A History of Mbe Sub-Division in Northern Cameroon, 1900 - 2006

BY

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DECLARATION

I, Magadji Pierre le Debonnaire, hereby declare that this thesis is the product of my research and has been written by me. It has not been presented for higher degree in any other university. All quotations have been acknowledged by means of references.

29/08/2011

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CERTIFICATION

This thesis titled has been read and approved as meeting the requirements of the Postgraduate School, Ahmadu Bello University, Zaria for the award of the degree of Master of Arts in History.

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DEDICATION

I dedicate this work to God Almighty and to my deceased mother and father Suzane and Magadji Pierre, to Ruth and Paul, and also to my wife Comfort Debonnaire.

ABSTRACT

This study examines the history of Mbe Sub-Division in Northern Cameroon as an emerging African society from 1900 to 2006. To give the study value, it undertook an investigation to cover issues of lelevance such as migration, settlement pattern, political organization, the society, indigenous education, agriculture and industry in the pre-colonial Mbe Sub-Division. The work discovered that education received a special attention in Mbe Sub-Division between 1936 and 2006 and it became the most fundamental factor that facilitated the early birth of a class of educated elite in this region between 1960 and 1992. It was this class that first cane up to champion the early cause of the economic growth of this Sub-Divisicn even before the democratic era in Cameroon. The study discovered that education further expanded the number of the elite significantly during the first era of the democratic era between 1992 and 2006. The work discusses the elite and the farmers and how they influenced the development of Mbe Sub-Division between 1960 and 2006. It discusses changes and challenges in Mbe Sub-Division as an emerging society and how they subsequently unfolded themselves. It ends by discussing the general attitude of the educated elite seen as the most significant factor negating the economic development of Mbe Sub-Division. It analyses the general arguments, grievances and point of view of the farmers and others regarding the perspective of the elite to the general well being of their community.

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The following also deserve my special thanks: Mr. Iya François, the Director of literature Dii, Mme Asmaou, the secretary of Literature Dii, and Mr Iya Robert, the longest serving Mayor of Mbe Sub-Division, thanks to all the political and community leaders and thanks to the entire people of Mbe Sub-division for being sources of information and supporting me during my research. I thank their Excellencies, Mr. Mohamadou Alim and Mr. Adama Bouba of the High Commission of the Republic of Cameroon in Nigeria for their encouragement. With most gratitude I wish to thank my mother Veronica N. Sani for all her support to me throughout the course of my study. To Mr. Emmanuel Asuquo, the secretary that typed this work, I say thank you. My special thanks to my wife for all the support she gave me during this research. There are many others whose name I cannot mention. May God in His infinite love bless and reward you all.

PREFACE

The eminent historian, Eldridge Mohammed, was one of the outstanding men of Africa who, from the University of Maiduguri, had a great concern for the development of Sub-Division. People like him aroused our curiosity and I had thought of venturing into discovering the realities of this land in Northern Cameroon.

It is an interesting area for research and it may help people to comprehend many important events in this region and in Cameroon as well. However, it is surprising to see that no comprehensive work has been done on the history of Mbe Sub-Division in Adamawa Province in Cameroon. So, I have decided to select the area for discussion; the history of education and development before the colonial era was extensively discussed. These themes were also examined during the democratic era in Cameroon so as to reach necessary conclusions on the general state of the attitude of the people, especially the elite, and the relevance of democracy to it. It ends by pointing out the lessons to be learnt in the development process of any given emerging African community.

It is hope that the study will be of interest to the general public as well as to the Cameroonian Government because it discusses the role of education as a foundation of modern politics and as the prime mover of development. It discusses the role of the illustrious sons and daughters in the development of the region and analyses the economic strengths in the nation.

In addition, the study will be of relevance to the people of Mbé Sub-Division themselves because it provides an analysis of the general socio-political life. It also brings to limelight the general attitude of the sons and daughters of the region to development. Finally, this study may be of some relevance to the society in general because it discusses the responsibility of people in community development.

The study may be of some relevance to intellectual knowledge in general, because it has tried to introduce new ideas, opinions, suggestions and arguments that have create scholarly debates in academic fields. This is of great significance because it has tried to provide more information and awareness on Mbé Sub-Division.

It is hoped that it will stimulate intellectual debate on the socio political and economic development of this region in Northern Cameroon. From all indications, it is clear that they are aware that they have a problem in their community but they did not know how to fight it. It appears that they did not know that they could challenge their elite, they did not know that they had a voice and because of that they were afraid to speak to the elite. But this work may open their eyes to see these things clearly.

In a study of this nature, researchers always run the risk of identifying themselves with some ideas, that is why I want to put forward my sincere apology to all those who may feel offended. The study is only an interpretation of the available sources and, therefore, any other researcher can disagree with me, but I wish that my ideas and interpretation represent my contribution in re-enforcing that general opinion that development of Mbe

Sub-Division is possible only through the handwork of its elites and the general community.

The study is divided into seven chapters. Chapter One is introductory in nature. It analyzes the scope and the theoretical framework of the study. It also outlines the justification for the study, the objective and the methodology of this research work. Chapter Two analyzes the historical geography of Mbe Sub-Division including its location, vegetation, climate, agriculture, migration pattern and settlement, socio-political organization and how industry and commerce developed there.

Chapter Three analyzes the colonization of Cameroon by Germany and the introduction of western education in Mbe Sub-Division. It first discussed the pre-colonial system of education in Mbe Sub-Division before analyzing education from 1960 to 1992 and chapter Four analyzes Education in Mbe Sub-Division after 1992. Chapter Five discusses the socio-economic developments in Mbe Sub-Division from 1960 -1992, Chapter Six and Seven examines the socio-economic development in Mbe Sub-Division from 1992 – 2006.

ABBREVIATIONS

ADECAM	–	Association pour le Développement caummunantaire pour dissement de Mbe (Association for the Development of the Community of Mbe Sub-Division)
CPDM	–	Camerooon People's Democratic Movement
COOPROVIVE	–	Co-operative pour la Production des Vivres (The Cooperative for the Production of Foodstuff)
ENAM	–	Ecole Normale d'Administration et de Magistrature (School of Administration and Law)
FCE	–	Federal College of Education
HIV/AIDS	–	Human Immune Virus/Acquired Immune Deficiency Syndrome.
IMF	–	International Monetary Fund
MDG	–	Millennium Development Goal.
ME	–	Ministry of Education
MHE	–	Ministry of Higher Education
MTTPT	–	Ministry of Technical Teaching and Professional Training
NUDP	–	National Union for Democracy and Progress.
PLEG	–	Professeur de Lycée d'Enseignement Général (Teacher with post-graduate Diploma in Education)
PEPS	–	Professeur d'Education Physique et Sportive (Teacher of Physical and Health Education with Post graduate Diploma in Education)
PLET	–	Professeur de Lycée d'Enseignement Technique (Teacher of Technical school with Post graduate Diploma in Education)
UC	–	Union Camerounaise (Union of Cameroonian People)
UNDP	–	United Nations Development Programme.

GLOSSARY

	FRENCH		ENGLISH
1.	ENAM (Ecole Normale d'Administration et de magistrature)	-	School of Law and of Administration.
2.	Commune rurale.	-	Local Government Area.
3.	Province.	-	State
4.	Syndicate des communes.	-	Local Government Labor Union.

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CHAPTER ONE

1.0 BACKGROUND TO THE STUDY

1.1 INTRODUCTION

Mbé Sub-Division emerged as the epicenter of the political life of Adamawa Province in Cameroon in 1960, and from the available sources, it is clear that this region was the first to enjoy the privilege of receiving western education in northern Cameroon. It is worth noting here that western education became one of the most important tools in the administration of Cameroon as a nation since its independence in 1960.

This privilege has earned its people high recognition among other Divisions and Sub-Divisions in Adamawa Province and across the entire nation. The reason is that it produced the first set of elites in Adamawa Province on whose shoulders the responsibilities of successfully and efficiently running the political affairs of the Province and those of the nation were anchored.

Administratively, Mbe Sub Division is currently under Vina Division in Adamawa Province in the Republic of Cameroon. Between 1884 and 1918, under German colonial rule, Cameroon was divided into two big "Residencies" called in German language "Residenturer", under German Colonial rule. Douala was the first residency from where Southern Cameroon was administered, and the second Residency was administered from Garoua to cover the whole of Northern Cameroon. But when Germany was sanctioned in 1918 for causing World War I, Cameroon was placed under the

mandate of the League of Nations and was given to France and Britain to be administered. During the era of the mandate under French Colonial rule, the residencies were transformed into colonial districts called "cantons" in French Language.

In 1960 when the country got its independence, it was administratively divided into seven Provinces, namely Douala, Yaounde, Ebolowa, Buea, Bamenda, Bafousam and Garoua. But at the beginning of the reign of President Paul Biya in Cameroon in 1982, new Provinces were created. These were Ngaoundere, Bertoua and Maroua. That explains why by 2006 there were ten Provinces. Since 1960, therefore, Cameroon has administratively been divided into Provinces (States), Divisions (Local Governments), Sub – Divisions (also Local Governments but smaller than Divisions, population-wise) and Districts (village groups).

In this introductory chapter, the historical geography of Mbé Sub-Division is discussed. It also analyzes the indigenous system of education before the colonial era, as well as the advent of Western Education during the colonial era, how it was introduced, how it was received and the kind of impact it created in the Sub-Division.

The chapter also examined the state and the meaning of socio-economic development there before colonial rule, during colonial rule and from 1960 to 2006, and it ended by analyzing the reflection of the dialectical relation between education, politics and democracy in this region.

Mbe Sub-Division is an emerging African community and it cannot be discussed outside the African context, especially as an emerging society in 1960. This is to say that Mbe Sub-Division has had a great share in the

general features that characterized African countries and all their emerging challenges, such as issues of political influence, political ideologies and political crises that were actually hostile to the full realization of Africa's ambitions to play their part within the comity of nations, of which they are a part. Added to the issues were those of Education that were almost left entirely to the Christian missionaries, and that of health and economic development, that were primarily functions of the central government.[1]

1.2 STATEMENT OF THE PROBLEM

The problem of this research work is to describe, analyze and evaluate the history of Mbe Sub-Division as an emerging African society between 1900 and 2006, i.e., under colonial rule, during the colonial period, and in the post-colonial period. It discusses, among others, how western education was introduced, how it was received and how it influenced the socio-economic development of Mbe Sub-Division from 1900 to 2006.

Western Education was introduced by the Germans between 1884 and 1918, and later under the French, it was used to educate the children of the chiefs. From 1960 onwards, it was used by the Post-independence Cameroonian Government to produce its manpower. A problem of this study is to analyze its role between 1960 and 2006, and how it influenced the lives of people in Mbe Sub-Division.

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[1] W. M. Macmillan, *Africa Emergent*. A Survey of Social, Political and Economic Trends in British Africa. Faber and Faber Limited, London, 1938 p.326.

Also, the problem of this study is to analyze the edge Mbe Sub-Division had in education over many Divisions such as Tibati and Meiganga and other Sub- Divisions in Adamawa Province. However, comparatively, the area remains socially and economically stagnant even when the Cameroonian Government re-instituted multi-party democracy in the nation so that the developmental policies of each region would be decentralized. That is why the study examined, evaluated, analyzed and described the very social processes that have produced the elite, the attitudes and the socio-economic order, which was prevalent in Mbe Sub-Division between 1960 and 2006.

1.3 SCOPE OF THE STUDY

In terms of periodization, the scope of this research covers the period 1900-2006. The year 1900 marked the beginning of the colonial rule and the commencement of a new socio-political and economic order in the Cameroonian area in general and the Mbe Sub-Division in Adamawa Province in particular.

The year 2006 is significant in the history of Mbé Sub-Division as it constituted an important turning point in the history of development of the region. In that year, the farmers, who were, and are one of the political forces in the Sub-Division, planned, for the first time, to set up a new pace for the radical transformation of the Sub-Division because the area had not been

developing rapidly despite the privileges enjoyed by the societies in Adamawa Province.[2]

1.4 JUSTIFICATION FOR THE STUDY

Mbé Sub-Division has been selected for study because it played a pioneer role in the political development of Adamawa Province in Cameroon. It turned out a considerable number of some of the most illustrious politicians and government officials compared to other areas, such as Tibati Division and Meiganga Division, which are demographically and geographically more significant in Adamawa Province than Mbe. Because of this development it is accorded great respect and is called the "*Quartier latin de l'Adamaoua*"[3] in the Province, meaning, "centre of learning in Adamawa Province."

In addition, the area was selected for study because, in terms of scholarly studies, it is neglected, in spite of the fact that it was the first area in Adamawa Province to establish standard schools, up-to-date hospitals, power supply, dependable telephone services, the provision of good drinking water to the populace, and development schemes. But ironically, this Sub-Division has remained stagnant after the European missionaries left in 1992 and at the time the Cameroonian Government became decentralized.

This simply means that there is a fundamental problem in the attitude and the process which has produced these most illustrious politicians and

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[2] See Maps on page 204

[3] (trs) Centre of Learning in Adamawa Province

government officials who can not or who have refused to develop their region. It is this kind of problem or attitude that this study wants to examine so as to expose it to make people in Africa to see some of these deficiencies in our elites that are standing strongly against the development of many of our emerging African communities.

Thus, this study discusses the situation of this region so as to unveil the nature of the attitude behind its plight. Also, it exposes the situation to the awareness of its own people and to the awareness of the policy-makers of Adamawa Province and Cameroonian Government for possible solution.

1.5 OBJECTIVES OF THE STUDY

Given that the history of Mbé Sub-Division as an emerging African society was influenced by the early activities of the Norwegian and American Christian Missions in Northern Cameroon in the 1920s, one of the objectives of this study is to discuss the evolution of their activities, analyzing their impact in transforming the people socially, politically and economically in Mbe Sub-Division, and to examine the interplay of the dialectical relations between their influence in the life of the people there to see how it shaped their history.

1.6 RESEARCH METHODOLOGY

The sources used in the course of this research are both primary and secondary sources. On the one hand, the study was based upon desk

research using available official reports, national, provincial, Divisional, Sub-Divisional Statistics, and contributions from people of Mbe Sub-Division, including farmers modern elite, political leaders, community leaders, elderly personalities, international development partners, discussions at the grassroots level and focus group discussion meetings. On the other hand, the libraries of the Faculty of Arts and Social Sciences of the University of Ngaoundéré, Literature Dii, at Mbé, and The National Archives at Yaoundé, were used to get archival sources and secondary sources such as articles, dissertations, theses and published books that are relevant to the study of my subject of research. All these were of great help.

1.7 NOTES ON SOURCES

The objective of this research work is to attempt to analyze and discuss the history of Mbé Sub-Division in Northern Cameroon as an emerging society in Africa. To do this effectively, it is necessary to discuss some relevant works to the study. This is because they helped to shape the stages of my understanding. They contain widely varying intellectual views from different philosophical traditions that helped me in this research work.

For a proper understanding of the discussion in this work, it is necessary to review some relevant primary and secondary materials. This is because this exercise will help me to identify, after thorough research, areas of strength and weakness of each of the existing literature as well as provide ways of filling the vacuum in the available source materials.

Presumably, there is bound to be a belief that this work may likely not encounter the usual problems common to researchers, simply because of the high level of literacy in Mbe Sub-Division. One would expect an up to date preservation of all kinds of necessary records of events. But it is unfortunate to say that problems were encountered in the search for records of events, especially at the National Archives in Yaoundé.

However, satisfaction was derived from the fact that the interviews helped to fill the gaps that these problems of records of events posed to this research. The information that was provided was received with a critical mind. They were investigated, questioned and challenged to bring out the truth, and the aim was to create changes in the mind of the people of Mbe Sub-Division.

Below is a brief critique of these sources.

Jaap Van Slageren, **L'histoire de l'église en Afrique.**[4]

Jaap Van Slageren was a Norwegian scholar who came to Cameroon in the 1960's as a missionary. He was one of the first lecturers in the Faculty of Theology established at Yaoundé and at Melganga shortly after Cameroon's independence. It was there that he conducted his research, which was published in 1969.

He discussed the introduction of western education in Mbe Sub-Division, how it was received, the kind of problem it encountered and the expected result it produced at the end. But his views on western education

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[4] Jaap Van Slageren, "L'histoire de l'église en Afrique" (trs) The History of Church in Africa, Edition Clé, Yaoundé 1969.

were based on the Christian missionary point of view as if western education were the only means to the end of all the socio-political and economic challenges of the people of Mbe Sub-Division before 1960. He failed to realize that western education was introduced there to stop the development of the indigenous education and all the industrious activities that were obtainable there.

i. Introduction of Western Education in Mbe Sub-Division

Jaap Van Slageren started by stating that missionary activities per se started in the Cameroonian area even before the advent of colonialism. In his analysis, he said that the American, A. E. Gunderson, arrived in Douala in March 1923 and moved to settle at Ngaoundéré the same year. The first Norwegian missionaries, Nikolaisen, Thrana, Flaland, Oseland and others arrived in Ngaoundéré on the 6th of March 1925 to settle there also. These missionaries had traveled through the Sudanese area in search of a conducive place to settle and found Ngaoundéré to be the best place of their choice, taking into due consideration its good geographical and climatic conditions. By 1926, the American and the Norwegian missions agreed to unite under the auspices of the Sudan United Mission, which later became the Norwegian Protestant Mission in 1936, having obtained the authorization from the French colonial government. Thus, the mission started organizing an evangelical Lutheran Mission from Ngaoundéré in Adamawa to cover the northern part of Cameroon.

From 1936, Oseland, the Norwegian, remained at Ngaoundéré and Flatland moved to settle at Tibati where he worked among the Mboum people

who had been influenced by the Muslim Chiefs. On the other hand, Gunderson, the American, settled at Garoua-Boulaï. Slageren noted that all their missionary activities sprang rapidly through educational programs to cover the whole of northern Cameroon. Consequently, Mbé which was situated about seventy two kilometres away from Ngaoundéré, was the first to have come into contact with their educational programs in 1936. It was in 1938 that missionary activities reached the Doayo and the Tchamba people at Poli and later it was extended to Tcholliré in Baba Rey's territory in 1945, an area where missionary works were not allowed before.

Slageren pointed out that the majority of the people of Mbé were not Islamized but were ruled by powerful Muslim chiefs. The chiefs strongly opposed missionary activities in Mbé and even accused mission school teachers of using their students to labor for their own interest. The chiefs went further to manifest their grievances against the adult students who, as they said, refused to work for them only to go and hide in mission schools which resulted in the closing of all missionary schools in Mbé before 1945.

The situation constituted an obstacle to the development of missionary activities in Mbé Sub-region even though the common men among the people of Mbé who were converted to Christianity found freedom and liberty in the Gospel of Christ Jesus which made them to take refuge at the Norwegian station at Ngaoundéré; the best centre of learning compared to the other schools at Tibati, Garoua-Boulaï, Poli and Tcholliré. The underprivileged children, such as slaves, orphans, the poor and children whose parents were despised by their Muslim chiefs, were the ones given to the missionaries to

husbandry and reared animals such as cows, sheep, goats and chickens but not animals such as pigs or ducks which were regarded as less prestigious.

iii. Industry

Iya François and Mme Asmaou further stated in their work that the environs of the Dii people prior to the colonial era had many ancient centers of iron production. Both archaeologists and anthropologists have acknowledged that blacksmithing was one of the most ancient occupations of the Dii people. Iron works was well developed and their blacksmiths, called *Nang* Dii, could produce domestic and agricultural tools, such as hoes, axes, machetes, iron pots and weapons of war, such as spears, swords and arrows. Their most powerful blacksmiths were used by the chiefs to produce war weapons. Thus, there was a special group of *Nang*-Dii who were employed by the chiefs to build up their arsenals.

Iya François and Mme Asmaou stated that iron work had reached a level whereby it was particularly seen in the sector of commerce, to be the most lucrative among the Dii people and because of that the first Germen explorers who visited the area were amazed to see that metal production was developed there. Iron work or production went *pari-passu* with other sectors of artistic productions. The Dii people had built a furnace called ***San*** with which this metal production was carried out using charcoal which was produced by the wives of the *Nang*. They argued that it was proved by archaeological facts that the furnace of Ruhr – the industrial town of Germany - was built on the model of the furnace the German explorers saw during the pre-colonial era when the Germans visited the Dii people.

KASHIM IBRAHIM LIBRARY

There was the weaving of cloth, mats, hats, caps, pottery; the making of utensil, mortars, pestles, decorations and grounding stones, which were developed by both men and women. They stated that the Dii community across northern Cameroon was situated in-between urban communities, such as Ngaoundéré and Garoua, whose populations were very significant because those cities were great markets for their commodities. This economy created a non-agricultural class which was a manifestation of the division of labor and a higher mode of social organization. This also created a good condition conducive to the emergence of a new class of additional administration in which chiefs had the power to regulate human relations. This was an important factor necessary for the economic growth not only of the Dii people but of any given society. The chiefs had the duty of ensuring the development of a system of exchange, peace and security which were efficiently done to allow good co-operation between the farmers and the blacksmiths.

This work is of significance to our research also because it helped this study to understand the nature of the economic state which was developed among the people living in our area of study. It is based on this that the research work is able to see and comprehend changes that occurred there when the Dii people came into contact with Western Education and colonialism as a whole.

Iya François and Mme Asmaou: ***la diversite culturelle du peuple Dii***[6]

According to Iya François and Mme Asmaou, prior to the arrival of the colonialists in Africa, the *Dii* people had already developed various cultures in their community.

The *Nab-faa* and the *Nab-magon:* The *nab-faa* and the *nab-magon* were celebrated with traditional dances executed with special masquerades called *faa* and *magon*.

The Nab *Kon-Nang:* The nab *kon-nang* was celebrated with a dance accompanied by traditional guitars played by the blacksmiths. This dance was generally performed in public places or in local beer joints where people meet to drink.

The *Nab-Dii:* The *nab-dii* was celebrated with a dance where a masquerade was optional.

The *Nab-Tuu:* The *nab-tuu* was celebrated and danced by men during war against their enemies or invaders.

The Nab *La'suu:* The nab *la'suu* was celebrated by women accompanied by pestles.

The *Nab Vang:* The *nab vang* was a festivity of ritual.

The *Nab-Mbee:* The *nab-Mbee* was as well a festivity of ritual for circumcision where young boys ***(doŋ Dii)*** were initiated into manhood. This dance was organized among the *Dii* people and executed under the authority

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6 Iya François and Mme Asmaou "*la Diversite Culturelle du Peuple Dii*" (trs) The Cultural Diversity of the Dii People, Literature Dii, Mbe, 2003.

of the ***Don-naa*** who was a chief surgeon circumciser. It was executed by a special masquerade called *Gǒg*.

The *Nab-Sew:* Also, the *nab-sew* was a festivity of ritual but celebrated only by women to cure a kind of sickness peculiar to them. It was organized under the strict authority of the ***Gbang*** *sew* who was a woman. Thus, women played significant cultural and socio-political roles among the Mbe people which shows that they were not gender biased because women possessed leadership roles.

The *Nab-Sabaa:* The *nab-sabaa* was a festivity preferred by elderly men and women in the community; it was previously celebrated by hunters.

The *Nab-a-Mbellii:* The *nab-a-mbellii* accompanied by traditional flutes called ***littiid*** was also a festivity of elderly men and women.

The *Sagaasa:* The *sagaasa*, also called *sagayne*, was celebrated by young girls during moonlight at night.

The *Merengue*: The *merengue* was a festivity for young boys and girls.

The *Mben-Mbee:* The *Mben-mbee* was a festivity for great wizards in the *Dii* community. This signifies the nature of class differentiation there.

In discussing other social aspects of the life of the *Dii* people, the authors said that the process of marriage was unique and that it started with an introduction called ***kee-tale***. The choice of a partner could be done by a parent for his child or simply by contract between two individuals, and a girl yet unborn could be betrothed. But the ***kee-tugge*** was a festivity that the Dii people organized to appreciate the faithfulness of their wives. Polygamy was generally practiced among them as a sign of authority and greatness.

Marriages were generally contracted between the people of Mbe Sub-Division even though inter – marriage existed between them and the *Laka, Mboum* and Fulani people with whom they had lived for centuries and later the *Gbaya* people, who were their immediate neighbors in Adamawa Province. The Dii people had never been identified as invaders in history; they disliked insolence (***disan***) and bullying (***hen-soone***).

On the other hand, the ***nab-Mbee*** was a ritual organization where young men are circumcised and taught the values and ethics of a successful living. The Sew was also a ritual organization executed only by women to cure a sickness known to them in Mbé Sub-Division. Other organizations, such as the ***kee-tali*** and *the* ***kee-tuggi*** (marriage engagements); are preserved in Mbé Sub-Division to deal with family affairs.

Another work of relevance to my research is that of Claude Ake titled "***Democracy and Development in Africa.***[7]

Born on February 8, 1939 Claude Ake had his early education in Nigeria, attending the prestigious King's College Lagos, and Nigeria's Premier University, the University of Ibadan. From Ibadan he proceeded to Columbia University, New York, one of America's Ivy League Institutions and perhaps the custodian of its conservative traditions. That was to be a turning point in his intellectual development, for it was Columbia's rightwing scholarship that ignited the humane revolutionary in him.

It was from this hallowed precincts of America's establishment scholarship that Claude Ake imploded into the world of global scholarship and to immoralise his name, the African Center for Democratic Governance (AFRIGOV) was instituted the "Ake memorial lecture series" in 1997. Since

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[7] Claude Ake, Democracy and Development in Africa, Brookings Institution, Washington, 2008

then, other organizations have instituted similar programs to honor this unique scholar, who devoted his life and works to the emancipation of the "wretched of the earth."

Claude Ake stated that the political context of the development project has rendered development improbable and that in post-colonial Africa, the premium on power is exceptionally high. The institutional mechanisms for moderating political competition are lacking. As a result, political competition tends to assume the character of warfare and that so absorbing is the struggle for power that everything else, including the quest for development is marginalized. He is the view that the politicians that rendered development, improbable had made the adoption of an ideology of development inevitable. For the political elites, struggling to maintain their power and to reproduce their domination amid the problems of the postcolonial era, the ideology of development has been an effective strategy of power that addresses the objective necessity for development. The former rulers of Africa eagerly endorsed this ideology seeing in it the opportunity of a partnership that would allow them to maintain influence in the former colonies and promote the interests in the context of the Cold War.

Claude Ake stated that the problem in Africa is not so much that development has failed, but that it never really got started. At the beginning of the independence period, African leaders with few exceptions, were so absorbed in the struggle for power and survival and so politically isolated by their betrayal of the nationalist revolution, that they could not launch a national development project but instead opted for dependent development, letting their metropolitan patrons determine the agenda and find the sources

to implement it. As a result, policy making was largely divorced from political responsibilities and development strategy was dissociated both from social needs and from the cultural and historical realities of the developing society. This dissociation led to development policies that have been disruptive than developmental. Consequently, he maintained the view that development could not proceed in a situation where the national leadership had no vision or agenda of its own and relied on outsiders.

Because of this, Claude Ake stated that development becomes alienating on all sides. That the outsiders who fashioned the agenda are alienated from it the very moment it is created, because it is for others. He stated that it may be desirable for them to show serious interest in it, especially if such commitment entails significant costs. Thus, after the UN General Assembly's special session on the African crisis Considerable trouble has gone into establishing structural adjustment as the new orthodoxy except in a few countries. So, he stated that for the African leaders the alienation is more ominous, that they are saddled with a strategy that hardly any of them believe in and which most of them condemned. They put up with it to avoid economic sanctions and in the hope of eliciting material support from external patrons, which invariably does not come. but the weak and fearful, are caught in the hope lacking of faith in what they are doing and also caught between their own interests, the demands of their external patrons, and their constituents. African leaders tend to be ambivalent,

confused and a prone to marginalize development and even their role in its pursuit. So, he argued that the development of Africa will not start in earnest until the struggle over development agenda is determined.

He further stated that the political elite absorbed in the struggle for survival and often lacking in cohesiveness and confidence, have largely ceded development strategy to external agents but he maintains that in exogenizing development they also aborted it. Gestures continue to be made towards development as African leaders adopt ad hoc, and often opportunistically and confusedly the latest fad of the international development community-import substitution, export promotion, integrated rural development, structural adjustment and so forth-with little concern for the realities of African conditions. African are now stuck in the discourse and practices of SAP, (Structural Adjustment Programme) which as he says is only an emergency measure rather than a development strategy, and that there is no sign of anything else on the menu.

He argued that Africa is marginal to the rest of the world, that the problems is not as is often imagined, African's marginality to the rest of the world but the marginalization of Africans in the development of Africa. This is precisely why the development project in Africa cannot get started. Development is that which people do by themselves and for themselves or it does not happen and that it is something the people of Africa will have to empower themselves to repossess, which he considers to be a formidable task. He believes that only a successful struggle for repossession will finally

remove the obstacles that have, until now, grounded the development project.

Ake further stated that Sub-Saharan Africa is mired in one of the deepest and most protracted crises of modern history. This crises have been phenomenally harsh, tragic and demoralizing invaluable learning experience and that it has taught Africa a great deal about how not to go about development and even a little about how to do it. Ordinary people in Africa have apparently realized that they must take their destiny into their hands and they are struggling for a 'second independence'. They have apparently recognized that they cannot escape from underdevelopment until public policy becomes an expression of their democratic will and connects again with social needs. Not many people view the development of Africa as a viable proposition, that is why it is not surprising to see that the world has been mesmerized by the dismal statistics of declining productivity and growth rates, escalating indebtedness, and chronic malnutrition, famines and disease.

He stated that the high incidence of political instability and violent conflict in some parts of Africa, such as Burundi, Rwanda, Liberia, Somalia, Sudan and Sierra Leone, had not helped matters, and as a result he concluded that the development project has not failed in Africa, that it just never started in the first place because of hostile political conditions. However, he added that it can succeed and that the disasters of the past have been useful lessons, awareness is developing, objective conditions in the world that presently makes self-reliance increasingly inevitable and desirable, and ordinary people are in revolt demanding a second

independence. That is why he concluded that they are struggling to take control of their own lives from a leadership whose mismanagement has become life threatening for them, and that the struggle over the political framework that will enable the development project to finally take off is now in progress, and the prospects for development are promising.

This book is of great significance to our study of the history of Mbe Sub-Division as an emerging African society in the sense that it sheds a great deal of light on the issue of evolution of the concepts of politics, democracy and development and the significant relations between them which is the critical factor responsible for the evolution and achievement of those developmental policies that can create the kind of self-reliance one is studying in Mbe Sub–division.

1.8 THEORETICAL FRAMEWORK

This work is concerned with the history of Mbe Sub-Division during the period 1900-2006. This cannot effectively be done without the understanding of the meanings of the concepts such as education, development, underdevelopment, politics, democracy, colonialism and under-development, simply because most emerging African societies are characterized by the features of these concepts that have brought together

the perspectives of the idealists, the Marxists, the developmentalists, the modernists and many other perspectives from various backgrounds. However, I study has chosen to examine and analyze the history of Mbe Sub-Division from a developmentalist perspective.

1.8.2 Education

Every society, whether simple or complex, has its own system for training and educating its youth, and education for the good life has been one of the most persistent concerns of men throughout history. However, the goal of education and the method of approach may differ from place to place, nation to nation and people to people.[8]

The Greek idea of an educated man was one who was mentally and physically well-balanced. The Romans, on the other hand, placed emphasis on oratorical and military training. During the middle Ages in England the knight, the lord and the priest were considered classical examples of well-educated elite; in France the scholar was the hallmark of excellence. In Germany, an educated man was the patriot.

In ancient Africa, the warrior, the hunter, the noble-man, the man of character, or anyone who combined the latter feature with a specific skill,

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[8] A. Babs Fafunwa, History of Education in Nigeria, London George, Allen and Unwin, 1977, Pg. 1

was adjudged to be a well-educated and well integrated citizen of his community.[9]

Attempts to define education are usually faced with two major problems. In the first place, education is married to several concepts that are either related or a part of it. Thus, there is the tendency to focus attention on such other concepts as schooling, training and so on. The second is that education, apart from being a discipline, is a social institution of society. And, given that all societies of the world are not identical, the conception of education in any given society may not, therefore, hold for the others.[10]

According to Driedman:

> *Education is a process which is a part of cultural development, primarily a means of establishment communication between the cultural systems of the transitions which include inventors, researchers, creative minds and the cultural systems of the receivers who are people whom education is intended.*[11]

Liverlight and Haygood define education as:

> *a process of an organize activities with the intention of bringing about information, knowledge, understanding or skill acquisition and attitude change or for the purpose of identifying and solving personal or community problems.*[12]

Uche defines education in relation to development as:

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9 Ibid, Pg. 1

10 Joseph Duru, Nature and Scope of Education, Course Material at F.C.E. Zaria P. 10.

11 Driedman quoted in Joseph Duru, P. 20

12 Liverlight & Haygood, quoted in Duru, P. 21

a process of training and developing the potentials, physical knowledge, skills and character of individuals by formal and informal schooling. This means that it is the process by which a person develops his intellectual, emotional, spiritual and physical powers to become more fully participant members of the community to which they belong.[13]

He stated that education is a desire and a natural feeling of mankind; and that every human being whose mind is not debauched will be willing to give all that he has to get it. Dr Nnamdi Azikwe also said that education is learning, training the head, hand, the heart, the mind in morals that helps make one socially efficient. He said that it is not just the piling on of learning, information, data, facts, skills or abilities but that education is rather making visible what is hidden as a seed. So, he argued that educating a person is exposing the person to the transformation events of an engaged life. Mihalu Csikszentmihalyi also said that if the next generation is to face the future with zest and self confidence, it must be educated to be original as well as competent. But then, colonial reports have it that Africa had no education, that Africa was without a past before the advent of Western education. But it must be noted that no society can survive without conscious efforts made to create the continuity of societal values. Therefore, there is no society that had no guiding principles, no mater how primitive it may be viewed.

The philosophy of education has direct implications on the definitions of the concept itself. This is simply because as it is in most other concepts,

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[13] Uche, quoted in Duru, Ibid P. 22

education can not be compartmentalized in a single definition, for several societies and scholars have attempted to define it fairly differently. The difference, however, is based primarily on the fact that societies view education from the point of view of their needs. This explains the various proponents of the various definitions of the word. This also means that what determines the definition of education in one society may not be seen in terms of definition, as such in another society. For instance, in most African countries today, the most highly illiterate persons only think that education is synonymous with literacy.[14]

But then, the philosophy of education seeks to comprehend education in its entity; that is why it depends on general or formal philosophy to the extent that the problems of education are of a general philosophical character. For, it attempts to analyze the nature of good life to which education should lead, the nature of man himself because it is man I am educating, the nature of society because education is a societal process and the notion of ultimate reality, which all knowledge seeks to penetrate. In other words, the philosophy of education involves the application of formal philosophy to the field of education.[15]

But the concept of education as an organizational system does not end with perceiving the interaction and integration of objectives, inputs, processes and outputs. It also involves assessing the relationship between the various levels of education i.e. primary, secondary, tertiary and furthermore, informal, non- formal and continuing education aspects of the

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[14] Uche, quoted in Duru, P. 22

[15] Ibid, P. 22

educational system which are also to be planned and administered since these activities collectively constitute the society's total efforts to educate the individual for it benefits and for the welfare of the society.

But a close look at these definitions reveals one trait running across them. This is simply because education is everywhere a process through which men or women can improve themselves, and through which they can improve their community, socio-politically and economically. Though viewed differently, education is everywhere, a tool with which societies use to inculcate the right attitudes of mind and habit necessary for the effective living, it is used to develop the potentials of the individuals, it trains and inculcates basic skills, sense of discipline and responsibility in a person. It develops creativity, critical thinking and the ability to use initiative in an individual and it also trains a person in special skills and capacities so as to increase his efficiency in accordance with current societal demands.

1.8.3 TRADITIONAL EDUCATION

The European perception about education in ancient Africa tend to believe that it was Islam and Christianity that brought education in Africa. But Fafunwa argued that these two religions, which have influenced Africa's education in no small measure, are of recent development compared with the indigenous system of education which is as old as Man himself in Africa.[16]

In this context, the study noted that before the advent of Western education, African societies had their own ways of educating both children

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[16] A. Babs Fafunwa. History of Education in Nigeria, London Gorge Allen Onwin, 1977, p.1

and adults which was aimed at developing the individual socially, physically, economically and culturally. In fact, it was a functional education and taught both children and adults the norms and values of the society.[17]

In the pre-colonial system of indigenous education, everybody was involved since it was community based, it met the needs of the society and, not only sanctioned, but imposed and compelled people to accept and respect rules and regulations of these institutions. Within this system, the age grade was one of the most important ways of passing culture from generation to another. Apprenticeship system was strong as young boys and girls served as apprentices for years in productive enterprises. During these years they lived with their masters to help them at home, at the end, they would have received training that would remain permanent in their lives.[18]

The traditional system of education had intellectual training, which include the study of local history, legends, local geography, plants, animals, poetry, reasoning, wisdom, proverbs, story-telling and many other things.

This communal system of the (traditional system) which characterized African education was integrated as it combined physical and intellectual training. For one to be educated, therefore, it meant being self-sufficient in all fields. To support this argument, a scholar, Osokoya, argued that the African science, religion and the secret of powers were mastered at the secret

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17 Ozigi, A. & Ocho, L. Education in Northern Nigeria. George Allen & Unwin, London, 1981 quoted in Joseph Duru, Ibid, P.13

18 Ibid

cult as institutions for higher or further education in the traditional education.[19]

The African (traditional) education laid great emphasis on character training, respect for elders and the respect of authority. The curriculum evolved were all about the welfare of the people, provision of food, shelter, administration of Justice, political stability and so on. Therefore, the traditional education content included strategies for real training on the acquiring of knowledge of the season, understanding the nature of God and the whole society was involved in ensuring that the values of society were maintained.[20]

Thus, in ancient African society, the purpose of education was clear: functionalism was the main guiding principle. African societies regarded education as a means to an end and not an end in itself. Education was generally for an immediate induction into society and a preparation for adulthood. In particular, education emphasized social responsibility, job orientation, responsibility, participation, political participation and spiritual and moral values.[21]

Children and adolescents were engaged in participatory education initiation through ceremonies, rituals, initiation, recitation and demonstration. They were involved in practical farming, fishing, weaving,

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[19] Osokoya, I. O. History and Policy of Nigerian Education in World Perspectives, Ibadan, 1989 quoted in Joseph Duru, p.13

[20] Ibid, P. 13

[21] Ibid, P. 13

cooking, carving, knitting and so on. Recreational subject includes acrobatic display and racing.[22]

Education in pre-colonial Africa was an integrated experience. It combined physical training with character-building and manual activity with intellectual training. At the end of each stage, demarcated either by age level or years of exposure, the child was given a practical test relevant to his experience and level of development and in terms of the job to be done. This was a continuous assessment which eventually culminated in a passing out ceremony or initiation into adulthood.

The greatest problem of the African traditional system was seen in the light of the fact that it was not written. For, it could not develop in science and technology properly without records which were the ones that helped the European Western education to develop. But then, Western education, whether informal or formal, in particular, has to do with forms of education which are systematically organized in a regular school set of evaluation strategies which is the greatest feature that distinguishes Western education form the African traditional education and other types of educations.

This is because it normally ends at the issuance of a certificate to show that the individual had attained a specific level and had completed the course. In Western education, the influence of the teacher is always to guide

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[22] Fafunwa. History of Education P. 2

the lessons and the ultimate goal is the skill acquisition and the intellectual development programs such as continuing education.[23]

Rarely do people realize that they are learning a lot of things outside the formal classroom setting. This is called informal education. This is because the entire human space is heavily loaded with what could be perceptively learnt. Such learning activities take place consciously or accidentally without any instructor or prescribed textbooks or curriculum to follow.[24] People get involved in informal learning primarily because they want to enjoy their leisure time and knowledge gained here comes with little or no efforts. This is because this type of learning takes place through a number of activities, namely reading a notice board, reading a signpost, reading a bill board, walking along the country-side, reading books, journals and other publications, listening to news over the radio, watching television, attending trade forums and exhibitions, going on excursions and visits. In all these activities, man had unconsciously acquired new information, new skills, new understanding, new ideas which daily increases his wealth of experience and knowledge.[25]

The attempts made to define the concept of Western education in terms of the common features of the modern society parades many scholars. According to Plato; education is the training which is given by suitable habits to the first instincts of virtue in rational souls.[26]

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[23] Ibid, P. 21
[24] Ibid, P. 3
[25] Ibid, P 4
[26] Plato, quoted in, Duru, P. 4

D.J.O' Connor defined education as:

> *the process by which society through schools, colleges, universities and other institutions deliberately transmits its cultural heritage.*[27]

Plato did not distinguish between education and training and saw education purely as a means of character development. O' Connor, on the other hand saw education as a concept which implies that it cannot take place outside organized classroom groups. But then R.S. Peter saw education as: *the initiation of young ones into the values of the society.*[28]

This definition is more embracing than those above in the sense that the young ones in any society can be initiated either in schools or outside schools. This can also be related to Jeffrey's view who saw education as the community's means of nurturing personal growth. Thus, education is a society's method of preparing its members for the community life.

Education is a continues process in an individual's life, it is a process by which one is born into a human society, learns the ways of life which include knowledge, skills and values of the society, at home, in the community and schools, so that he can function effectively as a member of a given society.[29]

In every society there are specific social roles marked for a person, and the ability of each person to fit properly into his or her group depends on his or her ability in fulfilling his or her assigned roles, and education stand as

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27 Connor, quoted in Duru. P. 2

28 Plato, quoted in Duru P. 2

29 David L. Sills (ed) International Encyclopedia of Social Sciences vol. 3 & 4. The Macmillan Company, New York 1968, Pp 407-408

the determinant of the social group in which one can belong to. Today, societies have political positions specified for managing the affairs of the society. These positions in majority of cases are held by those who are well groomed by education, whose experience and personal integrity have been recognized. The psychological parameter which determines an educated person is the personality traits such as confidence, courage, objectivity and emotional stability.[30]

Many countries today look upon education as one of the most powerful strategies for accelerating the process of their national development. It is education that constitutes the most special determinant social change. This is because education enables individuals in a society to realize their needs and problems in relation to those of the society as a whole; it increases the awareness of people about the political, social and economic environment, thus increasing their participation in these areas.[31]

Education involves a composite process whose aims include; educating and motivating people for self-help, developing responsible leadership, inculcating among the members of a community a sense of citizenship and a spirit of civil society. Introducing and strengthening democracy on grass root level, through the creation and the revitalization of institutions designed to serve as instruments of local participation are only possible through Western education. Initiating a self-generative, self-sustaining and enduring a process of growth enabling people to establish and maintain co-operative and

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[30] Ibid, P. 3

[31] Ibid, P. 3

harmonious relationships are all aspects in the society produced by Western education.[32]

Education can be viewed as including all communicating of knowledge and shaping of values. In this sense it is synonymous with socialization. During most of the human history deliberate instruction has been incidental and sporadic, and even in the most complex societies much instruction, in broader sense of the term devolves upon agencies other than schools.[33]

The aim of western education was to prepare the child for the transition from the confined but diffuse relationships of the family to the more impersonal and diversified relationships of the larger society. In its core sense, western education rests on tutelage of children by adults; but in complex societies, instructions are often given by one adult to another.[34]

Education provides people with things in common, but it also set them apart into special worlds of discourse and of activity. It is expected to give youth the common skills that are simple and universal, as well as to identify those few individuals who can excel, rise to eminence in learning, and be pace setters for their fellows. Shared arts of communications and consensus on cherished values are prime aims of education everywhere.[35]

Historically, the most frequent feature of western education has been the cultural creation of elites. It has been the sanctuary for critical analysis of any society, continuously raises barriers to communication among the members of a society, creates a unified people out of a throng of tribes or vice

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[32] Ibid, P. 3
[33] Ibid, P. 3
[34] www.encylopediabritannica.com
[35] Ibid,

KASIM IBRAHIM LIBRARY

versa, helps people to acquire peaceful habits of conduct, create some insight into the attractions of cultural amenities and a few folkways of complex living.[36]

In politics, western education is a tool that incites, refines and broadens ideologies, motivates full participation and plays a prominent role in the modern government of both advanced and so-called underdeveloped countries in terms of democracy. It stands as a tool that ensures equitable development as well as knitting together the larger economy. Western education allows the dissemination of science and technology everywhere; and in industrial societies, it is characteristically aimed at the production of experts.[37]

Conservative thinkers who find their source in established religion or ethics exemplified in Confucius learning and in bureaucratic examinations in China and in the development of clerkly education in medieval Europe looked at it as set of ideas stimulated in religions. For them, western education was the inculcation of accepted bodies of information and sets of beliefs to conserve and pass down a heritage; they therefore looked at change as natural and literature as a thing of exposure or privilege.[38]

However, the innovatist in more dynamic societies looked upon education as playing a more creative role by supporting or fostering change; everywhere it has indirectly provided support for change by giving men the basic tools with which to enlarge their knowledge. Therefore, the introduction

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36 Ibid.
37 Ibid.
38 Ibid.

of printing books, expanding practical novelties for daily life and craft practiced poured from the press over the centuries opened new possibilities to men with even a minimum of literacy which had prepared men of the most diverse situations to react to new ideas from many quarters.

They believe that the continuity of expanding knowledge was a principal source of innovation and, it is because of this kind of thinking that significant western technological revolution took off from the works of artisans who fused their ingenuity with published manuals to accelerate the rate of invention. Thus progressively, the potentialities of written communication were exploited by advocates of political, economical and religious leaders.

In conclusion, western education stands to-day as the basic foundation of change as it provides literacy that enables people to read, it favors change because it identifies and promotes the talented who, even if co-opted into presumably constraining prestigious positions, often prove recalcitrant to custom. It fosters change more directly because it accepts responsibility to train for new vocations and completely involves or encourage independent and critical thinking. Western education in this research will be analyzed within perspectives mentioned above, but when it was introduced in Mbe Sub-Division during the advent of colonialism it constituted a tool to ease the colonial subordination and control both politically and socio-economically.

Western education reacted against many things in the systems of traditional social, spiritual, political and economical orders that were responsible for the social and economic stability in the area. It ended the

development of the traditional system of education which had been responsible for training children into many sectors of the economy, it ended the development of the local industries and it destroyed the social order from communalism to a so-called civilized individualistic way of life. Occupational groups, industrial apprenticeship and guilds were destroyed under the colonial exploitation, especially among the youth who enrolled in missionary or colonial schools. They were African cultural heritages very relevant to the development of it people in Mbe Sub-Division but they were discriminated and destroyed. It is these negative functions that western education had played in the colonial era that will best justify why Mbe Sub-Division has not been developing in spite of the fact that it parades some of the most illustrious, educated sons and daughters in the Cameroonian nation.

1.8.5 Development

Development is a theme of great importance in the history of humanity. This is because the evolution of societies in the whole world is characterized by some specific features of development demonstrating what Karl Marx and Engels F. called "The movement of contradiction between the urban communities and the rural communities" which sums up the whole economic history of all societies.

When one talks about development, one is not only referring to a kind of social change. For social change it-self is a constant feature of life in every society since the dawn of humanity. Development consists of a set of practices, sometimes appearing to conflict with one another, which require –

for the production of society – the general transformation and destruction of the natural environment and of social relations. Is aim is to increase the production of commodities i.e. goods and services geared, by way of exchange to effective demand.[39]

That is why Adam Smith argued that economic development has never been and cannot be haphazard unsystematic and not oriented for he said that development most involve promotion of transportation, manufacturing, protecting commerce and regulating the nations phases of the economy, removing all the hindrances to the flow of goods and services.[40] The concepts of development cover the idea of material well being, progress, social justice, economic growth, personal blossoming, or even ecological equilibrium. It contains the following entry among the meanings close to growth, blossoming, progress, extension and expansion.[41] Development is a normative concept referring to a multidimensional process.

Some people argue that development must be relative to time, place, and circumstance and dismiss any universal formula.[42] Increased economic efficiency and expansion of technological advance are generally accepted as necessary conditions if development is to be sustainable as are economic and industrial diversification and adaptability in the face of shocks.[43] Additional ingredients, attached by writers from various social sciences include changes

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[39] Karl Marx and Engels, F. "The German Ideology" Moscow Progress Publishers, 1976, P.72-74.

[40] Adam Smith: The Story of the Wealth of Nations, London. Monthly Review Press, 1968, P. 65

[41] Karl Marx and Engels, op.cit. P. 74

[42] Iain Mclean and Alistair McMillan, The Concise Dictionary of Politics., Oxford, 2003, P.148

[43] Ibid, P. 148

in social structure, attitude and motivation or specify the purposes of economic improvement. Increases in gross national product (GNP) and average real incomes are means, not ends. In some accounts, the increase of general social welfare embraces even spiritual and cultural attainments.

Development can also be defined as the fulfillment of the necessary conditions for the realization of the potential of human personality. At its simplest, development is the increasing satisfaction of basic needs, such as food and shelter. Controversy surrounds the extent of such needs. Is education one of them? Development is customarily translated into improvements in certain social indicators and indicators of the physical quality of life, such as life expectancy. Ideas of development engender debates over the theoretical and empirical relationships between the rate and pattern of economic growth and the distribution of the benefits and equity.[44]

Other conditions that have been included in development are increasing notion of self-determination predicated on the notions that development is something a country does to itself by reducing external dependency. It is more fashionable now are notions of environmentally sustainable development or development that meets the needs of the present without compromising the ability of future generations to meet their own needs. That is why it emphasizes gender, women, democratization, accountable-government, and respect for human rights, which have also

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[44] Manuel Castels, The Urban Question: A Marxist Approach, London: Edward Arnold, 1977, pp.7-13.

recently become more prominent, as features of political developments contained by the generic sense of development.[45]

Development, then, values increased freedom. After all, the most basic need of all may be the freedom to define your own needs, taking part in decisions that affect your own life. Economic development cannot be divorced from the other range of human choices for all members of the society without discrimination. Modern observers of the Third World argue that whatever else development is, it must be participatory – a 'bottom up' exercise, where ordinary people understand, initiate, and control the process.[46]

The Report of the South Commission produced under the chairmanship of the former Tanzanian President Julius Nyerere (sponsored by the United Nations) defined development as: a process which enables human beings to realize their potential, build self-confidence, and lead lives of dignity and fulfillment. It is a process which frees people from the fear of want and exploitation. It is a movement away from political, economic or social oppression. Through development, political independence acquires its true significance. It is a process of growth, a movement essentially springing from within the society that is developing.[47]

The Human Development Report of 1991, published by the United Nations Development Program stated that: the basic objective of human development is to enlarge the range of people's choices to make development more democratic and participatory. These choices should include access to

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45 Ibid, pp.7-13.

46 Ibid, P.

47 United Nations Annual Report, The Challenge of the South: The Report of the South Commission, University Press, Yaounde, 1999, p.10

income and employment opportunities, education and health, and a clean and safe physical environment. Each individual should also have the opportunity to participate fully in community decisions and to enjoy human, economic and political freedom.[48]

Development involves material, physical, social, psychological and spiritual dimensions. Many development professionals have given priority to the material aspect of people's lives. Therefore, they look at development as a process in industrialization which is dependent upon agricultural development, but development is much more than the simple acquisition of industries. It is the upward movement of the entire social system, the rise in productivity, social and economic equalization, modern knowledge, improved institutions attitudes and a rationally Co-ordinate system of policy measures that can remove the host of undesirable condition in the social system that have perpetuated a state of underdevelopment.[49]

Wolfgang Sachs argues in a book titled **"Development Dictionary"** that development cannot be separated from the idea that all people of the planet are moving along a single truck towards some state of maturity. That in common parlance, development describes a process through which the potentiality of an object or organism are released, until it reaches its natural, complete, full fledged form; and being a gradual process of social change it

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[48] United Nations Annual Report, UNDP Human Development Report 1991, University Press, Yaounde, 1991, p.1

[49] Wolgang Sachs (ed): Development Dictionary. A Guide to Knowledge as Power. University Press, London 1993, p.10.

cannot be de-linked from the concepts of growth, evolution and maturation.[50]

Development is a favorable change, a step from the simple to the complex, from the inferior to the superior, from the worse to the better. It is growth in the ability, capacity and the economic freedom of a society, growth in creativity and in the auto-discipline, responsibility and growth in the material well being of the people. This goes without saying that development entails the capacity of a society to manage its internal and external relations in their economic, social and political activities.

The study agrees with Walter Rodney that before 1800 the term development had a different meaning, especially in African societies who viewed development as the ability of a people to protecting their independence and boundaries, but when talking about development nowadays, it is talking about a development which is exclusively making reference to a purely economic process or phenomenon. The reason is that the kind of economic process which it is referring to is in itself an index of other social features. Therefore, the term development has a lot to do with a considerable knowledge on the law of nature i.e. science, understanding the practice of manufacturing tools, i.e. technology and understanding the importance of organizing works which usually lead to social and long term economic growth.[51]

Today, the development of the exploited economies of African states cannot be fully discussed without taking into consideration the multiphasic

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[50] Ibid, p.10

[51] Water Rodney, How Europe underdeveloped Africa. Parat Publishing, Lagos, 2005. P.15

aspect of history, politics, and society, within a changed world environment. Generally the goal of economic development is to raise the standard of living of the people. More technically, it involves:

a. Increasing the average income per person.

b. Achieving full employment

c. maintaining general price level stability.

d. Achieving stable balance of payment,

e. Reducing income distribution inequalities, and

f. Diversifying the economy.[52]

One cannot talk about development as a purely economic process. The reason is that it is also a phenomenon of a social process which depends more on the process of human labour. This is because it is universally marked by the economic expansion of a people which would also cause a change in the structure of social relations itself. Thus, development is the process of advancement in relation to human resources, capital, production, the economic freedom to ones natural resources, freedom to trade in a free and fair market, social justice and the security of life and property. It is an advanced relation between factor of production and the productive capacity and the productivity of labor itself. All these things should inter-relate at a considerable level to produce what is today called development; and the dividend of it is that it changes the standard of life of the people who have achieved it.[53]

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[52] S. Daniel, The Character and Potential of African economies. University Press, New York, pp. 91-95.

[53] Rodney, p.15

Development indicates that one is doing well because one is advancing in the sense of a necessary, ineluctable, universal law and towards a desirable goal; and it is today a phenomenon which viewed a process and level of achievement. As a process, development is the enlargement of relevant human choices, and as a level of achievement it is internationally compared extent to which in any given societies, those relevant choices are actually attained.[54] In conclusion, development is growth plus change, in qualitative and quantitative, socio-economic change that leads to improved quality of people's lives.

Discussing theories in the field of development Wolfgang Sachs argues that it was Wolf in 1759 and Darwin in 1859 that first used it as a term which evolved from a conception of transformation that moves toward the appropriate form of being to a conception that moves towards an ever more perfect form. They conceived evolution and development as interchangeable terms and transferred the biological metaphor to the social sphere as it occurred in the last quarter of the 18th century when Justus Moser, the conservative founder of social history in 1768, used the word "Entwicklung" to allude to the gradual process of social change. He looked at the transformation of some political situation almost as natural processes.[55]

Sachs maintained that in 1774, Harder started to publish his interpretation of universal history and presented global correlations by comparing the ages of life of social history and applied to his elaborations the notion of development coined in the scientific discussion of time. That is

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[54] Rodney, How Europe underdeveloped Africa. Parat Publishing, Lagos, 2005. P.15

[55] Wolfgang Sachs op.cit. pp.8-9

why he frequently used the image of organization forms and by the end of the century, based on the biological scale of bonnet; he tried to combine the theory of nature with philosophy of history in an attempt to create a systematic and consistent unity and ended by describing development as just variants of the homogeneous development of the cosmos created by God.

But then Karl Marx and Engels revealed in their works the central category of development as a historical process that unfolds with some necessary character of natural laws. The Hegelian concept of history and the Darwinist concept of evolution were interwoven in development; reinforced with the scientific aura of Marx and the industrial mode of production, which was no more than one among many forms of social life as it became the definition of the terminal stage of unilinear way of social evolution. This stage came to be seen as the natural culmination of the potentials already existing in Neolithic man as his logical evolution.[56]

The metaphor of development gave hegemony to a purely western genealogy of history, robbing people of different cultures of the opportunity to define the forms of their social life; the term development was inverted with the transfer. Scientific laws took the place of the developing function, defining the program Marx and Engels rescued as feasible initiative, based on the knowledge of those laws. Truman took over these conceptions but transformed the role of prime mover the *premium movens* conditions from the

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[56] Karl Marx and Engels, quoted in Wolfgang Sachs (ed) pp.8-9

communists and the proletariat to the experts and to capital thus ironically, following the precedents set by Lenin and Stalin.[57]

Walter Rodney viewed development as liberty and freedom, socio-politically and economically as the necessary pre-conditions of self-reliance.[58] Claude Ake, not far from Rodney's concept, pictures development as a social and collective enterprise contextualized in a particular socio-economical setting. He believes that development needs to be put within a structure of politics, political interactions, political practices, political outcomes, social structures and meanings. This means that in Africa, development should depend more on the democratic politics since Ake looks at it and the people as the ultimate end of it.[59] Developmental theories accumulated in a whole variety of connotation created an over-lead of meaning that has dissolved its precise significance, although after the Second World War it became a phenomenon much more than just a socio economic endeavor.[60] Development theory is today a conglomeration of theories about how desirable change in society is best to be achieved. Such theories draw on a variety of social scientific disciplines and approaches.[61]

The modernization theory is a theory of development which states that development can be achieved through following the processes of development that were used by the current developed countries. Scholars, such as Walt Rostow and A.F.K Organski developed stages of development through which

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57 Wolfgang Sachs (ed) op.cit. pp.8-9

58 Rodney, How Europe underdeveloped Africa. Parat Publishing, Lagos. 2005. P.15

59 Ake, Democracy PP.140-150

60 David L. Sills (ed) International Encyclopedia of Social Sciences vol. 3 & 4. The Macmillan Company, A Free Press, New York 1968. Pp 407-408

61 Ibid, David L. Sills (ed)

every country develops. Samuel Hunlington determined development to be a linear process which every country must go through.[62]

Modernization theory, in contrast to classical liberalism, viewed the state as a central actor in modernizing "backward" or "underdeveloped" societies. Talcott Parson's functional sociology defined the qualities that distinguished "modern" and "traditional" societies. Education was viewed as key to creating modern individuals. Technology played a key role in this development theory because it was believed that as technology was developed and introduced to lesser developed countries it would spur growth.

One key factor in modernization theory is the belief that development requires the assistance of developed countries to aid developing countries to learn from their development. In addition, it was believed that the lesser developed would develop and grow faster than developed countries. Thus this theory is built upon the idea that it is possible for equal development to be reached between the developed and less developed countries.[63]

The Dependency theory understands development and underdevelopment as rational. Informed by Marxist insights, they argued that development was a result of underdevelopment and underdevelopment was a result of development. Their conclusion was that for underdeveloped nations to develop, they must break their ties with developed nations and pursue internal growth.[64]

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62 Walt Rostow and A.F.K. Organski quoted in the Encyclopedia Wikipedia.com

63 Ibid, Walt Rostow and A.F.K. Organski.

64 Karl Marx quoted in the Encyclopedia Wikipedia.com.

In response to some of the criticisms of dependency theory came the World Systems Theory with the division of periphery and center, which was further divided into a trimodal system consisting of the core, semi-periphery and periphery. In this system, the semi-periphery lies between the core and periphery and is exploited by the core and exploits the periphery. This division aims to explain the industrialization within less developed countries.

World System Theory was initiated by Immanuel Waller Stein, among other writers. World Systems Analysis focuses on inequality as a separate entity from growth in the global capitalist system. According to the theory, industrialization cannot be equated with development. Out of this theory stems anti-systemic movements which attempts to reverse the terms of the system's inequality through social democratic and labor movements.[65]

In response to the distrust of the arguments in world systems theory, emerged the State theory. It is based upon the view that the economy is intertwined with politics and therefore the take-off period in development is unique to each country. State theory emphasized the effects of class relations and the strength and autonomy of the state on historical outcomes. Thus, development involves interactions between the state and social relations. State Theorists believe that a developmentalist state is required for development by taking control of the development process within a state.[66]

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65 Ibid, Karl Marx quoted

66 Immanuel Waller Stein, quoted in the Encyclopedia Wikipedia.com.

1.8.7 Underdevelopment

Under-development is a concept that is closely related to development. This is simple because it qualifies a country or societies whose industries, investments, and socio-political freedom are low compared with another country or society.[67]

Orthodox Western economists defined underdevelopment as a country not having overcome or eliminated poverty, ignorance and disease.[68] As Walter Rodney put it, this means that under-development makes sense as a means of comparing levels of development.[69] That is why a second and even more indispensable component of modern underdevelopment is that, it expresses a particular relationship of exploitation; namely the exploitation of one country by another. It is this kind of underdevelopment which is pre-occupying the world today, because it is a by-product of capitalist, imperialist and colonialist exploitation.[70]

It is this same exploitation that best explains the general situation of the economic development of my area of study. This is simply because it is very much tied to the fact that human social development in the world has been uneven and from a strictly economic view-point some human groups have advanced further by producing more and becoming wealthier through exploiting others.[71] It was in this sense that Water Rodney compared Europe

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67 Sally Welmeire (ed), Oxford Advance Learner's Dictionary of current English. Oxford Uni Press, 2001 p.301

68 Musa Abique, The Development of African Economic Underdevelopment. Afrografika Publishers, Lagos 1977 p.5

69 Rodney, How Europe Underdeveloped Africa, P. 15

70 Ibid, P.16

71 Ibid, P. 16

and North America to Africa, Asia and Latin America to conclude that the main idea behind underdevelopment is exploitation.[72] This means that the concept of underdevelopment within my area of study is of great significance because the community is deprived of its social, political and economic benefits by a small group of people called "elite" making it difficult for them to generate growth and raise production to new levels, therefore preventing the raising of the standard of living of their people.

Just as Europe has reduced Africa to an underdeveloped state through capitalist, imperialist and Colonialist exploitation, many small groups or elites have arisen in many African communities to exploit and reduce their own people into poverty simply because they are also produced by that same capitalist, imperialist or colonialist system through the means of their western education.

When one compared Mbe Sub-Division in Northern Cameroon with some area such as Wusasa - Zaria in Northern Nigeria, one can first see how western education received an early priority in these communities in Africa and how it produced a very high qualitative pioneering elite which could have created strong economic development in their communities, but looking at these two communities them very critically, the study observes that these elite, grew relatively rich and constituted a class to exploit the labour and the socio-political rights and opportunities of the people of their communities. This means that what is responsible for the under-development of Africa as a whole must be linked to the main factor which is responsible to-day for

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[72] Ibid, P. 16

producing the main actors for the under-development of many communities within Africa. Western education is the system that has ensured the transfer of those capitalist, colonialist and exploitative values into African traditional communities through the birth of elites.

That is why the socio-economic structures of Africa have not been transformed. Capitalism, communalism and African socialism do not offer solutions to save the continent from this underdevelopment. For, there cannot be development under capitalism in today's changed international independent. The achievement of independence by African States was a necessity but not a sufficient condition for the socialist transformation of African societies. Communalism is defunct and African socialism is a myth.[73]

Underdevelopment is even more pronounced today because African States have not defined the future of African societies that they hope to build. Utilization of land and labor of export commodities to nomopsomistic market, is exploitative and leads to underdevelopment. The formulation of both domestic and foreign economic policies is done in consonance with the present domestic ruling classes in most African States and their foreign allies. What have emerged are consumer and service economies. That is why African States borrow in order to import, import in order to consume and borrow in order to pay, resulting in perpetual indebtedness. This is a real vicious cycle of underdevelopment in Africa.[74] But as Andre Gunder Frank argues, underdevelopment is not only "external" condition imposed from the

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[73] Musa Abique, The Development of African Economic Underdevelopment, Afrografika Publishers, Lagos, 1977, p. 33

[74] Ibid, Musa Abique, p. 33

outside, it is integrally internal and external.[75] It is here that the elite have a role to play.

1.8.8 Politics

As a general concept, politics is the practice or the art or science of directing and administrating states or other political units.[76] However, the definition of politics is highly, perhaps essentially, contested.

There is considerable disagreement on which aspects of social life are to be considered 'political'. At one extreme, many assert that man is political, meaning that the essential characteristics of political life can be found in many relationship, such as that between a man and a woman. Popular usage, however, suggests a much narrower domain for politics; it is often assumed that politics only occurs at the level of government and the state and must involve party competition. In the sense developed in Bernard Crick's; In Defense of Politics, the phenomenon of politics is very limited in time and space to certain kinds of relatively liberal, pluralistic societies which allow relatively open debate.[77] To say that on area of activity, like sports, the arts or family life is not part of politics, or has nothing to do with politics, is to make a particular kind of political point about it.

The traditional definition of politics offers no constraint on its application since there has never been a consensus on which activities count

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[75] Andre Gunder Frank, Capitalism and Underdevelopment in Latin America. Historical Studies of Chile and Brazil. Monthly Review Press, New York & London 1968. Pg 22

[76] Sally Welmeire op.cit. p.301

[77] Bernard Crick, quoted in Sally, Oxford Advanced Learners, Oplit. P.301

as government. Is government confined to the state? Does it not also take place in the church, guild, estate and family? There are two fundamental test questions one can apply to the concept of politics. First, do creatures other than human beings have politics? Second, can there be societies without politics?

From classical times onward there have been some writers who thought that other creatures did have politics: in the mid-seventeenth century Porches was referring to bees as the political flying insects.[78] Equally there have been attempts before to coin the terms to posit utopian societies with no politics. The implication is usually (utopia means nowhere) that such a society is conceivable, but not practically possible.[79]

A modern mainstream view might be that politics applies only to human beings, or at least to those beings which can communicate symbolically and thus make statements, invoke principles, argue and disagree. Politics occurs where people disagree about at least some procedures for the resolution of such disagreements.

Thus, it is not present in the state of nature where people make war on each other in their own interests. Of course, it can be objected that this definition makes the presence or absence of politics dependent on a contingent feature of consciousness.[80]

In practical terms, politics implies the achievement of democracy as an indispensable precondition of rapid national development; it implies the

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78 Porches qyuoted in Mclean and McMillan, polit. P.423

79 Iain Mclean and Alistair McMillan, op.cit, p.423

80 Ibid, P. 423

transformation of unjust social structures through the promotion of elected committees at different levels, it implies the awareness of the right and duties of the citizen of a nation, the promotion of the formation or revitalization of popular organization at all levels within societies to ensure democracy and social justice. This is because they can take democratic decisions on public issues affecting their lives.[81]

Politics is the creation or the raising of the consciousness of the people to realize that poverty mostly derives from exploitation, domination and lack of democracy in a nation. It is the process of mobilizing people to realize that they are the best defenders of democracy and social justice. Politics is a process of making people to view government officials as public servants, not masters and it constitutes the national duty of the people to intervene and correct such officials when they wrong or abuse their positions. Removing institutional obstacle to popular participation of the masses in public affairs and in the process of development, the mobilizing people against ethnic, religious and sectional intolerance and manipulations, the mobilizing people to identify, expose and reject corruption in all its facets in a nation are processes that best define what politics is all about.[82]

In politics, the political theories among are propounded in the writings of ancient Greek theorists to the present writings of Augustine's City of God, Machiavelli's the Prince and Discourse, Hobbes's Leviathan, Rousseau's Social Contract, Hegel's Philosophy of Right and in the writings of Karl Marx

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[81] W. Pye Lucian Politics, Personality and Nation Building, quoted in David Sills (ed) op.cit., p.97.

[82] Ibid, Pye Lucian, P. 424

among the major contributions to the historical development of discourse around political ideas.[83]

Empirical political theorists focused on developing the concepts and language defending the methodology that allows the testing of claims about how the political world turns. They involve the application of logic and analytical philosophy to establish an articulated model or to adumbrate linguistics classification and construct abstract and rational model of political behavior.[84]

But then, the interpretive or normative theorist are concerned mainly with prescribing what is right and just and evaluating the desirability of political actions or states of affairs. They address what is normal or ethically justifiable, they appraise the actions or intensions of the states, elaborate the natural rights of persons, assess the legitimacy of authority and laws, or delineate the obligation of citizenship, among other things. The primary concern of comparative politics is the internal structure and actions of political systems. Much of the work of scholars in their field is concerned with the government of nations but the approaches of these practitioners can be (and have been) like wise applied to sub-national units such as states, province or regions to comparisons over historical time.

Across systems in time or space, they compared institutional patterns (such as legislatures, executives, bureaucracies and courts), influences on government (such as political parties, ideologies, mass media or interest groups), citizens' behavior (such as voting or political participation), or public

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[83] David L. Sills Op. cit PP. 407 - 408

[84] Ibid, David L. Sills, Pp. 407 - 408

policies (such as welfare, industrial relations, or environmental or energy policies).[85]

They compared systems where political system is the unit of analysis or, alternatively they focused on intra-system relationship, successfully testing the hypothesis in one political system after another. In recent years, comparatives have been especially interested in political economy, in the impact of international relation on domestic policies, the ubiquity of interest group influences on government, the role and performance of the state and the rise of nationalism and ethnic cleavages.

Modern Comparative Political theorists are influenced to a large extent by developments in philosophy, sociology and economics. They include the United States as simply another political system. In practice however, they looked at politics sub field as distinctive if only for the fact that it encompasses the largest number of political scientists and focused on the most studied system. They looked at literatures about American politics as vast, including research on political institutions, public opinion, voting behavior and election, political parties, pressure group politics, federalism and inter-governmental relation and public administration.[86] This means that it is only through politics that national democratic societies where the masses are conscious, vigilant and organized are created and in which social injustice, poverty and foreign domination of economies are eliminated.

Consequently, politics is of great importance in every society as it does not only create a good democratic society and development, but it also

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[85] Ibid Pp 407 - 408

[86] Ibid, Pp 407 - 408

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liberates people, turns their ideals into realities and constitute a powerful material force in the process of production as awareness or consciousness also constitute a resource on it own, because the activity of production incorporates a clear knowledge of the real world.

It is in the light of this political analysis that the study attempted to discuss the extent to which politics played it roles in Mbe Sub-Division in Adamawa Province in Cameroon.

1.8.9 Democracy

Democracy is rule by the people, and for the people. Since the people are rarely unanimous, democracy, as a descriptive term is synonymous with majority rule in ancient Greece and when the word was revived in the eighteen century, most writers were opposed to what they called democracy. In modern times, the connotations of the word are so overwhelmingly favorable that regimes with no claim to it at all appropriated, even when not used emptily as propaganda.[87]

Who are to be counted as "the people" and what is a 'majority' of them? Ancient Athens called itself a democracy (from c. 500 BC to c. 330 BC) because all citizens could take part in political decisions. But women, slaves, and resident aliens (including people from other Greek citizens) had no rights to participate. Citizens were, thus, less than a quarter of the adult population of classical Athens seen as 'democratic' like wise, while under half the adult population of the United Kingdom before the first women were

[87] Iain and Alistair Op. cit P 129

enfranchised in 1918; but 1918 is not usually given as the year in which Britain became a democracy. So, what is the minimum proportion of adults to be enfranchised before a regime may be called democratic?[88]

'Majority' appears to be more clearly cut than 'people' and it means 'more than half'. In votes between two options or candidates this poses no difficulty. But in votes among three or more it does. The difficulty was studied by various isolated people. That is why countries using this rule for national elections including Britain, the United States and India are normally described as 'democratic'. Broda proposed to select the candidate with the highest average ranking; Condorcet proposed to select the candidate who wins in wise comparisons with each of the others. Although those are the two best interpretation of 'majority rule' when there are more than two candidates. They do not always select the same candidates and the Condorcet winner- that is, the candidate who wins every pairwise comparison- sometimes does not exist. In this case, whichever candidate is chosen, there is always a majority who is preferred more than the other and the meaning of 'majority rule' is unclear.[89]

Voting in legislatures is usually by the binary resolution and amendment procedure, which always ensures that the winning option has beaten its rival by a majority.[90]

Why (if at all) should majorities rule minorities? The first argument for democracy in ancient Greece is that democracy is linked with toleration.

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88 Borda and Condorcet, quoted in Iain and Alistair op.cit, p.129
89 Ibid, P.129
90 Ibid, P.129

Plato and Aristotle both deplored democracy. Plato on the grounds that it handed control of the government from experts in governing to populist demagogues, and Aristotle was on the grounds that government by the people was, in practice, government by the poor, who could be excepted to expropriate the rich. However, Aristotle did first, mention as, a justification of majority rule, that "the majority ought to be sovereign rather than the best, where the bests are few". In medieval elections, the usual phrase was that the larger and the wiser part ought to prevail. But every losing minority could claim that it was the wiser part. Only in the seventeenth century did a defense of democracy based on the assumption of equal rights for all citizens begin to re-emerge, perhaps as a by product of the protest reformation. Hobbes and Locke both assume the political equality of citizens, but neither draws explicitly democratic conclusion. A stronger claim of equality was asserted by Colonel Rainborough of Cromell's Army in 1947, with his claim that "poorest hee that is in England hath a life to live as the greatest hee"[91]

Significant widening of the franchise in Western regimes began in the late eighteenth century. In the French Revolution, the franchise was at first restricted to fairly substantial property-holders, but it was widened to something approaching manhood franchise in the constitution of 1971 and the constitution at 1793. Many of the American colonies had broad suffrage before 1776, and the constitution at 1787 lays the groundwork for democracy in federal election by giving each state representation in the house and in presidential elections in proportion to its population (except for

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[91] C. Rainborough, quoted in Encyclopedia Wikipedia.com.

Indians and slaves). Except between 1865 and the 1890s, however, southern blacks remained disenfranchised until 1965. The first British act to widen the franchise was in 1832; universal suffrage was achieved in 1928. The leading commentators of the period from 1780 to 1920 all accepted the basic premises that the poorest he, and the poorest she, freed slaves and Indians all, had a good right to a vote as the richest.[92]

Democrats who see politics as a matter of judgment rather than opinion argue that other things being equal, the more people who are involved in arriving at a decision the more likely the decision is to be correct. Condorcet formalized this in his jury theorem, which states that, provided a large enough majority is required by a large number of only moderately competent people who can be relied on to take the right decisions.[93]

In the direct representative democracy, only Athenian citizens were expected to participate and the attendance at the sovereign assembly may have been as high as 6,000. When decision-making bodies had to be smaller, their members were selected by lot rather than by election. Every citizen of Athens had a reasonably high probability of being chief executive for a day.[94]

In the eighteenth century, democracy was transformed into a system whereby voters elected representatives who took decisions for which they were answerable only at the next election. Rousseau argued that this was no democracy. Interest in direct democracy revived in the 1890s when the referendum became more popular and to a greater extent in the 1960s, when

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[92] Ibid, P. 141

[93] Ibid, Ibid, P. 141

[94] Ibid, Ibid, P. 141

many people especially on the new left, revived Rousseau's criticism of representation. Modern communications and computers have removed many of the technical obstacles to direct democracy, but it is not popular either among politicians or among the majority of whom except Schumpeter's argument which says that direct democracy is incompatible with responsible government.[95]

Borda proposed a theory in the selection of candidates in a democratic setting, Condorcet proposed a comparison in the interpretation of majority rule when many candidates are involved in an election, Hobbes and Locke put forward an assumption to analyze the political equity of citizens and it was Rousseau who criticized the representation in democracy as not being democratical because he did not accept the voters would elect a representative who would take decisions for which they were answerable only at the next election. But Schumpeter argued that direct democracy is incompatible with responsible government.[96]

Most classical theorists of democracy argued that there is a tension between democracy and liberty. Thus, Madison proposed the division of powers, both among branches of government and between levels of government that are features of the United State government, and Mill proposed that the votes of the more educated should be weighed. So, they believed that democracy should be restricted to majority rule.[97]

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[95] Jean Jacques Rousseau. The Social Contract, quoted in Encyclopedia Wikipedia.com

[96] Borda and Condorcet, quoted in Iain and Alistair, op.cit, p.141

[97] Madison quoted in Iain and Alistair, p.141

The centralist democrats, whose views are asserted through the subordination of all lower bodies to the decision taken by higher ones in the communist parties, believe that democracy consists in the fact that the highest body of the party is its congress to which delegates were elected by local organizations. In theory, at least, although party members were bound to carry out a policy once it had been adopted, there was room for democratic input in the pre-congress decision and elections.

In practice, criticism of party leaders under any circumstances was considered disloyal and grounds for expulsion.[98]

The American democrats look at the Democratic Party as an instrument to defend the rural and frontier interests against urban and industrial interests. They believe in embracing black American and in the welfare policy and obviously disagree on race policy.[99]

The modern democratic peace theory built on a long-standing tradition in liberal writing on international relations associated with the German Philosopher, Immanuel Kant, believe in real assurance that the members of their community will not fight themselves physically but will settle their disputes in some other way. Overlooked or neglected by many studies of war causation, the idea of the democratic peace theory was revived in the mid-1980s by the US Political Scientist, Michael Doyle.[100]

The democratic peace hypothesis rest on two claims; that democracies almost never fight each other and very rarely consider the use of force in

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98 Ibid, p.142

99 Ibid, p.142

100 Immanuel Kant quoted in the Encyclopadea Wikipedia.com

their mutual relations; and that other types of relations are much more conflictual including democracies' interaction with non-democracies. It is not a general theory since it is agnostic or at least much less certain about relationship between democracies and non-democracies. But it provides some grounds for liberal optimism, even if only within the democratic zone and thus stands in striking contrast to realist and neorealist accounts of world politics.[101]

One might comment at length on the theories of education and development, and demonstrate their various presuppositions, but the bottom line is that education is an indispensable process of learning in every individual and in every society. It can be used to help a society whose policies is to catch up with those industrialized countries where the personality of people are respected, their economic growth achieved, and where greater incomes are given to the people to create development.

But when it comes to relating these concepts to the study of Mbe Sub-Division, one also has to take into consideration all those apparent contradictions which were created in education, politics, democracy and development during the colonial era in Mbe Sub-Division where the traditional systems of the native were distorted by those of the West, thereby leaving legacies, such as authoritarian structures, social pluralism, corruption and many other social vices that constituted very serious impediments to the development of contemporary Mbe Sub-Division. That is why it is necessary to observe that Mbe Sub-Division parades the most

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[101] Ibid, Immanuel Kant.

educated elite in Adamawa Province in Cameroon but the elite cannot develop their region, simply because their general understanding of these concepts has been tempered by the colonial legacies.

A discussion concerning the evolution of democracy in Africa owes a lot to the process of the achievement of its independence from colonization. The African people found themselves in a situation under which they had to resist and fight colonial rule because it tampered directly with their natural rights, liberties, and choices for the benefit of their people. Colonial rule dealt with the 'natives' forcefully, created inhuman treatments, ceased trade, expropriated lands, destroyed customs and traditions, laid heavy taxations thereby creating resistance which marked the beginning of the evolution of the concept of a modern democracy in Africa in the 1890's.

In Cameroon King Rudolf Douala Manga Bell wrote petitions in 1914 against German colonial rule. The expropriation of the Douala-land in the coastal region provided a rallying point for resistance by several Cameroonian 'tribes' led by Ngoso Din, Edande Mbida, Martin-Paul Samba among others, against the colonial authorities. It gave birth to what was called a national resistance movement. Douala agents were sent to the other 'tribes' in the hinterland of Cameroon in order to obtain their support against the Germans. These agents went from town to town, making it clear to the people that after the colonial authorities would have completed the alienation of Douala-land, land owned by other 'tribes' would next be alienated. The Duala agents and some of their chiefs made contacts with the Balong,

Yabassi, Yaoundé, Ngaoundere, Dschang, Bali and Bamun, to rally support for their cause.[102]

Martin-Paul Samba was executed in Ebolowa, while Douala Manga Bell and Ngoso Din and some other 'intransigent' chiefs across the country were arrested, tried, and on 7 August, 1914, they were executed.[103]

Between 1928 and 1930, resistance to French colonial rule in the Douala area in the south and by the Baya in the north of Cameroon, became quite sustained. The French received a rude shock during the resistance, known as the Baya Revolt, which actually began in French Equatorial Africa before it extended to French Cameroon. The outbreak of the Second World War in 1939 and the subsequent capitulation of France in June 1940 seriously affected the French colonial administration, thereby giving more impetus to political movements towards independence.[104]

Thus, the Brazzaville Conference of 1944 dealt mostly with the French colonial rule in Sub-Saharan Africa, and the principal aim of the Conference was to co-ordinate the economic and political development of the French African territories. It was therefore resolved that the native would have the same right as those enjoyed by French citizens such as the right to form trade unions and professional organizations, determine wages and working hours; that the educational system should be revised to enable the training of Africans for positions in administration; that the administration should be decentralized and that there should be political equality, the native and the

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[102] Victor Julius Ngoh, History of Cameroon Since 1800, Press Book Limbe, 1996. P. 107

[103] Ibid, Victor Julius Ngoh, P. 115

[104] Ibid, Victor Julius Ngoh, P. 148

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[102] Victor Julius Ngoh, History of Cameroon Since 1800, Press Book Limbe, 1996, P. 107

[103] Ibid, Victor Julius Ngoh, P. 115

[104] Ibid, Victor Julius Ngoh, P. 148

Revolutionists consisted of those who wanted to change the French policy in order to evolve towards self-government, independence and democracy. [106]

Between 1945 and 1960, many political parties, trade unions and pressure groups were created by the first nationalists, such as Ngoso Din, Edande Mbida, Martin-Paul Samba and Ahmadou Ahidjo to usher Cameroon into a party-politics system. It was during this era that three elections were organized in Cameroon i.e. the 1946 election, the 1951-1952 elections, the 1956 elections and that of 1959 that brought Ahmadou Ahidjo to the head of an independent Cameroon in 1960.[107]

But, is democracy merely majority rule or one other feature necessarily part of the definition? Most of the classical theorists of democracy were liberals; and they all saw a tension between democracy and liberty. If the majority voted to invade the minority's rights, this could be tyrannical. Therefore, Madison proposed the division of powers, both among branches of government and between levels of government that are a feature of democratic constitutions, and Mills proposed to weight the votes of the more educated. It is probably better to restrict democracy narrowly to majority rule, and treat toleration, entrenchment of right, and so on, a precondition for democracy but not as constitutive of democracy itself.[108]

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[106] Ibid, Pp. 149-150

[107] Ibid, Pp 160 – 161

[108] Sally Welmeire op.cit. p.302

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[106] Ibid, Pp. 149-150

[107] Ibid, Pp 160 – 161

[108] Sally Welmeire op.cit. p.302

this sense. That is the reason why it has often been argued that racism and xenophobia are colonialism brought home.[112]

1.8.11 Conclusion

The study has discussed the concepts of colonialism, education, development, underdevelopment, politics and democracy at length and it may be noted at this point that a proper understanding of these concept is increasing to the group of the subject under discussion i.e. the history of Mbe Sub-Division as an emerging African society.

1.9 HISTORICAL SETTING:

1.9.1 The Establishment of Colonial Rule in Cameroon

On July 14, 1884 Germany declared a Protectorate over Douala's settlement on the basis of a so-called agreement with Ndumba'a Lobe of Douala (King Bell) and other rulers. The British Counsel sent to make a similar treaty arrived five days after the German representative, Nachtigal had signed the treaty. French claims in the area were subsequently dropped Germany later acquired Victoria, by a treaty of May 7, 1886 and expanded its territory, giving all its possessions in the area the name Kamerun spelled in German language.[113]

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[112] David Sills pp.98-110

[113] Victor Julius Ngoh Op. cit, Pp 100-104

German's expeditions to the interior began under Governor Von Soden (1885-91); full scale conquest was carried out largely in the 1890s under Von Putt Kamer (1891 – 1907). There was fierce resistance but they ended by retaining some rulers in the Bamunland. They reached the norther part of Cameroon in 1902 where they maintained the Lamidos.[114] During German colonial rule, the Douala's city called Kamerunstadt became the German's seat of government until 1902 when the Governor moved to Buea. Douala remained the colonial commercial center, and railways were built through forced labour, from there to Eseka and Nkongsamba between 1908 and 1914. This increased the importance of Douala for exports of palm products.

From 1897 onward, vast tracts of land expropriated by the colonialists masters developed into white owned plantations around mount Cameroon. Crop cultivated included cocoa, rubber and palm products, were exported largely through Victoria.[115] The colonized society in Cameroonians suffered greatly from forced labor recruitment for the plantations, for the construction of roads and the railways. There was a concessionary company, such as the Gesselleschaft, which organized the rubber collection.[116]

In Douala, two Christian missions, the Basle Mission (Presbyterian) and the Berlin Baptist Mission, extended both Christianity and western education under German rule, aided by Catholic Mission and some government schools. By 1914, Douala had a well-developed western-educated elites including teachers, clergymen and highly educated graduate

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[114] Ibid, Pp 100-104
[115] Ibid, Pp 100-104
[116] Ibid, PP. 100 - 104

Paramount Chief, Rudolf Douala Manga Bell, who, in that year, was executed after leading a spirited but unsuccessful popular protest against land expropriation in the city. He and many other people from Douala received education in Germany. Thus, Christianity and literacy were spreading across the colonial Cameroonian area, notably to the Bassa, and the Bameleke areas in the south and to the North.[117] While protest against colonial expropriation, forced labor, cultural abuses and other forms of colonial exploitations were also mounting.

The Colonial administration also established its first schools in Douala in 1887, in Victoria in 1897, in Garoua in 1906 and in Yaoundé in 1908. They were essentially experimental and the first German teachers came to expand the ground and to work for the establishment of those schools to cover many places within the Colonial territory. Thus it was in 1906 that the first German school was established in Mbe town, and in Maroua, in Northern Cameroon.[118]

In January, 1899, after Governor Von Puttkamer had been given the green light to invade North Cameroon, Captain Von Kamptz left Douala with some Schutztruppe (troops). Together with Lieutenant Hans Dominik, they embarked on their expansionist mission. After sacking Ngilla, the troops left for Tibati where they inflicted a humiliating defeat on the poorly equipped Tibatians. The success of the Germans gave them control over Adamawa and momentarily brought to an end the influence of the Fulbe.[119]

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[117] Ibid, PP. 100 - 104

[118] Enseignement au Cameroun 1952, National Archives Yaounde

[119] Victor Julius Ngoh Op. cit PP 78 - 79

The German colonial authorities established three administrative units in North Cameroon which were called *Residenturer* (Residency in English), these were Garoua, Ngaoundere and Mora. In a program that was elaborated in 1902 – 1903, the German colonial authorities advised the German administrators in the three Residencies to leave much of the local job of administration to the traditional authorities and to play the role of protector and adviser. This was similar to the indirect rule policy of Britain in her African colonies whereby traditional authorities were co-opted into the administrative machinery. This did not mean that the Germans administrators were to remain neutral if Germany's colonial interest were threatened.[120]

Despite the fact that Adamawa was brought under German control, the Fulani retaliated against the German authorities. In 1903, the German Resident of Maroua, Graff Fugger, was assassinated by a man named Yerima Moustafa. He was on eof the Lamido of Maroua. The Germans, led by Lieutenant Dominik, invaded Maroua and established a German administration.

German control was not effectively established until 1902. The problem faced in North Cameroon was the semi-feudal political institutions. The central authority was firmly under the control of the Lamido who was the traditional ruler. For economic and political reasons, the Germans expanded into the Adamawa region. The German thrust into Adamawa derived from the militaristic feeling that only through colonial wars could

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[120] Ibid, PP 78 - 79

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[121] Ibid, PP. 78 - 79
[122] Ibid, PP. 78 - 79
[123] Ibid, PP. 78 - 79

colonial rule be established. Secondly, German economic interest was exemplified by the Woermann firm, which convinced German economic circles that Garoua would become a distributing point for the Northern Colonial district in German Adamawa as far north as Lake Chad because it was situated at the meeting point of several important trade routes.[121]

Although the German colonial administration advised the German administrators to limit their interference in the administration of the northern districts and to act merely as protectors and advisers, the colonial administration intervened in the administration of the units. The Lamidos, traditional rulers of the North, who refused to carry out the orders of the colonial authorities were either dismissed or executed and replaced with more cooperative rulers.[122]

In certain cases, the natives wanted their opinion to be sought. For instance, in 1905 when Lamido Hamadjam of Tibati was dismissed, his successor, Hama Sambo Abo, was installed with the consent of the natives. The German colonial administration did not only dismiss recalcitrant Lamidos. In 1902, when Banyo Lamidat was conquered, Lamido Omarou and his heir were executed by the German colonial authorities. Ibrahima became Lamido and pledged his unflinching allegiance to the German colonial authorities.[123]

Apart from all these, the colonial administration militarily aided the traditional rulers in their drive to Islamize the Non-Muslim population as

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[121] Ibid, PP. 78 - 79
[122] Ibid, PP. 78 - 79
[123] Ibid, PP. 78 - 79

well as to subdue their neighbors. For example, the German policy towards the Kirdis as well as the Mandaras consisted of putting the Kirdis under the Fulbes. Despite the help that was given by the German colonial authorities to the Lamidos to extend their influence, the colonial authorities were always ready to check their influence. The colonial authorities used *Machtchaberschiedsgericht*, a judicial institution called in german language to intervene in local political affairs. The institution was used to manipulate the traditional rulers. The seat of this institution was in Garoua.[124] 1950 France and England, the new colonial masters of Cameroon, had successfully established colonial education so as to transform the social policies and orders of the land to serve their imperial purposes. But, it must be noted at this juncture that this was made effective through the colonial administrative structure whereby a colonial administrator called *chef de canton* in French language was placed at the head of a group of paramount chiefs to regulate the administrative and judicial affairs of the area conferred to him.

Conclusion

This chapter was introduced in nature. It discusses among others, the statement of the problem, the scope, justification, objectives, methodology, historical setting and provided a note on sources. It discussed concepts of Colonialism, education, development, underdevelopment, politics and Democracy at length and it may be noted at this point that a proper understanding of these concepts is necessary to the grasp of the subject

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[124] Ibid, PP. 78 - 79

under discussion i.e the history of Mbe Sub-Division as an emerging African society.

CHAPTER TWO

2.0 THE HISTORICAL GEOGRAPHY OF MBÉ SUB-DIVISION

2.1 INTRODUCTION

This chapter discusses the geographical background as well as the agricultural and the settlement patterns and the socio-political and the economic organizations of Mbé Sub-Division. This is in order to provide a background for the subsequent chapters.

2.2 LOCATION

Mbé Sub-Division is situated on latitude 8^0 North and longitude 13^0 East. Located at the northern region of Adamawa Province in Northern Cameroon, it is bordered in the north by Tcholliré, and in the northwest it shares borders with the people of Poli, in the northwest, and in the south, it is bordered by the Lake Vina area mostly inhabited by the Mboum, Mbaya and Fulani people. In the southwest it is bordered by the Tignère, and in the east it shares borders with *Touboro* in Vina Division in Adamawa Province.[125]

2.3 CLIMATE AND VEGETATION

Mbé Sub-Division is characterized by grassy fields and has a semi-forest condition. It is also cut across by the river *Bénoué* from the South to

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[125] www.Cameroonministryofterritorialadmiration.com

the East. The physical features of Mbé Sub-Division include hills, rocks, streams, mountains and big trees. The period of rainy season starts from mid-March through November, and the dry season usually commences from November and lasts up to March annually, thereby making the region a temperate area where heat and cold are mild.[126]

The nature of the vegetation and climate of Mbe Sub-Division is of great significance even to the formation of fauna and subsequently to the formation of the population of this area. It has determined, over the years the movement of many animal rearers who migrated there from the western and Northern African region through Maroua to Adamawa province for greener pasture.[127]

It may be noted here that this vegetation and climate have been favorable to the life of animals such as antelopes, rhinoceroses, grass-cutters, monkeys and a great variety of small animals.[128] This is of great significance as it caused the movement of people there. Many hunters from the Tibati and the Meiganga areas had migrated significantly there to hunt. The suitable climate of this area has been the principal reason why missionary activities grew steadily there, thus this situation has created a social diversification in Mbe Sub-Division such that this area has witnessed a great cultural homonization.

The migrations of animal rearers into Mbe Sub-division and that of hunters meant a lot to the transformation and development of their political

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126 www.Cameroonnationalgoegraphy.com

127 Ibid, National Geography

128 Ibid, National Geography

system. This is because conflict was inevitable between hunters and animal rearers, and between farmers and animal rearers which required a more significant political system of village heads to keep peace and stability among all interest groups. This is also of great importance as this factor determined the economic growth of the area.

2.4 AGRICULTURE

The climatic conditions and the vegetation of the Mbé Sub-Division are favorable to the practice of agriculture. Its land is a very fertile one and appropriate to the production of cereals such as millet, sorghum, groundnut, sesame, yams and cotton, as well as varieties of Irish potatoes and sweet potatoes. It is also favorable for rearing animals such as cows, sheep, goats, and chickens. Because it is traversed by the river Benoué and by mountains. So, Mbé Sub-Division enjoys fishery and forestry, although at a subsistent level.[129]

In Mbé Sub-Division every family owns a portion of land to farm. However, land was commonly owned this is because of the availability of farming land in the area. Migrant farmers who wish to farm there are also given land either by chiefs or by the community.

There exist, a system whereby people sell or buy labour during the farming season in Mbe Sub-Division area, and also community farming is very popular there. That is where groups of people help themselves in

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[129] www.Cameroonministryofagriculture.com

farming for better output. Those who sell their services could be students, young men or migrants who want to generate finances.[130]

2.4.1 Food and Cash Crop Production

Mbé Sub-Division is reknowned in Adamawa province in terms of the production of food crops such as millet, corn, yams and potatoes. It remains one of the greatest producers of food crops to the markets of Ngaoundere in Adamawa Province and the market in Garoua in North province.

The production of cash corps has grown immensely there so much so that it has become the major area producing Cotton in Cameroonian, and the business of processing food is the work of both women and men.[131]

2.5 MIGRATION AND SETTLEMENT PATTERN

Migration is the movement of individuals or groups from one place to another. Migration is a basic fact of human history.[132] The politics of migration and race can be explosive. Emigrants are pushed by war or starvation, availability of land, security and other factors. Immigrants are pulled by freedom or jobs.

In a book titled *L'origine du people Dii*, Jean Claude Muller pointed out that, from the anthropological point of view, the *Dii* people originated from the Sudanese area. This is because the traces of their existence date back to

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130 Ibid,

131 Ibid,

132 Iain and Alistair Op.cit, P 347

the 17th century with well structured communities and civilizations built and developed there. As from the 19th century, they had a share in the history of the general history of migrations which occurred in Africa within that era.

He suggested that a little group of the *Dii* people might have migrated to southern Mali, another small one might have migrated to the Nigerian area while the majority of them migrated into the Mayo Rey region in the Northern Cameroon. It was from there that their major migration actually occurred, following the advent of the Fulani jihads wars in Northern Cameroon in the 19th century.

The people of Mayo Rey had used the Dii people to capture slaves among the Laka people and Baba Rey, the Lamido of Rey Bouba, imposed heavy taxations on them, following which only few villages submitted because most of them opted to migrate out of his territory toward the Adamawa region for freedom and liberty. This is because the Lamido of Adamawa was hospitable and accommodative.[133]

2.6 THE SOCIETIES OF MBE SUB-DIVISION

i. **The Goom People:** Muller argued in his work that it was about 1887 that the linguistic distribution of the Dii people occurred in this region when some of them migrated to Lunda, Bobog, Lienda, Zoro-Yaya and to Kalba-Kerwa to become the Goom people.[134]

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[133] Ibid, Jean Claude Muller, P. 347

[134] Ibid, Jean Claude Muller, P. 347

ii. **The Mambé People:** Those called the Mambé people were the Dii who migrated to Gob-manon, Waag and to Harr in Mbe Sub-Division.[135]

iii. **The Mam-Na'a People:** The Mam-na'a people who are closely related to the Mambé, were the Dii people who migrated to Goo-heg, Homee, Sassa-Mbeursi, Man, Sii, Tugbaga, Ndom, Kaana'a and to Dogon in Mbe Sub-Division.[136]

iv. **The Mgbang People:** The Mgbang people were the Dii people who had migrated a little further to occupy the Ngaoundéré plateau in Mbe Sub-Division.[137]

v. **The Paan People:** The Paan people who were regarded as a minority group among the Dii people, were those who migrated toward the Koti, Mbuzii, Bako and to Gamba in Mbe Sub-Division.[138]

vi. **The Fulani People:** The Fulani people, who form minority ethnic group in Mbe Sub-Division, constitute the main Muslim community there. They are the main pastoralist in the region.[139]

vii. **The Mboum People:** They migrated down from the Ngaoundere area to live around Vourye and they live close to river Benue, where they engage in fishing and in agriculture.[140]

viii. **The Laka People:** The Laka people are found in Mbe area also and most of them have migrated from Bouba Rey to escape from slavery to find refuge there. They engage mostly in hunting and agriculture.[141]

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[135] Ibid, P. 347
[136] Ibid, P. 347
[137] Ibid, P. 347
[138] Ibid, P. 347
[139] Ibid, P. 347
[140] Ibid, P. 347

Muller is of the view that these "tribal groups" occupied the territory beginning from Poli junction along Garoua – Ngaoundéré highway to Soota on the Ngaoundéré plateau in Adamawa Province. The dialectical frontiers among them in Northern Cameroon as a whole were determined by the geographical differentiations which made the minority "tribes" or dialectical groups among the *Dii* to live together within a single geographical area, and he concluded that these dialectical groups or tribal groups understood each other because they actually spoke the same language but were identified by different names according to their dialects.[142]

The population of the Mbé Sub-Division was produced by migrations which created a cultural community as an outcome of historical processes. Most of the people found there were people who had migrated from the Sudanese area in the 18th century and settled at the Mayo Rey region in Northern Cameroon. The record of this migration in the Sudanese area has not been traced but from the interviews conducted, the people of Mbe Sub-division strongly agreed with Muller that Sudan is their region of origin. It was from there that they migrated along with the Laka people towards the Adamawa region and settled in Mbé Sub-Division area where they found the Mboum people who had been there as anti Christian group.[143]

This historical development and overlap influenced the nature of community which was created, for, the population of Mbé Sub-Division constitutes a cultural fusion and diffusion as an outcome of historical

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[141] Ibid, P. 347
[142] Ibid, P. 347
[143] Ibid, P. 347

process and this fact is confirmed by the people of Mbe Sub-Division. It later turned to become a political community because its members turned out not to be necessarily those who shared a common history, whether defined by biological descent or by a common culture but they had emerged from different origins, stayed in the same community through time and space, and got united. That helped in forging a common future both before colonialism and after colonialism.

Some migrations took place for some socio-political and economic reasons. This is because people moved to places where they could fish, some moved to places they would have access to fertile land, and sometimes for the production of a particular crop. People who moved to places because they wanted to associate with some other people of their liking and some people moved out of political wrangling.[144]

2.7 THE TRADITIONAL SOCIO-POLITICAL ORGANIZATION OF MBE SUB-DIVISION

The government of the pre-colonial Mbe Sub-Division was a centralized federal monarchy, with a Lamido at its top. He was selected by kingmakers and had under him a council of village chiefs.

The palace administration headed by a *Galadima* (Prime Minister) who worked in collaboration with the head of the army – a *Kaigama*, a Yerima's

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[144] Ba/1916/3 Report on Various Matters Relating to the Cameroons, National Archives, Yaoundé.

responsibility was to take care of the queen. Other official include the Ciroma, the Imam, the astronomers and many other administrators.

The Lamido was a monarch who was not just ruling or merely reigning. His power was believed to be divinely ordained and hereditary. He was the supreme judge and his finances derived from the collection of taxes from the farmers, the blacksmiths and the animal rearers.[145]

2.7.1 Social Organizations and Festivals

According to Iya François and Mme Asmaou, prior to the arrival of the colonialists in Africa the *Dii* people had already developed various cultures in their community.[146]

i. **The *Nab-faa* and the *Nab-magon:*** The *nab-faa* and the *nab-magon* were celebrated with traditional dances executed with special masquerades called *faa* and *magon*. [147]

ii. **The Nab *Kon-Nang:*** The nab *kon-nang* was celebrated with a dance accompanied by traditional guitars played by the blacksmiths. This dance was generally danced in public places or in local beer joints where people meet to drink.[148]

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[145] Joseph Ki-Zerbo. Histoire De L'Afrique Noire, D'hier a Demain, Hatier Paris, 1978, p.362

[146] Iya Robert and Mme Asmaou, Les Activites Culturalle de People Dii, lit. Dii. Mbe, 2003, p.20.

[147] Ibid., This work by Iya Robert and Mme Asmaou was extensively used in discussing the social origination in Mbe Sub-Division.

[148] Ibid.

iii. **The *Nab-Dii:*** The *nab-dii* was celebrated with a dance where a masquerade was optional.[149]

iv. **The *Nab-Tuu:*** The *nab-tuu* was celebrated and danced by men during war against their enemies or invaders.[150]

v. **The Nab *La'suu:*** The nab *la'suu* was celebrated by women accompanied by pestles.[151]

vi. **The *Nab Vang:*** The *nab vang* was a festivity of ritual.[152]

vii. **The *Nab-Mbee:*** The *nab-Mbee* was as well a festivity of ritual for circumcision where young boys (called *doŋ)*, were initiated into manhood. This dance was organized among the *Dii* people and executed under the authority of the *Don-naa*, who was a chief surgeon circumciser. It was executed by a special masquerade called *Gŏg*.[153]

viii. **The *Nab-Sew:*** The *nab-sew* was a festivity of ritual too but was celebrated only by women to cure a kind of sickness peculiar to them. It was organized under the strict authority of the *Gbang sew* who was a woman. Thus, women played significant cultural and socio-political roles among the Mbe people which shows that they are not comparatively gender biased because women possessed leadership powers.[154]

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[149] Ibid. P. 20
[150] Ibid. P. 20
[151] Ibid. P. 20
[152] Ibid. P. 20
[153] Ibid. P. 20
[154] Ibid. P. 20

ix. **The *Nab-Sabaa:*** The *nab-sabaa* was a festivity preferred by elderly men and women in the community, it was previously celebrated by hunters.[155]

x. **The *Nab-a-Mbellii:*** The *nab-a-mbellii* accompanied by traditional flutes called littiid was also a festivity preferred by elderly men and women.[156]

xi. **The *Sagaasa:*** The *sagaasa* also called *sagayne* was celebrated by young girls during moonlight in the night.[157]

xii. **The *Merengue:*** The *merengue* was just a popular festivity for young men and girls.[158]

xiii. **The *Mben-Mbee:*** The *Mben-mbee* was a festivity of great wizards in the *Dii* community. This signifies the nature of class differentiation there.[159]

In discussing other social aspects of the life of the *Dii* people, the authors said that the process of marriage was unique which started with an introduction called *kee-tale*. The choice of a partner could be done by a parent for his child or simply by contract between two individuals, and yet unborn could be betrothed. But the *kee-tugge* was a festivity that the Dii people organized to solemnly appreciate the faithfulness of their wives, and polygamy was generally practiced among them as a sign of authority and greatness.

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[155] Ibid. P. 20
[156] Ibid. P. 20
[157] Ibid. P. 20
[158] Ibid. P. 20
[159] Ibid. P. 20

Marriages were generally contracted between the people of Mbe Sub-Division even though inter – marriage existed between them and the *Laka, Mboum* and Fulani people with whom they had lived and later the *Gbaya* people who were their immediate neighbors in the south in Adamawa Province. They had never been identified as invaders in history; they disliked insolence (*disan*) and bullying (*hen-soone).*[160]

On the other hand, the nab-Mbee was a ritual organization where young men are circumcised and taught the values and ethics of a successful living while the Sew also remains a ritual organization executed only by women to cure a sickness peculiar to them. Today the organization can speak a language developed through time among its initiated members. Other organizations such as the *kee-tali* and *the kee-tuggi* (marriage engagements) are preserved in Mbé Sub-Division to deal with family affairs.[161]

xiv. **Age Groups:**

The social composition of Mbé Sub-Division is a group differentiated society, the practices of *Mbee and Sew* among them which takes place every year signifies different age grades among young boys and girls who identify themselves with the groups, and the year in which they were initiated into the society.

These different groups also came to signify different age grades among them. They are to-day significant in Mbé Sub-Division because occupational

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[160] Ibid, P. 20

[161] Ngaoundere Antropos, revue des sciences social vol 6. University of Ngaoundere and university of Tromso, 2001, P 73.

groups undertake either farming, hunting, fishing or any community developmental scheme of general interest together.[162]

By virtue of seniority, the younger ones are expected to respect older ones. These classes are found both among the men and the strength of the culture has a level of equity and respect for both men and women. Thus Mbé Sub-Division society is a society where there exists gender equity in terms of recognition. When the *Sew* is organized by women and the *Mbee* is organized by men some function could be allocated to either men or women in both cases to perform. The *Mben-Mbee* signifies a group of people who have reached a particular level of spirituality among the people of Mbé Sub-Division. They are the most respected or feared in the society for the supernatural practices they are believed to be carrying on in the society.[163]

2.7.2 Population and Political Organization

According to the 2002 population census of the Republic of Cameroon, Mbe Sub-Division was estimated to have over 17,000 dwellers divided into a number of political entities which are under the authority of the Lamido of Mbé. From the south to the northern part of the region the Sub-Division has villages such as Dieng, Foubarka, Jett, Karna'a-waa, Karna'a-Gboo, Harr, Ndo'om, Toubaka, Man, and Wack; but from the east to the south we have Sassa-Mbeursi, Nyadou, Ndo'om-Waa, Sassa-Garda, Tagboum, Nguessek gai, Vourye, Homee, Go-heg, Goo-vé, Ngaidjom etc. all headed by village chiefs

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[162] Ngaoundere Antropos, P. 73

[163] Ibid, P. 74

identified as District Heads by the Cameroon Government.[164] Village units are the lowest administrative units in the Cameroon's system of government.

2.8 TRADITIONAL INDUSTRIES

The most popular handicrafts found in Mbé Sub-Division include the weaving of cloth, mats, hats or caps, pottery, the making of utensils, mortars, pestles, decorations and grounding stones which are produced by both men and women.

Iron production which is primarily the work of blacksmiths of Mbe Sub-Division constitutes the backbone of the industrial activities in this region. The blacksmiths produce domestic tools such as knives, axes, machetes, hammers, scissors and many more; they produce agricultural tools such as hoes and weapons such as spears, swords, bows and arrows.

Looking critically on the concept of development in pre-colonial Mbe Sub-Division, the people were generally self-sufficient as far as their basic needs were concerned. This was a great credit to the pre-colonial system of education which was obtainable there. For, it constituted the prime mover and the producer of expertise which was needed in blacksmithing to sustain their local industrial sector. The birth and the development of a class of village chiefs, who were the elite was most of the time determined by the economy. The chapter concludes by arguing that there was a dialectical relationship between education, industry and the elite, and it was this kind

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[164] Ba (1920) 2, file No. 2457, politics, February, 1920.

of relationship that determined the development of the pre-colonial Mbe Sub-Division.

2.9 CONCLUSION

In examining the history of Mbe Sub-Division, the historical geography of the Sub-Division which includes it location, vegetation, climate, traditional industries etc, need to be discussed. It was stressed in this chapter that there was a dialectical relationship between the various factors of production and that the area had a traditional system capable of developing a vibrant economy. The next chapter will discuss the Colonization and development of western education between 1884 and 1960.

CHAPTER THREE

3.0 THE COLONIZATION AND INTRODUCTION OF WESTERN EDUCATION IN MBE SUB-DIVISION: 1884 TO 1960

3.1 INTRODUCTION

This chapter discusses the colonization of Cameroon and the introduction of the various forms of education that were developed in Mbe Sub-Division i.e. missionary education and the colonial education. The study intends to discuss their intentions and their significance, and, also discuss the development and the expansion of western education after Cameroon independence in 1960. Before discussing these themselves, however, it is necessary to analyze the pre-colonial system of education in Mbe Sub-Division for the sake of clearity.

3.2 Pre-colonial system of Education in Mbé Sub-Division

Just like in many other African societies, the Mbé Sub-Division society had its system of educating the youths - boys and girls – the education was aimed at developing the youth socio-politically, economically, physically and culturally. Education was the inculcation of values of the society in youth and as a result it was compulsory for everyone in the society. This meant that it followed a system under which the age grades played a very important

role in grading individuals within this educational system of passing values from one generation to another one.[165]

At the level of the immediate family and extended family, education in pre-colonial Mbe Sub-Division was an activity under which children were trained to be acceptable members of the society. They were trained to know their culture, including values such as discipline morality and the total way of life of the society in its entity. It was a multi-dimensional phenomenon type of education that took care of training children. Once trained in the family, an individual was further trained at the community level and this was possible and made easy because it was believed that the training of a child was a communal responsibility. This meant that any elderly person had the right and obligations to correct or administer punishment to any insolent child in the community.[166]

At the level of the society in general, an individual was trained to know about communal responsibilities, community identities and social delineations. It was this kind of training, especially through initiations, that best regulated the social relationships of individuals, particularly in age-grade groups, in professional groups, in guilds and other professional activities in the region. Apart from the above mentioned system there existed other specialized forms of educational instructions and training that took care of magical and spiritual practices.[167]

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[165] Interview with Iya François and Mme Asmaou at Literature Dii, Mbe, October, 2008.
[166] Ibid.
[167] Ibid.

The study cannot overlook the practices of *Mbee* in Mbé Sub-Division society when it is discussing education. This is basically because it has been the main avenue where young men and young girls were set aside from home (especially boys), for a period of time to be circumcised and to receive a training which included the inculcation of societal values and ethics, the study of local history, administration, local geography, plants, farming, hunting, fishing, poultry, reasoning, wisdom, proverbs, story telling, the art of fighting in war, courage, music and many other things of cultural value to make them complete men in life.[168]

During this practice, the girls, called Yom (female made) together with the boys, were trained to have their character developed, they were taught the values of respect, ethics, rules and regulations of the society and the respect of authority. They were also taught the values of their own personalities. It was here that young men and young women were taught the values of the welfare of their people, about providing food, shelter, the administration of justice, politics, strategies for training on the acquisition of knowledge of the seasons, understanding the nature of gods and spiritual practices in the society.[169]

The (traditional) system of education in the Mbé society combined social, intellectual and metaphysical trainings, the practices of the *Sew* by women was a system of education where the inculcation of spiritual values were taught to them. The practices of the *Mben-Mbee* encompassed men and women who were initiated as great witches and wizards in the

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[168] Ibid.

[169] Ibid.

society.[170] Traditional education ensured the birth of groups of men and women who were specialized in carrying out different professions in pre-colonial Mbe Sub-Division. For instance, the *faa*, the *magon* and *gog* were groups of persons who were trained to become professional masquerades without whom no socio-political ceremony such as circumcision, harvest ceremonies, the enthronement of village chiefs, and many other political ceremonies could be organized. Traditional education created a group of professional musicians called mgban kon, who were skilled guitarists, skilled drummers called mgban den, skilled flutists, skilled song composers without whom no successful festivity could be organized in that region.[171]

It was the same (traditional) system of education that produced industrial apprenticeship and guild, a group of medical surgeons (called don-naa). They were professional circumcisers in the community. Among the women it produced a group called mgban sew who were the chief medical adviser of the sew ceremonies among women to cure some diseases peculiar among them.

It produced a group of women called *mgban doo*. They specialized in the production of local beer, which was used either for festivities or for commercial purposes; it produced a group of professional spiritualists, and ritualists also. It also created a group of professional farmers among whom some specialized in farming groundnuts or yam, potatoes, and cereals such

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[170] Ibid.

[171] Ibid.

as millet, corn, sorghum, and sesame other were specialized in rearing animals such as sheep, goats and chickens.[172]

Traditional education created a group of professional blacksmiths called Nang who were specialized in all kind of ironworks. Some were specialized in producing domestic tools such as pots, knives and utensils, some were specialized in the production of tools such as spears, swords and arrows used in hunting or in wars. It created a group of professional women specialized in pottery, in decoration and in producing grounding stones and many other things.

It created a class of teachers called Vaa, who specialized in teaching young men during their circumcision period, it also created a class of professional traders and a class of administrator i.e. village chiefs and Lamidos all specialized in ensuring a system of exchange, peace, justice and security people in the community.[173]

From this, it can be seen that the pre-colonial system of education which existed in the pre-colonial Mbe Sub-Division was responsible for the training and empowering people into various professions to make them socio-politically and economically self-reliant in their community, a clear manifestation of the division of functions. This was quite significant to the development of the economy in pre-colonial Mbe Sub-Division.

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172 Ibid.

173 Ibid.

3.3 THE COLONIZATION AND INTRODUCTION OF WESTERN EDUCATION IN MBE SUB-DIVISION, 1884 TO 1960

For a clear understanding of the discussion on the colonization of Mbe Sub-Division, a brief history of the colonization of Cameroon as a whole is necessary.

It was on July 14th 1884 that Germany declared a Protectorate over Douala on the basis of a so called agreement with Ndumba'a Lobe (King Bell) and other rulers. The British Counsul sent to make a similar treaty arrived five days after the German representative Nachtigal. French claims in the area were dropped; Germany later acquired Victoria, by a treaty of May 7th 1886 and expanded its territory, giving all its possession in the area the name Kamerun.[174]

German expeditions to the interior began under Governor Von Soden (1885-91), full scale conquest was carried out largely in the 1890s under Von Putt Kamer (1891 – 1907). There was fierce resistance but they ended by retaining some rulers in the Bamunland area they reached the North in 1902 and also maintained the Lamidos.[175] During the colonial rule, the Douala's city called Kamerunstadt until 1901 was renamed Douala (in the French spelling), and became the German seat of government in Cameroon until 1902 when the Governor moved to Buea. Douala remained the colonial commercial center and railways were built through forced labour, from there

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174 Victor Julius Ngoh Op. cit PP 100 - 104

175 Ibid, PP. 100 - 104

to Eseka and Nkongsamba between 1908 and 1914. This increased the importance of Douala for exports of palm products.

From 1897 onward, vast tracts of land was seized by the imperial masters developed into white owned plantations around mount Cameroon where they grew cocoa, rubber and palm products, exported largely via Victoria.[176] Cameroonians suffered greatly from forced labor recruitment for those plantations, for the construction of roads and the railways. There was a concessionary company like the ones on those other areas such as the Gesselleschaft Sub-west Kamerun, who did organize the rubber collection.[177]

In Douala two missions, the Basle Mission (Presbyterian) and the Berlin Baptist Mission, rapidly extended both Christianity and western Christian education under German rule, aided by the Catholic Mission and some government schools. By 1914 Douala had a well developed western educated elite including teachers, clergymen and a highly educated graduate Paramount Chief, Rudolf Duala Manga Bell, who in that year was executed after leading a spirited but unsuccessful popular protest against land expropriation in the city. He and many other Dualas received education in Germany. Thus Christianity and literacy were spreading across Cameroon, notably to the Bassa and the Bameleke areas in the south and to the North.[178] Protest against colonial expropriation, forced labor, cultural abuses and other forms of colonial exploitations were also mounting.

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[176] Victor Julius Ngoh, PP. 100 - 104

[177] Ibid, PP. 100 - 104

[178] Ibid, PP. 100 - 104

The Colonial administration also established its first set of schools in Douala in 1887, in Victoria in 1897, in Garoua in 1906 and in Yaoundé in 1908. They were essentially experimental and the first German teachers came to expand the ground and to work for the establishment of those schools to cover many places within the Colonial territory. Thus it was in 1906 that the first German school was established in Mbe town, and in Maroua, in Northern Cameroon.[179]

The Colonial education program drew up a standard curriculum for the teaching of German language; it encouraged proficiency in reading and writing in German language, and the study of subjects such as Arithmetic, nature study, geography, history, agriculture and Religion.[180] It also had an interest in the teaching of general science i.e. the study of minerals products of plans and animal's biology, barometers, simple machines, rainfall and thermometers.[181] Unfortunately the school attendance was very poor. As result of the Colonial authorities decided to involve parents in making sure that their children attended classes, but their efforts ran into serious difficulties in Mbe Sub-Division and in the other area under Garoua in Northern Cameroon because the Muslims refused to send their children to the school as they thought that the Colonial schools concentrated on the teaching on Christianity aimed at undermining Islam. In fact in Mbe Sub-Division, chiefs refused to allow people and their children to go to school for

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[179] Victor Julius Ngoh, PP. 100 - 104

[180] Ibid, PP. 100 - 104

[181] National Archives Yaoundé Op. cit

fear of the conversion.[182] According to Jaap Van Slageren, people were neither Christian nor Muslim but were ruled by powerful Muslim Chiefs. This unpleasant development forced the Colonial authorities to promulgate the Education Law of 1910, compelling all children of school age to go to school.[183] This was cut short following the defeat of Germany in the First World War which led the French authorities to expel them from the Colony.[184]

When the French Colonial administration took over in 1933, they turned the schools to educate only the sons of chiefs. Their major goal was to train the future chiefs to respect all that was French and promote the colonial mission in their respective areas while acquiring techniques of administration. They did this basically because they wanted to create the institution of chiefs to use it to facilitate their administration. But their schools also faced the similarly difficulties as did the German Schools, until when they began to put pressure on the chiefs.[185] Under this pressure, the chiefs hid their own biological children, only to send to school the children of their slaves, orphans among them, children of the poor, the sick and children who were regarded as physically weak in terms of carrying out duties for their chiefs. It was as a result of this that some children, such as Maidoki Benoit, Mbardouka, Dourmani Belmond, Kangue Joseph, Kofa Said, Sadou

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182 Ibid, National Archives
183 Victor Julius Ngoh, Op. cit, Pp 94 - 97
184 Ibid, Pp. 94 - 97
185 Ibid, PP. 94-97

Pierre and many others were sent to school during the Colonial era in Mbe Sub-Division.[186]

3.4 MISSIONARY EDUCATION IN MBE SUB-DIVISION

The primary objective of the early Christian missionaries was to convert the 'heathen' or Africans to Christianity through education. Knowledge of the Bible, the ability to sing hymns and recite catechism as well as the ability to communicate both orally and in writing in French, were considered essential for a good Christian. However, they erroneously assumed that traditional African culture and religion (animism) as Lugard put it, had no system of ethics and no principle of conduct, and it was with this attitude of mind that they established their schools.[187]

In March 1923 the American, A.E. Gunderson, arrived at Douala and travelled to Ngaoundere to settle there. The first Norwagian missionaries, Nikolaisen, Thrana and Flatland arrived in March 1925 at Ngaoundere and decided to also settle there. These missionaries had traveled through the Sudanese area in search of a conducive place and found Ngaoundere as the best place of their choice because of its geographical and climatic conditions.[188] By 1926 the two missionaries agreed to unite under the auspices of the Sudan United Mission, which later became the Norwegian Protestant Mission in 1936 after having obtained the authorization from the

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[186] Interview with Iya François and Mme Asmaou Op. cit

[187] A. Babs Fafunwa, op cit, p.81

[188] Jaap Van Slageren, Histoire de l'Eglise en Afrique, edition cle', Yaounde,1969 page 105.

French colonial government. This mission started organizing an evangelical Lutheran mission from Ngaoundere to cover Northern Cameroon. From this date, Oseland, the Norwogian, remained in Ngaoundere, Flatland moved to settle at Tibati where he worked among the Mboum, and Gunderson the American, moved to settled at Garoua Balai.

It was from Ngaoundere that all the missionary activities spread through educational programs to cover the rest of the Northern Cameroonian, Mbe Sub-division was only thirty kilometres (km) away from Ngaoundere.[189]

Missionaries set up schools in Mbe Sub-Division among non-Muslim groups, although their group were ruled by powerful Muslim chiefs who strongly opposed missionary activities at Mbe town, and even accused mission schoolteachers of using students to labor for their own interest. This was simply because chiefs lost control over native labor because the new converts and students were organized by missionaries for the building of schools, Churches, hospitals and mission stations. The chiefs went further to manifest their grievances against the adult students who refused to work for them i.e the chiefs, as before and hid in mission schools which resulted in closing all missionary schools in Mbe Sub-Division in 1945.

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[189] Ibid, Jaap Van Slageren, P 105

3.5 THE FIRST COLONIAL SCHOOL IN MBE SUB-DIVISION

It was when Mbé town grew to become a colonial District called *Canton de la plaine,*[190] in 1945 that it benefited from the establishment of the first public school called *Ecole Rurale de Mbé*[191] built in Mbé town to give western education to children across the Sub-Division after the closure of missionary schools.

The establishment of the school helped to create awareness about western education, some level of literacy, and it produced the first educated elite in colonial Mbe Sub-Division, such as Mbardouka, Maidoki Benoit, Dourmani Belmond, Kangue Joeph, Kofa Said, Sadou Pierre, Iya Robert, Iya Emmanuel, Bobbo Zacharie and many others whose contributions are discussed in the course of the work. In 1960, the *ecole publique* (public school) of Mbe was expanded and it got a secondary section named College de Mbe (the Government Secondary School, Mbe) and finally in 1993 the College was transformed to become a *Lycee de Mbe* (Government High School Mbe), with the capacity of awarding advanced level certificates to students.[192]

3.6 THE IMPACT OF WESTERN EDUCATION IN MBE SUB-DIVISION IN PRE-INDEPENDENCE CAMEROON

The introduction of western education in Mbe Sub-Division during the colonial era influenced the creation of the first class of educated class or

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[190] The District of the Plains

[191] Rural School of Mbe

[192] Interview with Iya Robert, Jett, 2003.

KASHIM IBRAHIM LIBRARY

elite. They were the ones who participated in the process leading to Cameroon's independence. The colonialists were not prepared to grant independence to Cameroon, but in 1955 during the administration of the High Commissioner Roland Pre', a resistance led by the *Union du Peuple Camerounais* (UPC) broke out and caused the death of many people. Fighting continued across southern Cameroon and even intensified; the Sanaga maritime in Bassaland became the centre of sabotage, even evolving the Douala proletarians. The political leader appointed prime minister in 1957, Andre Marie Mbida, was a radical person so, the colonialists appointed a northern elite, Ahmadou Ahidjo, the leader of the Union Camerounaise (UC) to assist him.[193]

Based in northern of Cameroon, Ahidjo was different from Mbida in terms of Political maturity. Mbida soon lost his authority due to his numerous political excesses at a time France was preparing to present a report at the meeting of the United Nations of 1958 to discuss the plan for the independence for Cameroon.

The appointment of Ramadier as High Commissioner came to hasten the independence process in Cameroon. Mbida was subsequently replaced with a more liberal person. Due to a number of factors he was forced to resign, and Ahidjo was appointed Prime Minister in February 1958.

The struggle for independence continued up to January 1st 1960 when Ahidjo became the first president of Cameroon. He succeeded and triumphed in politics because he was assisted by many northern educated

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[193] Vb/b (1951) 1, file No. V1757, Dossier de la colonisation

elites. The Secretary General of the UC (*Union Camerounaise*),[194] was Mbardouka, a trained nurse from Mbe Sub-Division. He was responsible for writing all the speeches of Ahmadou Ahidjo up to 1960. Up to that year Captain Maidoki Benoit of the same region was the most senior African in the colonial army. He had bear Ahidjo's right hand man since 1958 when Ahidjo was appointed Prime Minister. Many others such as Dourmani Belmond, Kangue Joseph and Kofa Saïd were the first educated elite that the colonial Mbe Sub-Division had produced in northern Cameroon,[195] and, they were the ones that supported Ahidjo in the only northern political party that had triumphed in 1960 in achieving independence for the Republic of Cameroon.[196]

3.7 SIGNIFICANCE OF THE EMERGENCE OF THE FIRST EDUCATED ELITE IN MBE SUB-DIVISION AFTER 1960

In 1965, when Mbe Sub-Division was recognized as a constituency by the Cameroonian Parliament, Dourman Belmoud, resigned from serving at the Presidency to become the first representative in the House of Assembly of Mbe Region. He was succeeded as representative by Kofa Saïd and later by Sadou Pierre. When Mbe Sub-division became a district of the *commune*

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[194] Cameroonians Union

[195] I have not been able to provide a general overview of the entire educated elite in the country because there is no document in the National archives that contains such information. The one I got on Mbe Sub – Division were through discussions with Mr. Iya Robert at Mbe.

[196] Interview with Iya Robert at his domicile at Jett, October, 2008

rurale de Ngaoundere[197] in 1969, Kangue Joseph also resigned from the presidency of the *syndicat de communes de Ngaoundere*[198] to become the first Mayor of Mbe town. He was succeeded by Maidawa and Sadou Pierre.[199]

It was this first elite that created an association called *Co-operation Pour la Production des Vivre(COOPROVIVE)*[200] which played the leading role on the achievement of the socio-political and economic self-reliance among the people of the region. The idea of creating this cooperative was initiated by Mr. Iya Robert who was it first President. The cooperative was created with the single objective of organizing farmers for effective production and selling of food crops. One of the achievement, of the Cooprivev was that it facilitated the process of obtaining agricultural loans from the Cameroonian Government for farmers from 1989 to 1992, thereby helping the farmers to produce much more than before. The cooperative was also involved in establishing markets in Ngaoundere, Garoua, Maroua and other important cities in the country. So farmers and animal rearers were empowered financially. That was one of the reason why it was agreed among the people of Mbe Sub-Division that the first group of elite had contributed immensely from 1965 to 1992 toward the socio-political and economic growth of the region.[201]

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197 Rural Council of Ngaoundere
198 The syndicate of the rural Council of Ngaoundere
199 Interview with Iya Robert Op. cit
200 The cooperative for the production of foodstuff
201 Interview with Iya Robert Op.cit

3.8 THE EXPANSION OF WESTERN EDUCATION IN MBE SUB-DIVISION AFTER CAMEROON'S INDEPENDENCE IN 1960

The year 1960 was a turning point for Cameroon, it marked her independence and was of great importance in terms of policies the country had to make in education which were expected to determine the socio-political and economic development of the Cameroon people. It is important to note that independence altered the character, content and objectives of the educational system. The government looked at western education as the major backbone of all activities in the country. It saw it as the only means through which manpower would be produced to meet the needs of the country, a means of socializing and uniting the communities of the country, it was the major means of creating wealth in the country, shaping policies and more importantly the educational sector was seen as one that would guarantee employment for Cameroonians.[202]

The aim and objective of the Cameroonian Government was, therefore, designed, implemented and overseen by the Ministry of National Education to teach Cameroonians how to read and write French or English, it aimed at fostering national and traditional values, moulding people into responsible and productive citizens, improving their general knowledge of the world, encouraging school attendance and ensuring that education and training were geared towards employment. Thus, to make it a meaningful sector to reach the national goal, the Cameroonian Ministry of Education worked to

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[202] IAC 116, Cameroon Ministry of National Education, Yaoundé, 2006

produce a curriculum different from what was obtainable during the colonial era.

The subjects of study included English, French, German, Spanish and Arabic; In science the subjects included Biology, Mathematics, Physics, Chemistry, Agricultural Science, and Physical Health Education; Civism, Government, History, Geography, Economics being subjects of the humanities. Other subjects include general management and subjects in technical or vocational field.[203]

The Cameroonian government encouraged the missionaries to re-open their schools again and they were given governmental subventions to make things easy for them. Thus, mission school spread quickly from where it stopped at Mbe town to many other areas within the Sub-Division. This included Foubarka, Toubaka, Vourye, Tagboum, Sassa-Garda. In schools were co-ordinated by a General Secretariat of Education at the mission station located at Ngaoundere.[204] But as from the 1970s the Cameroon Government expanded the then only *Ecole Rurale de Mbe* too to cover other public schools within the town and other places, such as Ndieng, wack, and Sassa-Mbeursi.

The work of the Catholic Mission in education was also recorded through schools which they established at Harr. the end of the 1970s, primary education was established in almost all the settlement in Mbe Sub-Division,[205] and by 1983 the Cameroonian Government had established in

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[203] Ibid, Ministry Of Education

[204] IAC 906, Secretariat General de L'Education, EELC, Ngaonudere, 2006.

[205] Interview with Iya Robert, Op. cit

Mbe town a Government High School which turned Mbe into an important center of learning in Mbe Sub-Division as it became a center of attraction because children were coming from either Ngaoundere, Tchollire or from all the corners of Northern Cameroon to study there. That is why Mbe Sub-Division was regarded in the 1980s as the *Quartier latin de l'Adamawa.*[206] (the intellectual area of Adamawa).

3.9 FACTORS THAT FAVOURED THE EXPANSION OF WESTERN EDUCATION IN MBE SUB-DIVISION AFTER 1960

As pointed out earlier, western education suffered in colonial Mbe Sub-Division because village chiefs under the paramount chiefship of the Lamido of Mbe opposed it. The chief opposed western education because it constituted a threat to their traditional form of education; religion, and it tended to drain labor out of their control. The Lamido (Djoubeirou) was dethroned shortly before 1960 through a coup d'etat organized by the king-makers against him because he had lost his popularity among them. He was succeeded by Koumba'a who ruled up to 1960. Kounba'a was among those traditional rulers who were invited by General Charles de Gaule, the then President of France, to a Francophone political leaders meeting in Paris marking the independence of their countries. The paramount rule returned from France with a different attitude towards western education, an attitude

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[206] Ibid, Iya Robert

that was different from what his predecessor had during the colonial era. As a result, western education was given a free hand to grow steadily under the missionaries and under the Cameroonian government.[207]

The Lamido died in 1977 and was succeeded as the Lamido by Mohammed, who was even more liberal and more educated than his predecessor. He ruled the Sub-Division up to 1992 when multi – party democracy was re-enforced in Cameroon and he was the one who led his people to request for more public schools to be established so as to make education cheaper in the region.

That was why this era was known in Mbe Sub-Division to be an era of great expansion in education. This also was responsible for the fact that the government had encouraged and supported the missionaries through subventions to expand.[208]

The privileges enjoyed by the first educated elite of Mbe Sub-Division in the Cameroonian nation because of their good services stood out as one of the most outstanding factors that encouraged the expansion of western education in Mbe Sub-Division. First it became clear to every one that western education was the surest means of securing a bright future to a child in the country.[209]

The birth of these elite in Mbe Sub-Division and the privileges they enjoyed in the Cameroonian government stood out as one of the greatest

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[207] Ibid, Iya Robert
[208] Ibid,
[209] Ibid,

motivators to many parents in Mbe Sub-Division in terms of enrolling their children in schools.

It became the major factor that favored school attendance and it became clear to everyone that education was the surest means of ensuring a brighter future to a child in the region because it constituted the major factor in the movement towards self reliance. Mbe Sub-Division itself benefited tremendously from privileges from the Cameroonian government because of its elite in the nation.[210]

3.10 CONCLUSION

In conclusion, education be it pre-colonial, colonial and missionary, or that which was designed by the Cameroon government after independence in 1960 examined in this Chapter, was a powerful means of empowering people politically and economically in Mbe Sub-Division. The discussion revealed that the introduction of western education in the Division altered the pre-colonial socio-political and economic order. However, it prepared people to fit into the modern world, socio-politically and economically.

It opened their eyes to the things of the global world to see what was happening in other communities, so united them with other people in the country, and it created an orderly community for them. But the fundamental issue here is not that it did not prepare people to obtain jobs, to be

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[210] Ibid, Iya Robert

acceptable in a global world or to raise them to prominence, but that it was transformatory in terms of changing attitudes to the traditional set-up.

It shaped their cultural values and it raised many of them to prominence to become the first set of elite in the country and Mbe Sub-Division to be occupy with white collar jobs, this shows that western education had indeed fulfilled the primary aims and objectives of which the Cameroonian Government had assigned to it in 1960.

CHAPTER FOUR

4.0 EDUCATION IN MBE SUB-DIVISION AFTER 1992

4.1 INTRODUCTION

The year 1992 was of great significance to the expansion of western education in Cameroon as a whole and in Mbe Sub-Division in particular. This is because it marked the advent of the re-institution of multi-party democracy which was achieved in 1960 in Cameroon, thereby giving people options to decide on the various matters affecting their socio-political and economic life. It must be noted that in 1966 President Ahmadou Ahidjo grew to become a dictator and established a one-party system in Cameroon which significantly reduced the political infighting and political competition which was characteristic of pre-1966 political activities in Cameroon. The establishment of the one-party system undermined the effective healthy democracy which had been achieved in Cameroon since 1960. More often than not those who professed opinions which were not in line with those of the Cameroon's People Union (CNU) the only party, were regarded as enemies of the state.

This chapter discusses the nature of the ramifications of that new phase of democracy in the educational sector, how it favoured its expansion Mbe Sub-Division, how it affected the lives of people there, and how it shaped the development of Mbe Sub-Division in general.

4.2 THE EXPANSION OF WESTERN EDUCATION IN MBE SUB-DIVISION 1992-2006

Before 1992, the Christian missionaries established many schools in Mbe Sub-Division because the Cameroon government encouraged them through subventions. Since most of the schools did not have competitions, they were very expensive in terms of school fees. But the advent of democracy gave people the freedom to exhibit their preferences on public schools over Mission Schools. This created a speedy expansion of public schools in Mbe Sub-Division as all the communities in the Sub-Division opted for the establishment of public schools in their localities because the government had made it virtually free of charge. Because of this, the number of schools doubled and school enrolment also increased greatly in the various parts of the Sub-Division.[211]

In 1993, the Government High School in Mbe was transformed to become a Government College where Advanced level certificates were awarded. This meant that the curriculum was also expanded to include the study of subjects such as philosophy. Other Government High Schools were set up in areas such as Sassa-Mbeursi, Wack, Toubaka, and Karna'a – Gboo. It was of great significance because secondary education also expanded considerably.[212]

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[211] www.miniteredel'educationnationaleducameroon.com

[212] Ibid, www.miniteredel'educationnationaleducameroon.com

TABLE 1. THE DEVELOPMENT OF PRIMARY EDUCATION IN MBE SUB-DIVISION FROM 1960 TO 1992

Year	Locality	No of Mission schools	No of Govt Schools	Total
1960-1992	Mbe town	1	2	3
	Foubarka	1	0	1
	Toubaka	1	0	1
	Ndieng	1	0	1
	Vourye	1	0	1
	Sassa-garda	1	0	1
	Tagboum	1	0	1
	Wack	0		1
	Sassa-Mbeursi	0	1	1

Source: Ministere de l'education nationale

TABLE II: THE DEVELOPMENT OF PRIMARY EDUCATION IN MBE SUB-DIVISION AFTER 1992

Year	Locality	No of Mission schools	No of Govt Schools	Total
1992-2006	Mbe town	1	4	5
	Foubarka	1	1	1
	Toubaka	1	1	2
	Ndieng	1	1	2
	Vourye	1	1	2
	Sassa-garda	1	1	2
	Tagboum	1	1	2
	Wack	0	1	1
	Sassa-Mbeursi	0	1	1

Source: Ministere de l'education nationale

TABLE III. THE DEVELOPMENT OF SECONDARY EDUCATION IN MBE SUB-DIVISION BEFORE 1992

Year	Locality	No of Mission schools	No of Govt Schools	Total
1960-1992	Mbe town	0	1	1
	Foubarka	0	0	0
	Toubaka	0	0	0
	Ndieng	0	0	0
	Vourye	0	0	0
	Sassa-garda	0	0	0
	Tagboum	0	0	0
	Wack	0	0	0
	Sassa-Mbeursi	0	0	0

Source: Ministere de l'education nationale

TABLE IV: THE DEVELOPMENT OF SECONDARY EDUCATION IN MBE SUB-DIVISION FROM 1992 TO 2006

Year	Locality	No of Mission schools	No of Govt Schools	Total
1992-2006	Mbe town	0	2	2
	Foubarka	0	0	0
	Toubaka	0	1	1
	Ndieng	1	0	1
	Vourye	0	0	0
	Sassa-garda	0	1	1
	Tagboum	0	1	1

	Wack	0	1	1
	Sassa-Mbeursi	0	1	1

Source: Ministere de l'education nationale

Within this same year in the University system in Cameroon was also reformed with the objectives of substantially improving the socio-economic and professional capacities of the Cameroonians, advancing education and the use of Information Technology in general as a fundamental strategy to development. It also aimed at encouraging academic and professional excellence in science and technology to build a modern economy. In addition, reforms aimed at conceiving and executing self-reliant development projects in Cameroon with the objectives of substantially and measurably alleviating poverty, and improving the living standards of the Cameroonians.[213]

Following this development, the University of Ngaoundere was established by the Cameroonian Government at Dang. The University was located only thirty kilometres from the Mbe Sub-Division. The University was also of great significance in terms of facilitating and motivating many in Mbe Sub-Division to advance their studies to the University level.

By 2006, the statistics showing the participation or the enrolment in education in Mbe Sub-Division representing children in school as from 1991 to 2006 shows a gross enrolment ratio of 14% male pupils and 14% female pupils enrolled in pre-primary education therefore giving a total percentage

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[213] www.miniteredeL'educationsuprieredu Cameroon.com

of 19%.[214] This meant that between 1991 and 2006 almost all children between age one to age four both female and male were enrolled in pre-primary education in Mbe Sub-Division.

In primary schools, from 1991 to 2006 the gross enrolment ratio showed 100% for male pupils and 89% for female therefore representing 69% net enrolment rates in primary education.[215] This also showed that school enrolment was very high at the primary level in Mbe Sub-Division. In the secondary level the gross enrolment ratio as from 1991 to 2006 showed 35% of male student in school and 28% of female student in school giving a total of 32%.[216] This showed a lower percentage compared with the one of the primary education in Mbe Sub-Division.

But looking into the percentages of enrolment one sees that the percentage of pupils of the primary education was greater than that of the secondary education because it was not all the pupils who enrolled in primary education that graduated at the end, and the statistics of the progression and completion in primary education showed that from 1991 to 2006 school life expectancy of children between age 1 to 6 was 8.7%, the percentage of repeaters in primary level was 25% and only 52% crossed from primary to secondary schools.[217] This meant that many children left the school before the end and many repeated their primary school. That is why the percentage of secondary was lower than that of primary.

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[214] www.Institutnationaledesstatistiquesdu Cameroon.com

[215] Ibid,

[216] Ibid,

[217] Ibid,

Discussing the percentage between the secondary and the tertiary education, the gross enrolment ratio as from 1991 to 2006 showed only 7% of children who enrolled into tertiary education: Only 6% males and 4% females, enrolled in tertiary education, this is because many young men and women who completed their secondary education with their Advanced level certificates got employed in the various sectors of the Cameroonian government.

But when one looks at the statistics of literacy rates in Adamawa Province from 1990 to 2006, they show 71% of literate male adults and 53.7% of literate female adults giving an average total of 62.1%, in Tibat: Division from 1990-2006 we have 53% for male, 34% for female giving an average of 51%. In Meiganga Division, we have 56% for male, 31% for female giving an average of 52.1% against that of Mbe Sub-Division showing 77% of literate male adult and 59.8% of literate female adults giving an average percentage of 67.9%, one can conclude that Mbe Sub-Division had the highest percentage of school enrolment when compared with other Divisions and Sub-Division in Adamawa Province.[218]

TABLE V: THE GROSS ENROLLMENT OF CHILDREN IN SCHOOLS FROM 1992 TO 2006.

	Year	Male pupils	Female pupils	Average percentage
Pre-primary school	1992-2006	14%	14%	100%
Primary school	1991 – 2006	89%	69%	100%

[218] Ibid,

Secondary school	1991 – 2006	35%	28%	32%
University	1991 – 2006	6%	4%	7%

Source: Ministere de l'education nationale (Engr. Ministry of National Education)

TABLE VI: THE COMPARATIVE RATE OF LITERACY IN THE ADAMAWA PROVINCE AS A WHOLE FROM 1990 TO 2006

	Year	**Male pupils**	**Female pupils**	**AVERAGE percentage**
Adamawa Province	1990 – 2006	71%	53%	62%
Mbe Sub-Division	1990 – 2006	77%	59.8%	67.9%
Division of Tibatti	1990 – 2006	53%	34%	51%
Division of Meiganga	1990 – 2006	56%	31%	52.1%

Source: Ministere de l'education nationale (Engr. Ministry of National Education)

4.3 FACTORS THAT FAVOURED THE EXPANSION OF WESTERN EDUCATION IN MBE SUB-DIVISION, 1992 - 2006

The study cannot discuss the major factors that favoured the expansion of western education in Mbe Sub-Division without looking into the geographical location of Mbe Sub-Division in Adamawa province. The proximity of Mbe to Ngaoundere the provincial city had been very significance to the expansion of western education there, in terms of having access to higher institutions.

Democratization is the process of becoming a democracy, but Bryce had wrongly identified the process as beginning with the French Revolution. If democracy is equated with the Franchise, the first wave of democratization was a low one, spreading from France and some states in the United States in the 1790s to most of the industrialized world by 1918. After both the first and second world wars, there were wavelets of democratization. Woodrow Wilson's championing of self-determination encouraged the first one and the second was encouraged by independence movements in Western Colonies, particularly in Africa and in Asia.

By the year 2000 there were, according to Freedom House, one hundred and twenty democracies in the world, the highest number yet recorded. Moreover, the proportion of countries in the world that are democratic vis a vis non-democratic ones are higher than ever before (63%).[219] This was of great importance in terms of expanding western education in this region. But as from 1992 up to 2006, the expansion of western education in Mbe Sub-Division was favored by the fact that many people desired and requited the establishment of private schools in their localities in spite of the presence of missionaries there. This simply meant that every community in Mbe Sub-Division owned missionary and public school which was a manifestation of their preference, and in this sense it refers to the concept of a person's preference as political scientist and sociologists are more cautious, especially when peoples say differs from what they do or want. And this development was of great significance because children did not have to go miles to have access to western education in the region.

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[219] Ibid, www.Institutnationaledesstatistiquesdu Cameroon.com

The birth and the privileges of the first elite of Mbe Sub-Division in the Cameroonian government was indeed very instrumental in showing signals to it's people about the dividends of western education. For people saw how it armed them with outstanding experiences, efficiencies, integrities, personalities, courage, emotional stabilities and special competence in the nation which could not be acquired any where. And the rate of which the Cameroonian government was providing employment to the educated young men and young women among them was also very significant in terms of motivating people to enrol their children to school so as to ensure a brighter future for them.[220] The Cameroonian government had for long been promoting western education through reducing the cost of educational fees so as to encourage, motivate and make it easy to all. In addition to this, the level of literacy in Mbe Sub-Division also had enlightened many people on the general relevance of western education so, they supported and made western education interesting and exciting for their children.[221]

4.4 CONSEQUENCES OF THE INTRODUCTION AND DEVELOPMENT OF WESTERN EDUCATION IN MBE-SUB DIVISION, 1992 - 2006

The general significance of western education in Mbe Sub-Division this period had to do with the expansion of the number of the educated elite and the manner and ways it affected the lives of the people of the Sub-division. Western education created a wide rate of literacy there; it prepared them for

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[220] www.inspectiondepartementaldel'educationdel'adamawa.com

[221] Ibid.

many social roles marked with the ability for each person to fit properly in fulfilling his or her assigned roles in his or her social groups in which they belonged, therefore, creating an orderly and stable community. Western education prepared them for a modern global life so that they could fit into the global community to function effectively as a member of any given society in the nation or in the world as a whole. That is why many of them ascended to some very important political position specified for managing the affairs of the Cameroonian nation thereby changing their previous social statuses.[222]

In the Cameroonian Ministry of Agriculture for instance Mbe Sub-Division had Yaya Robert occupying the post of the provincial commissioner of Tourism of Adamawa province, Hamadiga Philippe, the provincial commissioner of agriculture also of Adamawa Province and many other Agric engineers.[223]

In the Ministry of Education, it had Dr. B.Iya Emmanuel, a Senior Lecturer with the University of Yaounde; Dr Iya Moussa, a Senior Lecturer with the University of Ngaoundere; Maina, a Provincial Inspector of Pedagogy of French language at Maroua; Ousmanou Dadje an Inspector of pedagogy at Maroua; Bagari, a Divisional Commissioner of education at Tibati; Dassaou NDong, an inspector of primary education at Mbe; Sadou Pierre, a head Master of the Government high school at Gangassaou; Djidere Ernest, a Head Master of the Government high school of Doukoula; Siroma Jean, a Head Master of the Government High school of Sassa-Mbeursi; Hamidou Emmanuel, a Head Master of the government high school of Kaele;

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222 Ibid,

223 See list of Appendix VI

Amaounde Saliou, a Head of Cell at the Ministry of Education at Yaounde; Adamou Luc, the secretary general of the Ministry of Education of the Lutheran church in Cameroon; Djidere Gilber, a head Master of the government Technical High school of Kousseri and many senior teachers.[224]

In the Ministry of Administration Mbe Sub-Division had Abdoulaye Maidawa, a senior controller of state at Yaounde; Ahmadou Abbo, the Director General of the Ministry of agriculture at Yaounde, Souman Pierre, the Minister of Tourism at Yaounde, Oumarou Djidjioua, the Head of service on financial Administrator at Garoua; Bibila Aroua, a chief Administrator A1 at Banjoun; Garba Vincent, a provincial Head of cabinet at Garoua; Sanda Pierre a chief administrator A2 at Meiganga, Nana Mamoudou, an administrator at the office of the Sub-division at Ngaoundere; Baba Louis, a Divisional commissioner of works at Maiganga and many other reputable civil administrators and Inspectors.[225]

In the Ministry of Health Mbe Sub-Division was represented by Dr Sepde Oumanou, a Provincial Commissioner of Health at Adamawa Province and many other physicians, pharmacists and Veterinary doctors.[226]

In the Ministry of Finance it had people such as Adamou Joseph, a Head of Centre of taxes at Yaounde; Aoudi David, a regional Director of Taxes at Yaounde; Bello Seraphin, a Senior Treasurer and Head of Sector of taxes

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[224] Ibid, See list of appendix I
[225] Ibid, See list of appendix X
[226] Ibid, See list of appendix IV

at Douala; Bobbo Daniel, an accountant at the School of Fauna at Garoua and many inspectors of taxes and Accountants.[227]

In the Ministry of Social Affairs, Mbe Sub-Division had Amadou Robert, a Divisional Commissioner of Social Affairs at Tibati; Oumarou Emmanuel, a Divisional Commissioner of Social Affairs of Kaele, and many other inspectors of social affairs.[228]

In the Ministry of Communication, it was represented by Ahmadou, a Journalist at Yaounde; Baba Mousa Pierre, a Journalist at Buea; Abdoulaye Dahirou; a Journalist at Ngaoundere, and Jean Claude Hamadjam, a Journalist, also at Ngaoundere.[229]

In the Ministry of Justice, Mbe Sub-Division had people like Aoudou Francois, an Assistant Justice No 1 at Douala; Sanda, an assistant Justice at Douala; Hamoa Dadje Jules, a Justice at Batouri, Pomte Kadia, an Assistant Justice at Abong-Mbang; Diddi Aissatou, an Assistant Justice at Yaounde and many judges, Barristers and cleks.[230]

In the Ministry of Public Work Mbe Sub-Division had Gado Joseph, a head of division of construction at the Ministry at Yaounde; Sanda Djedou Maurice, a Commissioner of City Planning of Adamawa Province; Adamou Andre, a Head of Garage at the Ministry of Agriculture at Yaounde and many other civil engineers.[231]

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227 Ibid, See list of appendix II
228 Ibid, See list of appendix V
229 Ibid, See list of appendix III
230 Ibid, See list of appendix VIII
231 Ibid, See list of appendix VII

In the sector of Telecommunications, Mbe Sub-Division had Bobbo Zacharie, a Regional Head of the Cameroonian Telecommunication at Garoua; Hamadama Djidjioua, a Head of sector of the Cameroonian Telecommunication also at Garoua; and many other Technical, and Engineers of Telecommunications.[232]

In the Cameroonian Armed Forces Mbe Sub-Division was represented by Colonel Abba Marcel at Bertoua, Colonel Ousmanou Andre and many others.[233]

In the Ministry of Youth and Sports it had Djoda Bernard, a National Coach of Volley Ball at Yaounde; Djidjioua Jean Marie, a national coach of Hand-Ball also at Yaounde; Wadjiri Simon, an inspector of Sports at Yaounde; Sadou Nestor, a national Coach of Athletics at Yaounde and many others.[234]

In the Para-Public, Mbe Sub-Division had Bobo Siroma at the National Funds for Employment at Maroua; Siroma Hauma at the National Funds for Social Providence at Ngaoundere, Malloun Andre, a Head of the construction Centre of the Lutheran Church of Cameroon at Ngaoundere; Bouba Andre, a Senior Accountant at the Norwegian Hospital of the Luttheran Church of Cameroon; Magadji Thoma, the Director General of Sawtu Linjila at Ngaoundere ; Yaya Mathieu the Head of the Printing House of the Lutheran Church of Cameroon at Ngaoundere; Abbo Hamadama, a senior staff of the

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[232] Ibid, See list of appendix XII
[233] Ibid, See list of appendix XI
[234] Ibid, See list of appendix IX

Cameroonian National Electricity at Garoua; Adamou Bapoure at the Cameroonian Ports Authority at Douala, and many others.[235]

This analysis shows how relevant western education has been to Mbe Sub-Division right from 1950 to the end of our period. The influence of the people of Mbe Sub-Division was directly translated into the national political sphere, for, it was its first elite that supported President Ahmadou Ahidjo, and it was also its elite that headed the political affairs of Adamawa Province after independence. Up to the end of our period, they occupied key positions in the political affairs of the Adamawa Province because of the edge they had over other Sub-Divisions and Divisions in the Province. In addition to this, Mbe Sub-Division was the first to enjoy good schools, standard hospitals, good power supply, dependable telephone services, the provision of good drinking water to the populace and a vibrant community development scheme that was more patronized than those obtainable in the Divisions of Tibati and Meiganga. All these services were provided to people of Mbe Sub-Division by the missionaries(because of its proximity to Ngaoundere, the provincial capital) and by the Cameroonian Government, because of the influence of its elite in the political life of the Nation.

It further shows how the educated elite of the region was employed to head many important sectors i.e. social, political and economic sectors of the Cameroonian Nation. The study also revealed that in comparisons with the total percentage of the working population in Adamawa Province, the percentage shows 60% for Mbe Sub-Division against 48.1% for Tibati and

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[235] Ibid, See list of appendix XIII

58.9 for Meiganga within Adamawa Province. One can see that Mbe Sub-Division was dominant among other Division and Sub-Divisions in the Province.[236]

From the point of view of the government of Cameroon, the fact that educated people from Mbe Sub-Division predominated in the provincial and national bureaucracy is significant because it meant that self-reliance was achieved there and many were empowered financially to buy goods and services and can be independent to initiate the desired development in their local community thereby helping the nation as a whole in its effort to develop the area.

For the people of Mbe Sub-Division, this fact is also of great significance because it means that the development Association which existed in the region could be enhanced intellectually in terms of putting up viable developmental projects. Money could be raised relatively easily to finance projects and people believed that they could lobby many governmental projects to the Sub-Division. It may be noted that most communities in Cameroon believe that the more the number of the elites of a region in the national bureaucracy the more its chances to develop faster in the country.

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[236] Ibid.

4.5 THE SIGNIFICANCE OF THE EXPANSION OF THE EDUCATED ELITE IN MBE SUB-DIVISION IN THE ERA OF THE RE-INSTITUTION OF MULTI-PARTY DEMOCRACY IN CAMEROON, 1992 – 2006.

It is pertinent to note here again this year that the educated elite of Mbe Sub-Division had increased steadily in number because education had expanded considerably there, in the period proceeding the era of the reinstitution of multi-party Democracy in Cameroon. It was also evident that the elite of Mbe Sub-Division were found in almost all the major national and private parastatals of the country. Considering this fact, one could easily be led to conclude that Mbe Sub-Division would benefit from the dividends of those national and privates enterprises employing its elite. That was what happened during the period of the first elite. It was this group of the new elite of Mbe Sub-Division that brought the idea of creating (ADECAM) Association de Development Communautaire de l'Arrondissement de Mbe.[237] It comprised all the elite all over Cameroon, within the Mbe Sub-Division and farmers. The Association aimed at uniting its people and their resources to create development in Sub-Division. Between 1992 and 2006, the retired Rev. Kadia Mathieu, Mr. Donguim, Iya Robert and Maiwa Paul had presided over its affairs one after, with the formation of Mbe Sub-Division, however, a new Association called *Association de development Communautaire de l'Arrondissement de Mbe* (ADECAM), emerged. The new association was an

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[237] (trs) Association for the Communal Development of Mbe Sub-Division

association of a class of the educated elite of the region who were set to exploit the farmers and the women politically.

The birth of this kind of class in Mbe Sub-Division was of great significance to the development and to the life of the region itself. It created two conflicting classes. The elite, which was interested in using and exploiting the majority of farmers to get into the House of Assembly in Yaoundé, and into the privileged political positions of the nation, and another class i.e. the farmers who formed the majority of the population were interested in improving the activities in the region so as to be economically self reliant. This meant that any time the two classes met at any of the annual summits, they were divided over the issues, such as the issue of re-building the bridge over the river Benoue, maintaining the schools, reviving the agricultural centers, electrifying the region, which were the pressing needs of the Sub-Division.[238]

Because of the failure of the ADECAM in Mbe Sub-Division, Sadou Pierre initiated the idea to create another association which was called Tag-daga (one race) to re-kandle the idea of better co-operation among the elite and the farmers to help the region to develop. It is worth noting here that this new Association was like it predecessor, dominated by the elite and therefore could achieve nothing because controversies emerged among the most important members of the association. This made things difficult over the issue of the development of the region. This point can be illustrated as follows: Souman Pierre the Cameroonian Minister of Tourism and Dr. Iya

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[238] Focus Group Discussion

Emmanuel, a Senior Lecturer at the University of Yaoundé, could not be reconciled in the association because one was of the view that the association should be given an economic direction while the other was of the view that the association should be given a cultural identity.

It seemed like a little problem but it constituted the major reason why it was very difficult to reconcile these two important men in the association. It became hard for the people and the farmers of Mbe Sub-Division to understand why men of that caliber fail to write because of such issues, for these were not issues that should have formeda stumbling block to unity and development.

There was nothing bad in these two approaches in terms of helping Mbe Sub-Division socio-politically and economically. But decision occurred and was enough to prove to people that the educated elite of Mbe Sub-Division were at war against themselves.

They failed to act like the first class of educated elite which came back home to create an awareness on self-reliance in the region; instead they were known for frustrating and exploiting the farmer who formed the majority of the population. It was a clear indication that the general issues affecting this region i.e. putting strategies to persuade the political leaders to be responsible, making them aware on know how to use the opportunities the nation is offering to the region, promoting true self-reliance, improving the standard of the educational and health institutions and putting measures to

re-orientate the youth, was to be spare headed by the farmers for meaningful development to be achieved in Mbe Sub-Division.[239]

4.6 THE YOUTH OF MBE SUB-DIVISION

The youth are regarded in every society as the strength and the future leaders of their communities. That is why it is believed that no sociality including the societies of Mbe Sub-Division, can boast without a vibrant youth.

The modern history of the youth in Mbe Sub-Division could be said to have started in 1970 when Sadou Pierre, Iya Emanuel, Bobbo Zacharie and others in their secondary school years formed an association called *Le Groupe de la Bonne Comprehension*, (Group of Comprehensive Youth). In 1980, the association was transformed to become *Cercle des eleves et etudiants et sympatisants Dii* (CEEDS)-The Circle of Students and Friends of Mbe Sub-Division, and had its first headquarters at Yaoundé, the nation's capital.

The association was created with the main objectives of promoting cultural values and the coming together of the youth to discuss issues affecting them directly, such as education. In 1993, the association moved its headquarters from Yaoundé to the University of Ngaoundere situated about fourty Kilometres to Mbe town, the capital of Mbe Sub-Division.

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[239] Ibid, F. G. D

Available sources indicate that from the creation of the association up to year 2000, CEEDS was a very inspiring association and that it had motivated many young men and women in their pursuit of education in the Cameroonian schools. The Association is also said to have had a voice even in the political development of the Sub-Division.[240]

4.7 CONCLUSION

The study revealed that the number of the educated elite in Mbe Sub-Division; expanded during the period under discussion. This development affected the lives of individuals positively, because it empowered people intellectually, socially, politically and economically, thereby making people self-reliant. These were the expected results that motivated the people of this region to enrol their children enmasse in the new school. It is written observing here that whereas in the civilized society in the world education was used to better the lives of the people in terms of development, in the case of Mbe Sub-Division an opposite development took place. In this case, the elite constituted themselves into a class of people created by the same Western education, which came to constitute one of the greatest hindrances to a self reliant economy which had been developed before the colonial era. What happened was that instead of utilising western education to develop the region, as has happened in Europe and elsewhere, the elite in Mbe Sub-Division utilized education as an instrument of frustration, intimidation, as a

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[240] Interview with Jonas Kadia and Gadji Wadjiri, Ngaoundere, September, 2003.

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[240] Interview with Jonas Kadia and Gadji Wadjiri, Ngaoundere, September, 2003.

source of conflict and, consequently, as an object of blocking the farmers and women who formed the majority of the population to pursue their selfish interests. As a result, Western education failed to lead the people into a self reliant development, it failed to unite the elites and the people of Mbe Sub-Division and the native at large because of its alliance with western imperial interests. It systematically destroyed all those independent indigenous capabilities and industries that could have led to more expanded opportunities. Instead of development, western education created a fertile ground favorable for competition for the elites and for personal enrichment at various levels which undermined the national and the community ethics as well as integrated development.

CHAPTER FIVE

5.0 SOCIO-ECONOMIC DEVELOPMENT IN MBE SUB-DIVISION, 1960-1992

5.1 INTRODUCTION

Development means many things to many people in the world. While it en-compasses the idea of material wellbeing to some, to others it means economic growth and physical projects, view development in term of social justice, personal blossoming, ecological equilibrium, self reliance, political freedom etc. The meaning of development in Mbe Sub-Division differs over time and space. This is because its meaning before the Colonial era was not the same during colonial rule and after Cameroon's independence in 1960.

The aim of this chapter in to discuss socio-economic developments in Mbe Sub-Division during the period 1960 - 1992. Before analyzing these developments, however, it is necessary to outline the nature of the developments that took place in he area before and during colonial rule.

5.2 SOCIO-ECONOMIC DEVELOPMENT IN MBE SUB-DIVISION ON THE EVE OF COLONIAL RULE

Just as Walter Rodney argued in his book, titled "How Europe Underdeveloped Africa", many African societies including our area of study

looked at development before 1800 differently from what was obtainable during our period of study.

Traditionally, development was viewed in Mbe Sub-Division as the ability to protect the independence of society from invaders, it meant freedom to hunt, to farm and to carry out ones various socio-political and cultural activities without disturbance and interference.[241]

As Jean Claude Muller argued, the Mbe people had migrated from the Sudanese area to settle in Mayo Rey region in Northern Cameroon but they had to migrate out of it because they refused to be conquered and subjected under the people of Mayo Rey. For, they that is the people of Mayo Rey, had wanted to use them to capturing slaves among the Laka people. Baba Rey, the Lamido of Rey Bouba, had also imposed heavy taxations on them; but then they refuse to submit, so they migrated out of Rey's territory towards Adamawa region to achieve their political freedom, because the Lamido of Adamawa was more hospitable when compared with the other rulers in the area.[242]

i. Food and Crop Production

The physical factor which favored development in pre-Colonial Mbe Sub-Division was the favorable natural conditions and fertile land which were very suitable for the production of millet, sorghum, groundnuts, Sesame, yams, cotton and a variety of potatoes.[243] These productions were

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241 Jean Claude Muller, op cit. P 118

242 Ibid,

243 Ibid, Iya François

made possible by professional farmers who were specialized in the production of various agricultural goods.

Some farmers specialized in producing grains such as corn, millet, sorghum, and sesame; some produced groundnut, while others produced yams and potatoes. Apart from these, others specialized in animal rearing. The location of an individual within the area determined which kind of crops he or she could farm.

ii. Traditional Industries

Another factor which marked the index of development in the pre-colonial Mbe Sub-Division was seen in Iron works which produced domestic agricultural tools such as hoes, axes, machetes and weapons of war (such as spears, swords and arrows). Other industries included the weaving of cloth, mats and caps, pottery works, the production of utensils, mortars, pestles, decorative works, etc. These material were produced by both men and women.[244] The existence of a class of professional blacksmiths in the pre-colonial Mbe Sub-Division was of great significance because it was one of the factors that contributed towards the achievement of economic self-reliance in this area. The blacksmith produced tools such as axes, hoes, and machetes. Some of them specialized in the production of domestic tools such as utensils; pots and knives. Others blacksmiths produced tools such as spears, swords, arrows and weapons for hunting and war. There was also a class of weavers who specialized in the making of hats and caps. While

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244 Ibid, Iya François

others mainly women, specialized pottery making and in the arts of decoration.

These productions were made at a Commercial quantities and it was possible because of the nature of the formations of the communal groups such as age groups, without which those productions could have been possible either in agriculture or in blacksmithing. For people grouped themselves in age grades as associations to carry out productions in agriculture, in Iron works, hunting, fighting wars and in celebrating festivities. This created in the pre-Colonial Mbe Sub-Division, professional agricultural and industrial classes which were a manifestation of the separation of functions.[245]

Located between Ngaoundere, Garoua and Maroua which had fairly large concentrations of population, pre-Colonial Mbe Sub-Division had an economic advantage in the respect. For, it had access to big markets where its agricultural and industrial goods were sold.

iii. Political Development

The wealth created in this area was of significance to its political structure. For, it created a class of wealthy and powerful leaders in the region; This explains why many village chiefs, such as the chiefs of Dieng, Toubaka, Karna'a – gboo, Harr, Ndo'om, Toubaka, Man, Wack, Sassa-Mbeursi, Nyadou, Sassa Garda, Tagboum, Nguessek-Ngai, of Vourye, Homee, Goo-Heg, Goo-Vee, of Ngaidjom and the Lamido of Mbe, were able to

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[245] Ibid.

establish security and socio-economic cohesion in their area of Jurisdiction.[246]

5.3 SOCIO-ECONOMIC DEVELOPMENTS IN MBE SUB-DIVISION DURING THE COLONIAL ERA, 1885-1960

A characteristic feature of colonialism in Cameroon including Mbe Sub-Division, and in Africa as a whole was that it was not imposed to develop the African societies. The activities of the colonialist were reactive to the local developments which were already achieved in this region in pre-colonialist times. The Colonial activities stopped many economic developments which had been significant to the people of Mbe Sub-Division, such as agricultural and industrial works, thereby causing their stagnation and regression.[247]

i. Road Construction

It will be recalled that when the colonial projects such as the building of roads, (one of such road being the one between Ngaoundere-Garoua through Mbe Sub-Division), the building of the Colonial administration structures, people were forced to work on these projects. In the area of agriculture, the production of food crops, such as yam, corn, Millet and

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[246] Ibid, Iya François

[247] Focus Group Discussion

potatoes was de-emphasised in favour of that cash crop. As a result, the colonial era was marked by starvation and regression.[248]

It was because of this that people initially refused to send their children to the colonial schools for it was believed that a colonial school was the surest means of forcing children into colonial hardships.[249] Thus, the colonial era was a very significant era in the history of Mbe Sub-Division as it was marked by the disruption of the existing socio-economic orders. This development was also characterized by poverty, famine and social vices, such as the consumption of alcoholic drinks, prostitution and banditry.[250]

5.4 SOCIO-ECONOMIC DEVELOPMENT IN MBE SUB-DIVISION AFTER CAMEROON'S INDEPENDENCE, 1960-1992

When African countries achieved their independences, they inherited a common economic situation caused by colonialism in their various communities. As from 1961, Cameroon undertook economic studies to first determine which kind of development it wanted to achieve.[251] The study revolved around the concept of self reliance. In implementing the concept, the Cameroon Government refocused the human, material and financial resources of the country so as to enable Cameroonians to develop their communities for themselves.

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248 Ibid,
249 Ibid,
250 Ibid,
251 Victor Julius Ngoh, Op.cit P 252

This meant that Cameroonians were to tailor their needs and develop according to the country's resources and milieu.[252] Through the concept, the government borrowed the best of capitalism, socialism and communism and adopted them to the Cameroonian context. This meant that the government blended aspects of a planned and free economies to achieve its development.[253] Towards this end, it established an Investment Corporation which was supervised by the *Societe Nationale d' Investissement* (SNI)-The National Company for investment. It was established on 16 December 1964 with a starting capital of 25 million (Frank de l'Afrique Central) CFA. The responsibility of SNI included: carrying out studies to promote development, investing capital in companies, and, issuing loans and raising funds within and without Cameroon from public and private sources.[254]

In order to achieve reasonable economic independence in an interdependent world economy, the Cameroonian government created the *Petite et Moyennes Enterprises* (PME)-Small Companies, the *Centre d' Assistance aux Petites et Moyennes Enterprises* (CAPME)-Center of Assistance to Small Companies, the *Fonds de Garantie aux Petites et Moyennes Enterprises* (FOGAPE)-Funds for the Support to Small Companies, to sponsor the economic activities of the various communities in the country.[255]

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[252] Ibid, P 252
[253] Ibid, P 257
[254] Ibid, P. 257
[255] Ibid, Pp. 257 – 258

i. Government Financial Aid to Mbe Sub-Division

Mbe Sub–Division benefited from these financial institutions and improved her most important economic sector i.e. agriculture so much so that the export of agricultural commodities accounted for 60% of Adamawa's total export earning in 1980. In that same year the proportion of the labor force in agriculture was 83%. The production of food crops Mbe Sub-Division was undertaken by both peasants and corporations. Livestock production was also intensified as it was supported by the *Societe de Development et d' Exploitation des produits des Animaux* (SODEPA)-The Company for the Development and for the Exploitation of Animal Products, created by the government in 1974. The company had the ojective of solving the problems plaguing meat production and favoring the growth of groundnuts in the region.[256]

ii. Transport and communications in Mbe Sub-Division.

Map III shows that Mbe Sub-Division is situated between urban communities such as Ngaoundere,Garoua and Maroua. It may be noted here that highway going from Ngaoundere Province to the Garoua Province as well as to Maroua Province passes through Mbe town and other Mbe villages. That is why our discussion in the preceding pages stressed that the economy of Mbe benefited immensely from its connections with Ngaoundere, Garoua and Maroua whose populations are very significant when compared with that of Mbe, as they offered ready markets for their agricultural commodities. This development was due mainly to its favourable location which made it easy for

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[256] Victor Julius Ngoh, Pp. 257 – 258

people travelling across Ngaoundere, Yaounde, Garoua and Maroua to stop at the Mbe markets to buy yams, cows, grains, hides and skins and other commodities.[257]

The above mentioned road was not the only road in Mbe area. Other roads, though not as important as the one discussed above, existed and served to link Mbe town with villages across the river Benoue where there is a bridge. The construction and maintenance of the roads across the Cameroonian territory were the responsibility of Government, but where there was an urgent need of maintenance, especially of the minor roads, the elite and the political Representatives of the communities were allocated resource to undertake road repairs.

iii. Government Green Revolution Policy in Mbe Sub-Division

The index of the government's commitment to agriculture in Mbe Sub-Division in particular was seen in the Green Resolution Programme which was launched in 1973. Accordingly, the Governmentencouraged the development of agriculture through enterprises created in 1984. The main enterprises in this case the *Fond National de Development Rural* (FONADER)-The National Fund for Rural Development. Its main functions and objectives were to provide loans to farmers in order to stimulate peasant agricultural production. The Government later created the Ministere Pour le Development devive (MiDeViv) to promote the production of food crops.[258] But yet, all these

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257 For the location of Mbe Sub-Division see Map II, p 187

258 Ibid, Victor Julius Ngoh, page 259

did not solve the vital issues of diversification and industrialization in Mbe Sub-Division.

iii. Healthcare Development in Mbe Sub-Division

In the medical sector, the Christian missionaries built a hospital at Mbe town, at Tagboum, and a leprosy center at Foubarka shortly after 1960. The Cameroonian Government took over the building of the hospitals, dispensaries and the training of medical personnel in the region during this period and provided free medical services in their medical institutions at Mbe town, Sassa-Mbeursi, Wack and other first aid posts in the Sub-Division.[259]

The hospitals built by the missionaries at Mbe town benefited from the expertise of foreign medical Doctors either from Norway, United State of America or France. On the other hand, the hospitals built by the Cameroonian government were headed by Cameroonian medical doctors, Certified Nurses and other medical personnel of lower qualification to head the first aid posts in the region.[260]

By 1976, there was one well equipped hospital for every 337 persons. But the increase in population without a corresponding increase in the number of hospitals created a situation whereby in 1980 there was one hospital for every 353 persons. In 1977, there was one medical officer for every 16 persons. The life expectancy at birth increased for both males and females. In 1968, the life expectancy for males was 39.9, and 42.6 for

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[259] Ibid, P 259

[260] Les raports medicaux de l'hopital central de Mbe

females and in 1981 it had increased to 45.9 for males and 49.2 for females.[261]

TABLE VII: NUMBER OF EQUIPPED HOSPITALS PER PERSON IN MBE SUB-DIVISION IN FROM 1976 TO 1970

Years	Equipped hospital	Persons
1976	1	337
1980	1	352

TABLE VIII: NUMBER OF MEDICAL OFFICERS PER PERSON IN MBE SUB- DIVISION SINCE 1977

Years	No of medical officers	Per Persons
1977	1	16

TABLE IX: LIFE EXPECTANCY AT BIRTH FROM 1968 TO 1981 IN MBE SUB – DIVISION

Years	Male	Female
1968	39.9%	42.6%
1981	45.9%	49.1%

iv. Infrastructural Development.

In education, the establishment of many primary and secondary schools by both the Christian missionaries and the Government, and the

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[261] Ibid.

establishment of the University of Ngaoundere as well as the establishment of many technical and vocational colleges there, contributed in raising the level of literacy, empowering people in Mbe Sub-Division.. In both the health care delivery and the educational systems, no effort was made to build on the relevant, widespread and successful indigenous developments in these fields, thereby, making the development effort alien, dependant and greatly unsustainable. Since 1966, road infrastructure in Cameroon was greatly improved upon and the road network, which consisted of 28,000 kilometres included the Ngaoundere-Garoua road through Mbe Sub-Division. It was a great advantage for the region in terms of commerce, for it was easy for its people to transport their goods to either Ngaoundere, Garoua or Maroua. In addition to this, and with respect to the railways, which were improved including the Douala-Yaounde-Ngaoundere railway, Mbe Sub-Division was offered an opportunity to move its goods to southern Cameroon also. Though it was one of the major sources of agricultural products, none of the most important industries in Cameroon were located in Mbe Sub-Division as they were all located at Douala and Yaounde with the oil Refinery-SONARA - located in Limbe. The heaviest of the industries, the Aluminium smelter plant, ALUCAM, was located in Edea and other processing industries because of the proximity of these towns to the Ports.[262] Once again, these developments were not cost-effective or built on local resources in ways that would have made them truly functional and sustainable. For example, when local iron working capabilities were being destroyed, foreign expensive and

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[262] Victor Julius Ngoh Op.cit Pp. 260 - 262

greatly extroverted companies were taking over mining and smelting of aluminum as well as other mineral resources.

v. Migration

In 1969 only 19% of the population of Mbe Sub-Division had migrated from the Division to other town, but by 1976, the figure had risen to 28%. By October 1982, when President Ahidjo announced the mass employment of one thousand and five hundred (1,500) university degree holders, many people in Mbe Sub-Division had drifted to the urban centres. Up to 1992, the Cameroonian Government made various attempts at improving the people's standard of living with emphasis placed on agriculture through the FONADER (The National Fund for Rural Development) providing loans and education to farmers, as well as health services which, was believed, would enable people to become self reliant. But it could not stop people from migrating out of the region.[263]

TABLE X: NUMBER OF PEOPLE DRIFTED TO NGAOUNDERE FOR EMPLOYMENT.

Year	Population drifted to Ngaoundere provincial Town
1969	19%
1976	28%

[263] Institut nationale des statistiques, op.cit.

5.5 FARMERS ASSOCIATION IN MBE SUB-DIVISION BEFORE 1992

The birth of the farmers association (known as the COOPROVINE) in Mbe Sub-Division in 1989 was the direct initiative and the contribution of the elites of the region. The creation of this Association sprang from the idea of putting in place an economic competition by the mutual cooperation of product and or consumers which was central to the nineteenth century socialist tradition in Europe. In principle all economic activities related to the processes of production, distribution, and exchange might be included in a scheme for a co-operative common wealth, implying the total abolition of capitalist industrial ownership and management, and the establishment of a network of voluntary associations owned and run by groups of workers or (in the case of consumer cooperatives) by consumers. It is one of the key principles of economic cooperation that earnings are redistributed directly, usually on an annual basis, to the members of the association or undertaking, and do not serve as profit for a separate group of owners or investors.[264]

In practice, cooperatives of many kinds have emerged and flourished across the world, in farming, industry, and the service sector, and in the form of consumer societies and housing associations. Cooperatives have been more common and in many respects more successful in capitalist societies (including the United State) than under systems of socialist economic planning. Yet for many democratic socialists the cooperative

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[264] Iain and Alistair, Op.cit P 260

control remains an important starting point for building a vision of an alternative society to both capitalism and state socialism.[265]

It was done basically to enhance the development and aimed at organizing farmers and promoting an effective production and selling of agro-pastoral products towards the most important markets of the country.

This freedom of association referred to the freedom of individuals to associate as an end in itself or with a view to pursuing common projects, e.g. through trade unions and political parties. It is seen by political philosophers as a core personal liberty warranting strict protection by the state, through the exact contours of the freedom, and how it is appropriately balanced against other values, are a matter of considerable and continuing dispute.[266]

John Stuart Mill, argues that citizens should have freedom to unite for any purpose not involving harm to others, a formulation which leaves open the question of what counts as sufficient harm to others to justify state interference.[267] John Rawls (1927-2002), in Political Liberalism (1993) argues that freedom of association is a "basic liberty" because and to the extent that, it is an extension of liberty of conscience.[268] One major point of controversy concerns the extent to which freedom of association should be understood to include the right to refuse membership of a given association to others who may wish to join it.[269]

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[265] Ibid, Iain and Alistair, P .260
[266] Ibid, P. 208
[267] John Stuart Mill quoted in David Sills P. 200
[268] John Rawls quoted in David Sills P. 200
[269] John Stuart Mill, quoted in David Sills P. 200

My field investigation revealed that the birth of this association was the recent result of serious negotiations with the then Minister of Agriculture to assist in forwarding the issue to the Government on the issue of the establishment of the co-operative. It may be noted that before 1997, the right of association was not allowed in Cameroon.[270]

Once it was established, the Cooprovive worked hard in bringing farmers across the Sub-Division together, educating them on new agro-pastoral products, new techniques, strategies, tools, and standing for them to facilitate the process of loans to farmers in the region. As a result, farmers were empowered financially as they grew to become the main producers of yams and grains, sold them across the country and even exported to countries such as Central Africa Republic, Chad and Gabon. Many market points were organized in the region by the COOPROVIVE to allow the farmers and cattle rearers to meet with traders coming from many localities. The Association was the ones transporting them to other places in the country and outsides the country. The objectives of the Cameroonian Government which was to make people self-reliant, was to a large extent, achieved in Mbe Sub-Division during this period[271] through the production of agricultural goods such as yams, corn, millet and groundnuts.

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[270] Interview with Iya Robert.

[271] Ibid.

5.6 CONCLUSION

This chapter discussed the way development was viewed by the people in pre-colonial Mbe Sub-Division and the nature of the socio-political and economic activities that transpired there. In all the societies in the Sub-Division, development was viewed as freedom from want and from foreign domination. The imposition of European colonial rule completely upset the existing system.

It was in 1960 that the Cameroonian Government launched the self-reliance programme among its people, and looking into what was achieved in Mbe Sub-Division within this period in the field of education, health and agricultural activities it is clear from the discussion that there was a lot of investment in economic development. As a result, people were made self-reliant in this region by 1992. however, the fact is that the self-reliant ideas did not materialize fully because of the fundamental economic distortion in the form of the subversion of local industrial activities and the transformation of agriculture into an export crop production system, which rendered the local economy subordinate, and vulnerable to foreign control.

CHAPTER SIX

6.0 SOCIO ECONOMIC DEVELOPMENT IN MBE SUB-DIVISION, 1992 – 2006

6.1 INTRODUCTION

The aim of this chapter is to discuss socio-economic in Mbe Sub-Division during the period 1992 – 2006. It begins with the outline of the economy of Cameroon at independence in 1960. It then examines the economic situation in Mbe Sub-Division and discusses the significance of the re-institution of multi-party democracy in the Sub-Division. Other themes are also discussed before a summary is provided.

6.2 THE ECONOMY OF CAMEROON AT INDEPENDENCE IN 1960

When President Paul Biya came into power in Cameroon in 1982, his government inherited the fifth Five Year 1981-1986 plan from the Ahidjo Government. In the first two years of the plan, the economic growth of 6.5% achieved under the plan was close to the 7% projection. Commercial agricultural production in 1982-83 was dominated by cocoa and coffee and by 1984 a new Cameroonian investment code was adopted with the main goal of favouring and stimulating economic growth through agriculture.[272]

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[272] Victor Julius Ngoh, Op. cit P 298

Up to 1987, Cameroon had experienced a steady economic growth. There was a marked level of investment of public funds and a number of people from many communities were employed in the country. There was an increasing production of goods and services and the prices of raw materials in the world market were encouraging.[273] But shortly before 1992, the world-wide economic crisis hit Cameroon. There was a drop in the production capacity of the plantations, industries began adjusting to the economic crisis, further investment could not be carried out and farmers were dissatisfied with the prices of agricultural products. Additionally, the vast majority of the population was hit by the devaluation of the CFA (Franc de l'Afrique Centrale) followed by the reduction of salaries. This also meant that the *Fond National de Development Rurale* (FONADER) (The National Fund for Rural Development) created to provide loans to farmers in Cameroon were also closed down. This is because there was a general fall in the prices of agricultural products in the world market. This was also due to over-production of agricultural products which flooded the world market. Plantations had also been opened elsewhere, especially in the South American Continent. Since Cameroon and other underdeveloped Countries relied on the production of raw materials they were adversely affected by the drop in prices.[274]

The rich nations, through the World Bank and the International Monetary Fund (IMF), imposed on the underdeveloped Countries a system of the structural Adjustment program (SAP). This brought about unemployment

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[273] Ibid, Victor Julius Ngoh, Pg. 299

[274] Ibid, Victor Julius Ngoh, Pg. 299

and condemned thousands of families to misery in Cameroon. Cameroon accepted the Structural Adjustment Program in order to obtain loans from the IMF. In short, the economic crisis which perverted the international economy also affected Mbe Sub-Division.[275]

Instead of using the loans and the money generated to help the situation, Cameroon wasted it on extravagant and unviable projects, corruption and the embezzlement of public funds, which caused the retrenchment of many workers and also caused the reduction in salaries.[276] A point worth emphasising here is that the level of performance of the economy was due mainly to the dysfunctional way in which it was created during the colonial period.[277]

Unable to meet up with the huge payment of civil servants every year, the government in 1993 carried out two salary reductions and failed to pay civil servants for two months in 1993. This was condemned by trade unions as being irrational but that did not help alleviate the plight of the civil servants. With their meagre income, they grappled with the rising prices of essential commodities.[278]

The almost 65% salary cut was followed by the devaluation of the CFA in January 1994 which further accentuated the financial plight of the civil servants and the farmers in the various Cameroonian communities.[279]

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[275] Victor Julius Ngoh Pp. 299 - 300
[276] Ibid, p. 300-301
[277] Ibid, p. 300-301
[278] Ibid, p. 300-301
[279] Ibid, p. 300-301

6.3 THE SITUATION IN MBE SUB-DIVISION

What did development mean to the people of Mbe Sub-Division during this era? The views of the people on the concept of development did not differ from the original concept of development conceived by the government of Ahmadou Ahidjo in 1961. It meant creating self-reliance in the various communities of the country using their local conditions.[280]

They believed that their region had every resources needed, i.e. ecological equilibrium, physical structures, social stability, education and health facilities to create self-reliance. In fact they argued that it was achieved before 1992 but as they maintained their development collapsed because the government could no longer support farmers through the *Fonds National de Development Rural* (FONADER) which died because of the economic crisis that hit the country.[281] An underlying factor was the stringent conditions, and subversive policies, introduced by the World Bank and the IMF.

Some of the people who participated in the focus group discussion argued that it is true that self-reliance collapsed in Mbe Sub-Division because farmers could no longer obtain loans but they contended that Mbe Sub-Division became a National Assembly constituency in Cameroon, which enabled it to eight million CFA twice a year from the Cameroonian Government through the representative for rural development. They maintained that though the *Fonds National de Development Rural* collapsed

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[280] Focus Group Discussion, Op. cit

[281] Ibid, F.G.D

in Cameroon, Mbe Sub-Division and other communities in the country were given an opportunity to develop free from loans by the government which as they said, was better than before but the people contended that the sum of money disbursed to the Sub-Division amounting to sixteen millions CFA per year was not accounted for in the region, so they concluded that at the end of a tenure of four years of a representative in office Mbe Sub-Division received a huge amount of sixty four million CFA. This made them to argue that Mbe Sub-Division within these four years of the democratic era, had received more funds than what it used to receive through loans from the government. As a result, they argued that their region was being denied the opportunity to achieve self-reliance during this era by its elite.[282]

6.4 THE SIGNIFICANCE OF THE RE-INSTITUTION OF MULTI-PARTY DEMOCRACY TO THE DEVELOPMENT OF MBE SUB-DIVISION, 1992-2006

The tenure of Sadou Pierre who was the representative and the Mayor of Mbe Sub-Division in the House of Assembly, came to an end in 1992. It may be noted here that Cameroon was a one-party state, the only party existing being the Cameroon National Union (CNU).[283] In that system, the

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[282] Ibid, F.G.D.

[283] Cameroon operates a central system of government where the forum for assessing the local development activities, initiatives and organization is the House of Assembly.

CNU had a monopoly of formal political activities. It was entrenched in the constitution, thereby denying rival parties access to the electorate.

But, for the first time in the history of Cameroon, Municipal elections were organized in 1992, featuring many political parties. This meant that Cameroon was at this time operating a system where more than two political parties were in serious contention for power. Multi party systems, are in some cases, characterised by proportional representation. It was under the multi-party system that Adjie Marie, a woman of an opposition party, the National Union for Democracy and Progress (NUDP) was elected to represent Mbe Sub-Division at the Cameroonian House of Assembly for four years.

i. Women in Politics

Series of contributions by womenfolk in the fields of politics and political theory have focused on the ways in which women's issues and concerns are excluded from the public political arena. Feminists have challenged these constructs and have pointed out that the public and the universal have both historically been masculine in nature. Feminists have sought greater access to institutional politics and to reconstitute the political world.[284]

While the concern of liberal feminists has been to improve access for women in institutions of public power, through improved educational facilities, equal opportunities legislation, and anti-discrimination politics, and therefore challenging political patriarchy from within, other feminists, especially Marxists and radical groups, have challenged the very linking of

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[284] Iain and Alistair Pp. 219 - 220

the political to public issues. They believe that the reason why women have been systematically excluded from the political arena is because of the false distinction that has been made and sustained by patriarchy between the public and the private worlds. Feminists have also challenged the institutionalized, delegational form of politics in this context; emphasizing the importance of participation *per se*. Black feminists have contributed to the debate on politics by insisting upon the importance of race in Western societies, which does not allow them to participate in political life both as women and as black persons. Feminist groups have historically struggled with the question of making alliances with other groups. While some have wanted women's groups to be exclusive to women, others have sought alliances with men on specific issues affecting both sexes.[285]

In the wake of a change in attitude, which tended to favour gender equity in Mbe Sub-Division, a woman became a Representative at the House of Assembly. It is worth observing here that cultural explanations can assist the understanding of how reactions to political events and developments may vary in different societies while the analysis of subculture remains important in understanding tensions and cleavages within particular societies. The election of a female representative to the House of Assembly was significant in terms of the political maturity of the region and the nation as a whole. In electing a female representative, the people of Mbe Sub-Division wanted to exercise the power to develop their region through anyone – male or female – whom they considered to be competent to actualise their aspirations. In

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[285] Ibid, Iain and Alistair, Pp. 219 – 220

electing a female representative, the farmers, who constitute the majority of the population were expecting to see an increasing loss of the exclusive control of power by the western educated elite in the affairs of the development of their region. The objective of this was to deemphasise the marginalisation of any of the classes in society and to stress accountability, transparency, responsibility and the predisposition to accept positive virtues that can help them to develop the Sub-Division.

In her manifesto, Adji promised to promote the cultural values of the region, education, true democracy, the respect of laws, social justice and development i.e. self-reliance through a vibrant economic growth. In fact the National Union for Democracy and Progress (NUDP), the political party to which she belonged, was created in 1990 in Paris and appeared to many Cameroonians as a party of national salvation against the Cameroon's People's Democratic Movement (CPDM) of President Paul Biya, who had been in power since 1982.[286]

At the time of her election, Mbe Sub-Division was a growing community undergo development characterised by beautiful structures, electrified heavy generators, etc, and people could drink portable water from a giant city water tank, they could boast of good schools, standard hospitals, and vibrant agricultural associations. In other words, life in Mbe Sub-Division was relatively comfortable.

In spite of the fact that very little was achieved during her tenure in the House of Assembly, she was, nevertheless, given another chance by being

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[286] Ibid, F. G. D

re-elected, which kept her in office up to the year 2000, only for the people to realize that the general situation of Mbe Sub-Division was not only stagnant over the eight years but was also deteriorating in rapid speed. It stimulated anger in the region and she was subsequently voted out of Parliament, unable to give an account of a huge amount of 128 million CFA she had received for the development of Mbe Sub-Division.[287]

The municipal elections of the year 2000 featured Douna Demtale Joel who appeared to be the best alternative to Adji Marie. He contested under the platform of the Cameroon's people Democratic Movement (CPDM) the ruling party in Cameroon since 1982.

In 1992, the party was defeated because of a number of factors, including the lack of adequate articulation of its programmes and policies to the public. But in 2000 Election, the party's candidate emerged victorious. It is not necessary to go into the full details here. Suffice it to say here that most of the people voted for his party because his party had promised that things would change for the better.[288]

It is interesting to note that at the time he was elected, the socio-economic situation in Mbe Sub-Division was nothing to write home about. The basic infrastructure – such as the provincial water tower, telephone, hospitals and schools – were collapsing and in a state of disrepair. Under these circumstances, the expectations of the people were quite high upon the lection of Douna.[289]

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[287] Ibid, F. G. D
[288] Ibid, F. G. D
[289] Ibid, F. G. D

The people were once again disappointed because Douna behaved in much the same way as his predecessor had done. For example, people were dissatisfied because of his decision to live in Ngaudere, the provincial capital, thereby, isolating himself from his own community (who had elected him) in Mbe Sub-Division. What even upset the people most was that no repairs had been effected on the decaying infrastructure, and in addition, he could not account for the huge sum of money that had been given to him by the Government for the development of the Sub-Division.

That explains why people were sceptical about the new democratic dispensation in Cameroon. Thus, they argued that no one could have tampered with any funds directed to the farmers as loan during President Ahmodou Ahidjo's tenure in office and go free. Many of them of idealistic tendencies argued that Mbe Sub-Division was cursed by the Fulani Jihadists of the 19th century who could not conquer the area during the years of great migrations in pre-colonial Africa. The founder of the first Lamidat of Ngaoundere, Djobdi Ardo, who led the Jihad of the 19th century in Northern Cameroon, and who came from the Nigerian area, was the one who is said to have accommodated the Dii people into the northern area of his territory. But shortly after that he could not subjugate them, for their chief also grew to become a Lamido. As a result, people now superstitiously believe that the Ardo had put them under curse for rebelling against him.[290] They maintained the view that the Sub-Division could not develop because the sorcerers of the

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[290] Daniel Abwa, Le LAmidat de Ngaoundere de 1915 a 1945, Master thesis, University of Yaoundé, Hist. Dept. Fevrier, 1980, p.72.

region were not also interested in the development (including the electrification) of the area.[291]

But then, some of their more educated people, more objective and of materialistic tendencies argued that the elite of Mbe Sub-Division were responsible for the general situation of Mbe Sub-Division.[292]

To accept that Mbe Sub-Division cannot develop because of the curse of the Fulanis of the 19th century or because the sorcerers were reacting to the electrification of the area only seemed to be reasons that came out of superstitions and that could only seem rather superficial. It shows that some of the people of Mbe Sub-Division are ignorant because they may be unaware of the fact that many great sorcerers are living in Ngaoundere city where there is an uninterrupted electrification. So this study agrees with those who are of the view that the elite are responsible for the plight which Mbe Sub-Division has been going through since 1992.

6.5 THE ELITE ASSOCIATION IN MBE SUB-DIVISION, 1992-2006

Previous pages discussed the birth and the contributions the Farmers Association the Cooprovive, which existed to empower the farmers in Mbe Sub-Division. The advent of democracy was of great significance to this association because, Souman Pierre, the then Cameroon's Minister of Tourism led came to lead the elites of Mbe Sub-Division into transforming

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[291] Focus Group Discussion Op. cit

[292] Ibid, F. G. D

the Cooprovive (*cooperation pour la production des vivres*) into Association pour le Association pour le Développement caummunantaire pour dissement de Mbe (ADECAM).[293]

The aim of the new association was to promote meaningful development in Mbe Sub-Division. In order to achieve its goals, the association brought together all the educated sons and daughters of the region across Cameroonian for meaningful cooperation.[294]

ADECAM (*Association pour le Development Communautaire de Arrondissement de Mbe*), became the only association in Mbe Sub-Division to bring together the main elites of the Sub-Division. In fact, when Soumon Pierre initiated the idea, the farmers of the region were excited believing that the elite, being educated and capable of understanding the ethics, principles, rules, the values and the morals necessary to develop Mbe Sub- Division had now come to take the lead in achieving it. By the end of 1996, however, the farmer had come to realize that the elites and political leaders were more interested in who became the members of the House of Assembly among them. They were interested in the formation of class distinction which was different from the concepts of communal extended family or that of an African communal life whereby men and women of the same region helped themselves and helped their younger ones in education, thereby helping the whole community to grow and advance the community's politics.

According to an informant, the farmers were expecting to see how the elite would influence the representatives of Mbe constituency in the House of

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[293] Interview with Iya Robert, Op. cit

[294] Ibid, Iya Robert

Assembly to be transparent, accountable to them and to favour their aspirations. They expected that the elite would create an environment favourable to the pursue of self-reliance in the region but later, they found that the elite were there first to create opportunities for themselves to enforce class distinctions, to frustrate the views of farmers and to intimidate those who wanted to emulate them. The famers argued that the elite have never bothered to ask how the huge amounts of money sent to the constituency were spent. As a result, they arrived at the conclusion that the lack of meaningful development in Mbe Sub-Division could be traced t the attitude of Mbe's elite.[295]

Property accumulation for private enrichment, such as expropriation of land, foreign partnership and repatriation of wealth to foreign countries and, above all, self-interest, we the very problems of the elite. To illustrate this argument, it is related that when President Paul Biya visited Ngaundere city in July 2000 to re-launch the military base in Adamawa Province, he offered audiences to the Northern political leaders and elites of the Province at the Government House. One of the personalities that the President granted a special audience was his old friend, Captain Maidoki Benoit. The President is reported to have told Captain Benoit that he, the President, had come to Mbe Sub-Division specifically to see him and to renew his friendship.[296] It may be noted here that Captain Benoit had, at one time, served in key positions in the Cameroonian central administration. He had been the Head of the Cameroonian Army and later the Senior Bursar. In fact, he was the

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[295] Interview with Iya Robert, Op. cit

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right-hand-man of President Paul Biya's predecessor, President Ahmadou Ahidjo. It is no wonder then that President Biya granted a special audience to his old friend. In fact, the audience with Captain Benoit was the longest that the President granted to anyone on his visit to Ngaoundere.

Unfortunately, the outcome of the long discussion was sympathetic of the attitude and action of the Mbe elite as a whole. For, it is related that when asked by the President if there was any problem in Mbe sub-Division requiring the attention of the central government, Captain Benoit is reported to have told the President that thee was no problem in Mbe. He is said to have turned round immediately to tell the President that the only problem in Mbe was that his two sons were unemployed. Following that, his two sons were immediately employed by a presidential decree, the Ecole Normale d'Administration to become top government administrators in the country.[297]

From this account, one can see the contradiction between the elite on one hand and the farmers on the other and the attitude of the elite in particular on the general issues about development in Mbe Sub-Division. It was this kind of contradiction that Hegel and Marx referred to as dialectical conflicts in history and society. According to Marxist theory, contradiction is a tenet of dialectical reasoning rather than a logical error. Contradiction is held to be present in all phenomena and to be the principal reason for motion and development. In Dialectics of nature, Engels presented examples from both natural science and mathematics to defend this proposition.[298]

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298 Karl Marx and Engels quoted Iain and Alistair. Op. cit p.383

However, the concept of contradiction as the main source of development is more easily understood with respect to society. Marx and Engels argued in *"The Manifesto of the Communist Party"* that 'the history of society is the history of class struggle'. Social classes particularly bourgeois and proletarians under capitalism, fund themselves with contradictory interests, and their interaction produced not only historical but social transformation.

It is reported that villages in Mbe Sub-Division such as Sassa-Mbeursi, Tagboum and other villages across the river Benoue needed good roads and a good bridge over the river to transport their agricultural produce to the urban markets. Furthermore, it is said that farmers needed a lot of fertilizers and agricultural machines, and that Mbe Sub-Division itself needed to be properly electrified by the Cameroon Electricity Authority. In fact, a lot of other developmental projects were needed in the region.

The people of Mbe Sub-Division believes that if only the captain had told the President these difficulties he would have done something very significant to the development of the region.[299] This also meant that the President was not aware of the difficulties of Mbe Sub-Division. It is difficult to over-estimate the significance of this episode, for it tends to show how they tend to wait for golden opportunities which they could have seized to change the lives of their people for good.

The people maintained that the elite cannot unite whenever the opportunity to discuss and contribute for developmental schemes was

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[299] Ibid, F.G.D

available, and that all the structures that were (and are) in Mbe are what the missionaries and the Government had built. However, upon the departure of the former, the elite could not think of maintaining the schools, agricultural centres, hospitals, electricity and telephone infrastructures.[300] The first stand point takes the view that the good of a collectivity can be no more than the good of particular person. The second supposes that the good or well being of an entity like an association may be divorced, to some degree, from that of specific individuals constituting it. Democratic theory had aimed to promote it, but it was impossible to discover its contents. However, peace and community development may be quoted as examples of such good, for each is obtainable by anybody only if attainable by everybody.

It must be noted that the elite from Mbe Sub-Division are found in almost all the major national and private parastatals in the country.[301] This is what had led the people of the Sub-Division that, in terms of development in Mbe itself, the Sub-Division had not benefited from the dividends of those sectors through their elite.

They also kept the view that when opportunities were presented to them to help their community, they would rather reduce its size to suit their self interests, reducing great communal advantages exclusively to suit individualistic purposes to the detriment of a whole community. It was a kind of life which denoted a person with a distinctive or unusual personal

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[300] Ibid, F. G. D

[301] Ibid, F. G. D

style, who stands out of the mass, so they believe that Mbe Sub-Division cannot develop because of the wickedness of its elite.[302]

As from year 2000 the sickness which had bedevilled the Association of the elite manifested itself in the Youth Association so much so that the spirit of oneness which used to keep the youth together, inspired and motivated them, was replaced with conflicts, confrontations, disputes and arguments over things that had nothing to do with the Association.

What happened was that the youth would come to the meetings to make things difficult to the executives and to oppose ideas even when they were directed to help the association. The result was that it created a lot of conflicts among the youth, thereby creating class distinction among them and because of that, many youths no longer come to Cercle des e'leves entudiant et sympatissant dii (CEEDS).

This simply means that just as the association of the elite has lost its popularity among the elite, CEEDS was unable to gather the youth to motivate them in education, etc. It meant that plans and strategies to be used so as to influence the elders politically. Also, it meant that it would be difficult for the youth to criticize the elites who are sleeping in front of golden opportunities given to them in the nation while their educational institutions, hospitals, electricity and water infrastructures are collapsing all abound in Mbe Sub-Division. Most unfortunately, the youth can still come out in their numbers when it comes the time of marry making and partying.

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[302] Ibid, F. G. D

6.6 SOCIO-ECONOMIC DEVELOPMENT IN MBE SUB-DIVISION IN 2006

The issues concerning the development of Mbe Sub-Division started right in 2003 i.e. three years after Douna D. Joel had assumed the leadership of the political affairs of the Sub-Division. It was during his administration that the farmers of this region came to understand the tricks of their elite. And it was also 2003 that Cameroon was fully integrated into the Millennium Development Goals, which was being monitored by both the government and other actors with the support of the United Nations Development Programme (UNDP).[303]

Its programs became real in Mbe Sub-Division when great progress was made towards building additional new schools – primary and secondary, and Hospitals. The programme related to a wide range of issues including the issues of improving agriculture, promoting gender equality and women's empowerment, the reduction of child mortality rate, the improvement of maternal health and the fight against HIV/AIDS, malaria and other diseases.[304] This idea of the programme found a fertile ground in Mbe Sub-Division because it found a relatively high literacy rate achieved before the adoption of the Millennium Development Goals, which was rooted in a progressive primary and secondary education policies and a great social awareness on the importance of sending children. These had been

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[303] From the reports published within the UN MDGs monitoring framework, Yaounde, 2003.
[304] Ibid, U.N. MDGs

emphasised in Cameroon shortly after the country's independence in 1960.[305]

Officials of Cameroon Government and those of the Millennium Development Goals educated the farmers of Mbe Sub-Division to be prepared to enforce good public governance, accountability and partnership, being the major dwellers of the region. They pledged to help them in mobilizing their community resources in all aspects of development in the light of the Millennium Development Goals. The United Nations Development Programs also pledged to be a partner and set out to help the people of the Sub-Division to design and implement innovative financing policies thereby deploying funds more directly to the farmers through the UN managing projects at the community level.[306]

The farmers themselves were encouraged to be receptive to the message of the Millennium Development Goals and be ready, in the process of any reporting, to provide measurable feedback to the government and the United Nations, who were assisting them.[307] It was because of this that the year 2006 became a year of great significance in the history of Mbe Sub-Division. For, it became a very important turning point of awareness for the history of the development in the Sub-Division, whereby the farmers, who constituted a political majority in the constituency planned for the first time, to ignore the elite and any of the candidates sponsored by the elite for parliament with the aim of setting a new pace for a radical transformation of

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305 Ibid, U.N. MDGs

306 Ibid, U.N. MDGs

307 UN MGDs, Monitoring Framework Op. cit

the economy of the region. For the first time, farmers agreed to elect a representative among themselves, answerable to them, so that they would be able to create self-reliance in their constituency.

Being backed by the Cameroonian Government and the United Nations they were determined to vote Douna out of Parliament by the end of 2006 and to elect someone who would give them the annual developmental fund the Cameroonian Government gives to every constituency for development. This fund would then be added to what the United Nations Development Programme was set to release to them.[308] This attitude was a very significant attitude towards the achievement of a development which was distinct from what they had achieved before the democratic era. This is because their desire for change and this was the first step and the prerequisite towards achieving the development every community in the world was (and is) seeking to achieve.

This is what has made the study to believe that the farmers in Mbe Sub-Division would be able to champion that cause in years to come, taking into consideration the new spirit, that they had developed, as well as the attitude and the disposition of the Cameroonian Government and the United Nations, to helping them. As at 2006, they were broadly enlightened over the issues of development and democratic principles to such an extent that it should help them to build a new economic system based on self-reliance in the Sub-Division. They are, no doubt aware of the importance of electing a candidate who would safeguard their interests or class, a candidate who is

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[308] Ibid, U.N. MDGs

well informed about their needs and aspirations. This is similar to what is obtainable in democratic western countries in Western Europe, which many are emulating and the defeat of Douna D. Joel in the House of Assembly Elections on 2006 clearly demonstrates the line that the people of Mbe Sub-Division had taken.

6.7 PRODUCTION OF FOOD CROPS IN MBE SUB-DIVISION

This study discussed earlier that the climatic conditions and vegetation of Mbe Sub-Division are favourable to the production of a variety of agricultural products. Its land is quite fertile and appropriate to the production of cereals, such as millet, sorghum, groundnuts, sesame, yams and cotton as well as varieties of Irish and sweet potatoes. It is also favourable for rearing animals such as cows, sheep, goats and chickens. Genially, the area is partly mountainous and the major river is the River Benoue which waters most of the Sub-Division. As a result of these factors, the Sub-Division enjoys fishery and forestry, although at a subsistent level.[309]

Mbé Sub-Division is renounced in Adamawa province for food production. It is one of the major producers of food crops that are supplied to the markets of Ngaoundere in Adamawa Province and the ones of Garoua in the Northern Province. The production of cash corps was a response to the

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[309] www.Cameroonministryof agriculture.com

colonial economic system. The major food crop produced in large commercial quantities was yams, while for cash crops, it is cotton.[310]

The study has also discussed earlier that a farmers association was created in 1989 with the basic objective of organizing farmers so as to promote an effective production and selling of food crops in commercial quantities to be sold to markets of the country such as Ngaoundere, Garoua and Maroua.

The Cooprovive existed from 1980 to 1992 and worked effectively in educating farmers across the Sub-Division on issues related to the new agro-postural products, new tools and techniques as well as new strategies, and facilitating the process of agricultural loans to the farmers to finance better food-crop production in the region.

The association was transformed and renamed ADECAM in 1992 with the objective to do better than Cooprovive. However during the years between 1992 and 2006, it could not help farmers as Cooprovive had done because it failed to direct the government annual development fund sent to Mbe Sub-Division constituency for the production of food crop.

It was when the Cameroon Government involved the United Nation Millennium Development Goals Program, which reached Mbe Sub-Division in 2003, that farmers began to receive a proper financial support to enhance food-crop production again. Thus, the Sub-Division began to grow steadily in the production of grains, such as Corn, Millet and, more importantly Yams. It also grew in the production of Cows, Goats, Sheep, Hides and Skins. That

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[310] Ibid, Ministry Of Agriculture

is why it became an important exporter of food crops in Northern Cameroon to the extent that at the end of 2004, it was recognized in a documentary titled "*L'or blanc*" (white gold) in the Cameroon National Television (*CRTV*). The document attested to the fact that Mbe Sub-Division was the most important producer of Yams in Northern Cameroon and in the Central Africa Sub-Region.

This documentary was of great importance to Mbe Sub-Division. It informed the whole Nation of the strength of the region in the production of Yams, Cows, Hides and Skins. From then until the end of our study the market of Mbe Sub-Division was supervised by the office of the Mayor of Mbe to export Yams, Grains, Cows, Hide and Skins to the other parts of the country. The involvement of the office of the Mayor in the marketing business was to facilitate the collection of taxes from farmers which was (land is), one of it most important sources of revenue.

6.8 CASH CROP PRODUCTION IN MBE SUB-DIVISION

Cotton production in Mbe Sub-Division was undertaken by some peasants who were supported by the *Societe de Cotton* (SODECOTON) - the company for the development of cotton. It was created in Northern Cameroon to promote the production of cotton.

The farming of cotton, however, faced many difficulties in Mbe Sub-Division due to a number of reasons. The peasants who opted to farm it were provided with cotton grains, fertilizer and insecticides by the company on condition that they would pay back at harvest time with interest. But, in

most cases, the farmers ran into debts, partly because it was the company that determined the prices of the products given to the farmers and the prices of the cotton at harvest time produced by the farmers. This means that such farmers were often e confronted with the problem of settling their debts, and also confronted with the problem of taking care of their families throughout the year.

Also, the traditional rulers had noticed that the more the people engaged in farming cotton, the more the incidence of famine in the land; This is because they noticed that people could not (and do not) eat cotton, in situation in which the company did not want to buy it they way they wanted. As a result, they encouraged the production of yams and groundnuts as "cash" crops in the region because these crops do not require the use of fertilizer or insecticide to grow and, at harvest time they had ready markets in different places such as in Garoua, Maroua, Ngaoundere, Yaoundé and Douala. It is true that the SODECOTON was not happy about this development, nevertheless it is equally important to point out the fact that the farmers were faced with a critical situation and opted for what was suitable to them, namely the cultivation of yams and groundnuts instead of cotton.

6.9 INTERNAL AND EXTERNAL MIGRATION IN MBE SUB-DIVISION

Migration is the movement of individuals or groups of people from one place to another, and it is a basic fact of human history. It is worth re-starting here that the present population of Mbe Sub-Division itself was produced by migrations.

Jean Claude Muller argued that, from the anthropological view-print, the people living in Mbe Sub-Division originated from the Western Sudan area. Traces of their existence have been dated back to the 17th century by which period they stood out as well structured communities with civilizations built and developed there. As from the 19th century, they had a share in the general history of migrations which occurred in Africa within that era.[311]

He suggested that a little group of these people might have migrated to southern Mali, another small one might have migrated to the Nigerian area, while the majority of them migrated into the Mayo Rey region in the Northern Cameroon. It was from there that their major migration actually occurred following the advent of the Fulani jihad wars in Northern Cameroon in the 19th century.

The people of Mayo Rey had used them to capture slaves among the Laka people and later Baba Rey, the Lamido of Rey Bouba imposed heavy taxations on them, following which only few villages submitted because most of them opted to migrate out of his territory towards the Adamawa region for

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[311] Jean Claude Muller, po.cit.

freedom and liberty. This is because the Lamido of Adamawa was hospitable and accommodative.

But when one talks about migration in Mbe Sub-Division in 2006, one is talking about individuals who moved out of the region for various reasons. According to the statistics of the Gross Enrolment of Children in Schools between 1992 and 2006 (provided in chapter five,7% of youths moved out of the region every year for their University education and, according to the statistics the number of people drifted to Ngaoundere for employment from Mbe Sub-Division (also provided in chapter five) was estimated at 19% in 1969, it later became 28% in 1976 and between 1992 and 2006 the number has increased considerably because young men and women move out of the Mbe Sub-Division for opportunities, for white collar jobs, for business and other opportunities, and for better life in the city.

This creates a considerable reduction of man-power for the production of food-crops in the region. Another aspect of migration which is more significant to food crop production in Mbe Sub-Division is seen in the fact that farmers themselves move to the city after having made money from their harvest for adventure only to come back during farming season after having spent every thing. This simply means that migration creates in Mbe Sub-Division a lack of re-investment of wealth produced locally to enhance the economy. That is why the region has suffered from capital flight every year and that is basically why the farmers themselves have not been able to improve economically. As a result, they continued to look upon the government every year for financial support for their food crop production.

6.10 CONCLUSION

In discussing the concept of development in Mbe Sub-Division during the period 1992 – 2006, attention was drawn to the fail that whereas the views of the people in the Sub-Division on the concept (of development) during the period up to 1960 was similar to the traditional views of development, these views suffered significantly during the economics crisis in Cameroon, and later during the democratic dispensation from 1992 to 2006. This was because of general negative attitude of the elite and the lack of accountability of these political representation in the House of Assembly.

It should be stated here that the level of education among the farmers in the Sub-Division was a very critical factor which helped them to realize and to understand the messages of the Government and that of the United Nations on the nature of development. This had empowered them to stand against the elite so that they could create a self-reliant economy in Mbe Sub-Division and, most importantly, the desire to change and to develop. These themes were, in themselves important indexes of development in Mbe Sub-Division during this period.

CHAPTER SEVEN

CONCLUSION

This chapter present a summary of the work. It is Sub-Division into two, namely summary and the findings, and recommendations.

The justification for this study was because of the lack of any scholarly work on Mbe Sub-Division during the period 1900 – 2006. As a result of this, the study had to undertake an analysis of the socio-economic and political charges in the Sub-Division during this period.

The purpose and significance of this study were in the identification of the various factors that brought change and development in Mbe Sub-Division in Adamawa Province in Northern Cameroon between 1900 and 2006. The imposition of European colonial rule – German, French and British, more than any other factor, brought about far-reaching of Christianity and western education, as well as the emergence of a distinctive western educated elite, were the consequences of European rule. All these factors had socio-political, cultural and economic consequences on the societies of Mbe Sub-Division. The European conquest and occupation of the area was the result of their desire to exploit the abundant natural resources in the area.

As a result, the Theoretical Framework and the Notes on Sources were carried out extensively in the areas of colonialism Western Education, Department and underdevelopment, politics and Democracy. Western education was seen to be key factor in the empowerment or otherwise of the

poor, and as a result a great deal of space was assigned to it in our discussion.

In Chapter One, a discussion on education, development and underdevelopment among others was attempted. In the context of this study, it was argued that the European perception about education in ancient Africa was misleading and wrong. The study noted that before the advent of western education, African society had their own way of educating both children and adults. The traditional system of education aimed at developing the individual socially, intellectually, physically and culturally. What this meant was that their type of education was a functional education and thought both children and adults the notions and values of the society. In the pre-colonial system of education everybody was involved since it was community based.

It met the needs of the society, and not only sanctioned, but imposed and compelled people to accept and respect the rules and regulations of the society, the traditional system of education had intellectual training, which included the study of local history, legend, local geography, plants, animals, poetry, wisdom and proverbs among others. For one to educated, therefore, it meant being self-sufficient in all fields. The pre-colonial system of African education laid a great deal of emphasis on character training, respect for elders, as well as respect for authority. The curriculum enrolled focussed on the welfare of the people, provision of food, shelter and the administration of justice as we as political stability.

On discussion of this (and other related concepts) arose in the context of the attitudes of the new elite to issues of development and

underdevelopment. The new elite had seen what could lead to the transformation of Mbe society, particularly after the departure of the Christian missionaries. But rather than use the education they had acquired for the good of the society. They adopted the politics of selfishness. What emerged was the lack of adequate development in the Sub-Division in spite of the fact that the elite of the same Sub-Division occupied key positions in almost all sectors of the Cameroonian Government set-up. It was not until farmers, who are formed the vast majority of the population of the Sub-Division responded by voting one of the elite out of parliament that one can talk of meaningful development in the area.

As a result, another concept that received some attention is democracy. While much has been written about the concept, very little attention has been paid by scholars to its operation at the lowest level of the political set-up in emerging African states. In discussing the issue of democracy in Mbe Sub-Division, an attempt was made to trace the origin of the concept, how it developed from the Greek city states to other parts of the world, and the major characteristics of a democratic society. But we emphasized that when it comes to applying many of these concepts to an area such as Mbe Sub-Division, one has to take into consideration the apparent contradiction which were created in education, politics, democracy and development during the colonial period in Mbe Sub-Division where the traditional systems of the African societies in the Sub-Division were distorted by those of the Europeans, thereby leaving legacies, such as authoritarian structures, social pluralism, corruption and many other social vices that constituted serious impediment to the development of Mbe Sub-Division.

This study offered a critical review of Claude Ake's conception of development and underdevelopment because I considered his work quite relevant to the study. Claude Ake argues that the issues of development in general have been, for many decades, issues of preoccupation in Africa. African economies have been stagnating or regressing and that has affected the development of many countries. Many factors have been offered to explain the apparent failure of the development enterprise in Africa as a whole: the colonial legacy, social pluralism and its centrifugal tendencies, the corruption of leaders, poor labour discipline, the lack of entrepreneurial skills, poor planning and incompetent management, inappropriate policies, the stifling of market mechanisms, low levels of technical assistance, the limited inflow of foreign capital, falling commodity prices and unfavorable terms of trade and levels of saving and investments. These factors are not irrelevant to the problem. Alone, or in combination, they could be serious impediments to development. However, the assumptions so readily made that there has been a failure of development is misleading. The problem is not so much that development has failed as that it was never really on the agenda in the first place. By all indications, political conditions in Africa and in many communities in its countries are the greatest impediments to development.[312] And people know very well that the situation of Mbe Sub-Division is completely within this context also.

To understand why many communities cannot develop easily in African countries, one must begin with colonialism and its political legacy

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[312] Claude Ake, Op. cit Pp 1 – 7

and one must also understand that many African people are schooled but not educated, which is one of the greatest problems of our time in this Continent.

It was marked in Africa and reduced to the crude mechanics of opposing forces driven for power. Power was made the top priority in all circumstances and sought by all means. The tendency reproduced was reinforced by the dispositions of the dominant social forces within local communities even in the post-colonial era. None of the elite in Mbe had any serious interest in transformation, and all of them were only too aware that they could not afford to broaden the social base of their community. What changed over time was the proliferation and intensification of conflict within the elite and the farmers. Class conflict became more salient with the birth of the political elite and was deepened by the inevitable frustration among the farmers arising from the failure of the elite to effect the societal transformation that many had and fought for.[313]

The political leaders, too, were exposed to new conflicts. The increasing competition and conflict among the elite and among interest groups was reflected in their ranks. They also tended to separate along those lines; indeed, many of them had sought power by politicizing their people i.e. the farmers, and, in office, they manipulated them. In so doing, they weakened the solidarity of their people, they created divisions within them and within their own ranks and as always, the exclusiveness of the competing political formation increased the premium on political competition. This political

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[313] Ibid, Pp 1-7

intensity was further reinforced by the tendency to use the community's power for accumulation. As a result, colonialism left most Africans with a legacy of intense and lawless political competition amidst ideological void and a rising tide of disenchantment with the expectation of a better life.[314]

That is why it is easy to see that in Mbe Sub-Division political environment between 1992 and 2006 was profoundly hostile to development. For, the elite as a group was absorbed in the politics of selfishness that everything else, including development, was marginalized and political power was everything. Not only was the man was the main access to wealth, but it was also the means to security, and the only guarantor of general well-being. Anyone outside the hegemonic faction of the political elite, it was generally futile to harbor any illusions of becoming wealthy by agricultural activities or by taking personal safety for granted. As it turned out, anyone who was part of the ruling faction, investing in agriculture was unnecessary, one could appropriate surplus with less risk and less trouble by means of community power in Parliament consequently, development was just an attractive idea for forging a sense of common cause and for bringing some coherence to the fragmented political system which could not be abandoned because it was the ideology by which the political elite hoped to survive and to reproduce its domination since development was the justification for rallying behind the leadership and to abandon it would undermine the power strategy of the elite.[315]

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[314] Ibid, PP 1-7

[315] Ibid, Claude Ake, PP 1-7

The truth is that development is vaguely conceived and implicit in the ideology of those who lead others in many African communities and has just been a manifesto for reproducing political hegemony. As a result, it got limited attention and served hardly any purpose as a framework for economic transformation. Of course development plans were written and proclaimed, but what passed for development plans were aggregations of projects and objectives informed by the latest fads of the international development community.

The ideology of development itself became a problem for development because of the conflict between its manifest and latent functions. The conflict was apparent in the actions of the leaders who proclaimed the need for development and made development the new ideology without necessarily translating it into a program of social transformation.[316]

Communalism, (which was cultural-institutional framework in pre-colonial Mbe Sub-Division) and which had ensured economic growth in agriculture was largely ignored as if it had no serious implications for the success of development strategies. It was easy enough, theoretically, to discount the cultural factor in the development paradigm. But that was a costly error. Instead of looking at local cultures as something that the development paradigm has to come to terms with and even build on positively, many African communities disdained.[317] They castigated the farmers for being bound to tradition, for being conservative and suspicious of change, for being irrational, unenterprising, superstitious, and too subjective

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[316] Ibid, pp 1-7

[317] Ibid, pp 1-7

and emotional in their attitudes. The impression was given that the rural people, were by virtue of being themselves, enemies of progress, including their own progress, for it was their own peculiar characteristics that sustained their own underdevelopment.[318]

For, the Europeans and even the Africa elite, think that the majority of farmers are not intelligent and, therefore, lack the ambitions to develop the economies and the standard of life of their people.

Just as MacMillan agued, western education had de-Africanized the Africans, it dragged them backwards or drew them into revolt against their own people, it involved some drastic changes in the old ways of life of the Africans that trains and stimulates people, and it neglected or evaded the problem of health, of social security and economic growth.[319]

This development paradigm tended to have a negative view of the people and their culture but did not want to accept their development process on their own terms. The result was demoralizing on a practical level. But in Mbe Sub-Division, the state of the mind of the rural people, had produced a behavior and attitude which was conducive to change at the end of year 2006, for development itself requires change on a revolutionary scale. Due to their critical opinion, the farmers knew who they were, they knew and understood the intensions of their elite, they knew the direction they were being taken, but they decided to determine the direction they would want to take. This is why the year 2006 was a significant year in the history of Mbe Sub-Division as an emerging Afican Community.

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[318] Ibid, PP 1-7

[319] W. M. MacMillan, Page 326

RECOMMENDATIONS

The history of Mbé Sub-Division in Northern Cameroon from 1900 to 2006 is itself the account of the evolution of socio-political and economic changes in pre-colonial, in the colonial and post-colonial periods. It is the account of the advent of the re-institution of multi-party Democracy in Cameroon in 1960 and how it was of significance in empowering the elites to take into their hands the responsibility to continue the expanding of the principles of patriotism, discipline and morality which the Cameroonian Government had set in motion in the year independence, 1960, through educational programs, as well as the building of infrastructure, the establishment of developmental schemes, and through leading lives by example. But it is paradoxical that Mbé Sub-Division started its journey into one of the lowest moments of its existence because its elites failed to grasp the meaning of that example which had transformed them i.e. the eliter, and they had failed to act as a group of people who believe in the existence of a home as a source of survival.

When people look at its history, they expect to see rapid development especially with the advent of democracy where things concerning their home were to be decided by themselves. But it is sad to observe that the re-institution of multi-party democracy had with all it strength constituted the era of a great beginning of a negative transformation. This is basically because their elite had missed the central message and the objectives of the government for communal development because the kind of education that they received was the kind that could not create a relationship between it

and the political opportunities they had in the Cameroonian nation to develop their region as other people do in Europe, in America and in many Asian countries. But western education and political opportunities were in their hands instruments of intimidation, class distinction and consequently objects of the under development of their region just as it was displayed in the colonial origin. The failure of these elite to understand the meaning and objective of Western education was indeed influenced by the way and manner the missionaries or the colonialists had presented it to them. For it had determined the fact that they could not acquire that expected political education and orientation which was expected to be acquire under normal circumstances which at the end create development. The way and manner in which education was presented in the western world for example was the single reason why their countries recorded themselves among the most rapid countries to develop.

Education in Mbe Sub-Division and in Africa in general brought about concepts such as capitalism and individualism which were directed against previous socio-economic and political values that created development in many African communities even before 1884. Though the study has seen that it is that same education that is the factor uniting the farmers in Mbe-Sub Division because they understood that they constitute the political force of their constituency and are prepared to create development in their region through responsible and accountability to the Cameroonian government and the United Nations who are their partners of development.

Just as Musa Abique said economic development entails paying a price and this is to be done internally against the elite just as Andre Gunder Frank

put it. For he said that it is not really only external conditions imposed from outside that cause underdevelopment but it is precisely the integrality of the internal and external interaction that produces underdevelopment in a particular area.[320] That is why people salute the nature of contradiction that is created in Mbe Sub-Division between the educated elite and the majority farmers in this region.

This study is presented to them as a historical document to be used to re-construct that self reliance which was achieved there before and this re-construction would depend greatly on the way they will look at, receive, appreciate and judge this work. But the intension behind this work is to attempt to open the eyes of the men and women of Mbé Sub-Division on wonderful things about education that is free of colonial values, how it can enhance political opportunities and how they can be used outside or within democratic dispensation to develop a community for the good of every body. In addition to this, it will also want to open their eyes to see fascinating things and fascinating people among themselves and the kind of wealth that surround their environs so that they can begin to look at things from a different perspective that will unit both the farmers and the elite.

My intention is also to motivate the youth to develop a critical way of thinking about their personalities and about emulating good examples from the Western world. This is because it is upon them that reposes the greatest challenges of reconstructing Mbé Sub-Division. They are the elites and the political leaders of tomorrow and it is only them that will build up that

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[320] Musa Abique, The Development of African Economic Underdevelopment. Afrografika publishers, Lagos, 1979, Pp. 12-13

expected horizon of comprehension and of unity among their people for, no one, not even the *sous-prefet*, the *prefet*, the governor or the Cameroonian government that would always come there to create change and development if their people themselves will not unite for it. This is because Cameroon is itself operating under a democratic dispensation today. Everybody is being affected directly or indirectly by the hardship created in Mbé Sub-Division from 1992. My prayer therefore is that those sufferings and shame should serve as solid unifying forces that can compel the elite, the political leaders, and the farmers of Mbé Sub-Division to unite.

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Today, the development of Mbé Sub-Division depends to a large extent, on that new spirit and determination of its farmers, who form, the majority of the population, in terms of resisting the attitudes of the elites, who have refused or failed to think about their roots and to think about their communal values. The farmers alone cannot create meaningful development, neither can the elite do so without having contradictions between them. It is not peculiar to Mbe Sub-Division, it is a worldwide situation. This justifies the fact that contradiction itself is universal and absolute, and exists in the process of the development of all things, from the beginning to the end, as Mao Tse-Tung puts it.[321] It is for this reason that the elites of Mbé Sub-Division have to understand that they have to reassess their relationship with the farmers in terms of helping the farmer to develop without using or

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[321] V. I. Lenin, "Conspectus of Hegel's "Lecture on the History of Philosophy," Collected works, Moscow, 1958, Vol. 38, p.249 quoted in Mao Tse-Tung Lectures delivered at the Anti-Japanese Military and Political College in Yenan in August, 1937.

exploiting them. The elite should also understand that conflict is inevitable because different social classes living and working together cannot share the same opinions.

Development in Mbe Sub-Division should be made a process by which people create and recreate themselves and their life circumstances to realize higher levels of civilization in accordance with their own choice and values. This is because development is not a project but a process, that is why development should be made something that people must do for themselves, although it can be facilitated by the help of the Cameroon Government and by the United Nations so that both the elite and the farmers will necessarily be the agents and the means of their development.

The political leaders should not continue setting development strategies and implementing them in a political vacuum since development is a collective enterprise. Development should be contextualized in a particular state, such as social structure and culture. Mbe Sub-Division can develop only in the context of democratic politics. Although many people in the region believe that there is no explicit relationship between democracy and development, the study discovered that democracy is the only conducive means to development. This is because it is through democracy that farmers, who form the majority of the population, can become the end and the means of development in Mbe Sub-Division; it is through democracy that they can be given the opportunity to decide what development is, what values it is to maximize, and the method for realizing it. This means that they will not merely participate in the conventional sense of the word like before, but they will be the ones to decide on how to proceed with social transformation. It is

through that they can be sure if it is possible for them to be the means of their developments. If they become the end of development in the region, then their well-being would be the supreme law of development there.[322] The political leader should ensure a kind of democracy in which people have some real decision making power over and above the formal consent of electoral choice and the kind of development they want to achieve.

This will help, among other things to decentralized power to local democratic formations, and will help to lay emphasis on the development of institutions for the aggregation and articulation of interests. The political leaders should ensure that democracy is a social democracy so that emphasis on concrete political, social and economic rights, as opposed to a liberal democracy, so as to invest in the improvement of people's health, education and general well-being so that they can participate effectively in the process of development. Democracy should emphasise on collective rights as it does on individual rights. It will help in recognizing social formations in their express of freedom of self-realization that will grant them rights to cultural expression, and political and economic participation. This way democracy can be, in Mbe Sub-Division, as inclusive as possible to the legislative bodies such as youth, the farmers, and women's groups, which are marginalized and whose active participation is of importance to the development of the region.[323]

In the field of development itself, one can recommend a popular development strategy, was (and is), which is the primary principle of

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[322] Ibid, Pp. 126-127

[323] Ibid, Pp 140-150

development in African communities. In this strategy, the farmers will have to be the agents, the means, and the end of their development. In this way, the principle will be underpinned in all development policies, in their mechanisms of implementation so that the distribution of the benefits of development will be fairly obvious.

To own their own development, people have to be self-reliant, and it has to be experienced as participation in the process of bringing it about. In this context, self reliance will be about responsibility for producing a development project as well as providing the resources to carry it through. Embracing the concept of self-reliance will be the real revolution of development in Mbe Sub-Division.[324]

To realize development, self-reliance has to be practiced at all levels, starting from the farmers, the women and the youths so that it will also spread to the whole region and to the households in the community. They (the famers, the women and the youths) will be empowered and confident. This is because self-reliance requires much confidence, for the lack of confidence is a serious problem, as it may well be the greatest obstacle in the process of the development of the Sub-Division. It is strongly recommended that their representatives at the House of Assembly should make people posses their own development, so that the development process will not turn into an exercise in alienation. The political leaders should not alienate themselves from the farmers as their predecessors had done. They should, rather put down a strategy that will encourage farmers to do better than

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[324] Ibid, Claude Ake, PP 140-150

what they are doing by making available to them the annual developmental allowances given to them by the government annually through the Parliament. They will be more efficient and more productive and they will see that the strategy will be conducive to the realization of those interests that led the farmers to farming in the first place, encouraging farmers to do better. Also, it entails empowering them, making them more skilful, more confident, giving them more access to the things they need to be more efficient.[325]

To do this, the farmers need to be brought to the centre of agricultural policies in Mbe Sub-Division, and the most essential preliminary of all is to initiate a policy dialogue among farmers, the generality of the people, and political leaders, on the desirability, and means of improving the efficiency and productivity of people and increasing the benefits that accrue to them by farming. This dialogue should be held at all levels- groups of households, communities, villages, cooperatives, farmer's associations, and so forth. It should be open-ended so that the farmers are given real opportunities to make decisions instead of participating only to legitimize the pre conceptions of their political leaders.

This policy will remove the constraints that prevent the farmers from taking charge or even practicing effectively. These constraints include the regulation of what farmers can produce, when and now they can produce it, what they can sell, where they may sell and how much. Also, they should be

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[325] Ibid, PP 140-150

supported in terms of infrastructure for their farming to undertake their farming more efficiently.[326]

That requires improving rural infrastructure, such as roads, water supply, electricity, markets and transportation. This is because the general history of agricultural development in every community in the world explains the special importance of those rural infrastructures. Development strategy cannot be effective unless its implications are worked through institutional settings, including production units, labor institutions, organizational structures, and social and cultural settings. Since most of the people in Mbe Sub-Division are small-scale farmers, policy has to begin by focusing on this production unit and the basic productive unit associated with it namely, the household economy.[327]

It is true that building on it will not be without problems because the extent to which productivity can be increased in the household economy is limited by the cellular structure of households, their independence from one another, their inward orientation, and their limited specialization. It also entails dealing with its constraints and changing it. Such change will occur according to the democratic will of those whose life-style is at issue; it will mean not their alien nation but their self-development. It will be change without trauma, without external coercion, and in accordance with the desires and interests of the people for whom the household economy is an important way of life. Because the household economy is such an important part of what African communities are today, so, development strategies in

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[326] Ibid, PP 140 - 150
[327] Ibid, PP 140 - 150

Mbe Sub-Division should target building on it to create good prospects for sustainable development. for it has the characteristics and values that development is supposed to realize for African communities especially in terms of achieving self-reliance and self-sufficiency.

It will also help to avoid one of the appalling disasters of the development experience in Africa; namely, the food dependence of an overwhelming rural population that has the land of acceptable fertility and adequate grazing.[328]

The policy makers of Mbe Sub-Division should give considerable attention to small-scale agriculturalists and to the indigenous industry because if development must take people as they are and regard them as its end, then the smallholder strategy is the proper way to begin. To its credit, the United Nations Development Program and the World Bank have gone much further to encourage most African communities in the adoption of a smallholder farm development policy to see it as a well-reasoned conclusion.[329]

The political leaders should see the human resources development in Mbe Sub-Division as the backbone of development itself. It involves, more than anything else, the continuous enhancement of their quality as resources to development, especially in education, health, management capabilities and skill development and improvement. Healthy, educated and skilful farmers are more productive and are more likely to make the income gains and to expand the range of options available to them. Basic services,

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[328] Ibid, PP 140 - 150
[329] Ibid, PP 140 - 150

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[328] Ibid, PP 140 - 150
[329] Ibid, PP 140 - 150

such as primary schools and primary health care should be given attention for they are assets to agricultural developments. This is because the less privileged, who get a disproportionate share of those benefits, are largely subsistence farmers.

The majority of Mbe Sub-Division farmers include women: apart from expanding the range, they also have the enormous responsibilities of bearing children and managing the household with its time-consuming chores. This means that women need education relevant to their needs and reproductive health. Given women's multiple roles in the Mbe Sub-Division, the political leaders should think of putting down programs of human resources development that will be concerned with saving time and making their chores less enormous by simple technologies and better access to services and facilities such as water and cheap energy. If these recommendation are taken seriously in Mbe Sub-Division its people will see a new face of development they have so long wished to achieve in their region.[330]

At the end of it all, the study wants to recommend to the political leaders of Mbe Sub-Division that they should try to diversify the economic activities of this area by stimulating industrial development which existed there on eve of the European rule. These include handicrafts, such as the weaving of cloth, hats, caps, pottery, the making of utensils, mortars, pestles, pottery works, decorations and, most specially, blacksmithing, which will help to promote iron works in the region. It is suggested that it should be made subjects to be studied in the schools and practiced so that industrial

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[330] Claude Ake, PP 140 - 150

activities and inventions can also restart in Mbe Sub-Division. As Macmillan said, there should be changes in the method of education so that the proper and desired rudiments of what can help the society better in terms of economic development will be made more generally available to their students to learn.[331] It is possible because this is how those western countries started to arrive at the level they are today.

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[331] W. M. Macmillan, Africa Emergent, op. cit, p. 326.

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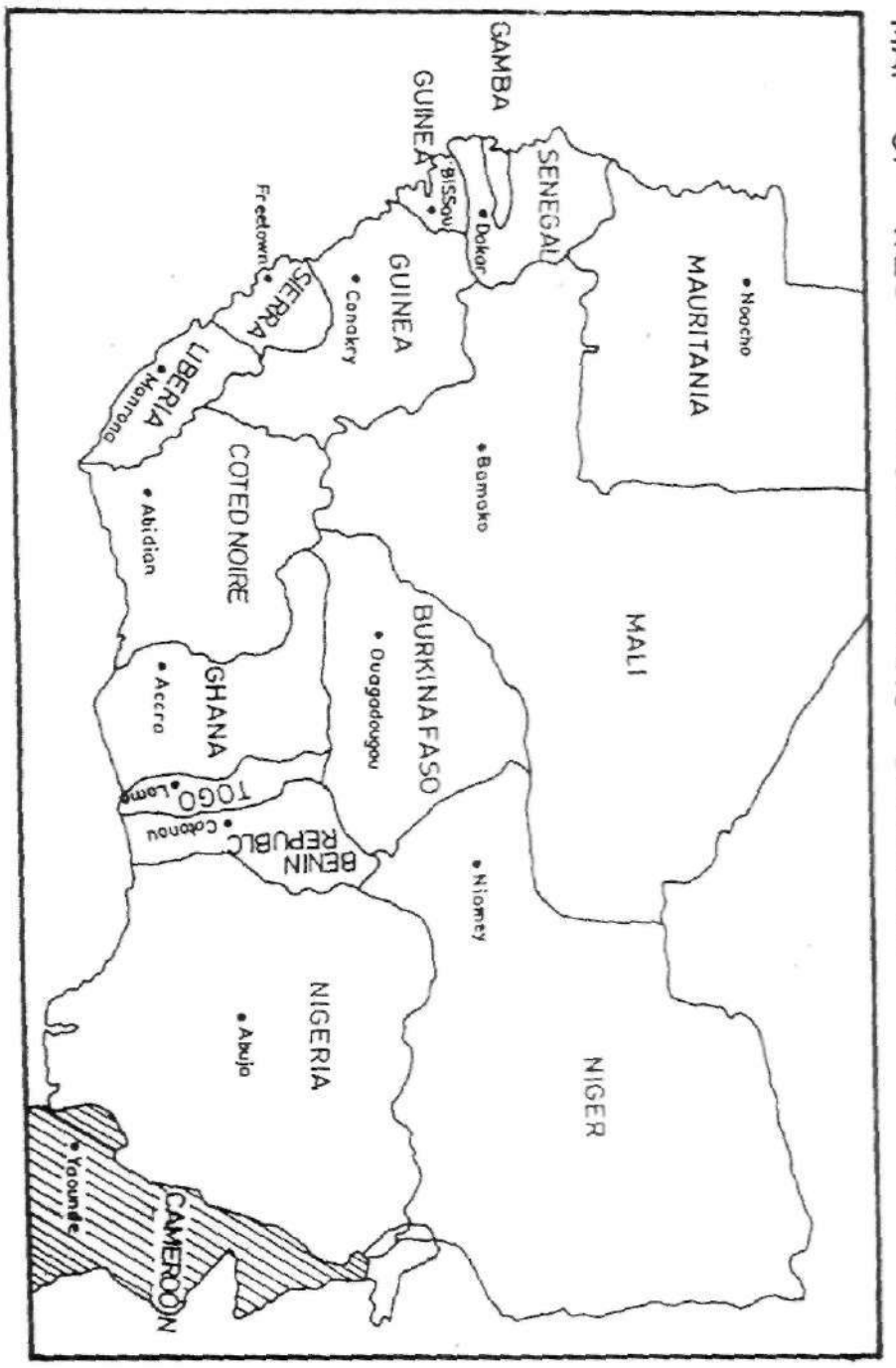
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Maps

Map I


MAP OF WEST AFRICA SHOWING CAMEROON
Nouchno
MAURITANIA
MALI
SENEGAL
GAMBA
GUINEA
Bissou
Dokar
Freetown
SIERRA
GUINEA
Conakry
Bamako
LIBERIA
Monrovia
COTED NOIRE
Abidian
BURKINA FASO
Ouagadougou
GHANA
Accra
TOGO
Lome
Cotonou
BENIN REPUBLIC
Niamey
NIGERIA
Abujo
NIGER
Yaounde
CAMEROON
LEGEND
International :- Boundaries
Other Town:- Cameroon
Country Boundary
Study Area
Country Hqtrs
Source:-www.France24.Com
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Map II

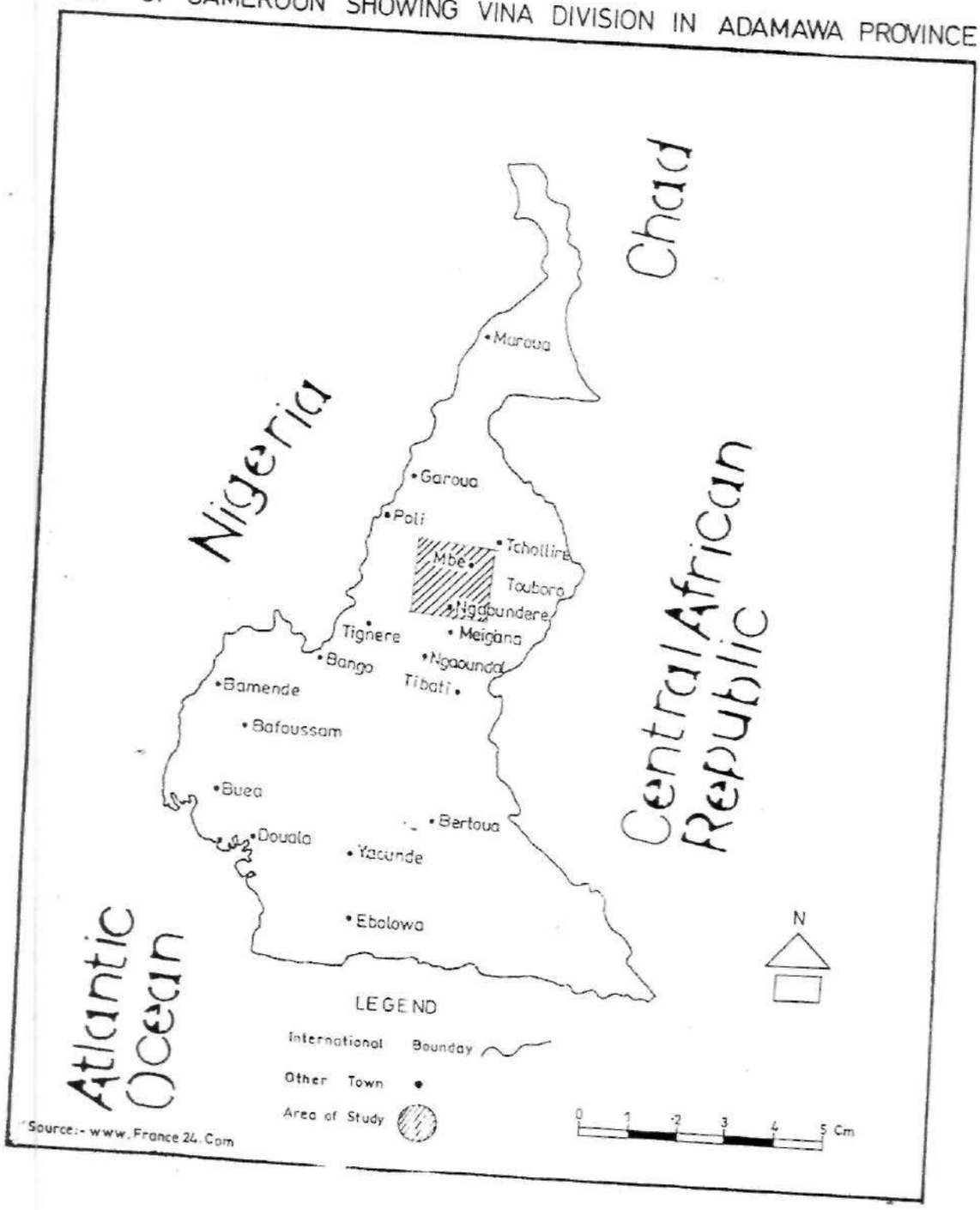
MAP OF CAMEROON SHOWING ADAMAWA PROVINCE



*Source:- www.France24.Com

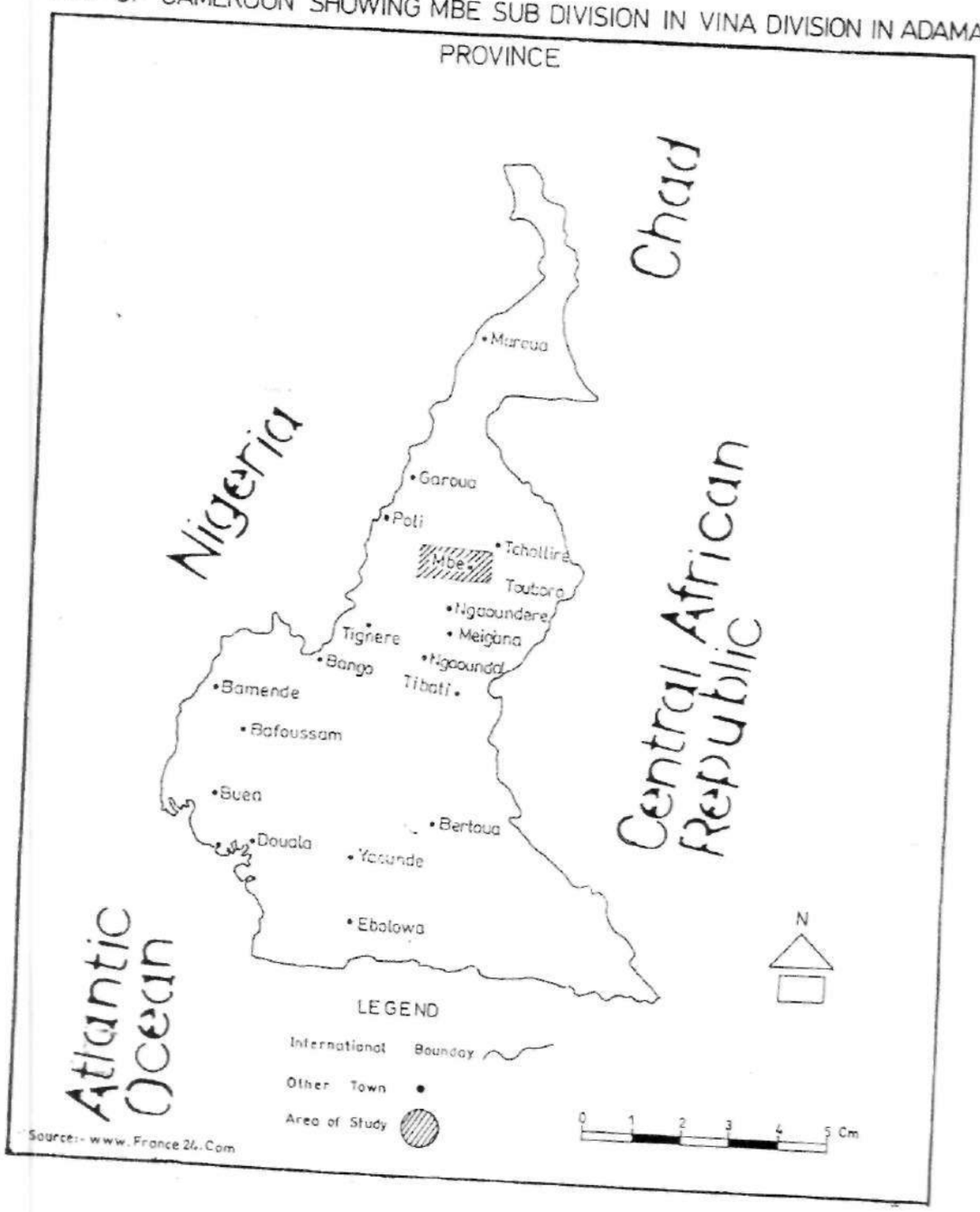
Map III

MAP OF CAMEROON SHOWING VINA DIVISION IN ADAMAWA PROVINCE



Map IV

MAP OF CAMEROON SHOWING MBE SUB DIVISION IN VINA DIVISION IN ADAMAWA PROVINCE



Appendices

Appendix I: A List of some prominent people who benefitted from western education in Mbe Sub-Division

EMPLOYER	**MINISTRY OF EDUCATION MINISTRY OF TECHNICAL TEACHING AND OF PROFESSIONAL TRAINING - MINISTRY OF HIGHER EDUCATION**		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Dr. Bassaba Iya Emmanuel	PHD	Senior Lecturer, University of Yaoundé	Yaoundé, MHE
Sadou Pierre	PLEG	Head Master, Government High School	Gangassaou, ME
Djidéré Ernest	PLEG	Head Master, Government High School	Doukoula, ME
Siroma Jean	PLEG	Head Master, Government High School	Sassa-M. ME Béursi
Inna Pauline	PLEG	Senior Teacher	Yaoundé, ME
Maina	PLEG	Provincial Inspector of Pedagogy of French Language	Maroua, ME
Bagari	PLEG	Divisional Commissioner of Education	Tibati, ME
Hamidou Djoulde Benoit	PLEG	Supervisor of Discipline, Government High School	Belel, ME
Baba Elie	PLEG	Senior Teacher	Belel, ME
Hamadama	PLEG	Senior Teacher	Idol, ME
Abdoulaye Simon	PLEG	Senior Teacher	Tibati, ME
Bakari Joseph	PLEG	Senior Teacher	Tignere, ME

Hamidou Emmanuel	PLEG	Head Master Government High School	Kaele, ME
Maiwa	PLEG	Senior Teacher	Nkongsamba, ME
Assabe	PLEG	Senior Teacher	-
Djouldé Josephine	PLEG	Senior Teacher	-
Maina Paul	Councilor of Orientation	-	Mintour, ME
Djidjioua	Councilor of Orientation	-	Yaoundé, ME
Amaounde Saliou	PLEG	Head of Cell Ministry of Education	Yaoundé, ME
Nana	PLEG	Senior Teacher	Pette, ME
Ousmanou Dadjé	PLET	Inspector of Pedagogy	Garoua, MTTPT
Nouhou	PLET	Senior Teacher	Ngaoundéré, ME
Adamou Luc	Teacher	Secretary General at the Ministry of Education of the Lutheran Church of Cameroon	Ngaoundéré, ME
Dr. Iya Moussa	PHD, Sociology	Senior Lecturer, University of Ngaoundéré	Ngaoundéré, MHE
Djidéré Gilbert	PLET	Head Master, Government Technical High School	Kousseri,MTTPT
Batoula Jean Bernard	PLEG	-	Yaoundé, ME
Dassaou Ndong	Teacher	Inspector of Primary Education	Mbé

Appendix II: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Ministry Of Finance

EMPLOYER	**MINISTRY OF FINANCES - TAXES - TREASURY - CUSTUMS**		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Adamou Joseph	Inspector of Taxes	Head of Centre of Taxes	Yaoundé, TAXES
Aoudi David	Inspector of Taxes	Regional Director of Taxes	Yaoundé, TAXES
Hamalamo Clement	Inspector of Taxes	Staff, Provincial Centre of Taxes	Maroua, TAXES
Nanaoua Jean Celestin	Inspector of Taxes	Staff, Provincial Centre of Taxes	Douala, TAXES
Mbarbela Jean	Inspector of Taxes	Staff, Provincial Centre of Taxes	Bafoussam, TAXES
Yadon Issa Magellan	Inspector of Taxes	Staff, Provincial Centre of Taxes	Ngaoundéré, TAXES
Mahman Temnbar Desire	Inspector of Taxes	Staff, Provincial Centre of Taxes	Garoua, TAXES
Atta Djoda	Inspector of Taxes	-	Yaoundé, TAXES
Bello Seraphin	Inspector of Taxes	Senior Treasurer and Head of Sector	Douala, TAXES
Souman Bébé	Accountant in Taxes	-	Yaoundé, TAXES
Vimsa Rébécca	Accountant in Taxes	-	Yaoundé, TAXES
Missa Anne	Accountant in Taxes	-	Yaoundé, TAXES
Yadon Alexis	Accountant in Taxes	Tax Collector	Mogode, TAXES
Bobo Daniel	Accountant in Taxes	Accountant at the School of Fauna	Garoua, TAXES

Appendix III: A List of some prominent people who benefitted from western education in Mbe Sub-Division

MINISTRY OF COMMUNICATION

EMPLOYER	**MINISTRY OF COMMUNICATION**		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Ahmadou Issa	Journalist	-	Yaoundé
Baba Moussa Pierre	Journalist	Journalist in Cameroon Radio Television	Buea
Abdoulaye Dahirou	Journalist	Journalist in Cameroon Radio Television	Ngaoundéré
Jean Claude Hamadjam	Journalist	Journalist, Lutheran Church	Ngaoundéré

Appendix IV: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Ministry Of Health

EMPLOYER	**MINISTRY OF HEALTH**		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Dr. Sepde Oumarou	Physician	Provincial Commissioner of Health	Ngaoundéré
Dr. Hamadjoda Issa	Pharmacist	-	Ngaoundéré
Dr. Dourmani Sambo	Dentist	Staff, Norwegian Hospital, Lutheran Church	Ngaoundéré
Dr. Banipe Louis	Vet. Doctor	-	Yaoundé
Dr. Maounde Dadal	Physician	Staff, Government Provincial Hospital	Maroua
Dr. Yaya	Physician	Staff, Norwegian Hospital Lutheran Church	Tibati

Appendix V: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Ministry Of Social Affairs

EMPLOYER	**MINISTRY OF SOCIAL AFFAIRS**		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Garga Jonas	Inspector of Social Affairs	-	Maroua
Maina Djoulde Emmanuel	Inspector of Social Affairs	-	Yaoundé
Amadou Robert	Inspector of Social Affairs	Divisional Commissioner of Social Affairs	Tibati
Oumarou Emmanuel	Inspector of Social Affairs	Divisional Commissioner of Social Affairs	Kaele
Abou Laurent	Inspector of Social Affairs	-	Yaoundé

Appendix VI: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Ministry Of Agriculture

EMPLOYER	MINISTRY OF AGRICULTURE		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Yaya Robert	Agric Engineer	Provincial Commissioner of Tourism	Ngaoundéré
Issa Martin	Agric Engineer	Mayor of MBÉ	Ngaoundéré
Hamadiga Philippe	Agric Engineer	Provincial Commissioner of Agriculture	Ngaoundéré
Bello	Agric Engineer	Head of Phyto Base	Ngaoundéré
Yadji Darman Benjaimin	Agric Engineer	Staff, National Programme of the vulgarization of Agricultural Research	Ngaoundéré
Hassan Raphael	Agric Engineer	Staff, Company of Cotton Production	Garoua
Souman Yacoubou	Agric Engineer	-	Mokolo
Siroma Jean	Engineer of Fauna and Forestry	-	Garoua
Oumarou Elie	Agric Engineer	-	Maroua

Appendix VII: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Ministry Of Public Works

EMPLOYER	MINISTRY OF PUBLIC WORKS		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Gado Joseph	Civil Engineer	Head of Division of Construction at the Ministry of Public Works	Yaoundé
Sanda Djédou Maurice	Civil Engineer	Commissioner of City Planning of Adamawa Province	Ngaoundéré
Saidou Hamasseo	Civil Engineer	Staff, Ministry of Education	Yaoundé
Baba Jean	Civil Engineer	Director of Ayaba Hotel	Bamenda
Adamou André	Civil Engineer	Head of Garage at the Ministry of Agriculture	Yaoundé

Appendix VIII: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Ministry Of Justice

EMPLOYER	MINISTRY OF JUSTICE		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Aoudou François	Judge	Asst. Justice No. 1	Douala
Sanda	Judge	Asst. Justice	Douala
Hamoa Dadjé Jules	Judge	Justice	Foumban
Moussa Emmanuel	Judge	Justice	Batouri
Pomté Kadia	Judge	Asst. Justice	Abong-Mbang
Diddi Aissatou	Judge	Assistant Justice	Yaoundé
Sambo Michel	Clerk	Clerk	Guider
Nana Daniel	Clerk	Clerk	Poli
Yadji Réné	Clerk	Clerk	Ngaoundéré
Salmana Paul	Assistant Clerk	Assistant Clerk	Ngaoundéré
Bar. Dalé Jean	Court Usher	Court Usher	Yagoua

Appendix IX: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Ministry Of Youth And Sports

EMPLOYER	**MINISTRY OF YOUTH AND SPORTS**		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Djoda Bernard	PEPS	Volley Ball National Coach	Yaoundé
Djidjioua Jean Marie	PEPS	Hand Ball National Coach	Yaoundé
Adjia Simon	-	Staff, Youth Provincial Service	Garoua
Wadjiri Simon	-	Inspector	Yaoundé
Sadou Nestor	-	Athletics National Coach	Yaoundé
Maidawa Samuel Kadia	PEPS	Senior Teacher	Ngaoundéré

Appendix X: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Ministry of Civil Administration

EMPLOYER	MINISTRY OF CIVIL ADMINISTRATION		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Abdoulaye Maidawa	Civil Administrator and Inspector of State	Senior Controller of State	Yaoundé
Ahmadou Abbo	Civil Administrator	Director General at the Ministry of Agriculture	Yaoundé
Souman Pierre	Civil Administrator	Ex-Minister of Tourism	Yaoundé
Oumarou Djidjioua	Civil Administrator	Head of Service of Financial Administration	Garoua
Bibila Aroua	Civil Administrator	Chief Administrator A1	Banjoun
Garba Vincent	Civil Administrator	Provincial Head of Cabinet	Garoua
Abbo Amadou	Civil Administrator	Staff, Ministry of Territorial Administration	Yaoundé
Daouda	Civil Administrator	Staff, Ministry of Planning and of Territorial Installations	Yaoundé
Djidere	Provincial Asst Administrator	Staff, Office of the Sub-Division	Moutourwa
Dadi Alexandre	Provincial Asst Administrator	Staff, Office of the Sub-Division	Mindif
Sanda Pierre	Provincial Administrator	Chief Administrator A2	Meiganga
Baba Louis	Inspector of Works	Divisional Commissioner of	Meiganga

		Works	
Nana Mamoudou	Provincial Asst Administrator	Administrator at the Office of the Sub-Division	Ngaoundéré

Appendix XI: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Cameroon Armed Forces

EMPLOYER	**CAMEROON ARMED FORCES**		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/DIVISION /SUBDIVISION**
Col. Abba Marcel	Colonel	-	Bertoua
Col. Ousoumanou André	Colonel	-	Bamenda

Appendix XII: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Ministry Of Telecommunication

EMPLOYER	MINISTRY OF TELECOMMUNICATION		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**PROVINCE/ DIVISION /SUBDIVISION**
Bobo Zacharie	Engineer of Telecommunication	Regional Head of Cameroon Telecommunication at Garoua	Garoua
Hamadama Djidjioua	Engineer of Telecommunication	Head of Sector Cameroon Telecommunication at Garoua	Garoua
Boubakari Maidawa	Engineer of Telecommunication	Staff, Cameroon Telecommunication at Garoua	Garoua
Salmana Appolinaire Djouldé	Senior Technician of Post Office and Telecommunication	-	Mbalmayo
Maina Jean Pierre	-	-	Battam

Appendix XIII: A List of some prominent people who benefitted from western education in Mbe Sub-Division

Para-Public

EMPLOYER	PARA-PUBLIC		
NAMES AND SURNAMES	**RANKS**	**FUNCTIONS**	**LOCATIONS**
Bobo Siroma	-	Staff, National Funds for Employment	Maroua
Housseini Sadou	-	Staff, Cameroon Railways	-
Siroma Houma	-	Staff, National Funds for Social Providence	Ngaoundéré
Manti Jean	-	-	Garoua
Malloun André	-	Head of Construction centre, Lutheran Church of Cameroon	Ngaoundéré
Bouba André	-	Senior Accountant, Norwegian Hospital Lutheran Church of Cameroon	Ngaoundéré
Magadji Thomas	-	Director of Sawtu Linjila, Lutheran Church of Cameroon	Ngaoundéré
Yaya Mathieu	-	Head of Printing House, Lutheran Church of Cameroon	Ngaoundéré
Abbo Hamadama	-	Senior Staff, Cameroon National Electricity	Garoua
Sambo Dadjé	-	Staff, Cameroon National Electricity	Garoua
Adamou Bapoure	-	Staff, Cameroon Port Authoritry	Douala

Source: ADECAM office, Ngaoundéré.

NOTES ON MY INFORMANTS

Mr. Iya François is a Reverend Pastor of the Lutheran Church of Cameroon, he is the supervisor of the ecclesiastic zone of Mbe Sub-Division and the Director of Literature Dii. He has conducted several researches on issues relating to the socio-political and economic development of the Sub-Division both during the pre-colonial and after. I interviewed him twice in his office at Mbe in October 2008 and a third time at Wack in the same month on issues of the pre-colonial history of Mbe Sub-Division. He is about 52 years old.

Mr. Iya Robert is an Administrator at the Government Hospital in Mbe town, he is also a community leader at Jett Village. He was the initiator and the first President of the Cooprovive and he is the longest serving Mayor of Mbe town. I interviewed him once at Mbe and another day at his residence at Jett in October 2008 on issues relating to the Cooprovive, ADECAM, the elite, the political leaders, the community leaders, the socio-economic development in Mbe Sub-Division as well as the future of the area entirely. He was is about 68 years old at the time of the interview.

Hon. Sadou Pierre is currently the Principal of Gangassau Government College, he represented Mbe constituency at the Cameroonian House of Assembly during the period of one – Party system from 1970's to 1992 when the Multi-Party system of democracy was re-instituted in the country. He was one of the initiators and founding fathers of ADECAM. He is seen as one of the godfathers of CPDM, the ruling party in the sub-region. I interviewed him once at his domicile at Mbe Town in October 2008 on issues concerning

ADECAM, the CPDM in Mbe, on Mbe Sub-Division, on the elite, the community leaders, the political leaders and on education. He also provided information on socio-economic development in Mbe Sub-Division and efforts of the Cameroonian Government. He is about 67 years old.

Hon. Douna D. Joel, who is an accountant, is of the Lutheran Mission at the headquarters at Ngaoundere and was represented Mbe constituency from 2000 to 2006. I interviewed him at his domicile at Ngaoundere in October 2008 on his manifesto during his campaign to electrify Mbe Sub-Division, which he said was his priority. I asked of his plans on education and on the socio-economic development of his people. I also asked of his view on the elite, the community leaders, the youth and on the Cameroonian Government. I discussed on the challenges failing Mbe society. He is 42 years old.

Mr. M. G. Joel is a development specialist sent to Mbe Sub-Division by the U.N. to monitor the framework of the Millennium Development Goals in the sub-region. I interviewed him several times at his domicile in the Lutheran Mission House in October 2008 on issues concerning the strategies he is using, utilising of funds, the response of the people and his challenges. He is 45 years old.

Rtd Rev. Hamadjida Paul is a retired Reverend of the Lutheran Church and he is currently a community leader. I interviewed him in his domicile at Ngoundere on the general expectations of the people of his community from their political leaders.

Rtd Rev. Kadia Mathieu is also a retired Reverend of the Lutheran Church of Cameroon and he is currently a community leader. He was the

Director of Literature Dii for several years before Iya François took over that position. Rtd. Rev. Kadia Mathieu was the first President of ADECAM. I interviewed him at his residence at Mbe town in October 2008 on the issues relating to the relevance of the elite and ADECAM to the socio-economic development of Mbe Sub-Division. I also discussed several issues on the attitude of the people towards it and several others issues of pre-colonial Mbe Sub-Division. He is about 73 years old.

Ba'a Temnbar is a retired nurse of the Lutheran Mission Hospital at Mbe. He has been, for several years a church and community leader. I interviewed him in his residence in October 2008 on issues relating to the development of health facilities and the medical challenges that the Sub-Division is facing. I also discussed several issues on the socio-economic development, the elite and on the political leaders. He was the one that facilitated the focus group discussion I organized on October 12th 2008 at Mbe. He was present and made great contributions on issues concerning the attitude of the people of the region towards education and socio-economic development of Mbe Sub-Division. He is about 76 years old.

Mr. Gadji Wadjiri is a Post-Graduate student of the Department of Sociology at the University of Ngaoundere. He was the Secretary General of Mbe Sub-Division's Student Union. I interviewed him at Toubaka in September 2003 on the issues relating to the objective of their Union. I asked him of the views of the youth vis-à-vis education and socio-economic development at Mbe. He also provided information on the youth and the elite and the political leaders, about the youth themselves and how the youth would like things to go. He is 27 years old.

Rev. Jonas Kadia, son of Rtd Rev. Kadia Mathieu was also a student of the Department of Sociology at the same University. He was the President of that Students Union. I interviewed him at Ngaoundere in September 2003 on the objectives of their Union, their views on education and on the socio-economic development of Mbe Sub-Division, on their political leaders, on their community leaders, on what the youths is contributing and on the general challenges of the youth of the region. He is 36 years old.

The Focus Group Discussion of October 12th 2008 at the premises of the Lutheran Church at Mbe was facilitated by the leaders of the church i.e. Rev. Ousmanou Dieudonne, and community leaders such as Ba'a Temnber and Na'a Naanesang. They present to represent the views of the elders of the community, Mr. Joel of the Millennium Development Goal of the U.N. was present, Mr. Basane Christophe, a Masters degree holder in accountancy was present to attitude represent the views of students, farmers, civil servants and many others were also represented.

It was in this F.G.D that I really heard the collective views of the people of Mbe Sub-Division on issues of education, Socio-economic development, the elite, ADECAM, the challenges, attitudes and the way forward desired to help the region to develop.