, the Mbororo people primarily speak Fulfulde and English due to their ties with Anglophone regions. However, with their migration to Yaounde, they find themselves immersed in a predominantly French-speaking environment. In order to adapt and integrate into their new surroundings, Mbororo children have had no choice but to learn French. This shift in language acquisition has both positive and negative implications for the Mbororo community. On one hand, learning French opens up new opportunities for education and employment as it is widely spoken across Cameroon. It allows them to communicate effectively with the majority of the population and access resources that were previously unavailable. On the other hand, this linguistic transition poses challenges for preserving their cultural identity. The Mborors have a rich heritage rooted in their unique language and customs which may be at risk of being diluted or lost altogether as they become more proficient in French. Moreover, despite being an ethnic minority group in

Cameroon, the Mbororos have managed to preserve their language and customs throughout generations. This resilience is a testament to their commitment to preserving their unique cultural heritage.

5.1.8 Food

School lunches are a dependable source of daily sustenance for many students, who are fed by the Mbororo community, helping to avoid deterioration and saving time. Therefore, learning new coping mechanisms while living in a conflict zone was unavoidable given the difficulties students encountered during the height of the crisis. Because so many pupils skipped meals at school, new methods were created. Many Mbororo students changed their eating habits to make ends meet. They now eat in accordance with the type of food they consume, the frequency of meals, and the most neglected dishes that they before barely cooked but now routinely consume in need to survive. This iconographic data reveals;

Picture 4 : Bread and Spaghetti “soté” as new type of food



Source: Fadimatu Saidu 23/07/2023

From the above iconographic data, spaghetti and strong bread (kiriko) is new to many of these mbororo students who were staying in the Anglophone region. This is one of the most eaten food by the Mbororo students at home and in school. Even when they want to take their breakfast before going to school they will eat bread and spaghetti called in French //spaghetti soté//.

5.1.9 School Dressing Style

The school dressing style of Mbororo students serves as a means of resistance against cultural assimilation. By proudly displaying their cultural heritage through their attire, Mbororo students are able to resist the pressure to assimilate into the dominant culture, which can often

lead to cultural erasure and identity loss. This resistance is particularly important in the context of education, where the dominant culture often dictates the norms and values of the institution. By asserting their cultural identity through their dressing style, Mbororo students are able to challenge the dominant culture and create a space for themselves within the educational institution. The iconographic data below reveals;

Picture 5 : Mbororo student way of dressing



Source: Fadimatu Saidu 20/07/2023

The above iconographic data, show the mbororo students way of dressing in their Islamic school and out of school made up of a long gown //kabare// and head cover //himar// which mostly covers their body in order not to expose certain body parts. Moreover, the dressing style of the Mbororos in Yaounde serves as a coping strategy that helps them navigate the challenges of urban life while preserving their cultural identity.

Picture 6: Mbororo students uniform in western school



Source: Fadimatu Saidu 20/07/2023

From the above picture, it shows how the student in attending the western education dress in uniform. By embracing the western traditional clothing school practices, the Mbororos and the western people maintain a sense of pride and belonging, negotiate social interactions, and challenge power dynamics. Understanding the significance of dressing style as a coping mechanism enables us to appreciate the complex dynamics of cultural adaptation and resilience in diverse urban environments.

5.1.10 Support from Relatives

Some IDMS who participated in our research remark that financial support from their families both inside and outside the crisis-affected zones has allowed them to adjust. This source who attests to that is in this situation; This source had this to say;

We came to Yaounde I and my family during the crisis we succeeded to have a house but as days go on we were unable to feed, buy basic needs in the house and to pay our house rent. In order to cope, I had to ask for support from relatives because of our family ties here in Yaounde since we were living at Nkolbison and my relatives at Etoudi (Habiba, 26/06/2023, Nkolbisson).

From the above source, even though some mbororo students have relatives to sponsor and assist them in feeding and school, however, there are other mbororos students who do not have parents or relatives here in Yaounde who can take care of them and in other to survive, their relatives here in Yaounde support them to pay their school fees and take care of them.

5.1.11 Making new friends

It is often believed that our friendships have a big influence on who we become. In a similar vein, several students noted that they establish friends who assist them in understanding their classes by interpreting, clarifying, giving notes or motivating them to take their studies seriously. This goes a long way to maintaining their mental health in a setting that may appear difficult. Smith, and Johnson, (2018) made it clear that by nurturing relationships within their own community, they find solace and a sense of belonging. These connections provide emotional support and foster a collective identity, allowing individuals to maintain their cultural heritage while embracing life in the city. The Mbororos, through their shared experiences and common identity, find comfort and mutual understanding, minimizing feelings of alienation and enhancing their overall psychological well-being. This source remark;

I and my family now live here in Yaounde and there are many places around Etoudi where I was living that I do not know and I can I hardly express myself

in French and so to cope in this environment I had to make new friends with the French speaking people in my area (Ibrahim, 15/07/2023, Etoudi).

From the above source, relationships serve as a means of preserving and promoting their cultural heritage. The Mbororos actively engage with other ethnic and cultural groups, sharing their traditional practices and customs. This interaction allows them to create a sense of identity and pride in their own culture, helping them cope with the changes and pressures they encounter in an urban setting. Relationships play a crucial role in the coping strategy of the Mbororos in Yaounde. These connections provide them with emotional support, access to resources, and a sense of cultural identity. By relying on their social networks, both within and outside their community, the Mbororos are able to navigate the complexities of living in an urban environment.

5.1.12 Marriage

Anthropologically, marriage is the formation of socially recognized union. This is not the case the mbororo youths despite the fact that unplan marriages have been happening even before the crisis however, the intensification of the crisis has led to unplan marriages amongst the mbororo youths and students. Given the fact that marriage is the culture of man, because of the crisis very young and little girls and boys are going into marriages; these are youths that are suppose to be in school but they fine themselves in unwanted and premature marriages. This informant had this to say;

I was a student in wum in lower sixth going to uppersix but when the crisis started I was push to get married. When I came here because my parent could not afford to send me to the university and because of the damage of houses and properties of my parents rendering them financially bankrupt (Rashidatou 26/06/2023, Nkolbisson).

From the above respondent, the Anglophone crisis has undoubtedly had devastating effects on the lives of Mbororo students. In order to cope with these dire circumstances, some Mbororo students have resorted to marrying at an early age. This is often seen as a way to secure financial stability through dowries or support from their spouses' families. Unfortunately, this practice not only disrupts their education but also exposes them to potential exploitation and abuse.

5.1.13 //gundal//Living Together

For many years now, and nowadays, majority of families live far away from each other because of one reason or the other. Thus, family meetings or gathering, dead of a family member, birth of a baby, wars and birthday celebration have also been one of the ways in

which family members or relatives come together as one. However, the Anglophone crisis, can also be seen as one of the factors that had brought the Mbororo inhabitants and students together with their families in Yaounde. This respondent had this to say;

Through this crisis, we were able to meet our relatives who have been living here in Yaounde and even in other regions in Cameroon. Some of whom were schooling here are schooling together with us and we now share, pray and read together(Sufyaan, 15/07/2023, Etoudi).

From the above respondent, the Mbororos, a nomadic ethnic group in Cameroon, have long been known for their rich cultural heritage and harmonious way of living. However, the ongoing Anglophone crisis in Cameroon has posed significant challenges to their traditional way of life. Despite these difficulties, the Mbororos have managed to maintain their cultural identity and continue to live together as a community. One of the key aspects of Mbororo culture is their strong sense of community and cooperation. They rely on each other for survival, sharing resources such as water and grazing land for their cattle. This communal way of living has helped them navigate through the hardships brought about by the crisis. By pooling their resources and supporting one another, they have been able to withstand the challenges that come with displacement and insecurity. Furthermore, the Mbororos' deep-rooted cultural practices have played a crucial role in maintaining social cohesion within their community. Their traditional ceremonies and rituals serve as a reminder of their shared values and beliefs. These practices provide a sense of belonging and unity among the Mbororos during these difficult times.

5.1.14 Support from Mbororo Non-governmental Organization

Welfare associations or organizations are formal activities that play a crucial role in addressing various social issues and promoting the well-being of communities. These associations operate with the objective of creating a positive impact on society through their initiatives and programs. They often focus on areas such as healthcare, education, poverty alleviation, and women empowerment. Welfare associations are important as they provide structure, resources, and expertise to effectively address complex issues. This informant had this to say;

We the IDMS through some organisations like the laimarou and the MBOSCUDA some of us were able to continue school, get jobs, eat and have shelter. And these organisations strictly follow us up to ensure that we the students are coping in are different area of jurisdiction (Ali, 15/07/2023, Soa).

From the above informant, they have the capacity to organize fundraisers, establish partnerships with other organizations, and mobilize volunteers for collective action. Such associations often employ professionals who possess the necessary knowledge and skills to implement and manage projects efficiently. Moreover, they are committed to maintaining transparency and accountability by documenting their activities, utilizing funds judiciously, and regularly reporting their progress. In essence, welfare associations, as formal activities, serve as a catalyst for positive change and contribute to the betterment of society.

5.1.14.1 Provision of nutritional support to IDPs and IDMS

Food items that include bags of rice and cartons of cooking oil were provided to the internally displaced persons (IDPs) in localities like Nkolbisson, Etoudi in the center region. 60 families reaching about 320 people (men, women and children) benefited from this gesture. It is worth mentioning the IDPs mostly from the North West Region relocated in these localities were not identified by any humanitarian organization or government agencies providing support to such category of people. Thanks to Laimaru network and grass root legitimacy they were identified and supported.

5.1.14.2 Sensitization of IDPs and IDMS on Resilience

Within the year under review, sensitization campaigns were carried across all the 11 communities that Laimaru network is reaching for its regular activities. Main themes of sensitization include resilience within the context of the new environment they found themselves, the importance of cohabitation with host families and the importance of sending their children to schools. This activity have reached 1650 people (men, women and youth).

5.1.14.3 Pawanka Project

LAIMARU Network secured a project from PAWANKA titled “Pulaaku Peace and Resilience” targeting 11 communities in 5 regions in Cameroon. The main goal of this project is to generate learning and share knowledge amongst IDPs through the use of PULAAKU, Fulfulde and Traditional Knowledge (TK) in 11 communities by August 2021. This is one year project started in June 2020 and ended in July 2021. Fulfulde indigenous language was used, enhanced, written and promoted through the project because the concept of “Pulaaku” is best expressed and understood in Fulfulde. The project provided an opportunity for diverse partners and stakeholders to work together on an important aspect of indigenous culture, language and knowledge.

5.1.14.4. Mbororo Youths Association of Cameroon

Laimarou (meaning umbrella in Fulfulde language) is a network of indigenous organizations in Cameroon created and registered in 2012. The main aim of Laimarou is to bring together minority organizations, indigenous people's organizations and Human Rights Defenders to promote and support Indigenous peoples and minority actions in the communities. The mission of Laimarou is to empower indigenous organizations and minority right groups, amplify their voices and secure their rights at all levels (locally, nationally and internationally). The need for humanitarian support is eminent but identification of the people in remote areas is challenging. As pastoralists, though lost all or part of their cattle wealth, still have the tradition of staying at the margins of villages making access to them challenging.

5.1.14.5 Mbororo Social and Cultural Development Association (MBOSCUDA)

MBOSCUDA is a social organization of the Mbororo community which seeks to regroup Mbororo potentials in order to redefine their priorities, according to their aspirations as a people, as well as, curb some of the excesses of ignorance and illiteracy. MBOSCUDA was created in 1992. Its formation began in 1987 and became a reality in 1992 when the Fulani Social Development Association (FUSUDA), the Fulani foundation of Cameroon (FUFOUCAM) and the Mbororo Development Association (MDA) met in Bamenda, Kumbo, and Yaounde respectively. These merged in 1992 in Yaounde to form the Mbororo Social and Cultural Development Association- MBOSCUDA. A non-partisan, non profit socio-cultural development association, the association has grassroot structures in nine of the ten regions with about 40,000 adherences. MBOSCUDA was created with a vision to empower Mbororo pastoralists to achieve sustainable and equitable development on their own terms and to secure their human, social and economic rights as valued active citizens of Cameroon. Objectives include reinforcing the unity among members as well as other communities by promoting dialogue, cooperation, integration and tolerance, to promote socioeconomic, cultural development of Mbororo. Particularly the women by improving their standard of living, to promote Mbororo education especially the youths, to improve agro-pastorals practices in order to protect the environment and to facilitate all forms of cooperation with persons or groups who can help in realizing these objectives and contribute to the good management of pastures and lands.

5.1.14.6 Benefit from Associations for Humanitarian Aide

With the initiatives people to create associations for humanitarian aide, has gone a long way to help the refugees and internally displace people all over the world, Africa and Cameroon. These has also gone into rural communities where associations have also been created by some of these rural philanthropist. Nevertheless, the coming of these associations has move people from the street, fed, shelters, provided jobs and educated many of those who run away from war to other places for safety. This is the case with the mbororo inhabitants and students who have move from the Anglophone region to Yaounde because of socio-political crisis. This informant had this to say;

We who are here in Yaounde have been brought closer to mbororo organisations and other Non governmental organisations like the Laimarou and MBOSCUA that support the IDMS through the mbororo organisations. We have benefited from the humanitarian assistants of these oragisations interms of food, schorlaships and pulaaku programs (Isa,15/07/2023, Tsinga village).

From the informant above, the Mbororo people, a pastoralist community in Cameroon, have long faced numerous challenges due to their nomadic lifestyle. However, during times of crisis, such as armed conflicts or natural disasters, the internally displaced Mbororos greatly benefit from associations for humanitarian aid. These organizations provide essential support and assistance that significantly improve the lives of these vulnerable individuals. Humanitarian aid associations offer much-needed relief supplies to the internally displaced Mbororos. This includes, Orientations, school needs like books, pens, bags, shoes, food, shelter, and medical assistance. These provisions are crucial for their survival and help alleviate their suffering during times of crisis. Moreover, these associations also play a vital role in protecting the rights of the Mbororo community. They advocate for their needs and ensure that they receive fair treatment from government authorities and other stakeholders. By raising awareness about their plight and mobilizing resources on their behalf, these organizations empower the Mbororos to assert their rights and demand justice. Additionally, humanitarian aid associations provide educational opportunities for internally displaced Mbororo children. This not only ensures continuity in education but also offers hope for a better future by equipping them with knowledge and skills.

5.1.17 Believe system

Religion acts as the bonding agent for the Mbororos, strengthening their sense of community and social cohesion. The religious practices and ceremonies bring the Mbororos together, fostering a collective identity and shared values. The religious gatherings provide

opportunities for storytelling, sharing experiences, and seeking advice from elders. These interactions not only enhance their social support but also offer a space for the Mbororos to express their emotions, fears, and struggles freely. This respondent had this to say;

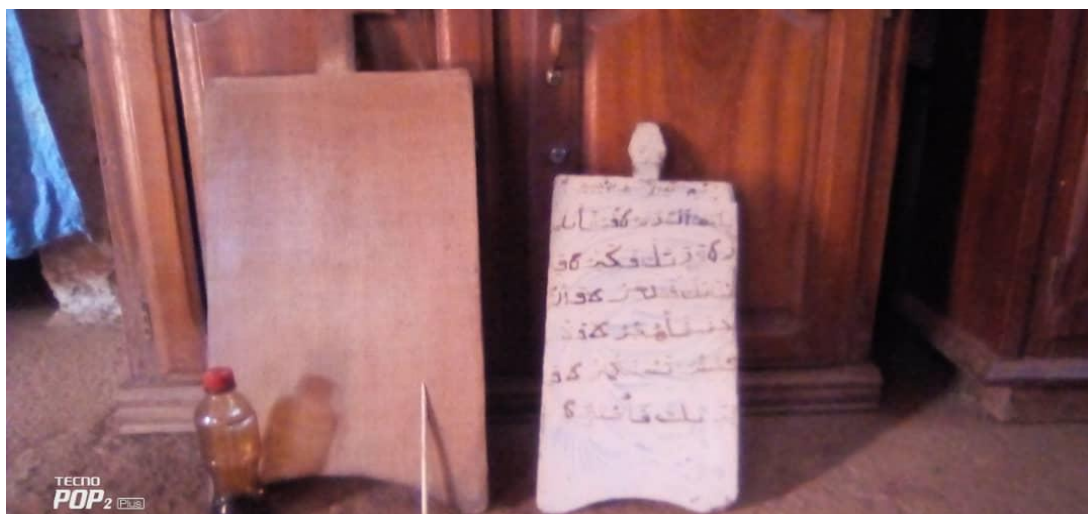
When it comes to our system of believe or religion it is also a little bit challenging because the other people here in Yaounde who practice Islam we do not really know ourselves. And so by going to pray in the mosque where we are staying every time permit us to know them and to cope may be with different activities going on in the mosques which might be different from our own activities back home (Alaji. 26/06/2023, Nkolbisson).

From the above respondent, religion serves as a fundamental coping strategy for the Mbororos in Yaounde, aiding them in finding solace, fostering social cohesion, providing moral guidance, and preserving their cultural traditions. It offers them a pathway towards resilience, hope, and a sense of purpose in the midst of adversity. By analyzing the role of religion within the coping strategies of the Mbororos, we can gain insight into the significance of belief systems in marginalized communities.

5.1.17 Rituals

Rituals are an integral aspect of the Mbororo culture, and they hold significant meaning and value in the lives of its members. These rituals encompass a range of customs and practices that are deeply rooted in their tradition and are passed down from generation to generation. They also have deep knowledge of traditional medicine and spiritual healing practices through herbs. They are sought after by community members who are in need of physical or spiritual healing. These healing rituals involve the use of herbs, chants, and other traditional methods to restore balance and harmony in the individual's life. Through storytelling, they pass down historical accounts, myths, and legends, allowing the Mbororo people to understand their cultural heritage and reinforce their identity. Rituals that have been used to famous and success in other aspects of the Mbororo such as storytelling sessions, music, dance, and other performative elements, making them engaging and captivating for the audience are also used. This ritual enables them to be famous in school. By performing these rituals, ensure the continuity and vitality of Mbororo traditions. These rituals are now used in the western education the iconographic data reveals.

Picture 7 : Slate, pen and ink in the Arabiya School use for rituals

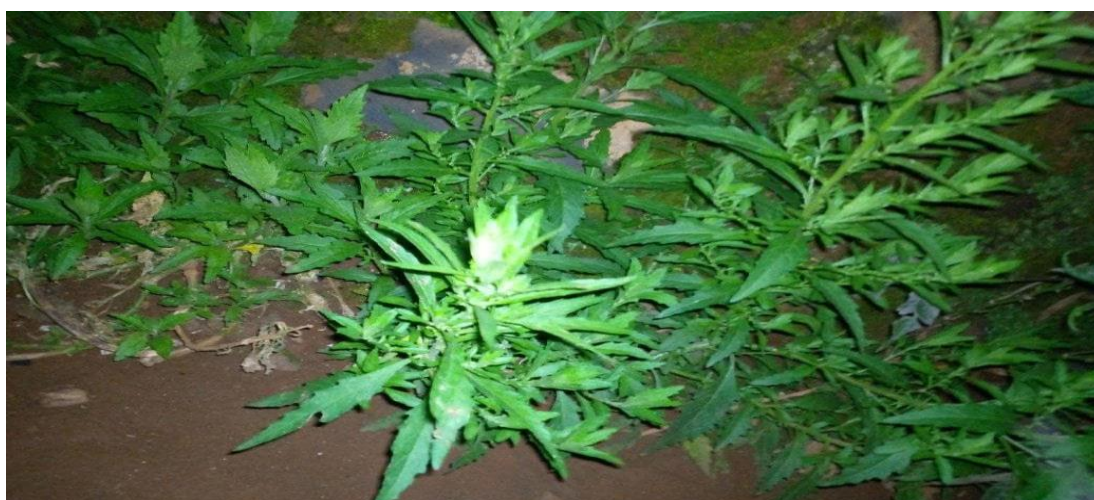


Source: Fadimatu Saidu 21/07/2023

The above iconographic data shows an Arabiya school slate of the mbororos. This arabiya school is made up of slate made from wood, pen made from grass and black ink made from either maize or sugar in fulbe //Allowal, bindirgol bee Dawa// used in writing, learning. The mbororo students also read the writings for success. Darker slate which is //allowal bindi// also use for writings, washing and drinking in fulbe called //bindi fahmou// and after washing they may apply on their body //bindi parinjini// at times. Because they believe it is going to help them in understanding and performing well in school.

Apart from //bindi// that the mbororoo students use for rituals, they also use herbs for rituals called //hachucko// as reveals in the iconographic data below;

Picture 8 : The //hachucko// Herbs use for rituals by mbororo students



Source: Fadimatu Saidu 26/06/2023

From the above photo data, they also use herbs called *//hachucko//*. Some of the mbororo students also used these herbs for rituals because they believe that the scent send away evil spirit that hinders their success during studies. The students cut the herbs and smatch with two hands and after some time they throw it on the fire.

5.2. SOCIO-ECONOMIC COPING STRATEGIES OF THE MBORORO STUDENTS IN YAOUNDE

This section on socio-economic coping strategies is concern with the formal activities of the mbororo students in Yaounde as a coping strategy.

5.2.1. Formal activities of the Mbororo students in Yaounde as a coping strategy

This section brings out the formal activities of the Mbororo students in Yaounde as a coping strategy.

5.2.1.1 Sewing

The concept of sewing refers to creating and promoting an environment of innovation, productivity and economic growth. Recognizing the interdependencies between different sectors, encouraging entrepreneurship and investing in sewing cosmetics and development are essential to fostering a thriving sewing economy. A robust sewing industry not only contributes to economic growth, but also enhances the well-being of society by creating employment opportunities and promoting technological progress. The iconographic data below reveals;

Picture 9 : Student Sewing dresses



Source: Fadimatu Saidu 11/07/2023

From the above iconographic data, the Mbororos have a rich tradition of craftsmanship, with the women skilled in weaving and sewing. As they settle in Yaounde, theses traditional skills

have become invaluable in their pursuit of economic sustainability. Through tailoring, the Mbororo women are able to offer their services and products to a diverse clientele, including both Mbororos and other inhabitants of Yaounde. This not only allows them to earn a livelihood but also helps to bridge the cultural gap between them and the urban population. Moreover, tailoring provides a sense of empowerment for the Mbororo women. In a patriarchal society where gender roles are strictly defined, taking up tailoring allows them to challenge traditional norms. Additionally, tailoring serves as a means of preserving Mbororo cultural identity within the urban setting. By incorporating traditional patterns and motifs into their designs, the Mbororos are able to showcase their cultural heritage to a wider audience. This not only fosters pride and a sense of belonging among the Mbororo community but also educates others about their unique customs and traditions. Through their tailoring endeavors, the Mbororos are able to resist cultural assimilation and maintain their distinct cultural identity.

5.2.1.2 Teaching

Teaching is not merely about imparting knowledge, but it should be seen as a formal activity that requires meticulous planning, organization, and effective communication. As a graduate school student, I understand that teaching is not a haphazard process, but a deliberate and structured approach to facilitate learning. It involves creating lesson plans, setting learning objectives, designing appropriate assessments, and employing various instructional strategies to cater to diverse student needs. Teaching as a formal activity demands professionalism, expertise, and the ability to engage with students in a meaningful and impactful way. This source had this to say;

I was schooling in Bamenda and when the crisis started I had to come and continue up to the university. Given that the living condition in Yaounde is high and in order to cope with that I had to go into teaching in a private school here at etoudi (Ali,16/06/2023, Tsinga village).

From the above source, moreover, schools and universities often serve as melting pots of diversity, fostering interaction among students from various cultural, socioeconomic, and ethnic backgrounds. This exposure to diversity enhances understanding, tolerance, and empathy, contributing to the creation of a more inclusive society. Lastly, education as a formal activity equips individuals with valuable skills that are necessary for their personal and professional lives. Through specialized courses, vocational training, and practical experiences, students acquire expertise in their chosen field. This enables them to contribute

to the workforce, drive innovation, and make meaningful contributions to the betterment of society. Moreover, education instills the values of lifelong learning and adaptability, allowing individuals to keep pace with ever-changing technologies, philosophies, and societal demands. Teaching is not limited to the transmission of information but emphasizes the development of critical thinking, problem-solving skills, and the nurturing of a conducive learning environment.

5.2.1.3 Agriculture

Farming, although often perceived as a traditional and formal activity, Farming refers to agricultural practices that occur outside of the formal sector, often characterized by small-scale operations, limited capital investment, and reliance on traditional knowledge and techniques rather than advanced technologies. While formal farming may be associated with large commercial enterprises and organized institutions, and family units, where knowledge is passed down through generations and decisions are made based on immediate needs and available resources. This informant remarks

Living in Yaounde in Nkolbisson with high living conditions and to have a good job to do we are unable to. So we had to go in to Agriculture to cultivate cassava, vegetable and maize in order to adapt to the circumstances in this community. And I was able to do this because agriculture is the main economic activity in the Yaounde community. Many are involve in cocoa, plantain, banana, yam and cassava cultivation (Mohammadou, 26/06/2023, Nkolbisson).

From the above informant, this adaptability is often crucial in environments where resources and inputs are scarce, as it allows farmers to make the most of their limited resources and maximize their productivity. In this sense, farming can be seen as a form of resilience, as it enables farmers to navigate uncertain environments and respond to changing circumstances, such as fluctuations in weather patterns or market demand. This flexibility also fosters a sense of autonomy and self-sufficiency within farming communities, where farmers have a high degree of control over their production systems and are less reliant on external actors or institutions. Moreover, farming plays a critical role in ensuring food security and livelihoods for many communities around the world. Furthermore, farming can provide employment opportunities and income generation for local communities, as it requires a significant amount of labor-intensive work. By engaging in farming as an informal activity, individuals and families can sustain themselves and contribute to the local economy, maintaining their cultural identity and traditional ties to the land.

5.2.2 Informal activities of the Mbororo students in Yaounde as a coping strategy

This section is illustrate the informal activities of the Mbororo students in Yaounde as a coping strategy

5.2.2.1 Taxi driving

Yaounde, the capital city of Cameroon, has emerged as a popular destination for these displaced Mbororos. Lack of education and skills, combined with discrimination and prejudice against their community, limit their employment opportunities. However, the emergence of the transportation sector, specifically taxi driving, has provided a means of livelihood for many Mbororos. Taxi driving offers the Mbororos a flexible and relatively low-cost way to enter the urban labor market. It requires minimal start-up capital and does not require formal education or technical skills. The simplicity of the occupation makes it accessible to the Mbororos, who often lack qualifications due to their nomadic background. This respondent had this to say;

Am a student from wum and since my parents have difficulties in paying my school fees, buying my books, uniforms and feeding also, I had to go into taxi driving. Because back then in wum I had my driving license. So since am always free at times, there is a friend of my at Nkolbisson who is into taxis so he always give me to drive during day time when I am free and in the evening he will take and continue. Is from the money that I work that he will pay me (Ibrahim, 16/06/2023, Etoudi).

From the above respondent, taxi driving, as a coping mechanism, allows Mbororo students to balance their financial needs with their educational aspirations. While pursuing their education these students engage in part-time driving during their free time, maximizing their earning potential. This financial stability not only helps them cover their educational expenses but also reduces stress levels, enabling them to focus more on their studies and excel academically.

5.2.2.2 Bike riders

Bike riding provides the Mbororos in Yaounde with a means of escape from the stresses and difficulties of their lives. The bike acts as a form of transportation, enabling them to navigate the city and reach their destinations more efficiently. This is especially important for the Mbororos, as they generate income to for their education and other basic neccesities. Bike riding empowers them to assert their presence and navigate the urban landscape with autonomy. The iconographic data below reveals;

Picture 10 : Student working as a bike rider at Abatoir Etoudi Yaounde



Source: Fadimatu Saidu 19/07/2023

From the above iconographic data, bike riding contributes to the Mbororos' sense of belonging and community identity. Many Mbororos live in makeshift settlements on the outskirts of Yaounde, where they face social and economic challenges. By engaging in bike riding, they create a shared activity that brings them together and fosters a sense of camaraderie. They form cycling groups and organize events, strengthening their bonds and offering support to one another. In addition to providing physical and mental benefits, bike riding also offers economic opportunities for the Mbororos (Ruth and Fokuma, 2020). Some members of the community have turned their passion for biking into a profession. They work as bicycle mechanics or offer bike tours to tourists, which enables them to generate income and improve their economic situation. This economic independence, in turn, contributes to their overall well-being and sense of self-worth.

5.2.2.3 Street vendor

Street vending refers to those people who sell goods and offer services in broadly defined public spaces like road sites, transport junctions and construction site. From (Roever 2014) point of view street vendors are a greater source of employment to women than men. These street vendors sell goods like plastics, foolery, citron genger juice, kossam in the street. Besides street vendors are exposed to strong sun, heavy rains and extreme heat and cold. This informant had this to say;

Am a student in high school at Nkolbisson, I came to Yaounde in 2016 because of the crisis. Living is not easy because of the living condition is high and so in order to cope I had to go into selling of Kossam in small bottens on the street and at times in school (Fadimatu, 26/06/2023, Nkolbisson)

From the above informant, street vending plays a crucial role in urban economies, especially in developing countries, where it offers employment opportunities for low-skilled individuals and provides access to affordable goods for consumers. Moreover, street vending contributes to the overall vibrancy and diversity of urban spaces, adding a vibrant and dynamic character to city streets. However, there are challenges associated with street vending, such as limited access to sanitation facilities, lack of legal protection, and the potential for conflict with formal business sectors.

5.2.2.4 Domestic workers

The domestic workers, primarily women, engage in housekeeping, childcare, and other household chores without the formal recognition and protection that most workers typically enjoy. Many domestic workers operate under verbal agreements or without any form of documentation. Through this domestic work the some of these mbororo students are able to feed themselves, take care of their health and pay their school fees. This source had this says;

Am living in Yaounde because of the crisis. Am living in some other persons house where I work as a house help and they are paying my school fees. This is because I have no parent to sponsor me and in order for me to cope in this Yaounde as a student I had to venture into this work (Hadija, 11/07/2023, Nkolbong).

From the above source, since she had no parents she had to go and be doing house chorce where they were paying school fees and feeding her. She did this in order to cope with the Environment. Women, particularly those from low socio-economic backgrounds, are disproportionately employed in this sector. This occupation, so deeply associated with feminized labor, perpetuates the gendered division of work and reinforces social stereotypes. Women who engage in domestic work face limitations in terms of career advancement, economic mobility, and access to education and professional growth opportunities. This exploitation further perpetuates the reproduction of poverty and reinforces the existing power imbalances between genders.

5.2.2.5 Building and construction

The decision to participate in building and construction projects as a coping strategy is influenced by several factors. Firstly, financial constraints are a significant motivation. Many Mbororo students come from low-income families with limited resources to support their education. Pursuing their education is financially demanding, with tuition fees, accommodation, and other living expenses adding up quickly. By engaging in building and construction, these students can earn extra income to cover their educational and living costs.

This informant had this to say;

We are students here in Yaounde. we came to continue our education. Because of financial difficulties, we had to go into building and construction of houses. But before being able to do that I had to go through some training because even though we never had money to pay for the training, because of our determination our patron allowed us to follow him and learn for three months and after the three months we were able to start building people houses on our own. And through this we were able to pay our school fees and feed our family (Ali, 15/07/2023, Tsinga Village).

From the above informant, engaging in building and construction projects provides numerous benefits for Mbororo students in Yaounde. Firstly, it offers them a source of income that helps alleviate their financial burdens. This extra income enables them to cover their educational expenses effectively and avoid falling into debt. It also allows them to improve their standard of living and maintain a certain level of comfort while studying.

5.2.2.6 Cattle rearing

Grazing or cattle rearing, often considered as an informal activity, holds significant importance worldwide. In many countries, especially in rural areas, this practice serves as a fundamental source of livelihood for numerous households. Informal grazing is characterized by the raising and herding of animals, primarily cattle, with minimal investment, infrastructure, or government intervention. This activity plays a crucial role in poverty alleviation, food security, and rural development, supporting the subsistence of millions of households and contributing to the overall economic growth of a nation. The nature of grazing and cattle rearing allows individuals to engage in this activity without the need for formal contracts, licensing, or official registration. This flexibility enables communities to quickly adapt their practices according to climatic conditions and changing market demands. Additionally, this sector provides employment opportunities for low-skilled laborers, who play a significant role in managing and tending to the animals. This informant remark;

I live in etoudi with my family and six children from my savings I had to continue doing my cattle rearing to sustain me and my family. From cattles when they grow I sell them at the abatua etoudi cattle market. And with this am able to pay my children school fees every academic year (Abdoulahi 16/06/2023, Etoudi).

Furthermore, informal grazing enables households to diversify their income sources, as livestock can serve as an asset for collateral and a form of insurance during times of economic hardship. While grazing and cattle rearing have several benefits, there are also challenges associated with this informal activity. The lack of regulation and infrastructure can lead to environmental degradation, land disputes, and poor animal welfare. Informal grazers may overgraze lands, deteriorating the soil quality and degrading natural habitats. Moreover, due to the absence of formal land ownership, conflicts often arise among different communities or individuals regarding grazing rights, water access, and territorial boundaries. Additionally, informal cattle rearing may promote inadequate animal welfare practices, as the absence of regulatory frameworks can result in the mistreatment of animals and the spread of diseases.

5.2.2.7 Waste selling

One of the informal activity that has gained significant attention in recent years is waste selling. Waste selling refers to the practice of individuals or communities collecting and selling recyclable materials for their own economic benefit. While waste selling has traditionally been viewed as a response to poverty and lack of formal employment opportunities, it is increasingly being recognized as an important contribution to sustainable development and the circular economy. This respondent had this to say;

I am an orphan and I do not have anyone who can take care of me because my parents died during the crisis and even relatives I do not have. I sleep in uncompleted buildings from there I go school. To eat is difficult for me and so in order to cope I had to start selling waste that is plastic bottles and containers from trash cans so I can pay my school fees and eat also. (Yaya,01/07/2023, Tsinga village).

From the above respondent, waste selling provides income-generating opportunities, empowering them to improve their quality of life. Economically, it contributes to the informal sector's growth, fostering entrepreneurship and creating employment in areas where formal jobs are scarce. Furthermore, waste selling plays a crucial role in environmental sustainability, as it helps reduce waste, promotes recycling, and supports the transition

towards a more circular economy. By analyzing waste selling within this broader context, we can gain valuable insights into its potential as a tool for poverty alleviation and sustainable development.

5.2.2.8 Shoe repairing

Shoe repairing, although often viewed as an informal activity, holds significant value in both economic and sustainability aspects. While it may not be commonly associated with academia, the practice of shoe repairing demands immense knowledge and skill. The graduate school students who delve into this seemingly informal activity are able to showcase their intelligence and comprehension by understanding the intricacies of various shoe materials, employing creative problem-solving approaches, and ensuring the longevity of footwear. Mastery of shoe repairing requires an understanding of different types of shoe materials, including leather, synthetic fabrics, and rubber. This informant remarks;

Am a graduate from the University of Buea with a first degree and was hoping to get a job but the crisis came and disturbed. So I finally came to Yaounde believing that it will be better but to no avail. So since my uncle taught me how to fixed shoes I had to find something doing and so am finally repairing shoes hoping that where I have deposited my documents for a job they will call me (Adamu 15/07/2023, Tsinga Village).

From the above informant, it is clear that graduate school students engaging in this task demonstrate their intelligence by being well-versed in the properties and characteristics of these materials. Through their comprehension of how each material can be repaired effectively, they can offer efficient and sustainable solutions. Moreover, their ability to identify the specific needs of each shoe type showcases a high level of comprehension, as they can discern whether a particular shoe requires resoling, stitching, or meticulous cleaning. By recognizing the value of shoe repairing both economically and sustainability-wise, these students contribute to a society that relies less on disposable consumerism and fosters longevity in footwear.

5.2.2.9 Mechanic

Taxi driving and bike repairing are two examples of informal economic activities that play a vital role in urban areas. These activities, although often overlooked, require a certain level of intelligence and comprehension to excel in. Being a taxi driver involves understanding

complex road networks, map interpretation, multitasking, and people skills. Graduates who decide to engage in this informal activity are required to possess a high level of intelligence in terms of spatial awareness, decision-making, and customer service. Similarly, bike repairers also utilize their comprehension skills to diagnose and fix mechanical issues, applying their knowledge of bike anatomy, tools, and techniques. These informal economic activities may not operate within the traditional education system, but they still require a significant level of intelligence and comprehension to succeed. This informant says;

Am a student and from North West because of the crisis. I came here to continue my school and to have a better life. So because of the situation here in Yaounde I had to be schooling and repairing bikes to cope in the community (Ibrahim, 15 /07/2023, Tsinga village)

From the above informant, as mbororo student from the NW region came to Yaounde because of the socio-political crisis to continue schooling but because of the high living conditions he had to go into mechanic. Precisely repairing of moto bikes and going to school at the same time inorder to cope in this community.

Picture 11 : Student repairing bike



Source: Fadimatu Saidu 15/07/2023

From the above iconographic data the mbororo student depends on the it motor bike repairer to pay his school fees and his feeding and basic needs. He works for another person and when he works any money he will give his patron and his patron will give him his own money from the one he has worked.

5.2.2.10 Prostitution

Prostitution, an age-old profession, has been a subject of debate and controversy throughout history. While it is often viewed as immoral and exploitative, it is important to acknowledge that prostitution serves as an informal activity that sustains many individuals and communities. Firstly, prostitution provides economic opportunities for individuals who may lack other means of income. In societies where job prospects are limited or discriminatory practices prevail, sex work can offer financial stability and independence. Many women who engage in prostitution do so out of necessity rather than choice, driven by poverty or lack of education. By providing them with a source of income, prostitution helps sustain their livelihoods. This respondent remark;

When the crisis started we thought that it was only for a short term and we had to stay for some time. But as time goes on it became intensive and I and my parents and brothers and sisters were force to move to Yaounde. We thought that coming here every thing will go on well unfortunately it was not the way we taught. So my junior sister left us and when in for prostitution to sustain their living conditions (Fadimatu, 16/06/2023, Etoudi).

From the above respondent, their coming to Yaounde did not permit them to continue with their normal life activities like, getting a job and schooling. Inorder to cope with living condition here in Yaounde, their first born had to go in to prostitution to have money that will help them afford their basic needs and feedings.

5.2.2.11 //durowo// Cattle herder

The Mbororos, a nomadic ethnic group in Africa, have long relied on cattle herding as their primary means of sustenance. This traditional way of life has enabled them to survive and thrive in the harsh and unpredictable environments they inhabit. Cattle herding not only provides the Mbororos with food and milk but also serves as a source of income and social status within their community. One key aspect of cattle herding that sustains the Mbororos is its ability to adapt to different climates and terrains. The Mbororos are known for their resilience in navigating through arid deserts, dense forests, and steep mountains with their livestock. By constantly moving in search of fresh grazing lands, they ensure that their cattle have access to sufficient food and water sources. The iconographic data below review more about the Cattle herder. The iconographic data reveals;

Picture 12 : Student as Cattle Herder



Source: Fadimatu Saidu 16/06/2023

From the above iconographic data, cattle herding plays a crucial role in preserving the cultural identity of the Mbororos. It is deeply ingrained in their traditions, customs, and rituals. The passing down of knowledge from one generation to another ensures the continuity of this way of life. The Mbororos' close relationship with their animals fosters a sense of connection with nature and an understanding of its cycles. In addition to providing sustenance for themselves, the Mbororos also contribute to local economies through trade. They sell surplus milk, meat, hides, and other by-products from their livestock at local markets or directly to neighboring communities. This economic activity not only benefits the Mbororos but also stimulates commerce within these regions. Cattle herding is an essential practice that sustains the Mbororos both physically and culturally. Their ability to adapt to various environments while maintaining strong ties with their animals allows them to thrive amidst challenging conditions. Moreover, this traditional way of life contributes significantly to local economies by fostering trade relationships between communities.

Conclusively, despite the causes and the challenges that the internally displaced mbororo students went through, they still able to cope through different socio-cultural, economic and political activities. And through these activities these mbororo studies were able to pay their school fees, feeding, rents and their families.



CONCLUSION

This work is titled; *Anglophone crisis and the Education of the Internally displaced Mbororo Students in Yaounde: Contribution to anthropology of development*. The Mbororo people are group of mobile people. They follow their cattle to look for grazing land. This movement took them to villages and swappy areas during the dry season and stop moving during the raining season. This sedentary life style made such a way that education for them was not regarded as anything important or significant for them and their children.

With time, these mbororo people some of them as a result of cultural contact and with the help of some associations like MBOSCUDA started encouraging the mbororo people to go to school through sensitization and scholarships. When they started developing interest to go to school, the Anglophone crisis emerged and lockdown schools, kidnapped students, threaten and killed children, stole their cattle herds and burn down of mosque.

In order to find answers to this research problem, the following research questions were asked; how has the Anglophone crisis influence the education of the mbororo students in Yaounde? This main question was further broken down to sub-questions to ease the process of data collection; what is the etiology of the displacement of the mbororo students to Yaounde? What is the local perception of the people about the mbororo students in Yaounde? And what are the coping strategies of the mbororo students in Yaounde?

In order to answer the above questions, the following hypothesis were raised: The Anglophone crisis influence the education of the Mbororo students positively and negatively such as living together, learning skills, benefit from Associations for Humanitarian Aide, cultural contact and School dropout, Marriage, respectively.

The displacement of the Mbororo students to Yaounde was due to socio-cultural, economic and political etiology such as ghost town, killing, burning of houses, schools and properties, kidnappings, lockdown of business activities, commercial mobility, close down of cattle markets and cattle theft, killing of civil servants respectively. The people perceived the Mbororo students as respectful, calm, patient, silence, determined, Hardworking. The IDMS through language, food, dressing, religion agriculture were able to cope in Yoaunde. IDMS adapt to their new environment by developing adaptive strategies such as: modifying their eating habits, cohabiting, taking up part time jobs just to name a few.

In an attempt to give answers to our research questions and verify our different hypothesis, we opted for the qualitative method of research through which we were able to obtain a sampling size of 35 informants who were selected within the research area to give us relevant

information needed for this work. We ended with 35 informants because it was at a number of the informant that, we reached saturation point. As informants were repeating the same information we have gathered earlier. The research made use of both males and females. Therefore, the gender disparity enabled us to gather enough data on the extent to which individuals of both sexes apprehended and understood the topic. Besides, through primary data collections qualitative data collection techniques were used to get information from the field were; direct observation, life history, in-depth interviews, FGDs, and photographs. Also, through the secondary data collection existing information on the Anglophone crisis and the education of the internally displaced mbororo students in Yaounde was gathered in a bit to find out what other authors have said about internally displaced mbororo students notably through documentary review. By consulting 75 documents such as books, articles and journal, thesis and dissertations, webography and all existing information we could lay our hands on.

One of the methods of data collection is interview through which formal and informal interviews were used with the help of interview guides, recorder to collect data from the informants. The tape recorder or a magnetic recorder (android phones for example) were used to talk individually with the participant from the different social groups mentioned in the sampling. Also, Informal interview which embodies simple discussions with the local population were conducted during visits, occasions, walks, and at times in meetings. As such, experiences, opinions, attitudes, and the feelings of the people concerning the topic were gotten. Another method is observation which enabled the researcher to observe the daily interactions of the IDMS with their immediate environment and their different strategies they use to integrate in their new community. Focus Group permitted the researchers to gather information. This method of data collection helped during the research to bring together informant from the Mfoundi Division, such as the Mbororo students, non-students, and parents to have further discussions and opinions with respect to the topic under study. Life history is another method that permitted the researchers to have collect data from the history of the informants.

This work also made use of techniques like focus group discussions, interviews, observation and live history. One of the techniques was In-depth Interview which permitted the researcher to conduct intensive individual interviews with a small number of respondents to explore their perspectives on a precise idea. It is on this note that discussions were held with some individuals of IDMS, workers and authorities of the locality. This technique permitted individuals to feel free to disclose detaile information on IDMS. This technique enabled us to collect oral informantion that is face to face discussion. Another technique is direct

observation which was used in collecting information the researcher watches the subject in his or her usual environment without altering the environment. This technique made us to observe directly the activities of the IDMS in Yaounde.

In fact, this technique 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, school buildings, students doing rituals, students as cattle herders, bikes riders, sewing dresses, building houses also observe that the students now eat spaghetti and strong bread while sitting on mats or carpets, the students carrying water from well, book, uniforms, tables and pictures of students where equally observed. With the FGDs technique, the researchers was able to regroup about 6 to 8 persons of the same class, social statues, same age group, and sometimes the same gender depending on the subject under research to talk on a given topic. This discussion group is always moderated by a facilitator in the presence of a note-taker. It is with this knowledge that regrouping the internally displaced mbororo students from the North West to Yaounde was made. This technique permitted people who share the same idea to feel free to express themselves. Both the men and women were involve. This also permitted us to have information which individuals could not give during face to face interview.

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. Two FGD were carried out with the Mbororo students, and the local population base on the influence of the Anglophone crisis on the education of the internally displaced mbororo students in Yaounde, perception and the coping strategies of the internally displaced mbororo students in the new environment. Lastly Iconographic technique, the researcher was able to collect data inform of images which enabled the research to use these data to illustrate IDMS, the influence of the Anglophone crisis on the education of the displaced mbororo students and the coping strategies of the mbororo students in Yaounde. To carry out this research, the following tools were used, note book, pens pencil, camera, recorder, telephone and a computer.

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 piece of work. To interpret the data collected the following theories were used such as functionalism, cultural dynamic and the theory of making a future.

First finding is on influence which is positive or negative such as living together, benefits from association for humanitarian aid, cultural contact, school dropout, stealing and selling of cattles.

The second finding is on the etiology of the displacement of the mbororo student from the Anglophone region which is socio-culturally, economic, political because social etiology of the displacement of the mbororo students include: ghost town, lockdown and burning of schools, burning of houses and the destruction of properties, burning of mosque, beating, and torturing of student, threats and attack of students and teachers in school, killing of school students, sexual abuse of school girls and harassment and abdication of youths, social movement diminished. Economic etiology of the displacement of the Mbororo students for education, farming, lockdown of business activities, commercial Mobility, kidnapped of Mbororo students and Cattles for ransom, increased in cattle, theft, and close of cattle markets. Political etiology of the displacement of the mbororo students for education such as: violation of human right and minority right.

Third finding is on the local perception of internally displaced mbororo students which include: sedentary life of the Mbororos, industrious and creative, refugees, arable Farmers, cattle Grazers, liberal, culture of silence, respect, calmness, education as a pathway for making a Future, willingness to Stay, willingness to Return, Class repetition. The influence of the anglophone crisis on the education of the internally displace mbororo students such as living Together, benefit from Associations for Humanitarian Aide, cultural contact, school dropout, Killing of cattles.

The fourth finding is on the challenges faced by the mbororo students. The challenges mbororo students faced to Yaounde include: high cost of transportation, dropping of money at check points, digging and blocking of roads, killing and betrayers. Challenges mbororo students in Yaounde include: shelter, language barrier and the system of education, water crisis, and illnesses, acculturation.

The last finding is on the cope strategies of the Mbororo students in Yaounde which is divided into socio-cultural and socio-economic strategies. through, socio-cultural strategies include: endurance and tolerance, sharing //sadaka//, calmness and silence, appreciative, holiday classes, translation Classes, food, school dressing style, support from relatives,

making new friends, marriage, support from the Mbororo Non-governmental Organization, provision of nutritional support to IDPs and IDMS, sensitization of IDPs and IDMS on Resilience, pawanka Project, mbororo Youths Association of Cameroon, mbororo Social and Cultural Development Association (MBOSCUDA), believe system, rituals. Socio-economic strategies of the mbororo students in Yaounde are divided into two that is formal activities and informal activities. Formal activities of the Mbororo students in Yaounde as a coping strategy include, sewing, teaching, agriculture. Informal activities of the Mbororo students in Yaounde as a coping strategy such as taxi driving, bike riders, street vendor, domestic workers, building and construction, cattle rearing, waste selling, shoe repairing, mechanic, prostitution, cattle herder

From the researcher's perspective, this research was limited to internally displaced mbororo students in Yaounde but it can be extended to other mbororo students in the other regions of Cameroon. Research was limited to the mbororo ethnic group but can as well be extended to other ethnic groups in Cameroon given that Cameroon has above 250 ethnic groups.



SOURCES

The sources here are divided into two sections that is the Written and oral sources. The written sources are presented in six different parts such as; general books, specific books, articles and journals, methodology books, academic dissertations and thesis, webography and date of consultation.

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B- ORAL SOURCES

N°	Names	Gender	Profession	Place of interview	Date /year
1	Abdoulahi Mohammadou	Male	Grazier/parent	Etoudi	16/06/2023
2	Aisatou Ardo	Female	House wife	Tsinga Village	01/07/2023
3	Alaji Adamou	Male	Teacher /Mallum	NKolbisson	26/06/2023
4.	Ali Abdoul	Male	Student/laimarou Assistant	Soa	15/07/2023
5.	Ali Musa	Male	Student	Tsinga Village	15/07/2023
6	Amina Jaji	Female	Student	Etoudi	16/06/2023
7.	Asmaou Hamadou	Female	House wife	NKolbisson	26/06/2023
8	Esona Bestine	Male	Teacher	Tsinga Village	10/07/2023
9	Fadimatou Gambo	Female	Student	Tsinga Village	03/06/2023
10	Fadimatu Zahra	Female	Student	Etoudi	16/06/2023
11	Fadimatu Jibo	Female	Student	Nkolbisson	26/06/2023
12	Habiba Musa	Female	Student	NKolbisson	26/06/2023
13	Hadija Momeni	Female	Student	Nkolbong	11/07/2023
14	Hapsatou Saidu	Female	House Wife	Etoudi	16/06/2023
15	Hawaou Hassan	Female	Student	Etoudi	16/06/2023
16	Ibrahim Alaji	Male	Student	Etoudi	16/06/2023
17	Ibrahim Yusuf	Male	Student	Tsinga Village	15/07/2023
18	Isa Adamu	Male	Student	Tsinga Village	15/07/2023
19	Jibo Ibrahim	Male	Driver	NKolbisson	26/06/2023
20	Maimuna Hamadou	Female	House Wife	NKolbisson	26/06/2023
21	Maimuna Jaji	Female	Student	Etoudi	16/06/2023
22	Mohammadou Moustapha	Male	Student	NKolbisson	26/06/2023

23	Musa Ousman	Male	MBOSCUA Vice President	Nkolbong	06/07/2023
24	Nsotaka Austin	Male	Teacher/ Discipline Master	Nkolbong	10/07/2023
25	Rashidatou Mohamadou	Female	House Wife	NKolbisson	26/06/2023
26	Rukayatu Ibrahim	Female	Student	Tsinga Village	01/07/2023
27	Safiya Abdoulaye	Female	House Wife	NKolbisson	26/06/2023
28	Saidou Bouba	Male	Laimarou Representative	Nkolbong	10/07/2023
29	Steve Ngah	Male	Teacher	Nkolbong	10/07/2023
30	Sufyaan Ibrahim	Male	Student	Etoudi	15/07/2023
31	Umaru Habiba	Female	Student	Tsinga Village	15/07/2023
32	Umaru Sharifa	Female	Student	Tsinga Village	15/07/2023
33	Yaya Saidou	Male	Student	Tsinga village	01/072023
34	Yunusa Isa	Male	Mbororo Youth Assistant	Tsinga Village	17/06/2023
35	Yusuf Salle	Male	Driver/Parent	Etoudi	16/06/2023




ANNEX

ANNEX 1: GLOSSARY**Respect:** //Netdahku//**Silence:** //De'ehnde //**Timid:** //Semteende//**Marriage:** //Tehgal//**Calmness:** //De-itare//**Patience:** //munyal//**Living together:** //Gondal//**Education:** //Jangirde//**Western education:** //Jangirde Ajamiya//**Muslim Education:** //Jangirde Arabiya**Internally Displaced Mbororo Students:** //boukarabe fayoybeh//**Internally Displaced People:** //fayoybeh**Determination:** //Haa-inare//**Resilience:** //Wawtigoh//**Hardwork:** //Tihdal//**Development:** //Jahargal Yehso

ANNEX 2: RESEARCH AUTHORIZATION

UNIVERSITÉ DE YAOUNDÉ I
THE UNIVERSITY OF YAOUNDE I



FACULTE DES ARTS, LETTRES ET SCIENCES
HUMAINES
FACULTY OF ARTS, LETTERS
AND SOCIAL SCIENCES

DEPARTEMENT D'ANTHROPOLOGIE
DEPARTMENT OF ANTHROPOLOGY

Yaoundé, le 24 MAI 2023


AUTORISATION DE RECHERCHE


Je soussigné, Professeur **Paschal KUM AWAH**, Chef du Département d'Anthropologie de la Faculté des Arts, Lettres et Sciences Humaines de l'Université de Yaoundé I, atteste que l'étudiante **FADIMATOU SAIDU**, Matricule **18D667** est inscrite en Master II dans ledit département. Elle mène ses travaux universitaires sur le thème : *«ANGLOPHONE CRISIS AND THE EDUCATION OF INTERNALLY DISPLACE MBORORO STUDENTS IN YAOUNDE. A CONTRIBUTION TO THE ANTHROPOLOGY OF DEVELOPMENT.*

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

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

Le Chef de Département





ANNEX 3: INFORM CONCERN FORM

The Anglophone crisis and the education of the internally displace Mbororo students (idms) in Yaounde center region of Cameroon. a contribution to the anthropology of development.

PART I

INTRODUCTION

I am **FADIMATU SAIDU** a Masters II student from the University of Yaoundé I, department of Anthropology, specialize in Anthropology of development. education and internally displace Mbororo Students (IDMS) from the north west to Yaoundé center region of Cameroon. a contribution to the anthropology of development is my research topic and your presence and participation will be of great contribution and very important to this study. This work will comprise of interviews and focus group discussions in this community. With your permission, I will like to ask certain questions which will help in attaining this research project final objectives. Which is the socio-political impact of the migrated Mbororo people from the North West to Yaoundé.

PURPOSE OF THE RESEARCH

This research is to explore the perceptions of IDMS and educational stakeholders in the management of education during the socio-political crisis in the NWR, their challenges in the new environment as well as understanding the coping strategies put in place by the Mbororo Students to adapt to their new environment. We believe that you can help with information regarding this subject matter

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 to participate or not. Whether you participate or not your status will not change in this community. You may change your mind later and stop participating even if you agreed earlier.

PROCEDURE

Information that will be collected from you will be through the use of note book, tape recorder, video recorder and camera for pictures. This research work will be carried out in two months. At the end of this exercise the data collected will be transcript for analysis and interpretation and where there is doubt we i will come back for verification.

DESCRIPTION OF THE PROCESS

Before I start collecting data from you, we will first meet and keep an appointment on where and when to meet to discuss on the questions concerning education and internally displace Mbororo people (IDMP) from the north west to Yaoundé center region of Cameroon.

DURATION

This research project will take a month with your time and contribution and other informants and so in order not to interrupt your programs I will like are meeting and discussion to be respect.

RISK

You are happy to be present and to contribute to this research and you are doing everything possible to answer to my questions in order to satisfy me but despite that you want to be confidential because of fear of exposing your secrets and the community and you do not want to bear any risk as far as this research is concern however given that it is an academic research the chances and possibility of risk will be very low.

BENEFITS

You and the community may not benefit now but your contribution will help me to attain my objectives. However, given the value and importance of this research the inhabitants and the community at large will benefit in the future.

REIMBURSEMENT

This is just to obtain information but if need be for financial assistance to attain the objectives of this research they maybe or not be financial assistance.

CONFIDENTIALITY

The information that we will collect during the research from you, will be kept confidential. Your information will be accessible only by me, participant, supervisor and the university and the information will be coded so that those out of the university milieu will be unable to understand your information.

RIGHT TO WITHDRAW

Your presence, contribution and participation in this research will determine on your Yes or No. If you make up your mind not to take part in this research no one will forces, you to and if you do want to take part no one will refuse. So you are free to and no to participate for your rights and decisions will be respected.

WHO TO CONTACT

If you are not sure and you want to ask questions, you can contact the following persons:

My supervisor Pr. Afu Isaiah Kunock:

My head of department Pr. Paschal Kum Awah:

PART II**CERTIFICATE OF CONSENT**

I have read the forgoing information read to me. I have had the opportunity to ask questions and the questions have been answered voluntarily and to my satisfaction. I consent voluntarily to take part as a participant in this research.

Name of the Participant.....

Signature of Participant.....

Date.....

WHO TO CONTACT

If you have any doubt and questions to ask and you want to ask the questions now or later you may any of the following:

Department of anthropology

University of Yaoundé I

Date.....

IF ILLITERATE

I have witness the accurate reading of the consent form the potential participant, the individual has had the opportunity to asked questions I confirm that the individual has given his or her consent freely

Name of the witness.....

Signature of the witness.....

Date.....

STATEMENT BY THE RESEARCHER OR PERSON TAKING CONSENT

To the best of my abilities, I have accurately read out the information sheet to the potential participants and I have made sure that the participants should understand and know that in-depth interview, note taking, pictures and videos will be taken.

Thank You

ANNEX 4: INTERVIEW GUIDE

REPUBLIQUE DU CAMEROUN
Paix-travail-patrie

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SCIENCES HUMAINES ET SOCIALES

DÉPARTEMENT D'ANTHROPOLOGIE



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FOR
SOCIAL AND
EDUCATIONAL SCIENCES

DOCTORAL RESEARCH UNIT
FOR SOCIAL
SCIENCES

DEPARTMENT OF ANTHROPOLOGY

INTRODUCTION

TOPIC: ANGLOPHONE CRISIS AND THE EDUCATION OF INTERNALLY DISPLACE MBORO STUDENTS IN YAOUNDE CENTER REGION OF CAMEROON.A CONTRIBUTION ANTHROPOLOGY OF DEVELOPMENT

I am **FADIMADOU SAIDOU** 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 **ANGLOPHONE CRISIS AND THE EDUCATION OF INTERNALLY DISPLACE MBORO STUDENTS IN YAOUNDE CENTER REGION OF CAMEROON.A CONTRIBUTION ANTHROPOLOGY OF DEVELOPMENT**. I will ask you some questions 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 will be treated with strict confidentiality and anonymity. Please feel free to ask for explanations wherever you do not understand the questions and the researcher.

I. IDENTIFICATION OF THE RESEARCH PARTICIPANTS

- Name
- Sex
- Age
- Region of Origin/ethnicity
- Marital Status
- Occupation
- Educational level

II. THE ETIOLOGY OF THE INTERNALLY DISPLACED MBORORO STUDENTS IN YAOUNDE

What is the Profile of the Internally Displaced Mbororo Students in Yaounde?

What can you say about the events leading to the Anglophone Crisis?

What are the etiology of your movement to Yaoundé? In terms of

- Socio-cultural
- Economic
- Political

III- PERCEPTION OF THE PEOPLE ON THE INTERNALLY DISPLACED MBORORO STUDENTS

What is the Perception of the people of Yaounde on the education of the Internally Displaced Mbororo Students in Yaounde from the point of view of the Yaounde community, non-displaced Mbororo people and students in Yaounde?

What is the Perception of the Internally Displaced Mbororo Students in Yaounde from the point of view of the Internally Displaced Mbororo people and students in Yaounde?

What is the influence of the Anglophone Crisis on the education of the Internally Displaced Mbororo Students?

- Negatively
- Positively

What are the challenges faced by the mbororo students to Yaounde?

What are the challenges faced by the mbororo students in Yaounde?

IV- COPING STRATEGIES ADOPTED BY THE INTERNALLY DISPLACED MBORORO STUDENTS IN YAOUNDE

What are the coping strategies adopted by the Internally Displaced Mbororo Students in Yaounde? In terms of

- Socio-Cultural
- Socio-Economic
 - Formal activities
 - Informal activities

ANNEX 5: FOCUS GROUP GUIDE

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DEPARTMENT OF ANTHROPOLOGY

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Identification of the Research Participants

- Name
- Sex
- Age
- Region of Origin/ethnicity
- Marital Status
- Occupation
- Educational level

What is the Profile of the Internally Displaced Mbororo Students in Yaounde?

What can you say about the events leading to the Anglophone Crisis?

What are the etiology of your movement to Yaoundé?

What is the Perception of the people of Yaounde on the education of the Internally Displaced Mbororo Students in Yaounde from the point of view of the Yaounde community, non-displaced Mbororo people and students in Yaounde?

What is the Perception of the Internally Displaced Mbororo Students in Yaounde from the point of view of the Internally Displaced Mborro people and students in Yaounde?

What is the influence of the Anglophone Crisis on the education of the Internally Displaced Mbororo Students?

What are the challenges faced by the mbororo students to Yaounde?

What are the challenges faced by the mbororo students in Yaounde?

What are the coping strategies adopted by the Internally Displaced Mbororo Students in Yaounde?

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