CAMEROON’S NATIONAL INTEGRATION STRATEGY

MINJEC CAB 2015
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PREFACE

The Ministry of Youth Affairs and Civic Education was born following the government reshuffle on the 9th December 2011, with the elaboration and implementation of government policies in the domain of youth affairs, civic education and the promotion of national integration, being its main missions.

Civic education and national integration are the bedrock of sustainable development. In the implementation of the great achievement policy, the Head of State, H.E. Paul BIYA, talked of an exemplary Republic that has to carry the country to emergence. This exemplary Republic can be achieved through the assimilation of principles and values (love of fatherland, peace, solidarity, hard work, honesty, respect, tolerance, integrity et cetera) by every Cameroonian.

Cameroon’s 2035 vision “Cameroon, an emerging country, democratic and united in its diversity”. Unity in diversity here, implies the respect of differences, identities, values, and a harmonious community spirit; in short, “national integration”.

National integration is the manifestation of a community life that abides to duty and moral consciousness. It is equally understood as the manifestation noticed in interpersonal relationships and interactions.

Substantially, national integration aims at grooming and enriching citizens rooted in their cultures with the respect of both the general interest and a strive for the common good, ethical and democratic values, the strive for a harmonious cohabitation among citizens as well as their acceptance of globalisation.

Though the Minister of Youth Affairs and Civic Education spearheads as well as coordinates activities towards the promotion of National integration, all other ministries, the civil society, the private sector, development partners among others, are key actors in this process.

Following the international colloquium on civic education and national integration held in Yaoundé as from the 08th to the 10 of July 2013 under the theme « the stakes and challenges of civic education and national integration towards the attainment of an exemplary republic », recommendations have been arrived at which include among others the elaboration and implementation of sectoral programs of civic education as well as a Cameroon strategy on National Integration.

Inspired by the Cameroonian reference document on civic education and national integration and in conformity with the recommendations of the international colloquium, the MINJEC has elaborated a study on the Cameroon strategy of National Integration. The said strategy, among others, overviews the current state of affairs regarding national integration in our country, determines the strength, weaknesses, threats and opportunities relative to national integration, defines the strategies and choices as well as determines the priority actions to be carried out.

At the end of this study, an adequate and judicious mastery of this strategy by the parties involved in this process is indispensable. Hence, our country, through its tolerant, united vibrant and harmonious youths will attain emergence through spirit of work, in a climate of peace.

The President of national comity of civic education and national integration
CONTENTS

PREFACE .................................................................................................................................................. 5

EXECUTIVE SUMMARY ....................................................................................................................... 9

INTRODUCTION ....................................................................................................................................... 12

CONTEXT OF DEVELOPMENT OF A CAMEROONIAN NATIONAL INTEGRATION STRATEG ................................................................................................................................. 14

I. DELIMITATION AND SEGMENTATION OF THE DOMAINE .............................................................. 15
  I.1. Clarification of concepts .................................................................................................................. 15
    1.I.1.2 Nation and related concepts ..................................................................................................... 17
  I.2. Understanding the concept of national integration ....................................................................... 18
    I.2.1. The different conceptions of national integration .................................................................. 19
    I.2.2. The various models of national integration ........................................................................... 20
  I.3. The various aspects of national integration .................................................................................. 22
    I.3.1. Economic integration ............................................................................................................... 22
    I.3.2. Professional integration .......................................................................................................... 24
    I.3.3. The territorial or spatial integration ....................................................................................... 24
    I.3.4. The socio-cultural integration ................................................................................................ 26
    I.3.5. Political integration .................................................................................................................. 27
  I.4. Segmentation of the field into components ................................................................................... 28

II. INVENTORY AND DIAGNOSTICS .................................................................................................. 28
  II.1. Inventory ........................................................................................................................................ 28
    II.1.1.2 analysis of the institutional framework mechanism .............................................................. 31
      II.1.2.3.1 : The perception of National Integration ........................................................................ 33
      II.1.2.3.2 The perception of the socio cultural dimension of national integration ........................ 34
      II.1.2.3 The perception of economic dimension of national integration ................................ 36
    II.1.2.4. The perception of the political dimension of national integration .................................. 38
  II.2. DIAGNOSIS ................................................................................................................................... 39
    II.2.1. Analysis strengths, weaknesses, opportunities, threats .......................................................... 39
      II.2.1.1. The strengths and opportunities ......................................................................................... 39
      II.2.1.2. Threats and obstacles to National Integration ................................................................. 40
  II.3. Stakes and challenges .................................................................................................................... 46

III. STRATEGIC OBJECTIVES AND THE FORMULATION OF STRATEGIC CHOICES ..................... 47
  III.1. Vision and strategic objectives .................................................................................................... 47
  III.2. Strategic Areas ............................................................................................................................. 49

IV. ACTION PLAN ................................................................................................................................... 51
  IV. 1 Identification Program .................................................................................................................. 51
  IV.2. Programmes Actions Identification ............................................................................................. 55
  V.2. Steering and monitoring evaluation Committee ........................................................................... 59
    V.2.1. Un organe de pilotage et de suivi-évaluation : le Conseil National de l'Education .............. 59
    V.2.2. A Technical support structure of the Board: the Permanent Technical Secretariat ............. 60

V. CONCLUSION AND RECOMMENDATIONS ..................................................................................... 60

BIBLIOGRAPHY ...................................................................................................................................... 62
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AFD</td>
<td>French Development Agency</td>
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<tr>
<td>NCSAPD</td>
<td>National Civic Service Agency for Participation in Development</td>
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<tr>
<td>ESC</td>
<td>Economic and Social Council</td>
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<td>MACU</td>
<td>Ministerial Anti-Corruption Units</td>
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<td>MYEC</td>
<td>Multipurpose Youth Empowerment Centre</td>
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<td>CNYC</td>
<td>Cameroon National Youth Council</td>
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<td>CONECIN</td>
<td>National Civic Education and National Integration Council</td>
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<td>TDA</td>
<td>Decentralised Territorial Authorities</td>
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<td>GESP</td>
<td>Growth and Employment Strategy Paper</td>
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<td>CE</td>
<td>Civic Education</td>
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<td>ECOSOC</td>
<td>Economic and Social Council</td>
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<td>CIG</td>
<td>Common Initiative Group</td>
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<td>GIE</td>
<td>Economic Interest Group</td>
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<td>GIZ</td>
<td>Gesellschaftfür Internationale Zusammenarbeit (Germany’s International Cooperation Agency)</td>
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<td>IRIC</td>
<td>International Relations Institute of Cameroon</td>
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<td>MINAC</td>
<td>Ministry of Arts and Culture</td>
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<td>MINATD</td>
<td>Ministry of Territorial Administration and Decentralisation</td>
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<td>MINEDUB</td>
<td>Ministry of Basic Education</td>
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<td>MINEFOP</td>
<td>Ministry of Employment and Vocational Training</td>
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<td>MINEPAT</td>
<td>Ministry of the Economy, Planning and Regional Development</td>
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<td>Ministry of Higher Education</td>
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<td>MINFOPRA</td>
<td>Ministry of the Public Service and Administrative Reform</td>
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<td>MINJEC</td>
<td>Ministry of Youth Affairs and Civic Education</td>
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<td>MINPROFF</td>
<td>Ministry of Women’s Empowerment and the Family</td>
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<td>Acronym</td>
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<td>MINREX</td>
<td>Ministry of External Relations</td>
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<td>Ministry of Transports</td>
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<td>MINTP</td>
<td>Ministry of Public Works</td>
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<td>MDG</td>
<td>Millenium Development Goals</td>
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<td>NGO</td>
<td>Non-Governmental Organisation</td>
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<td>REPALEAC</td>
<td>Network of Indigenous and Local People for the Sustainable Management of Forest Ecosystems in Central Africa</td>
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<tr>
<td>GCPH</td>
<td>General Population and Housing Census</td>
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<td>SCAC</td>
<td>Cooperation and Cultural Action Service (French Embassy)</td>
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<td>NCSPD</td>
<td>National Civic Service Agency for Participation in Development</td>
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EXECUTIVE SUMMARY

The **Cameroonian strategy on national integration** carried out by the Ministry of Youth Affairs and Civic Education, in collaboration with partner technical Ministries, the civil society organisations and development partners had as objectives to:

- Assess the situation of national integration in Cameroon;
- Determine the strengths, weaknesses, threats and opportunities relating to national integration;
- Define the strategic options;
- Determine the matrix of priority actions in the strategy;
- Set out the typology of national integration activities;
- Propose activities for integration and socialisation while integrating the vulnerable-group approach (minorities, the disabled, refugees,…);
- Determine an institutional framework for implementing and monitoring the strategy;
- Propose projects to be implemented;
- Produce a final strategy document:

The following results were expected:

- An assessment of national integration in Cameroon.
- A presentation of the strengths, weaknesses, opportunities and threats relating to national integration.
- The institutional framework for implementing and monitoring the strategy.

The proposed strategy document will help achieve the Cameroon’s 2035 fourth general Vision which is to «strengthen national unity and consolidate democracy by promoting the ideals of peace, freedom, justice, social improvement and national solidarity».

To develop this strategy the Consultant used the following methodology:

- Research and documentary analysis;
- Drafting an interview guide;
- Administering the questionnaire to a selected sample throughout the ten regions of Cameroon;
- Use of field enquiries ;
- Mapping out the strategy.

The Consultant scrupulously followed the Methodological Guide on Strategic Planning. Working within the field delimitation and its componental segmentation, concepts were clarified so as to have that of national integration better understood. Thus the notions of integration, adaptation, acculturation, assimilation, integration, nation, fatherland, State, tribe, ethnic group were reviewed.

Similarly, the various conceptions of national integration as worked out by various sociological theories were reviewed, as well as models implemented by some States: republican model, ethnic model and community-based or multicultural model. As part of the strategy proposed by Cameroon, the following characterization aspects were analyzed: the economic, professional, spacial, sociocultural and political integration.
This analysis and the questions raised helped to sub-divide the field of national integration into three (3) major sub-areas, namely:

- Economic integration which includes:
  - *The economic sub-component;*
  - *The professional sub-component;*
  - *The spacial sub-component*

- Sociocultural integration which includes:
  - *The social sub-component;*
  - *The cultural sub-component.*

- Political integration which includes:
  - *The institutional sub-component;*
  - *The participatory sub-component.*

Concerning the description of the current situation and the diagnosis, the Consultant has presented the elements of national integration through a historical, legal and institutional perspective. The perceptions of national integration as sampled during the field work have enriched the diagnosis making it possible to present the strengths, weaknesses, opportunities, and threats relating to national integration and to define the stakes and challenges.

With regard to the objectives and the strategic options, the Consultant notes that a Cameroonian strategy on national integration must concern all the State services and all sections of the society. Therefore, it is therefore essentially transversal. However, as the component «promotion of national integration» was assigned to the Ministry of Youth Affairs and Civic Education, it is important to limit this strategy within the framework of the Ministry, bearing in mind that many activities will be carried out by or in collaboration with other stakeholders.

Specifically for the 2014-2020 period, this strategy is aimed at promoting national integration within the population in view of supporting Government’s development vision and to ensure the contribution of all citizens towards attaining emergence. In this perspective, it is structured around four strategic objectives:

- SO 1: Develop economic integration;
- SO 2: Strengthen the socio-cultural integration;
- SO 3: Improve political integration;
- SO 4: Ensure promotion of common values.

The objectives as defined above have helped in identifying four strategic goals which will guide the actions of the administration and stakeholders. They include; the improvement of economic integration, the strengthening of socio-cultural integration, improvement of political integration and consolidation of national integration as a whole. This resulted in the following four programmes:

- Development of economic integration;
- Strengthening of socio-cultural integration;
- Improvement of political integration;
- Awareness raising on national integration.

These programmes have been translated into fourteen actions. In response to a specific request of the sponsor, a few examples of activities to be undertaken by the Ministry of Youth Affairs and Civic Education have been identified. A mechanism for implementation and a monitoring and evaluation system has been proposed. Given the strategic importance and the cross-cutting nature of national integration, a steering, monitoring and evaluation body is proposed. It is the National Council on Civic Education and National Integration (CONECIN), placed under the chairmanship of the Prime Minister, Head of Government with the Permanent Technical Secretariat being handled by the Ministry of Youth Affairs and Civic Education.
INTRODUCTION

The theme of the March towards national unity was at the centre of all official addresses from the earliest moments of Cameroon’s independence. Indeed, in the Declaration of independence on 1 January 1960, the first President of Cameroon took, on behalf of all Cameroonians, the commitment to “build a Nation that our children will be proud of and which, in the world, will mark its seal under the triple sign of our national motto: Peace, Work, Fatherland”. Homeland, land of our fathers and Nation, are thus at the heart of the projected society that our founding fathers wanted to build.

Nation building alongside national unity, naturally fit into political action of this country, comprising of 236 ethnic groups and a plurality of national languages which the impression of a tower of Babel arena of harmonious linguistic diversity. Cameroon also has 02 official languages: French and English. Independence itself came after many shocks that were a serious challenge to the harmonious cohabation of citizens throughout the national territory. Added to that the years of unrest that marked the return to a multi-party system and somewhat hindered the national integration process started since Reunification, then followed by the Federal and unitary State, it is easy to understand the challenges involved in the construction of a united and integrated Cameroonian Nation has always faced. Indeed, the existence, the dynamism and the capacity of resilience of ethnic entities, their influence, the centrifugal tendencies and withdrawal into cultural identity among others are all true challenges to the construction of a national identity and a modern nation.

At the same time, the disappearance of sub national entities and solidarity would have a negative impact on the construction of a Cameroonian who is deeply committed to its community and its values, rich in its diversity and resolutely engaged in building a modern State void of the demons of division and centrifugal trends or, at least, capable of transforming these characteristics into potentials and potentials into achievements.

This was Cameroon’s first challenge from the earliest times of its existence, and the main subject of the political fight of its founding fathers. Various initiatives have been taken to promote harmonious living together and defeat those centrifugal trends which have not failed to express themselves. National unity and national integration have been officially presented as the advanced stage of national unity. Decree No. 2011/408 of 09 September 2011, in addition to assigning to the Ministry of Youth Affairs and Civic Education the task of developing and implementing Government's policy in the field of youth and civic education, also entrusted it with the mission of promotion of national integration. This is a cross-sectional task. However, the Ministry of Youth Affairs and Civic Education is the one in charge within governmental structures.

This document proposes a vision and a strategy intended to contribute to formalizing the Cameroonian national integration strategy.

In fact, in the Cameroonian context marked by the diversity of ethnic groups, cultures and political parties, identity closures and other attitudes and habits contrary to national unity are being observed. We could also mention tribalism, regionalism, political activism of tribal nature, etc.
Considering this worrying situation, the Government has deemed it necessary to strengthen in all Cameroonians the conviction that they belong to the same nation. This is the rationale of this Cameroonian strategy for the promotion of national integration.

General Goal
The overall goal is to draft a strategy document for the promotion of national integration in Cameroon.

Specific Goals
Specifically, it entails to:

- Describe national integration in Cameroon;
- Determine the strengths, weaknesses, threats and opportunities relating to national integration;
- Define the strategic options;
- Determine the matrix priority actions of the strategy;
- Set out the typology of national integration activities;
- Propose integration and socialization activities while integrating the vulnerable-group approach (minorities, the disabled, refugees,…);
- Determine an institutional framework to implement and monitor the strategy;
- Propose projects to be implemented;
- Produce a final strategy document.
CONTEXT OF DEVELOPMENT OF A CAMEROONIAN NATIONAL INTEGRATION STRATEGY

This strategy is developed in a context marked by:
- A series of major changes, especially in the last decade and,
- Setting up a renovated framework for development planning.

At the level of major changes in the last few years emphasis should be on the following:
- Constitutional revision of 18 January 1996;
- Adoption in March 2009 of the Vision Cameroon2035;
- Adoption in November 2009 of the Growth and Employment Strategy Document (GESP);
- Creation of a Ministry in charge of promoting national integration;
- Validation of a Reference Guide on Civic Education and national integration;
- Initiatives aimed at setting up a mechanism for the promotion of volunteerism.

This resulted in a new policy framework for development planning including:
- The document Vision Cameroun 2035, which describes Cameroon as an emerging country by the year 2035;
- The GESP, the general reference framework for Government policy and actions aimed at promoting growth, job creation, the fight against poverty, the achievement of the MDGs, etc. for the period 2010-2020.
- The methodological guide for strategic planning, intended to guide the development of plans and strategies so as to make them effective and coherent while improving the performance of public administrations.

Considering this framework and the theme of national integration, the strategy contemplated proposes to contribute to:
- Strengthening national integration and consolidating the democratic process (Cameroon: Vision 2035, p.41);
- Anchorage with the new planning framework: alignment with the guidelines of the Vision and the GESP and respecting the methodological Guide to Strategic Planning in Cameroon – published in 2011;
- The systematic revision, of actions at all levels, especially sectoral, sub-sectoral and Departmental and local;
- The operational planning of development activities through the prioritization of actions and results;
- Taking into account, in other strategies, considerations and actions relating to national integration.
I. DELIMITATION AND SEGMENTATION OF THE DOMAINE

I.1. Clarification of concepts

The concept of national integration refers to a number of concepts that should be clarified in order to understand the field of this reality, its various implications and events, but also its different variations and related concepts. Thus the following notions will be reviewed:

- Integration as well as similar notions especially adaptation, acculturation, insertion, assimilation, on the one hand,
- Nation, fatherland, State, ethnic group, tribe and race, on the other hand.

I.1.1- Integration and similar concepts

From Latin integrare, renew, make whole, integration is when people become part of a whole, a group or a society (and are accepted by them) …So integration is the situation, something or somebody that is integrated, has become part of a group and is identified as such without losing its identity or specific nature. Peculiarism is transcended generally and globally. Integration is also a dynamic process intended to harmonise individual characteristics in a coherent whole body, without discrimination of any sort, pooling a number of common values or characteristics while preserving their specificities or their peculiarities. Such was the case when a unique entity was established by thirteen (13), then fifty (50) States that today make up the United States of America. In fact the notion of integration at the sociopolitical level, is historically related to foreign migrants or immigrants. One speaks then of integration of an individual or of a subgroup to a set, to a wider community.

Several conceptions of integration have been taken into account the ethnic, tribal and other issues. The concept of integration covers two understandings: on the one hand, it means a state of the social system. A society will be counted as integrated if it is characterised by a high degree of social cohesion. On the other hand, it characterizes the situation of an individual or group who is interacting with other groups or individuals (sociability), who shares the values and norms of the society to which he/it belongs. Integration is therefore opposed to marginality, deviance, exclusion.

Integration may also be defined as the establishment of closer interdependence between the parties of the same whole. According to a complex and never-ended process.

Concepts similar to national integration

There are several concepts that are similar to national integration among which the Consultant was able to identify those of acculturation, adaptation, assimilation, integration.

- Adaptation: From the verb adapter, itself from Latin adaptare which means “adjust to…”, « adjust in order to…». For C.BOCQUET, the etymology of adaption is the germ of an idea of finality. The purpose of adaptation is to be related with the question “Why?” and so that of the purpose of adaptation. The concept of social adaptation goes hand in hand with that of social integration. Adaptation describes the mechanisms whereby an individual makes himself suitable to belong to a group. Adaptation insists on changes in the
individual, which are a condition for his integration. Tabin\(^4\) holds that “there is never total adaptation”, whereas to Dominique Schnapper there always remain in foreigners what she calls a “hard core” of their culture of origin\(^2\).

- **Acculturation**: Formed from Latin *ad*, which expresses the idea of approximation, the word acculturation has been used in anthropology to refer to the phenomena of contact and interpenetration between different civilisations.

- **Assimilation**: From Latin *assimilatio* from *similis*, similar, assimilation is a concept that can connect to that of acculturation which, in fact, prolongs it and is the ultimate outcome. It is the action of assimilating, making similar or presenting as such and/or getting assimilated. Assimilation is the process that enables a foreigner or a minority to integrate into a wider social group, adopting its cultural characteristics. Cultural assimilation is generally accompanied by the adoption of the language, Adhesion to the system of values of dominant group and the abandonment of the one’s former way of life. According to Costa-Lascou, “assimilation is based on the belief in an assimilatory virtue of institutions; total acceptance of the foreigner by a change in mentalities and behaviour to the standards of life of the host society…the abandonment of peculiarism to blend into the host society”\(^3\).

- **Integration**: From Latin *inserere*, to insert, introduce, mix, fit, integration is the process of integrating something or having something integrated. At the social level, it refers to the action which is aimed at making isolated or marginalized people part of a group or society and accepted by the group or society. It is thus the result of the above action. Social integration requires the appropriation of values, rules and standards of the system in which it takes place. It has several dimensions: family, professional, economic, cultural, etc. Integration also refers sometimes to the integration of people in a group or social environment that is different from the one they are natives of.

❖ **Links between assimilation, insertion and integration.**

These three terms are not neutral and are based on different political philosophies. Assimilation is generally defined as total acceptance by foreigners/immigrants of the standards of the host society, the expression of their identity and their socio-cultural specificities of origin being confined to the private sphere only. The assimilation process, the obtention of citizenship, viewed as an “unbreakable” commitment, is of paramount importance. The process of inclusion mainly concerns individuals. Though being recognised as an integral part of the host society, the foreigner keeps his original identity; his cultural specificities are recognized, they are not considered as an obstacle to his integration inasmuch as he respects the rules and values of the host society. Integration expresses more of a dynamic exchange in which each (party) agrees to be part of a whole where adherence to operating rules and values of the society, as well as the respect of what makes the unity and integrity of the community does not prohibit maintaining differences.

Integration according to Grangé, is therefore, not only a medium term between insertion and assimilation, which would lead the new comer without transforming him radically. It leads to a more complex and subtle reflection on what the society is. It leads to considering any society as this form of identity which lasts and gets amended by the vitality of the inputs and
successive redefinitions…Such contributions are a resource as much as a problem”⁴.

1.1.2 Nation and related concepts
The etymology of nation dates back to 1175, nascion ; early XIIth Century, nacions, Pagans (as opposed to Jews in the Bible); Lat. natio, fromnatum, supine ofnasci « to be born »⁵. In medieval times, the idea of nation referred to a group of people who were thought to have the same origin. However, the modern conception of the nation extends far beyond ethnic groups or tribes as defined above. It rather has its source in a complex mix of links that create the sense of common belonging. Thus it is at the same time external to individuals, internalized and passed on from generation to generation. To impose it also presupposes the existence of a long-lasting desire to live within the same entity.

As soon as 1694, the French Academy defined the nation as all residents of the same State, the same country, living under the same laws and using the same language. It therefore supposes cohesion among people who share the same language, religious affinities, the geography, economic interests or military needs. A nation is first of all, the culmination of a long past of efforts, sacrifices and dedication : to have common glories, a common desire to move in the same direction for the common good, sharing the same past, etc.

For this reason, any nation is historically defined as a dynamic identity that is built throughout history, over several years and even several centuries.

At the international level, the creation of the League of Nations (LON) in 1918, lead to the recognition of the « right of peoples to self-determination ». States and peoples have fragmented and a lot of nations State or nations claiming the right to decide their destiny have come into existence. The issue of nationality has thus preoccupied countries in central and eastern Europe for several decades. It is not completely resolved.

On the African continent, the western model of nation State has been applied to territories with multi-ethnic communities lacking social homogeneity. Thus several ethnic groups co-exist within the same State while others are present across several States. That is why in this case, the “will-to-live-together” or the “common-wanting-to-live-together” seem to be the only sure ways towards national integration.

Ernest Renan⁶, for his part puts to light the various items elements of cohesion in a nation: race, language, religious affinity, the geography, economic interests and military needs. But he also adds that these elements are not enough to create a nation, for its foundation is essentially of intellectual and affective nature.

As concerns Dominique Schnapper, she observes that the modern nation is a peculiar form of political unit. To her, “as any political unit, the nation is defined by its sovereignty which is exercised, within, to integrate the people who live in it and, without, to assert itself as a historical subject in a world order based on existence and the relations between political unit-nations. But her specificity is that she integrates the people in a community of citizens, whose existence legitimates the internal and external actions of the State”⁷.

The nation, as a form of political organisation, is a recent form which prolongs “at the same time as transcends the ethnic feelings and the institutions that previously existed”⁸. It is therefore a
social construction, and its formation is seen as the completion of a centuries-old project marked by stages and awareness of shared destinies. A nation is not created from scratch; it is built from unifying myths, even if they, alone, cannot achieve national integration.

**Fatherland:** From the Latin *pater*, the fatherland is the land of one’s ancestors, one’s country of origin and which is dear; the political community to which one belongs. It is the country to which one feels closely linked through history, language, traditions, lifestyle habits, etc. therefore the patriot is one who loves is country and is ready to serve it and sacrifice for it

**State:** From the Latin *status*, form of government, regime, the State refers to the public legal person which, legally, represents a community, a people or a nation, within or outside a specified territory on which it exercises supreme authority, sovereignty.

The State is the most developed form of community life of any human society. It exercises power through the Government and has a number of monopolies such as the legitimate use of physical compulsion, tax collection, etc.

**Tribe and Ethnic group:** In the traditional context, the term tribe, just like that of ethnic group, is ambiguous. In typical negro African and especially sedentary societies, the two terms are often confused. In this case the ethnic group with the same origin, sharing the same language or a common culture and aware of its unity or its personality as compared to the others. In some pastoral societies, there seems to be a difference between tribe and ethnic group, the former being often included in the latter and corresponding rather to a large family group having all the characteristics of a clan.

Dominique Schnapre redefines the ethnic group as “a community characterised by a specific culture, the conscience of being a unique being and the will to remain so, based on the (most often wrong) belief in a common ancestry” they have a common ascend”

**Race:** To D. Schnapper (1998), race is more of a sociological reality than a scientific datum, inasmuch as it has been and remain a mode of “perception of social life, associated with representations inherited from the past and, possibly, with institutions. For the sociologist, it is racism which brings race into being. It is not the presence of objective physical differences that creates race, but the recognition of those differences, real or imaginary, as socially significant,”

1.2. **Understanding the concept of national integration**

The purpose of national integration, according to theories and according to political speeches, is to train citizens that are embedded within their culture, respectful of public interest, the common good, ethics and the democratic values, essential for a harmonious living together and open to the world. In fact, this notion actually designates the processes through which individuals participate in the global society by professional activity, learning about standards of material consumption, adoption of social and cultural types of behaviour, exchange and interaction with others, individually or in groups, participation in common institutions. So the concept does not focus solely on the forms of particular people’s participation in the life of the national community, but also on the evolution of the entire national society. It refers to two avenues for analysis. It may characterize the relations that are created among citizens or their groupings and the national community as whole.
National integration should help every citizen to fulfill him/herself as citizen and to promote the national conscience and the living together. This the manifestation of a strong desire to live a community life in conformity with duties and the moral conscience, which is manifested in inter-individual relations and the activities performed by people. Thus the first integration perspective is the integration into a community or tropic integration, which will lead to examining, not so much the individual processes of integration of « foreigners », but the conditions for their integration.

In the second perspective, the integration of a community or systemic integration, the issue will be to focus on the system, that is, on the underlying factors of nationality, without it being necessary to elaborate on the history or the development of the national idea. The national society can therefore be considered as a process of integration of the society by politics and this process, in essence, is never ended.

So, there are two requirements for national integration:

- A will and an individual initiative to consider others as having the same rights and duties, so as to take up the challenge of living together;
- The capacity of the State or the society to consider all citizens on equal terms, to respect the differences and positive particularities of individuals and groups, from which should stem unity.

Thus, national integration refers to the notion of national unity; unity in diversity, but also in complementarity, solidarity and faith in a common destiny transcending all sorts particularities, especially geographical, historical, linguistic, tribal, religious or political. National unity implies that Cameroonians are first of all Cameroonians before being Anglophones or francophone, Christians, Muslims, animists or other.

For any non-Cameroonian, the issue would be to integrate into and adapt to the Cameroonian society (integratability of such a person) and, for the State and the society, their capacity to integrate such people.

For this reason, integration designates a whole (process), an entity, some synergy. In sociology, integration is an ethnological process which helps a person or a group of persons to become closer to others and become a member of a larger group by adopting its values and the standards of its social system. More inclusively, it will be said that integration consists in encouraging the active involvement in the society as a whole, of all men and women who are expected to live together for a long time accepting without any ulterior motives the persistence of cultural specificities especially, by emphasizing the similarities and convergences in equal rights and duties in order to ensure social cohesion.

I.2.1. The different conceptions of national integration

Three theories are discussed historically as being the basis of national identity and facilitate the understanding of the notion of national integration: the Durkheimian tradition of solidarity, the Chicago School and Milton Gordon’s assimilationist approach.

➢ DURKHEIM’s theory of solidarity

The concept of integration dates far back in the history of sociology since Durkheim already made it the keystone of his analysis of the suicide rate in his book titled Suicide (1930).
Ferdinand Tönnies, in his book « Gemein schaft und Gesellschaft » \(^\text{12}\) sees in the transition into modern societies a decrease in real solidarity. Durkheim reverses this approach and, following Weber, he attempts to demonstrate that modern social organisation, characterised by the division of labour, is the only producer of genuine solidarity which makes social integration possible in a nation. He defines integration as a process through which an individual gets involved in the social life \(^\text{13}\). This participation/involvement is done through the integration of individuals in several settings: family, religious, professional… These settings predispose the individual to live in society. Integration is therefore the outcome of socialisation. To him, this is the integration of individuals to the sub-systems of professional and other groups, which facilitate the integration of the society itself, that is to say the production of its unity, achievement and maintenance of its existence and the redefinition or reassertion of its identity.

In this sociological approach, social integration represents the logical consequence of incorporating individuals in social structures of allegiance, as factors which facilitate the processes searched for in institutions. Any society must integrate its members by passing on to them values, behavioural models and standards through socialisation means such as families, schools and the professional environment, Durkheim distinguished two main modes of integration typical to traditional and modern societies: mechanical solidarity which is proper to traditional societies and the organic solidarity of modern societies.

**The CHICAGO school or the interactionist approach**

The Chicago school designates a series of sociological research works carried out in the early 20\(^\text{th}\) Century by researchers and students of the University of Chicago. Termed the interactionist approach, it marks a turning point in empirical sociological research.

Two models developed by the Chicago school refer to immigrant integration (assimilation): William Thomas and Znaniecki\(^\text{14}\)’s « organisation-disorganisation-reorganisation » cycle and Park and Bulgess (1921)\(^\text{15}\). « Race Relations Cycle » Integration is defined there as a continuum from social organisation to family and community disorganisation following the shocks of immigration, then social reorganisation.

**Milton Gordon’s assimilationist approach**

Milton Gordon’s assimilationist approach has often been considered as stemming from the Chicago school, although it is different in its connotations. It requires an openness from the host society as well as from the immigrant.

**I.2.2. The various models of national integration**

The various conceptions of national integration have generated three models of national integration: the republican model, the ethnic model and the community-based or multicultural model.

**The republican model of national integration**

France is the typical example of this model which is also called the political model. It is built on the assimilationist model in which nationality-citizenship is based on individual adhesion to the social contract (right of the soil or jussoli). Ethnical or religious identities are erased or suppressed back to the private sphere, the model explains the policy on laity, which itself
contributes to the fact that the national social link must go beyond the primary social links and transcend all the original specificity. Ernest Renan. In his book entitled “Qu’est-ce qu’un nation? (What is a nation?)” defines the nation as a will-to-live-together, meaning a community of individuals who, irrespective of their cultural or ethnic origins, have this desire to be part of the same entity.

➢ The ethnic model
This was the model applied in Germany until 1999. Here, nationality is based on affiliation (right of blood – *jus sanguinis*), culture, language, religion. According to Fichte, the nation is a people who have the same origin and shares the same race, the same culture, the same religion, the same language, the same history, etc. The German idea of nation is therefore, not political, but refers to a genealogical conception of the national community, according to which the German Nation is made up of all those who have some German blood. If the 1999 constitutional change henceforth sanctioned the right of the soil, it has still not been unanimously accepted.

➢ The community-based or cultural model
This model refers to three registers which, in practice, tend to be overlapping and become confused;
- The sociological register, which establishes the existence of claims and affirmations of identity, (se of Canada, since the late 1960s);
- The register of political philosophy and ethics, which obtains mostly in the Aglo-saxon countries and in Netherlands, with debates pitching the «communautarians», who are favourable to a recognition of cultural specificities and minorities as political stakeholders, against the «liberals», who are opposed to it;
- The political register which is struggling to include in the Basic Law the recognition cultural specificity (case of Israel where the current government wants to mention in the constitution that Israel is a Jewish State).

In this model the minorities are recognised as political actors, and their cultural rights guaranteed. The communities may develop separately and independently within a larger whole unit.

After this review, natural integration emerges as a never-ended construction of a national identity resulting from a double approach aimed at first, at bringing together in a coherent whole unit, the nation, the various entities that it comprises, while preserving the specific characteristics – this is integration **into** the community or tropic integration, - secondly, at organising the national entity so as to streamline its intrinsic operating mechanisms: this is integration **of** the community or systemic integration.

Integration is seen at the same time as the result sought after or proclaimed by public policies and as a social process that is likely, as any other process, to improve in various ways depending on the fields, but also to undergo lags, reversals, counter-trends or suggest new and original avenues. It is therefore a process that is neither repetitive nor cyclical, but essentially gradual and open. To Durkheim, depending on whether one lives in traditional or in modern societies, one will observe the hegemony of the mechanical or the organic types of solidarity, even if this line-break is not always that obvious and as long as there remains a little of either type. The various schools helped to realise the polysemic nature of the idea of national
integration and to review its various applications depending on whether emphasis is laid on the right of the soil or on the right of blood or still, on a more or less advanced realization of specificity and infranational identities.

I.3. The various aspects of national integration

Mapping out a strategy to build national integration supposes therefore, that its various characteristic aspects: economic, spatial, sociocultural, political, should be examined – and the questions raised by each of these notions should also be addressed.

I.3.1. Economic integration

This is the one that concerns the full participation of the individual in life and to the economic activity. It reflects about the possibility for him to envisage a career right to the top spheres, without his ethnic identity being alleged to be an obstacle to him or used as an alibi to justify his ascension or the option to choose him. It also concerns his capacity to be acknowledged by the other members of the national community as one of its ex officio members. It also concerns the possibility to access various services, benefits or resources available indiscriminately.

As concerns the State, economic integration focusses attention on the economic policies and options intended for increasing the national wealth, and ensuring its fair distribution. It takes into account women, young people, and fragile, vulnerable or marginalised social groups.

Here it entails

- Investigate the capacity of the economic policy priorities to guarantee a harmonious and balanced development of the national entity, and see to preserving the dynamism of the various infra-national entities;
- Identify and analyse the policies and the supervision and employment-promoting institutions, with consideration to the gender approach, youth employment, vulnerable group-based approach;
- Question harmonisation of the training policies with the job market;
- Underscore the incentives to investing and analyse the frameworks intended to attracting investors;
- See if the geographical distribution of investment initiatives is designed in a way to take into account the assets of each of the areas of the national territory and if it considers the dynamism of the each component of the population…

The horizontal component of this theme concerns the response of the economic agents to the challenges posed by the development of the national economic potential, but also to the choice of areas for carrying setting up their economic activities, the reaction of investors with regard to the attractiveness of the various regions of the national territory.

The questions are relating to:

- Preferences in the choice of investment areas and their relevance with regard to the criteria for choosing them;
- The possible influence of belonging to a given geographical area;
- Fluidity of exchanges with regard to the ethnic/tribal criteria;
- The influence of national or regional preference in the decisions of partners.
I.3.2. Professional integration

Professional integration refers to the capacity of an individual to harmoniously carry out his activities in the professional environment in which he is called on to work. It refers to the knowledge and comprehension of what is acceptable or not at the level of ethics and professional ethics for anyone who is engaged in a work, job seeking, or learning approach. It calls for notions such as dynamism, equity, awareness of common interest, merit, competence, professional conscience, uncorruptibility, rectitude, morality, justice, the spirit of openness, the gender approach, the youth approach, vulnerability, stigmatisation, disability, etc.

In the context of national integration, it concerns the system that the State sets up to facilitate citizens’ access to decent jobs, and ensure that equal opportunities should not be compromised by discriminatory practices, and also that the professional environment should be in conformity with the standards. It also concerns the mechanism it sets up to adjust the various formations to the national market and to its potentialities.

The questioning on this aspect will help to ensure:

- That the legal and institutional set up meets the expectations of job seekers, but also, facilitates and encourages the development of entrepreneurial initiatives;
- That it discourages, failing to sanction them, discriminatory initiatives of all sorts;
- That it sees to the respect of gender policies as well as positive discrimination with regard to victims of handicap and marginalisation;
- That special emphasis is placed on encouraging recruitments and the employment of youths, women, people living with disabilities, etc.

Besides, at the level of demand, professional integration has to do with the place and influence of belonging to a tribe or an ethnic group, in seeking a job, recruitments, promotions within public administrations, semi-public administrations, or companies. It also concerns the salaried person’s loyalty to his employer, and the esprit de corps that can help transcend the ethnic differences. It can also enable project initiators to associate based solely on the managerial efficiency or confidence criteria.

A questioning on this aspect must:

- Question the criteria for hiring in companies and identify the influence of ethnic identity;
- Verify the ethnicity ratios in the staff of some target companies;
- Question workers’ preferences in relation to ethnic identity of the company leader;
- Question the degree of comfort of workmen and agents working in an environment which is not their environment of origin;
- Observe the life attitudes and practices in the anglophone or francophone environments for a person of the other official language extraction.

I.3.3. The territorial or spatial integration

24
Territorial integration in turn refers to the ability for the State and other public institutions, to achieve the communication link by road, rail, air, sea, river, lake ... so that people have the opportunity to move easily to reach any part whatsoever of the national territory. It concerns, therefore the meshing of the territory by lines of communication and to promote transportation, links, tourism, market supply, human and commercial exchanges, etc. It also relates to the isolation of certain areas and helps to strengthen the feeling of belonging and participation in the life of the nation.

Another aspect of spatial integration concerns the organization of the territory and the administrative division. Indeed, it is not without influence on national integration. According to the different administrative units merging or not of ethno-tribal entities that include or not, several of these entities, that carry or not terrible connoted names, it is likely or not to promote blending of the populations to contribute to better living together.

A third aspect relates to communications and information technology (ICT), radio and TV signals, postal services, etc. Under this section of spatial integration, policy and devices will be examined for breaking the isolation of certain parts of the country. Those of spatial planning of administrative areas and their impact on the attractiveness of territories in relation to investment, but also the policy of neighbourhood facilities (markets, health centers, schools ...).

To be questioned, under this heading:

- The land use policies and investment allocation structuring;
- Cutting administrative policies and their relevance;
- National coverage by telephone, internet, radio, television, ...;
- The question of the isolation of certain parts of the territory (the existence, effectiveness and efficiency of opening up policies or initiatives);
- Policies and practices of maintaining communication channels and efficiency.

On the beneficiary side, the spatial integration allows citizens feel connected to each other on the entire territory to the extent that they can reach without excessive cost and in dignified conditions to other compatriots. Conversely, landlocked situations develop into citizens a sense of neglect compared to others; they may even give rise to or exacerbate isolationism or feelings, impulses or secessionist initiatives.

Interviewed on this aspect will be:

- The perception of citizens in relation to cutting their administrative or electoral district (Region, State, district, municipality, ...);
- The influence of the State on major roads or tracks to open up participating in National life;
- The degree of availability and commitment of Citizens to participate in improving their living environment and more specifically to the maintenance of communication channels;
- The coverage of telecommunications and media, especially the broadcast of audiovisuals throughout the national territory;
- The distribution of basic infrastructure
I.3.4. The socio-cultural integration

It includes a social and cultural component, but the line between the two aspects and the socio-cultural reality is not always easy with the two feeding each other.

**The social aspects** of socio-cultural integration is concerned with expressions of belonging to the individual or group (ethnic group, tribe, clan ...), relations with one group on one hand and other groups on the other of the National community.

- On the Supplying side (vertical component), it is to examine the considerations relating to rules and modalities of living together, respecting the uniqueness and indivisibility of the country but also the relations of communities and groups among themselves, the inclusion of gender issues, categories, vulnerable or marginalized groups.

- On policy discrimination is the question relating to indigenous concepts of allogeneic and minority quota policies, Regional balance, positive discrimination or national / local preference of Regional balance.

Under this prism, the questions will refer to the policies implemented by the state to promote the living together of citizens, their applicability, their effectiveness, their state of implementation, ability to find solutions to the problems engendered by the coexistence of diverse communities and background expressions. It is also necessary to determine whether such policies cover the entire social aspect that can identify weaknesses and shortcomings and recommend any adjustments.

- On the demanding side (horizontal / transversal), it focuses on the collection and life lived by citizens, the implementation of these policies but also, the relationships within groups, between groups and communities, communitarian manifestations, primary solidarities, isolationism, social marginalization, tensions, conflicts and their manifestations, cliches and prejudices. Also to be interviewed will be various discriminations, stigma or exclusion which certain social groups or categories may face and their consequences of living together.

The questions about this should enable stakeholders and beneficiaries:

- Assess the quality of their insertion in the environment in which they are called to live, but also the quality of their relationships with other groups, the importance or prominence of the national community with respect to group affiliations and origin;

- List the cliches and prejudices of some groups in relation to others and their effects on social relations;

- Identify the types of conflicts past or may be incurred, their causes, manifestations and modes of resolution.

**The cultural component** highlights the different cultural backgrounds, their expressions and manifestations, their coexistence, their interpenetration and their influences. He questions how the state defines Cameroon as a multicultural country in which 236 ethnic groups coexist and intermingle, how it organizes culture at national level and ensures its promotion into other parts of the world. The cultural offer of the State transmits its willingness and ability to take into account the existence of a rich and diverse culture that is in charge to promote, to express, to develop, to radiate, broadcast but also to channeling some items.

The socio-cultural integration also questions aspects of sports, recreation, management of intergenerational relationships, gender approach, the approach of vulnerable social
weaknesses.

The questions regarding:

- The extent and importance of cultural activity in state policies;
- The quality and relevance of policies, incentives and government intervention;
- The adequacy of policies introduced / proposed cultural needs.

The demand side and the diversity of cultural expressions will be considered, but also the initiatives to preserve, perpetuate and promote them to ensure their vitality. It also relates to the degree of reception assimilated by the various groups of different cultural expressions. Will also be examined, the role of culture / different cultural expressions of national integration factors as well as the ability of each to appropriate the cultural expressions of others. Various initiatives to promote culture occasional or permanent events will be examined in terms of their influence and their role as catalysts.

Reports to the Deputy field of socio-cultural integration with a special place, managing the dual English and French heritage, its influence on the lives of Cameroonians, questions about the opportunities it offers and the threats it features. Under this heading, it is about examining manifestos of the constitutional option of Cameroon as a bilingual country, how it translates into practice the institutions, but also how it affects the relationship of Cameroonians.

I.3.5. Political integration

This sub-field of integration looks at the management principles and fundamentals of living together within the same national community. It focuses on the constitutional framework, respect for the institutions of the Republic, its rules of operation, the organisation of public authorities, on the expression of opinions and choices of citizens puts forward the notions of homeland, patriotism, good citizenship, the sanctity and defence of the national territory and institutions of the Republic, and also those of decentralisation, local governance, rights and duties of citizens and human rights in general.

At the level of the State, it ensures the integrity of the national territory, to defend it against all threats, to ensure knowledge and respect for institutions, legal frameworks and symbols of the State, but also, ensure its unitary and decentralised character.

The following issues arise under this theme:

- State provisions for the dissemination of legal instruments (constitutional, legislative, regulatory ...) concerning the organisation and functioning of the State;
- provisions to guarantee freedoms of citizens and the expression of their citizenship;
- Initiatives that encourage and politically promote, successful living together;
- Measures intended to defend the country against external aggression and also to combat any threat or centrifugal tendencies from within;
- Management of legitimate socio political frustrations and claims;
- The inventory of decentralisation and of accompanying measures or accountability or of "empowerment" of regional and local authorities.

The attitude of citizens in the political field is demonstrative of their knowledge of basic texts and ownership thereof, their civic and citizenship awareness, knowledge of their rights and how they
express them in everyday their life. It also helps to question their sense of the common good and respect for the public good, as well as their participation in local politics within the context of decentralization.

I.4. Segmentation of the field into components
This analysis and questions it raises are used to break the national integration into three (03) sub-areas:

- Economic integration, which includes:
  - the economic sub-component;
  - the professional sub-component;
  - the space sub-component;

- socio-cultural integration, which includes:
  - the social sub-component;
  - the cultural sub-component;

- Political integration, which includes:
  - the institutional sub-component;
  - the participative sub-component;

II. INVENTORY AND DIAGNOTICS

In light of the above, we need to examine the mechanisms of living together as understood in Cameroon by stakeholders, the questions it has raised, the answers brought by the different partners and also, issues and challenges encountered by this project. This contributes in building a strategy likely to find a doctrinal resonance, and also consistency with different legal and institutional bodies governing the Cameroonian vision of a harmonious living together.

II.1. Inventory

The idea that Cameroon is a single and indivisible whole goes back to the very roots of Cameroonian nationalism. Already in July 1884 during negotiations with the German authorities at the time, Douala chiefs claimed to speak for the Kamerun and all Cameroonians. All patriots who subsequently singled themselves out in our country’s historical scene always presented themselves as Cameroonians without distinction of ethnic, regional and religious background.

Thus, in August 1919, following the partition of Cameroon proposed in the London Agreement (The London Agreement) of March 4, 1916 by the English and the French, the "people of Cameroon" sent a petition to the Versailles Conference in August 1919 to oppose the partition of Cameroon as proposed in the agreement and claim the right to choose the dual administration of the two powers throughout the former German Kamerun. The signatories of this petition of "people of Cameroon" were Douala Manga Bell and other Duala elites.

Even the names of some political parties are particularly outstanding: Union of the Populations of Cameroon (UPC, 1948) One Cameroon (the counterpart of the UPC in Cameroon under
British trusteeship), Kamerun United National Congress (KUNC, 1950), Kamerun National Democratic Party (KNPD, 1954), Cameroon Union (UC, 1958), Cameroon National Union (UNC, 1966), the Cameroon People's Democratic Movement (CPDM 1985). Thus, be it before Independence and Reunification or after these founding events, the unifying and inclusive intention of Cameroonian citizens has always underpinned Cameroon’s development.

II.1.1. Analysis of the legal framework and of the institutional mechanism

Analysis of the legal framework

National integration in the Constitution

The preamble of the Constitution states that the people of Cameroon proud of our linguistic and cultural diversity, an enriching feature of our national identity. but profoundly aware of the imperative need to further consolidate our unity, solemnly declare that we constitute one and the same Nation, bound by the, same destiny, and assert our firm, determination to build the Cameroonian Fatherland on the basis of the ideals of fraternity, justice and progress;... It equally proclaims that humans without distinction of race, religion, sex or belief, have inalienable and sacred rights. Article 1(2) of the Constitution provides that: "the Republic of Cameroon is a decentralised unitary state. It shall be one and indivisible, secular, democratic and dedicated to social service. It shall recognize and protect traditional values that conform to democratic principles, human rights and the law. It shall ensure the equality of all citizens before the law." Paragraph 3, meanwhile, states that "The official languages of the, Republic of Cameroon shall be English and French, both languages having the same status. The State shall guarantee the promotion of bilingualism throughout the country. It shall work for the protection and promotion of national languages. ".

Generally, it is clear from the Constitution that the people of Cameroon proclaim their determination to build a united and brotherly nation. Furthermore, the State affirms its commitment to the rights and fundamental freedoms as recognized in international legal instruments protecting human rights (African Charter on Human and Peoples' Rights, Universal Declaration of Human Rights, etc.). In this sense, it proclaims that human beings without discrimination of race, religion, sex or belief, have inalienable and sacred rights. Thus, all humans are equal in rights and duties and the State guarantees to all citizens the conditions necessary for their development. In this context, the State ensures the protection of minorities and preserves the rights of indigenous peoples in accordance with the law; protects and encourages the family ... protects women, the young, the elderly and the disabled.

Therefore, no one may be molested for his or her origins, opinions or beliefs in religious matters, philosophical or political, subject to respect for public order and morality. And, since the State is secular, its neutrality and independence vis-à-vis all religions are guaranteed.

The political idea gathered from all these provisions is that unity stems from multiplicity and diversity, and that the building of an indivisible nation must be carried out on the basis of a common project, on a pedestal of shared values, on a set of virtues to which everyone must aspire.

National integration in other legal texts
There is no need remembering that integration is implemented institutionally, each of the state institutions having jurisdiction over the entire national territory. This equally applies to laws and regulations. Even the management of traditional rulers has been harmonised, despite the variety and diversity of Cameroonian traditions. This is the case of decree No. 77/245 of 15 July 1977 on the organisation of traditional chiefdoms. Both systems previously in force in Cameroon under Order "recognition of chiefs" of the former West Cameroon and the Order of 1932 on the organisation of indigenous chiefdoms of the former East Cameroon were unified. Certainly, two subsystems, one Anglophone and the other Francophone still coexist at the level of national education. The opening of each of these subsystems to all Cameroonians regardless of their origin, as well as to all foreigners residing in Cameroon, rather enriches this coexistence.

In the specific field of youth and civic education, it is worth noting that the Inter-Ministerial Order No. 242 / L1729 / MINEDUC / MJS on the organisation of after school and extracurricular activities of October 25, 1979 assigns to the school holidays camps, as well as youth work camps: many educational tasks to national integration, including:

- Citizenship education
- Strengthening national unity through the cultural exchange of youths from diverse origins;
- Knowledge of the country and the environment through travel;
- Learning community life.

Law No. 98/004 on the orientation of education in Cameroon states in Article 5 that education aims at:

- Training citizens rooted in their culture but open to the world and respectful of the public interest and the common good;
- Training on the great universal ethical values of dignity and honour, honesty and integrity as well as the sense of discipline;
- Family life education;
- The promotion of national languages
- Initiation to the culture and practice of democracy, respect for human rights and freedoms, justice and tolerance, the fight against all forms of discrimination, love of peace and dialogue, civic responsibility and the promotion of regional and sub-regional integration;
- Cultivating the love of effort and of a job well done, pursuing excellence and the spirit of partnership.

In this light, Article 7 states that "the State shall guarantee to all equal opportunity of access to education regardless of gender, political, philosophical and religious opinion, social, cultural, linguistic or geographical stance. ".

Decree No 2011/048 of 9 December 2011 organising the Government, on its part, provides in Article I, paragraph 3 that the Government is responsible for the development and implementation of the policy of this Nation as defined by the President of the Republic.

In this regard, Decree No. 2012/565 of 28 November 2012 concerning the organisation of the Ministry of Youth Affairs and Civic Education assigned the latter with the responsibility of
supervising and implementing the national policy with regard to national integration. In this regard, the Ministry created a civic Education and national integration Directorate that includes a Sub Directorate for the Promotion of national Integration responsible for:

- Promoting the values of peace, solidarity and national integration;
- Developing strategies for the integration of Cameroonian citizens in the diaspora;
- Defining strategies for the socio-economic integration of refugees and displaced persons, liaising with relevant authorities and agencies;
- Promoting the social, economic and political integration of youths and socially vulnerable groups, liaising with the administrations concerned;
- Promoting inter cultural and intergenerational dialogue, and intermingling of the populations.

We can also cite as participating in the effort to promote national integration in Cameroon, the following legal texts:

- Orientation law No. 2011/008 of May 06, 2011 on the management and sustainable development of the territory in Cameroon;
- Law No. 22011/018 of 15 July 2011 on the organisation and promotion of physical and sporting activities;
- The orientation law on Higher Education;
- The general status of the Civil Service of the State;
- The statutes of the judiciary, the army,
- The gendarmerie, the police, prison administration etc.

Indeed, these texts contain many provisions on national integration.

II.1.1.2 analysis of the institutional framework mechanism

The institutional framework mechanism consists of several categories of stakeholders at the national and international levels.

International stakeholders

With regard to multilateral cooperation the following can be mentioned:

- Agencies of the United Nations system;;
- The African Union;
- The European Union;
- The World Bank, the International Monetary Fund, the International Financial Corporations;
- The Economic and Monetary Community of Central African States;
- The Economic and Monetary Community of West African States;
- Etc.

In terms of bilateral cooperation, mention should be made of countries such as: France (AFD/SCAC), Germany (KfW, GTZ), Japan, China, Canada, Belgium, Britain, the US, etc.
National Actors

Here we shall distinguish the major as well as other actors.

Major actors of the state include:

**The executive:** The Head of State, The Government wherein some ministries play key roles towards National Integration process, most notably,

- The Ministry of Youth Affairs and Civic Education which elaborates National policies for the youths, on civic education and national integration. He assures the implementation and the coordination of other actors that intervene in this sub sector;
- The Ministries and bodies in charge of Labour, employment, health, public works, telecommunications, territorial administration, defence, national security, justice, public service, culture, transport, communication etc.

**The legislature** in its Bi Camera nature, with its lower house constitutive of National Assembly, and the Upper house known as the Senate. While the latter house creates laws and submits to the upper house for proof reading, the upper house controls Government’s actions especially in the domain of civic education and national integration. This is the arm of the nation where we can find the best representation of every component of our culture, ethnic groups and partisans in Nation building and national integration. The legislative arm represents the people (The National Assembly) and also the decentralised territorial communities (the Senate).

**The judiciary** ensures social stability and the respect of the law. It facilitates the building of national integration as well as punish all defaulters alongside those who obstruct. In achieving these goals, it preserves the respect of the law throughout the national territory by all and sundry «on behalf of the Cameroonian people».

**The Public Service** (civil servants and the military) which reflect all the components of the society promotes National Integration through multidimensional actions.

**Decentralised territorial communities** which can galvanise the values and promote national integration based through the exercise of their skills on the one hand and also through the practice of decentralised cooperation on the other hand.

**The Consultative Bodies** like the Economic and Social Council (ESC) which is called up to play an important role in the economic, social and professional aspect of national integration. The other state and parastatal institutions equally play their part as it is expected of them in this domain.

**Non Governmental arm of the State**

Everyone has a role to play herein. We can however cite among others;

**The Civil society** (NGO, Associations, Trade Unions CIG, Cooperatives,…) visible and active across its multiple organisation and representations. The civil society intervenes in many domains such as; to support government, guiding the citizens in community service, transmit and respect National and societal values, ensures capacity building of beneficiaries of the sub sector, assists the population, articulates and promotes community life, encourage economic, social, educative, cultural and sports development.

**The media:** since the December 1990 law on free social communication Cameroon has experienced a drastic revolution in the media landscape in the field of the audiovisual as well as in the written press. The possibility to get access to the internet has given room for a new urban
disposition with CYBERCAFEE dotted here and there in our towns all over the country. According to their functions the media plays a role in national integration. Harold Lasswell’s works of the 1940s brings out three main missions of the media to the society:

a) Environmental Survey bringing out everything that could hamper the smooth functioning of the system and its values
b) Bringing together the components of the society in order to produce a positive impact on the environment
c) The transmission of social heritage

Eventhough it is understood that the media has other functions, these three main functions mentioned above stand for the fact that the media is a key actor to national integration. Just as for the government, the role of the media is to inform, educate, convince the audience ». The Head of State clearly foresaw this role when he declared that « the media must have as mission to galvanise the emergence of a national culture proud of its diversity » The media could also play a negative role towards national integration as has been observed in some countries through the instigation of tribal hatred and conflicts of identity (exemple of the RADIO MILLE COLLINES in RWANDA)

The private sector contributes to the achievement of the strategy in its role as the force behind economic development, income generation and job creation towards the fulfillment of citizens. This is the main actor in which national dynamism can be promoted as well as through whom the values of socioprofessional change of the nation can be felt within the framework of national integration.

The political parties, which in line with the constitution activily participate in the universal suffrage process.

The law n° 90-56 of the 19th of december 1990 on political parties prohibits all actions of political parties that stand against territorial integrity, national unity, republican values, discrimination based on tribes and regions, linguistic groups or religious denominations ». (art9 all)

Traditional authorities who must respect the principles of national unity

The citizens who are the main actors of this strategy. Etc.

II.1.2.3.1 : The perception of National Integration

With regard to prospects, national integration has as ambition the transcending of ethno linguistic barriers with the aim of promoting social cohesion through inter cultural embrace of communities and regions. This notion highlights the necessity for Cameroon to constitute a true melting pot for all groups or Cameroonians at large into a nation through ethno tribal specificities, the nuance being that groups preserve their identity with a predominance of national values and unity. Its equally an assembly of measures taken by the ethatic authority as an opponent through a system of shared appropriate values aimed at shaping the collective destiny and unity of the nation. More clearly, it is the participation of all in the harmonious community life in the strict respect of diversity. This notion equally reflects the involvement of all national actors in the progress of state. Such include the contribution of citizens regardless of his origins, the involvement or participation of kids, youths, adults, women, handicaps, minorities and indeginious population in the public policy implimented in all sectors.
National integration will be realised if ethnic and religious barriers are inexistent. It will also be realised when every citizen will be able to feel at home wherever he finds himself on the national territory in acceptance of diversities. Three fundamental pillars are necessary towards attaining national integration: tolerance, exposure and the respect for others. To achieve these, the state and its institutions have to create programs which combat all forms of discrimination. This could be facilitated through the putting in place of social, educative and communication policies among others.

National integration is finally perceived as the expression of the sense of belonging to the same territory, tied to the same history and focussed towards the same destiny.

II.1.2.3.2 The perception of the socio cultural dimension of national integration

- Manifestations of Cameroon Identity

Since the 19th century, words like “national conscience” were used to talk of national identity which shows the sentiments of belonging to a nation.

According to some dictionaries, national identity is the sentiment that one proves of belonging to a nation. This sentiment is according to individuals. For sociology, it is an interiorization of identities resulting to the permanent visibility “common points” of the nation, which can take the forms of symbols. This visibility is in general organized voluntarily by the state so that individuals can know more about their childhood.

The concept of national identity also designates the all “common characteristics” between persons who recognize themselves as belonging to one nation.

The Cameroon national identity can be perceived as an observable and living reality. For those met in the universities, this concept is at the same time stable and dynamic. It is a plural and diverse identity which is in accordance with the plural and diversified character of the Cameroon society. She contributes in attaining unity which based on the Cameroon diversity.

The Cameroon identity is pointed up by a diversified and plurality cultural context. It is manifested through a double colonial heritage. She offers an opportunity for Cameroonians to be able to live together which helps to avoid disputes. The perceptibility of a Cameroonian identity has to come from the fact that Cameroon like all other nations have a great cultural identity which distinguishes them from the other nations. In the preparatory works for the elaboration of the document on the vision 2035, three obstacles in view of the realization of national integration, two were based on defining the Cameroon identity: the elaboration of a national consensus of common values (customs and traditions) shared and the subsequent adoption of an ethic code integrating these values, in conformity with the President’s speech on strictness and moralization. Through this, culture and other cultural elements, traditions are called to manifest what we do in our everyday life in our institutions and the personality

The social domain of national integration relates to the expression of belonging by a group or an individual to other groups or individuals or to the national community at large.

There exist some vectors of the Cameroonian identity, such as fairy-tale and legends (oral literature, works of arts, handicraft, sports, culture, history, culinary arts….)

In light of the data collected from the field, sports, especially football, effectively demonstrates the Cameroonian identity because it participates in the maintenance of national cohesion. With
regards to this, the performance of the Indomitable Lions in the 1990 Football World Cup enhanced national unity in the 90s, while the nation witnessed social upheavals. Some other elements that contribute to the Cameroonian identity are: Bilingualism, Solidarity, Dressing code and Culinary arts. As concerns culinary arts, we noticed that it is the pride of the Cameroonian people, since the various traditional dishes of the different regions are accepted, adopted and eaten within and without our national boundaries.

However, in order to recognize the existence of the Cameroonian identity, it is necessary that all the necessary elements/vectors be sufficiently harmonized and consensual in order to entice all Cameroonians. Yet, in spite of the pride nursed by Cameroonians for some of their symbols (for instance, the Indomitable Lions), we observe that the vectors capable of effectively integrating Cameroonians are those that have been imported from abroad (during the colonial period), such as the English and French languages.

- **Bilingualism as a vector for National Integration**

From the data collected in the field, we noticed that bilingualism is one of the feasible and efficient vectors of national integration. It facilitates the federation of Cameroonians from the two linguistic origins. It enhances commercial transactions, interactions within the population and also breaks all sorts of barriers. It is in effect a base for the building of the spirit of national unity.

Nonetheless, for it to be a real factor for national integration, bilingualism must be fundamental. For this to be done, the French-speaker should express himself in the English language without fear or shame, and the English speaker should do the reverse equation likewise. In this light, language must be a consolidating factor of the Cameroonian cultural identity; permit each one to feel at home anywhere in the national territory.

- **The issue of the marginalization of certain vulnerable groups**

In Cameroon, marginalization is neither intrinsic nor limited to a particular group. Based on some data, everyone is a potential object for marginalization or stigmatization depending on the context or his environmental origin. The integration of certain category of people remains a problem. These include pigmies, the mbororos as well as those living on mountainous zones. Public opinion remains divided with regard to their integration. For the greater part, we denote a degree of marginalization and discrimination in their regard. In this same vein, the Mbororos decry the difficulty involved in their obtaining land titles while the pigmies on their part deplore the indiscriminate loss of their cultural heritage alongside their sanctuaries, owing to the indiscriminate exploitation of their forest.

For others, the above mentioned people are also Cameroonians with the same right and obligations as others. A particular attention therefore accorded them by the public authorities (specific policy for the promotion of good citizenry, free cost of getting ID cards, or the carrying out of certain investment such as water and power, platform for dialogue and expression in OSC networks such as REPALEAC, etc). Nowadays, they participate in the day to day running of public affairs. Basic infrastructure such as schools and health centers are constructed in the pigmy milieu. For the inhabitants of the mountainous regions of the extreme north, development projects are conceived which have as end result their effective and efficient integration in the
agro pastoral sector. Both civil society and international donors assist the state in achieving these ends.

On the other hand, the rather closed way of life of this social class of citizens constitutes a hindrance as concerns the effective implementation of these projects. Incentives taken in this wise remain ineffective. As example, the offer of basic services (education, health) is not very adapted to the context in which they live characterized by nomadic activity (such as with the Mbororos). Whereas, similar experiences in West Africa for the fostering of education in nomadic zones could inspire the Cameroonian Government (mobile schools)

To achieve this, several solutions have been proposed by some prospects. Indeed, for some of them, it would be desirable to train citizens of these areas to become peer educators, be better integrated and impregnated with the realities of their living environment, serve as relay for children educational care in their communities. Also, to encourage sedentary Mbororo, the creation of a cattle fattened could be an evolution of transhumance areas of fixed pastures.

II.1.2.3 The perception of economic dimension of national integration:

The economic dimension of national integration is the one that is interested in the full participation of the individual to life and economic activity. It combines the professional and geographical integration.

The professional integration refers to the ability of an individual to perform harmoniously its activity in the professional environment in which he is called to work. It relates to the place and influence of ethnicity or tribe in seeking employment, recruitment and promotions within the company.

Also called spatial integration, geographic integration refers to the ability for citizens to move easily to reach any part of the national territory. It concerns the territory grid by enabling communication channels and promoting linkages, market supply and trade. It also relates to the isolation of certain areas and helps to strengthen the feeling of belonging to the nation and to participate in its life.

Another aspect of geographical integration concerns the organization, planning and the administrative division. Indeed, they are not without influence on national integration. Spatial integration allows citizens feel connected to each other on the entire territory to the extent that they can reach without excessive cost and in dignified conditions to other compatriots. Conversely, landlocked situations develop in citizens a sense of neglect compared to others and can cause feelings of insularity, of secessionist tendencies or initiatives. The availability of residents and citizens on certain road ways regarding their maintenance is also an issue.

As for the road network, it is perceived by the population as an important factor of integration. However, in its current configuration, it does not promote much trade. The isolation is an observable reality throughout the territory. In some regions (Far North, North, Adamawa, East, Northwest, Southwest), natural disasters (floods, landslides courses, potholes ...) render impractical communication means for a good part of the year ; thereby promoting the feeling of abandonment, exclusion and marginalization of these populations.

Furthermore, in terms of local development (City / Region) and the challenges it poses, almost all respondents believe that the road infrastructure is the primary cause of their delay. According to them, they should express themselves and be involved in development activities in their
localities. For example, the provision of basic amenities (water, electricity, health services, educational institutions, etc.) is emphasized. Also, the expression of a need for modernization of agriculture and food preservation methods emerge several times. In addition, the weight of local taxation does not encourage young people to get involved in the local formal entrepreneurship.

➢ The distribution of investments

It appears from the data collected that there is a significant gap with regard to the distribution of wealth and investment in the various regions of the country. Thus for most interviewed (slightly more than half of the study sample), yet some regions having less parceled enormous wealth in terms of investment, following the example of the eastern regions and Southwest, participating significantly to gross domestic product. Also, it is found that areas of high agricultural production are the most isolated in the example of the Far North, Northwest and Southwest.

In their design, public investments are well thought out. However, the effectiveness of their distribution shows that consistency in the implementation of projects in development from one region to another is and remains more the domain of political discourse. The addition of the projects does not always contribute, in this context, to national integration or do not necessarily favour it. It is rather the consistency of projects in their national articulation that would be a strong signal of the commitment to integration.

For most administration officials, investments are allocated according to priorities, based on the development goals set at the national level and in consideration of the less developed areas and in some cases, minorities.

However, in the opinion of some citizens questioned, the distribution of wealth and investments is unfair; it is perceived as a cause of the marginalization of some regions and may adversely affect national unity and integration.

Decentralization appears as a fix to this situation, given the data collected. In principle, it is in no way an obstacle to national integration. It should rather participate in the reorganization of the policy-making apparatus. It is seen from the data collected as a vector of national integration since it would allow regional and local authorities to establish their own vision of development by the aspirations of their people and taking account of their potential in accordance with national guidelines. For now, the transfer of competences and resources from the central government as currently practiced does not always take account of the priorities expressed by municipalities in their development plans. Moreover, municipalities do not feel full responsibilities in the management of resources transferred.

However, decentralization would be a hindrance if it raises self downturn tendencies in the wealthier regions. Hence, there is the need for the State to use its power of control, equalization and preservation of national unity and solidarity.

➢ The necessary adjustments for an optimization of the development of regions

The optimization of the regions aim is sustainable development through improving the living conditions of the population. This inevitably involves improvement of various health offerings, education and other infrastructure. Ultimately, it aims to improve their economic attractiveness. So it is question of establishing attractiveness policies based on the specific characteristics of these regions. For most respondents, it is to establish schools, universities and centers of trades.
that take account of economic and socio-cultural specificities those regions. For example, the creation of universities and agro-pastoral training institutions in areas of the Far North and the Northwest; the creation of a university for environmental purposes, wood crafts and sustainable development in the East region.

The university reform on the national integration plan would not have had the desired effect. The regionalization of universities instead favored or highlighted communalism. For some interviewers, including academics, the government should create specialized research centers that would Cameroonian of all backgrounds find themselves in a region as enshrined in the same training niche.

In contrast, in some people encountered, it appears that, for political purposes, each region boasts a university with the same facilities. The regional claims universities are thus perceived as a subject of affirmation of regional identity. The university is no longer the place of mixing of young Cameroonian. It is seen as the University of a Region and not as a national university. In some areas, a student starts the primary and secondary school and ends in a village without ever knowing the capital of the division or region of origin. This situation does not favor integration. Rather, it constitutes an obstacle. It is more a question of revisiting the existing strategy and mechanisms for not moving away from the objective.

In addition, it is also about creating processing industries to regional wealth, rather than exporting raw materials. This will lead to job creation, wealth and added value for those regions. It is also about to reach a better attractiveness of regions to reinvigorate agribusiness and tourism sectors. All these cannot be possible if the opening up of certain regions is made impossible. Ultimately, the survey revealed the need to give all regions of the country infrastructure capable of rendering them attractive to create jobs and promote self employment.

II.1.2.4. The perception of the political dimension of national integration
This sub domain looks at the basic principles and management of living together within the national community. It is interested in the constitutional framework, respect for the institutions of the Republic, to the expression of opinions and choices of citizens and also their participation in national politics.

Political participation of citizens and control institutions
Citizen participation is expressed through representative bodies such as the Government, Parliament and the legislative bodies of regional and local authorities. It is also expressed through citizen control through CSOs (Civil Society Organisations) as well as the defense of their interests through trade unions and other comparable structures.

In general, political participation of Cameroonian citizen resides in the vote and the choice of its leaders.

Regarding participation in politics, opinions obtained are fairly shared. For some it is effective, because more often, a certain freedom of Cameroonian citizens are observed in the expression and political choice of their representatives. The exclusionary practices of certain categories of populations in relation to their political views have declined. Others are still observed some influence / interference of the State. Also, they want that citizen control organizations can
reorient their strategies and undertake advocacy to encourage greater participation of citizens in political life.

- **Influence of tribal belonging on ethnic membership in a political party**

The answers about the influence of tribal belonging on ethnic membership of a political party are also mixed. This depends on both membership criteria both objective and subjective. In most cases and in the answers obtained, citizens are more likely to join a political party based on ethnic, linguistic or tribal leader of this party. Furthermore we find that the Cameroon political map reveals an ethnic arrangement of several political parties. Indeed these, because of their geographical or regional implementation and in view of their representation in Parliament and various municipal councils, are found exclusively in the regions or divisions of origin of their leader.

**II.2. DIAGNOSIS**

After the counting of data from the field survey, the following observations can be made:

The main beneficiary of national integration strategy is the Cameroonian population, cultural diversity is a reflection of the diversity of 236 ethnic groups that compose it;

- Within this population, there is a large proportion of foreigners and refugees who should also be taken into account in the national integration strategy;
- National Integration and its counterpart, national unity and the commitment to live harmoniously are well received by the majority of Cameroonians;
- Cameroon's identity is plural and diverse, and is based on certain key elements such as the mosaic of ethnic groups, the bilingual character of the state, the arts, culture, traditions, crafts, local cosmologies, sport, etc.
- Some categories of the population still feel marginalized and not included in certain public policies, which challenges the optimization will of national integration. These observations have identified the strengths and opportunities as well as the weaknesses and threats to national integration.

**II.2.1. Analysis strengths, weaknesses, opportunities, threats.**

**II.2.1.1. The strengths and opportunities**

As for the strengths and opportunities that may be mentioned, in terms of supply, the existence of institutions, administrations, programs, projects and specific organs for mobilization, advocacy, education, training and promotion of national integration. These includes public facilities providers of jobs that must reflect the diversity of Cameroon: Civil Service, Justice, Army, Police, Prison Administration, Public and Para-public corporations, etc.

Regarding more specifically the Youth sub-sector and Civic Education include:

- The National Civic Service for Participation in Development (SCNPD) which aims to contribute to economic and social development of Cameroon through the mobilization of
energies, promoting among all citizens national feeling, the sense of discipline, tolerance, the general interest of the dignity of work and the civic spirit and culture of peace.

- National Youth Council of Cameroon (CNJC) consultation framework, expression, consultation, and Youth Action and interface between these, the government and development partners;
- The Multifunctional Youth Promotion Centres (CMPJ), which are multiservice platforms to stimulate the ingenuity and the empowerment of youth and the contribution of this social category to national development work. CMPJ activities should be developed towards social inclusion, economic promotion and a healthy edutainment.

II.2.1.2. Threats and obstacles to National Integration

Threats and obstacles to national integration are diverse:
They are socio-cultural, political and economic.

➢ Socio cultural
At the sociocultural level, there is a strong tendency to ethnocentrism. This tendency is seen more in the way Cameroonians view the management of public affairs. This is why for instance, most respondents believe that the distribution of positions is made on ethnic, tribal or regional basis.

In this respect and despite the offer of national integration so far experienced by Cameroon the persistence of fundamentalism is remarkable. Fundamentalism here refers to the primary community. It generally appears in three forms: the blood based community (relation), home-based community (based on geographical proximity) and community spirit (based on friendship, brotherhood and persuasions). However, in the context of this study, the primary community refers to both the ethnic group and the region of origin. With regard to cases of ethnicity one can mention occasionally violent antagonisms between Bamilékés and Bëtis, between Choa Arabs and Kotokos, Dualas et Bamilékés, etc. Analysing the reactivation dynamics of autonomous sites initiatives in Africa, JF Bayart talks about the revenge of society over the State if we stick to the Jacobin nature of this project. With the mobilisation of fundamentalism to enter into relationship with the other, we can see looming on the horizon the idea of a Cameroon for "Them" and another for "Us", a sort of in-group territory as opposed to the off-group territory. They attempt to capture a part of the territory while rejecting the other. The difference is created then in the register of exclusion, marginalisation, stigmatisation of the other or aggression against it.

In addition to ethnicity, there is the region. The region also introduces a discontinuity in the implementation of living together. The discontinuity here stems from the fact that with regard to speech that accompanied the national construction project in Cameroon, origins even at the geographical level were ignored. The notion of Cameroonian identity seems to wither giving the impression of a prevalence of ethnic communities. This is the case for instance of ministers and senior officials tending to behave as "consuls" of their regions of origin in the capital. Thus, the Minister or senior official's membership community becomes, for those who do not belong to his group, "host country". This notion is based on the level geographic representation. Thus, it can
be observed that the figurehead of the region or division intentionally or unintentionally crystallises hegemonic ambitions.

Thus the pernicious term "host country" tends to take root in our everyday vocabulary. Justified or not, these perceptions sometimes create feelings of frustration, marginalization or even exclusion. The other threat worth mentioning is manipulation and retrieval for political purposes of isolationism.

Many political entrepreneurs have become actors who have turned divisions or exacerbating isolationism into a business. Under the pretext of defending the interests of his sociological group, it is in fact capitalising their primary affiliation into a political resource capable of being used a positioning seat when the time comes.

There is also a risk of diverting the objectives of the associative movements by some of their members, who exploit and divert these associations from the articulation of solidarity in favour of their personal interests, resulting in the social exclusion of entire segments of the population. One can also mention as threats the growing inequalities between social categories exposed to exclusion, the individuals who are part of disadvantaged or vulnerable social groups: for instance women, youth, children.

In this regard Abéga S. C observes that the violence befalling them has systematically ended up breeding with time and becoming the pivotal factor in their social exclusion. Having become the second-class citizens, these vulnerable social categories may be used or exploited by others to accumulate wealth, sometimes with impunity, thus registering their victims in a process of social exclusion of structural dimensions. This is what experiences by the victims of child trafficking in Cameroon or the shipwrecked of religious fundamentalism, be they Islamists or members of some revival churches in front of their preachers. These phenomena rather announce the appearance of new social actors we may call vulnerocrats, that is to say those entrepreneurs who make their living from others' vulnerability. Through soothing and enticing speeches on material acquisition, blessings and salvation found in God exclusively through them, these preachers, pastors, apostles, prophets, and other magi raise funds from these vulnerable individuals while nabbing them daily, plunging them more in the itineraries of social exclusion for their personal enrichment.

**Politically**

At the political level, we find the claims of some natives of the former West Cameroon, which sometimes go to the extent of harming the indivisibility of the national territory. Justified or not, these perceptions sometimes create feelings of frustration, marginalisation or even exclusion. Thus the pernicious term "host country" tends to take root in our everyday vocabulary. These separatist claims represent a serious threat to national integration. This is what is commonly called the English problem. According to this view, people from the North-West and South West would consider themselves a double minority for, numerically speaking, they weigh less than the Francophones, and in sociological terms, they consider victims of abusive domination.

This leads some of them to consider themselves as victims of either assimilation, marginalisation or even exclusion. It's also for this reason that the State of Cameroon is described as a francophone State. What is happening in the field is indicative of the fact that this
separatist claim, even though stemming from the minority, calls into question Cameroon's territorial integrity and the threat that looms on its living together. It may, indeed, serve as a "leaven[to] a disturbing national division". In this sense the so-called Anglophone question in Cameroon could lead to questioning the feeling of being Cameroon.

At the subnational level, the dominant communities enact unwritten rules of exclusion from other entities. These insidious and pernicious attitudes are threats to national integration. They are everywhere (from north to south and from east to west), and may therefore lead to feelings of exclusion, xenophobia or ostracism.

This is noticeable in the behaviour of some elite members of Government, who organise in the premises of their ministerial departments, political party meetings, or meetings of natives of their village, subdivision or division. Invitations are usually sent through the press, through press releases in the government daily Cameroon-Tribune, and the meetings are often broadcast by public media. This situation, practised in full sight of everyone, does not promote inclusion, and especially, gives the impression of an instrumentalisation of the State for political or community purposes. Other threats are inter-tribal conflicts, corruption, bad governance, asymmetric development of the regions with respect to each other, etc.

Corruption represents a serious threat to national integration. It has a destructuring effect on the harmonious living together of Cameroonians. It is a scourge that promotes societal segmentation into two main groups namely: a dominant group versus the dominated. This may yet lead to the dichotomy privileged group and marginalized group.

In Cameroon, corruption is manifested by influence peddling, consciences buying, the making of money out of services, cheating, improper payments, tax evasion, embezzlement of public funds, etc. However, the phenomenon should not be seen as inevitable. The issue of the fight against this scourge must be the concern of all citizens. Corruption can be combated and reduced if the State and society consistently apply policy zero tolerance. An arsenal of measures has actually been implemented (the establishment of CONAC, the NAFI, TCS, strengthening the higher State control, etc.), although results do not seem to live up to the expectations of the people. The economic crisis has not promoted the establishment of national integration because of the scarcity of jobs which has led to serious youth unemployment.

This situation has widened the gap between the very rich and the very poor. It has also aggravated manifestations of nepotism and favouritism. All this has led many young people to feel that there was no future for them in Cameroon. Result: a strong tendency to emigration, especially to Europe, seen as a paradise and a panacea to their bad living. The attraction to elsewhere, especially among young people certainly threatens national integration, with the fading of national sentiment.141

According to Séraphin, allegiance to elsewhere mostly affects those Cameroonians who experience difficult living while they have the assets for successful social and professional integration. This reverence to the elsewhere of the nation State, that is to say to a cosmopolitan trajectory is full of meaning.

It expresses the entry into the identification crisis with home; it is a challenge facing the national sentiment. As we can see, "the initiation of cosmopolitanism blurs the identity markers referring to the nation state".

42
Another threat, the communitarian processing of information in the media. Tribalism / regionalism that has invaded many organs of the private press in Cameroon to the point of becoming the determining factor in the reading of facts or reality, also seems to be a threat to national integration. This way of doing things has many well known risks of destabilisation, as attested by the Burundian crisis and the Radio Television Libre des Milles Collines experience, which led Rwanda to the painful sequence of the socio-historical genocide. Some indigenous and local populations, like the Pygmies and the Mbororos consider themselves marginalised politically. This is yet a consequence of the ambiguous report they harbour with schooling systems because of their cultural differences. They are afraid of losing their specificities, even though the school has as mission to promote national integration, including that of minorities and to propose the emergence of an inclusive society where everyone finds the place they deserve. Positive discrimination policies put in place on their behalf should help to correct this perception.

➢ Economically

An imbalance in development can be observed economically, between the different regions as well as an inequitable distribution of public investments. Some parts of the territory remain isolated for lack of transportation routes or telecommunications infrastructure. They remain on the sidelines for much of the economic exchange. Some places are also noted as areas of real media silence and compensate for the lack of national media with foreign broadcasters. Apart from this reality that leads to many frustrations on the part of social actors, we should also consider unemployment rise in Cameroon since the middle of the 1980. Some prefer leaving the country in search of an imaginary paradise because local companies recruit very little.

The situation is the same at the level of public authorities as well as at the level of self employment which offer fewer opportunities. As evidenced by a recently published study the bulk of the work force is absorbed by petite street trades. Knowing the precarious nature of these small trades, we can not help but see a real employment crisis in Cameroon. Young people are the most affected social group by this phenomenon. This aggravates their sense of exclusion and represents a serious threat to national integration.
The table below summarizes the analysis of strengths, weaknesses, opportunities and threats.

<table>
<thead>
<tr>
<th>STRENGTHS</th>
<th>WEAKNESSES</th>
<th>OPPORTUNITIES</th>
<th>THREATS</th>
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<tbody>
<tr>
<td>- The presence of a sufficiently developed judicial and institutional framework;</td>
<td>- Lack of a well defined specific national integration strategy;</td>
<td>- Importance of potential or available resources;</td>
<td>- Persistence of tribalo-ethnic fundamentalism</td>
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<td>- Diversity and multitude of associative movements;</td>
<td>- Weakness of regulatory and sanctioning system;</td>
<td>- Public awareness with regard to the necessity of national integration;</td>
<td>- Politically motivated separatist demands dangerous to territorial integrity</td>
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<td>- Existence of monitoring structures (NCSAPD, MYEC, …)</td>
<td>- Lack of synergies between institutions involved in the field of national integration national and other actors (Political parties, civil society …);</td>
<td>- Recruitment in public and semi-public structures; Political and professional elections;</td>
<td>- Porous borders;</td>
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<td>- The existence of a CNYC;</td>
<td>- Insufficient budgetary material and infrastructural resources;</td>
<td>- Tourism and discovery of territories;</td>
<td>- Clandestine immigration;</td>
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<tr>
<td>- Existence of functional support structures (PAJER-U, PIFMAS, MYEC…)</td>
<td>- Disparities at the level of regional development;</td>
<td>- Implementation of the National Civic Service Agency for Participation in Development</td>
<td>- Youth emigration</td>
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<td>- Opening et operation of 94 MYEC throughout the national territory;</td>
<td>- Low-operability of Ministerial units in charge of the fight against corruption;</td>
<td>- Existence of the National Employment Fund;</td>
<td>- Acts of exclusion and marginalisation of certain social groups or categories;</td>
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<tr>
<td>- Existence des multi purpose centres offering services intended for young people (MYEC);</td>
<td>- Insufficient monitoring evaluation of projects;</td>
<td>- Existence of specific structures / programs geared towards youth employment</td>
<td>- Ethnic tensions and conflicts or interprofessional (agropastoral);</td>
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<tr>
<td>- Implementation of Business incubators in MYECs;</td>
<td>- associativte movements based on ethnic or</td>
<td>- Deepening of decentralisation and local development;;</td>
<td>- Land disputes;</td>
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<tr>
<td>- Considering civic education in school curricula;</td>
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<td>- Distance learning;;</td>
<td>- Instrumentalisation of ethnic or regional feeling by some elites;</td>
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<td></td>
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<td>- Strengthening partnership with private structures;</td>
<td>- An instrumentalisation of the State for political or community purposes by some elites;</td>
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<td>- Strengthening cooperation</td>
<td>- Human trafficking (women and children);</td>
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<td>- Exploitation of populations by &quot;Vulnecrats&quot;</td>
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<td></td>
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<td>- Xenophobia and devious isolationism;</td>
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<td>- Communitarian information processing by some media;</td>
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<td>- Bad governance;</td>
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<tr>
<td></td>
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<td>- Corruption;</td>
</tr>
</tbody>
</table>
- Developing a civic education and national integration referential or repository;
- Annual celebration of the national day (called unity day) and the the national youth day
- Celebrating the international women’s day
- Cultural and ethnic diversity;
- The intermingling of populations ;
- Strong historical relationship between diverse communities;
- Existence of a dynamic private sector comprising natives from diverse communities;
- The plurality of media;
- Existence of structures for the fight against regional;
- Weak managerial skills of associations and other CSOs;
- Uncivil behaviour et incivilities;
- Existence of particularities and difficulty of living together ;
- Proliferation of counter societal values;
- Laxity in citizenship education;
- Accentuation of the societal gap between the rich and the poor;
- Disinterestedness of some populations in political affairs;
- Diverting associative movements by some of their member;
- etc.

- religious intolerance;
- Religious fundamentalism;
- Unequal distribution of wealth and public investments;
- Physical or communicative isolation of some parts of the territory;
- Corporatism and sectarianism;
- etc.
II.3. Stakes and challenges

National integration is in permanent consolidation. It is made of diversity, but also of complementarity, solidarity and faith in a common destiny, transcending particularities of all kinds, including geographical, historical, linguistic, tribal, religious, to turn Cameroon into a modern and strong State, in which there is balance in justice and equality for all under the costs and benefits of the public service.

It implies that Cameroonians are first of all Cameroonians before being Bamiléké, Ewondo, Fulani, Bassa, Bulu, Douala, Bakweri, Baya, Massa or Maka for instance. It implies that Cameroonians are first of all Cameroonians before being Anglophones or Francophones, Christians, Muslims or animists.

It also implies that all actors are sincere in the march towards true national integration, without hidden agenda, with no lag between saying and doing. It further implies that the President of the Republic and head of a secular State, regardless of his origin or religion, is and remains the president of all Cameroonians. Finally, it implies that Cameroonians, respecting the rights of others and the laws and regulations of the Republic, are at home everywhere in Cameroon and, public servants in particular, must serve the nation wherever the State transfers them.

In other words, national integration condemns tribalism, favouritism and all kinds of discrimination; it fights clans or other privileges, advocates a mentality, and a profoundly Cameroonian mind. It calls for a real national, confident, conscious and progressive unity. Each category of the nation must have at heart to contribute to the overall progress of the country. This concern has been present since the country's access to international sovereignty. Thus public authorities are urging Cameroonians to remain vigilant to safeguard and strengthen still further this unity and consensus, acquired once and for all, are to be conquered every day, to unravel all manoeuvres of any kind, wherever they come from; diversionary tactics, of confusion, speculation, dramatisation, demoralisation, destabilisation of disinformation, provocation, division...

Cameroon must remain a strong nation, united, peaceful, prosperous and just. It is not a reality acquired once and for all but a daily conquest, an increased national consciousness through a gradual change in attitudes and behaviour. It is also to give an ever greater impetus to a balanced development policy of the country, by gradually correcting social divisions, individual inequalities and regional disparities bequeathed by nature or history. Ultimately, the issues facing national integration are numerous. They include:

- national cohesion;
- social peace;
- the sanctity and integrity of the national territory;
- the federation of energies of different communities to accelerate the development and well being of the nation;
- the emergence of a national identity;
- harmonious living together;
- congruence between political words and deeds;
- reinforcing cross-border security;
- etc.

With regard to challenges we can mention...
• the need to overcome centrifugal forces;
• sincerity of all actors;
• the exemplary behaviour of all political, economic and social elites;
• securing true bilingualism in Cameroon;
• eclectic harmonisation of existing rules in the two systems;
• the need to overcome tribal and ethnic prejudices;
• promoting merit without the unfair consideration of origins;
• the increasing concentration of intra and inter community exchanges;
• improving the business climate through good governance and the fight against corruption;
• the opening up of the regions;
• the improvement and maintenance of communications infrastructures (roads, information and communication technologies);
• improving the quality and quantity of basic infrastructures (mainly in the fields of health and education);
• the putting in place of a policy evaluation framework;
• etc.

III. STRATEGIC OBJECTIVES AND THE FORMULATION OF STRATEGIC CHOICES

A Cameroonian national integration strategy should cover all State services and all sections of the society. It is therefore eminently cross cultural. However, the skill "Promoting national integration" has been assigned to the Ministry of Youth Affairs and Civic Education, it is important to define this strategy as part of this Ministry, keeping in mind that many activities will be conducted by, or with the contribution of other actors.

With specific regard to the MINJEC, its strategic choices on national integration have at their base the GESP that builds itself on the vision of the overall development on the one hand and, on the other hand, on the inventory results and diagnostics that have identified a number of issues and challenges.

Although a number of activities and practices are ongoing in the area of national integration and related concepts, the need for good visibility induces the establishment of a Cameroonian national integration strategy.

This strategy focuses on the promotion of the values of national integration, development of citizenship skills and governance, institutional development and cooperation.

III.1. Vision and strategic objectives

Cameroon's willingness to become an emerging, democratic and united country in its diversity by 2035 incorporates four general objectives namely: (i) reducing poverty to a socially acceptable level; (ii) to become a middle income country; (iii) reach the stage of a newly industrialized country; (iv) strengthen national unity and consolidate the democratic process.

In the 2035 Vision, it's clearly stated that: Cameroon: an emerging, democratic and united country in its diversity. This statement sets a number of objectives to be achieved by Cameroon, and in particular with regard to national integration:

- A united nation, that sticks together and enjoying a peaceful and safe environment;
- A real strong democracy;
Adecentralised administration at the service of development;
An economy based on subregional, regional as well as international integration;
A nation promoting equal access to men and women to elective offices and functions as well as their professional equality;
A stable and harmonious family;
Access to basic quality services for all;
An independent, impartial judiciary accessible to all;
Reducing poverty, illiteracy and social exclusion to the lowest level;
A Cameroonian culture asserted in its plural unity, attractive and exportable internationally;
Reducing unemployment and underemployment a residual level;
A well-trained youth exalting merit and national expertise;
A fair allocation of resources between cities and countryside and between regions of the country

Unity and cohesion draw their essence from both the natural emotion of any group sharing the same geographical fate and objective elements that nourish the will to live together and overcome all adversities and achieve a widely shared social project. This is, to share and live the values of natural and built identity, requiring the mobilisation of all citizens for a better and fruitful meeting with others.

Several points must be broken down into operational strategies from the perspective of national integration.

- **National integration and mobilization**: This taking Cameroonian way beyond the primary identifications to join hands in building a society more likely to cope with globalisation and its many challenges.
  - **Promoting common values**: It’s explaining these values by distinguishing them from their negative variants and stating them as objective elements in nation-building.
  - **The effective and efficient participation of all groups**: the participation of all people is the essential guarantee of the success of any social project. The strategies considered in this context focus on promoting partnerships between the State, the private sector and the civil society and on the inclusion of vulnerable or often marginalized groups (women, children, disabled persons, elderly, indigenous peoples ...).
  - **The fight against centrifugal forces**: It’s won by soaring above primary loyalties of various backgrounds (ethnic, religious, linguistic, etc.) and to discourage or eradicate those clearly opposed to the law and harmonious living together. In addition, a permanent watch should be envisaged against groups likely to maintain an atmosphere of tension and undermine the national unity.
  - **Solidarity and fair redistribution of wealth**: This solidarity must not only ensure an equitable and harmonious allocation of wealth but should also help to build an integrated economic and social space through the development of permanent communication channels, telecommunication infrastructure, in order to maintain the chains of
complementarily and solidarity between regions or between poles of development. Moreover, the fight against social discrimination must be intensified and the vulnerable approach integrated into all development policies for a better inclusion of social segments that are vulnerable or marginalized by growth.

- **Social Mobilisation and Moral Rearmament:** here, it entails encouraging the mobilization of all actions to adhere to the strategy. In order to achieve this, we have to encourage associative life among the population since it permits intermingling of people, ideas and even resources (human, material and financial). It would however be necessary to fight against sectoral or regional derailment.

- **Social communication:** in terms of communication, reflection should focus on (i) strengthening the capacity of the press to inform, educate and design a decision-making support tool; (ii) develop and support private media (strengthening building, regulating and funding); (iii) ensuring full coverage of the national territory by the public media, especially the broadcast media. Furthermore the forums for dialogue, debate and exchanges should be encouraged in the media promote exchange of ideas and brainstorming.

Based on these elements, the vision of national integration proposed by this strategy takes into account both national realities, the above-listed issues and challenges, as well as sub-regional; regional and international considerations. Specifically, for the 2014-2020 period, the strategy aims to promote national integration within the population to support the development of the vision of the State and the contribution of all citizens towards emerge:

In this regard, Cameroonian national integration strategy is anchored on four strategic objectives:

- **OS 1:** Develop economic integration;
- **SO 2:** Strengthen socio-cultural integration;
- **SO 3:** Improve political integration;
- **OS 4:** Ensure the promotion of common values.

Given the extent of the area covering all parts of life and, in fact, with regard to the State as a whole, the option chosen is that of a strategic alliance to establish partnerships with various components of the identified State, so as to create synergies of actions among stakeholders.

### III.2. Strategic Areas

The above analyzes are used to set four strategic areas to guide the actions of the administration and stakeholders:

- Improving economic integration;
- Strengthening socio-cultural integration;
- Improving political integration;
- Consolidating national integration.

**Strategic Area 1: Improving economic integration**

This axis aims to promote and ensure economic, workplace and space integration, for harmonious national development. To do this, the following intermediate objectives are pursued:

- Facilitate the smooth operation of economic activities;
- Ensure professional quality life for every citizen;
- Ensure management and organization of the territory promoting harmonious living together.

**OI 1: facilitate a smooth deployment and a harmonious exercise of economic activities**

This objective is grounded in the essential role of the State regulator, guarantor of the increase of the increase of national wealth and the equitable distribution of the fruits of national growth.

Furthermore, it also aims at enabling every citizen to exercise any economic activity of his choice in all fairness, legality and compliance with standards.

**OI 2: ensure quality of work life for every citizen**

This goal aims at establishing mechanisms to promote Citizens’ access to decent employment and ensure that equal opportunity is not compromised by discriminatory practices, and also that the business environment should comply with recognized quality standards in the field.

**OI 3: ensuring development and organisation of the territory promoting balanced economic development**

This is to ensure the proper allocation of investments and development projects and ensure easy movement of citizens in all parts of the country. It is also to promote the mixing of populations by an organization of the territory and a substantial administrative division.

**Strategic Area 2: Strengthening socio-cultural integration**

This refers to promoting cultural mixing and improving the quality of social life. Strengthening socio-cultural integration must ensure a harmonious living together and allow the inclusion of the diversity of traditional and national cultural values. Thus, the following intermediate objectives are identified:

- promoting harmonious social coexistence;
- developing national cultural and traditional values.

**OI 1: promoting harmonious social coexistence**

This is getting citizens to build and strengthen the sense of belonging to the Cameroon society and encouraging everyone's participation in national development.

**OI 2: developing national cultural and traditional values**

This objective is to help develop and popularize traditional and cultural values which foster peaceful social relationships within the population without any distinction in sex, age, tribe, language, social status, etc. It is important to remember here that the development of traditional cultural values will also be enriched from the English and French legacies as well as from those of the globalized world.
Strategic Area 3: Promoting political integration

Area 3 deals with respecting the institutional, legal and regulatory framework of the State, the operational rules of the Republic, the organisation of public authorities and the expression of the opinions and choices of citizens. The following intermediate objectives are aimed:

- Ensure the implementation of existing legal and institutional frameworks by filling it out where necessary;
- Encourage the expression and political participation of citizens.

OI 1: ensure the implementation of the existing legal and institutional apparatus and completing it

It’s about applying to all levels of society the texts that controls national political life, and to take all appropriate implementing legislation.

OI 2: Promoting political expression and participation of citizens

This aims at encouraging the participation and contribution of every citizen to the political life of the nation.

Strategic Area 4: Consolidation of national integration

This strategic area is transverse in the sense that it promotes the improvement of the legal and institutional framework, awareness and vulgarization of actions, the developing the capacities of the structures and actors, and communication. To do this, three intermediary objectives are defined:

- strengthening the legal and institutional frameworks;
- developing the capacity of stakeholders;
- exploiting the communication channels for the vulgarisation of the concept and values of national integration.

OI 1: Developing the capacity of stakeholders

This is bringing, through capacity building actions, each stakeholder to fully play their role.

OI 2: Harnessing the communication channels for the vulgarisation of the concept and values of national integration

This objective aims at vulgarising the content of the concept of national integration and its requirements with the population in order to encourage their support and commitment.

Four (04) programs were drawn from these strategic areas:

- Developing economic integration;
- Strengthening socio-cultural integration;
- Promoting political integration;
- Consolidating national integration.

IV. ACTION PLAN

IV. 1 Identification Program

Summary of strategic choices of the area Programme N°1

1. Subsector: social
2. Strategic Area: IMPROVING ECONOMIC INTEGRATION
3. Programme name: Developing economic integration
4. Programme Objectives
   - promoting the harmonious exercise of economic activities;
   - guaranteeing a professional quality life for every citizen:
- ensuring the development and organisation of the territory by promoting a harmonious deployment of economic activities.

5. **Indicators**

<table>
<thead>
<tr>
<th>Effectiveness indicator</th>
<th>Result indicator</th>
<th>Time indicator</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land planning schemes and legislative / regulatory texts governing economic life</td>
<td>Implementation measures / mechanisms and controls are functional and reports are generated.</td>
<td>100% of the target objectives of the program are attained by 2017.</td>
</tr>
</tbody>
</table>

6. **Program strategy**

The strategy is for the State and more specifically for MINJEC and all partner administrations, to work towards ensuring economic integration, the increase in national wealth and an equitable distribution of national wealth without discrimination, while facilitating for every citizen the free exercise of economic activities in terms of equity, legality and respect for standards. The capacity of stakeholders should be strengthened for effective actions for a real economic integration allowing the access of every citizen, including the vulnerable or the disadvantaged, to decent jobs, while ensuring equal chances. The development of economic integration can only be effective if it is underpinned by an appropriate land use planning, territorial organisation and an appropriate administrative structure and a networking of the entire territory by communication lines and telecommunication infrastructures promoting exchanges between people and socio-cultural intermingling.

7. **Institutional Framework Implementation**

The institutional framework implementation involves the Ministry of Youth Affairs and Civic Education, other government partners, the National Volunteering Program, the National Civic Service Agency for Participation in Development, technical and financial partners, the National Council for Civic Education and National Integration, and all other stakeholders.

8. **Coordinator in charge of implementation: MINJEC**

**Programme N°2:**

1. Sub sector: Social
2. Strategic Area: IMPROVING SOCIOCULTURAL INTEGRATION
3. Nom du programme: Renforcement de l’intégration socioculturelle
4. Programme objectives:
   - promoting a harmonious social cohabitation;
   - developing national cultural and traditional values
5. Indicators
The civic education and National Integration repository, the National Volunteering Programme and the socio-cultural component of the national integration strategies are effectively implemented and operational.

6. Programme Strategy

This program aims at improving the quality of social life through action to strengthen cohesion, peace and a sense of belonging to one nation guaranteeing the same rights and duties to all. Taking into account the diversity national cultural involves the development and vulgarisation of positive traditional and cultural values through social, cultural and tourism promotion actions throughout the national territory.

7. Institutional Framework Implementation

The institutional framework implementation involves the Ministry of Youth Affairs and Civic Education, other governments, the National Volunteering Program, the National Civic Service Agency for Participation in Development, technical and financial partners, the National Council for Civic Education and National Integration, and all stakeholders involved in the implementation of the Cameroon national integration strategy.

8. Coordinator in charge of implementation: MINJEC

Programme No 3:

1. Sub sector: Social
2. Strategic area: Improving political integration
3. Programme name: Improving political integration
4. Programme objectives:
   - Ensure implementation of the existing legal and institutional framework by filling out where necessary;
   - Encouraging political expression and participation of citizens.
5. Indicators

<table>
<thead>
<tr>
<th>Efficiency indicators</th>
<th>Results indicator</th>
<th>Time indicator</th>
</tr>
</thead>
<tbody>
<tr>
<td>The civic education and National Integration repository, the National Volunteering Programme and the socio-cultural component of the national integration strategies are effectively implemented and operational</td>
<td>Implementation Reports social, cultural and tourism related Activities</td>
<td>75% of objectives attained by 2017</td>
</tr>
</tbody>
</table>
6. Programme strategy

It is using all legal opportunities and institutional potential for the political integration of all citizens. More specifically, via awareness, mobilisation, accountability and capacity building actions of stakeholders. Furthermore, it is ensuring participation of citizens in building a politically integrated nation, founded on respect for civic values.

The institutional framework implementation involves MINJEC, other partner administrations, the National Volunteering Program, the National Civic Service Agency for Participation in Development, technical and financial partners, the National Civic Education and National Integration Council, and all stakeholders involved in the implementation of the Cameroonian national integration strategy.

7. Coordinator in charge of the implementation:
The institutional framework implementation involves the Ministry of Youth Affairs and Civic Education, other government partners, the National Volunteering Program, the National Civic Service Agency for Participation in Development, technical and financial partners, the National Civic Education and Integration Council, and all stakeholders involved in the implementation of the Cameroonian national integration strategy.

8. Coordinator in charge of the implementation: MINJEC

Programme No 4:

1. Sub sector: Social
2. Strategic Area: Consolidation of national integration
3. Programme Name: Sentisation to National integration
4. Programme objectives:
   - Capacity building of stakeholders;
   - Exploiting communication channels for the vulgarisation of the concept and values of national integration.

5. Indicators

<table>
<thead>
<tr>
<th>Efficiency Indicator</th>
<th>Result Indicator</th>
<th>Time Indicator</th>
</tr>
</thead>
<tbody>
<tr>
<td>Capacity-building plans for operational stakeholders</td>
<td>Implementation reports (activities, monitoring and evaluation reports)</td>
<td>At least 75% of priority objectives of the programme attained by 2017</td>
</tr>
</tbody>
</table>
6. Programme Strategy

This is to implement awareness raising and promoting national integration through support for the implementation of each programme.

7. Institutional Framework Implementation

The institutional framework implementation involves the Ministry of Youth Affairs and Civic Education, other government partners, the National Volunteering Programme, the National Civic Service Agency for Participation in Development, technical and financial partners, the National Civic Education and National Integration Council, and all stakeholders involved in the implementation of the Cameroon national integration strategy.

8. Coordinator in charge of implementing: MINJEC

IV.2. Programmes Actions Identification

| PROGRAMME 1 : Promoting economic integration |
| Coordinator in charge of implementation: Ministry of Youth Affairs and Civic Education |

<table>
<thead>
<tr>
<th>Actions and characteristics</th>
<th>Actions</th>
<th>Objectives</th>
<th>Indicators</th>
<th>Baseline</th>
<th>Target</th>
<th>Place of execution</th>
<th>Institutional implementation framework</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supporting economic development activities of citizens</td>
<td>Contributing to the participation of citizens in economic integration</td>
<td>Reports produced (activities, monitoring and evaluation)</td>
<td>N.A.</td>
<td>Cameroon populations</td>
<td>National territory</td>
<td>MINJEC Public authorities concerned</td>
<td></td>
</tr>
<tr>
<td>The fight against discrimination in professional milieus</td>
<td>Promoting Equal chances and decent jobs for all citizen</td>
<td>Reports produced (activities, opinion polls, monitoring and evaluation…)</td>
<td>//</td>
<td>National territory</td>
<td>MINJEC All public administrations</td>
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<tr>
<td>Support for the economic integration of less privileged groups of the population</td>
<td>Improving the economic integration of less privileged and marginalised groups</td>
<td>Reports produced (activities, opinion polls, monitoring and evaluation…)</td>
<td></td>
<td>National territory</td>
<td>MINJEC Public administrations concerned</td>
<td></td>
<td></td>
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<tr>
<td>Support in implementing town planning schemes</td>
<td>Contributing to an equitable economic development of the territories while favouring Exchange and intermingling of populations</td>
<td>Reports produced (activities, monitoring and evaluation)</td>
<td>National territory</td>
<td>MINJEC Public administrations concerned</td>
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**PROGRAMME 2 : Strengthening sociocultural integration**

**In charge of Implementation: MINJEC**

<table>
<thead>
<tr>
<th>Actions</th>
<th>Objectives</th>
<th>Indicators</th>
<th>Baseline</th>
<th>Target</th>
<th>Place of execution</th>
<th>In charge of the implementation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Support for the social integration of less privileged or marginalised groups</td>
<td>Improving the social integration</td>
<td>Reports produced (activities, monitoring and evaluation)</td>
<td>N.A.</td>
<td>Cameroonian Populations</td>
<td>National territory</td>
<td>MINJEC Public authorities</td>
</tr>
<tr>
<td>Supporting development and the vulgarisation of national cultures</td>
<td>Contributing to the development of cultures</td>
<td>Reports produced (activities, monitoring and evaluation)</td>
<td>//</td>
<td>National territory</td>
<td>MINJEC All stakeholders</td>
<td></td>
</tr>
</tbody>
</table>

**PROGRAMME 3 : Improving political integration**

**In charge of implementation: MINJEC**

<table>
<thead>
<tr>
<th>Supporting responsible political participation of citizens</th>
<th>Promoting the expression and participation of citizens in political life</th>
<th>Reports produced (activities, monitoring and evaluation)</th>
<th>N.A.</th>
<th>Cameroonian Populations</th>
<th>National Territory</th>
<th>MINJEC All stakeholders</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Strengthening civic-mindedness and patriotism</strong></td>
<td><strong>Raising awareness of the populations on the values of civic-mindedness and patriotism</strong></td>
<td><strong>Reports produced (activities, monitoring and evaluation)</strong></td>
<td><strong>National territory</strong></td>
<td><strong>MINJEC All stakeholders</strong></td>
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<tr>
<td><strong>Supporting the fight against corruption</strong></td>
<td><strong>Fostering the emergence of a just and equitable society for all citizens</strong></td>
<td><strong>Reports produced (activities, monitoring and evaluation)</strong></td>
<td><strong>National territory</strong></td>
<td><strong>MINJEC All stakeholders</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**PROGRAMME 4 : Raising awareness to national integration**

<table>
<thead>
<tr>
<th><strong>In charge of the implementation: MINJEC</strong></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Actions</strong></th>
<th><strong>Objectives</strong></th>
<th><strong>Indicators</strong></th>
<th><strong>Baseline</strong></th>
<th><strong>Target</strong></th>
<th><strong>Place of execution</strong></th>
<th><strong>In charge of implementation</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Supporting the conservation, the development and propagation of national languages</td>
<td>Promoting and propagating national languages</td>
<td>Reports produced (activities, monitoring and evaluation)</td>
<td></td>
<td>Cameroonian populations</td>
<td>National territory</td>
<td>MINJEC All stakeholders</td>
</tr>
<tr>
<td>Building the capacities of stakeholders in charge of the implementation of the Cameroonian national integration strategy</td>
<td>Ensuring an effective participation of all the SCIN stakeholders involved.</td>
<td>Reports produced (activities, monitoring and evaluation)</td>
<td></td>
<td>National Territory</td>
<td></td>
<td>MINJEC All Stakeholder involved</td>
</tr>
<tr>
<td>Raising the awareness of the populations</td>
<td>Promoting the concept of national integration and its requirements</td>
<td>Reports produced (activities, monitoring and evaluation)</td>
<td>//</td>
<td>MINJEC All parties involved.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Promoting cross-cultural and mass tourism</td>
<td>Improving cultural exchanges among citizens</td>
<td>Reports produced (activities, monitoring and evaluation)</td>
<td>National territory</td>
<td>MINJEC All stakeholders involved.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promoting national Cameroonian values</td>
<td>Sensitising every citizen on the necessity of respecting Cameroonian values</td>
<td>Reports on the implementation and evaluation of education, information and communication Plans (PEIC)</td>
<td>National territory</td>
<td>MINJEC All stakeholders involved.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**IV.3. Some proposed activities**

In accordance with the wishes of the client, the consultant offers below, as an indication, some activities likely to be undertaken / conducted as part of the implementation of different programs.

**PROGRAMME 1: Developing economic integration:**

Advocating for the development of access to public buildings for people with motor disabilities;

**PROGRAMME 2: Promoting socio-cultural integration**

- Advocating for the development of domestic tourism at reduced costs (for young people: reduced transport costs, accommodation in boarding ...);
  - Organising intercultural festivals and / or fairs showcasing traditions arts, crafts, food, clothing and other;
  - Organising competitions on the theme of national integration;
  - Organising a national unity and a national integration days (eg just before May 20);
  - Competition for the best historical Cameroonian epic through painting, theatre, cinema, etc.
- Advocating for the creation of infrastructure and Nollywood type activities;
- Implementing some sections of the volunteer strategy, one of the cultural brewing tools;
- Setting up civic education programs for primary and secondary schools in collaboration with relevant technical ministries.

**PROGRAM 3: Improving political integration:**

- Organising at the level of MYECs, national symbols propagation activities (knowledge, how to have respect for these symbols ...)
- Initiate voluntary action for citizenship education and the political obligations of citizens;

**PROGRAM 4: Awareness to national integration:**
Organising youth camps / holiday camp meetings bringing together young people from the various regions with national integration themes.

**V. IMPLEMENTATION MECHANISMS AND MONITORING EVALUATION DEVICE**

**V.1. Conditions for Success**

The effective and efficient implementation of a Cameroonian strategy for the promotion of national integration implies the following conditions:
- a clearly stated political will at the highest level of the State;
- The involvement of elected representatives in the implementation of operations;
- The accession of the stakeholders, especially the elite and the grassroots;
- The exemplary nature of the political, administrative elites, and other social big wigs;
- The effective allocation of resources;
- The establishment of a political steering group chaired by the Prime Minister, Head of Government and a technical steering committee headed by the Minister for Civic Education and National integration;
- The putting in place of an Information - Education – Communication plan to promote the ownership of the SCIN;
- Periodic evaluation of the implementation of the SCIN, and propagating results obtained.

**V.2. Steering and monitoring evaluation Committee**

As part of the study on the elaboration of the national repository on civic education and national Integration in Cameroon, the Consultant proposed the creation of a steering and monitoring and evaluation body called: The National Civic Education and National Integration Council (CONECIN). The Prime Minister, Head of Government, agreed to accept the principle and announced the establishment and operationalization of this body during the International conference on civic education and national integration in Cameroon, held in Yaoundé in July 2013.


This organ appears in the line of resolutions taken by the Government during the above-mentioned symposium. Thus the CONECIN is a guidance, coordinating, consenting, consultative committee for operations, projects, programs and policies relating to civic education and the promoting of national integration. Its mission is to assist the Government in the development, implementation, evaluation and control of the implementation of the national civic education and national integration policy.
Its functions include:
- To issue opinions on matters within the field of civic education and national integration in Cameroon;
- Coordinate and harmonize the activities of various partners, governments and bodies involved in the implementation of the national civic education and national integration policy;
- Ensure the monitoring of the implementation of the national civic education and national integration policy, as well as its evaluation.

It is placed under the authority of the Prime Minister, Head of Government, and group within itself representatives of the public sector, private sector and civil society.

In performing its mission, the CONECIN could be assisted by a permanent technical secretariat working under the coordination of the Minister in charge of Civic Education and the promoting national integration.

V.2.2. A Technical support structure of the Board: the Permanent Technical Secretariat

The Permanent Technical Secretariat is responsible for:
- monitoring and continuously assessing the execution of missions, resolutions, recommendations and guidelines of the Council;
- investigating and preparing cases for submission to the Council;
- acting as the Council Secretariat;
- preparing action programs and activities reports of the Council;
- keeping the archives and documentation of the Council;
- Performing all other duties entrusted to it by the Council.

V. CONCLUSION AND RECOMMENDATIONS

In light of past experiences and actions that remain to be carried out in promoting national integration in Cameroon, this strategy is based on a global project involving all components of society. At the State level, it is understood that all ministries and administrations will all be stakeholders. With this In view, a judicious and appropriate ownership of the strategy by the various stakeholders is an essential condition for its success.

Indeed, all players in the national community should be fully aware of this strategy, of which the State must provide leadership in the implementation, and especially the coordination of activities coming under these public and private partners. Furthermore, the State should ensure strict compliance to the strategy, especially by the political hierarchy and elites and set up a system of both positive and negative sanctions. Schools should also draw inspiration from these.

The overall intervention strategy must be based on:
- The mobilisation of all political, administrative, traditional, elite ...who must be at the forefront of this whole dynamic plan.
- the demonstrations of gratitude of the nation to organisations / structures / citizens who have distinguished themselves in promoting national integration values;
- the widest dissemination possible of the strategy;
- the sensitisation of various stakeholders on the importance of their respective roles;
- Advocacy actions;
- repression and severe punishment of acts contrary to national integration wherever they
come from.
The Ministry of Youth Affairs and Civic Education as a ministerial department in charge of promoting national integrations should play a major role in the dissemination and monitoring of the implementation of this strategy.
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As part of the development of the Cameroon National Integration Strategy, the firm Agora Consulting was commissioned by the Ministry of Youth Affairs and Civic Education (MINJEC) to carry out this study, subject to order letter No.007 / LC / MINJEC / CPM / 13 of October 7, 2013.

Achieving the latter calls for the participation of all actors in society (public, central, deconcentrated and decentralised administrations, civil society organizations, partners and foreigners living in Cameroon) as well as the entire population. Thus, to win the support of all Cameroonians to live together in a cultural, socioeconomic and political exchange, an interview guide to gather the opinion of a wider public on the situation of national integration in Cameroon.

The firm guarantees that the information collected will be used with absolute confidentiality, and in an exclusively scientific and professional setting.

<table>
<thead>
<tr>
<th>Full names</th>
<th>Position</th>
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<tbody>
<tr>
<td>ABOUEM A TCHOYI David</td>
<td>Head of mission</td>
</tr>
<tr>
<td>BEKOUME André</td>
<td>Head of project</td>
</tr>
<tr>
<td>ADAMA KOUBA</td>
<td>Assistant Research Officer</td>
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</table>

**Identification**

Name of the Structure/ Personmet :

Quality :

Geographic coverage (Regions, Divisions, etc...) :

**Perception of national integration**

1. For you, what does national integration (economic, social, cultural, professional, political, territorial integration) mean?

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2. In your opinion, what is the role of women, youth, persons with disabilities in society?

3. Do you think that the Pygmies and Mbororos are Cameroonians along with you? If so do you think they are sufficiently included into economic, social, professional policies, etc.? State your reasons.
4. Is there, in your opinion, a Cameroonian identity? Give your reasons (*HowDoes manifest?*).

5. Considering imported culture and the values they convey, don’t you think that the distribution of some programs in the national media are a threat to formation of the Cameroonian identity?

6. In your opinion, what can the leaders of national media do to promote the Cameroonian culture?

7. In your opinion some ethnic/tribal, linguistic groups more advantaged than others? In what way?
8. Can the practice of bilingualism be a factor of national integration for all Cameroonians? Explain.

9. Are you aware of activities or happenings which could harm social cohesion? What are some examples.

10. In your opinion what are the hindrances and threats to national integration?

11. What solutions do you propose?
AT THE ECONOMIC LEVEL

12. In your opinion, is decentralization a vector or hindrance to national integration? Why?

13. Are public investments distributed in the best interests of the various regions of the country and according to their potential?

14. Is the balance of regional policy as a tool of national integration adequate and effective? If not what other options would you suggest?

15. What do you see as implemented (or yet to be implemented) sectoral policies for the professional integration of vulnerable groups (disabled, pygmies, Mbororo,
16. Is the current territorial division likely to promote national integration?

17. What adjustments could be made to maximize the attractiveness of regions, municipalities, etc.?

18. Within the context of regional economic integration, what do you think are the major challenges:
   - Compared to the facilitation of internal and external trade?
   - Compared to the attractiveness of territories and investments related thereto?

AT THE POLITICAL LEVEL

19. Do you think that the separatists demands represent a real threat to the integration of our territory? Explain.
20. Do Audit Institutions of political expression in place promote the political participation of all citizens? In your opinion, do these institutions play their role?

21. Is the choice of a political party by an individual dependent on ethnic or regional membership? Justify.
SPECIFICS INFORMATIONS RESEARCHED
Propose and formulate questions for Interviews and Field Survey

CENTRAL AND DECENTRALIZED SERVICES OF THE PUBLIC SERVICE.

1. MINJEC.
   i. Could you briefly tell us the link between Civic Education and National Integration?
   ii. The role and place of youths in the National Integration process?
   iii. Does the Cameroon National Youth Policy (CNYP), make enough provision for the integration of this category of the population in all aspects of National life – how?
   iv. What about PAJER-U/PIFMAS? Do you think these programs are helpful to NI?
   v. What are your personal convictions vis-a-vis National Integration?

2. MINAS.
   i. What, in your opinion is National Integration? What does it involve?
   ii. What policies and programmes does your ministerial department have that promote NI?
   iii. What would you suggest as the best strategies to integrate the handicap and street children?
   iv. Deviant tendencies like homosexuality, prostitution, drug abuse and others? How could these Cameroonians be brought in?

3. MINPROFF.
   i. What policies and programmes does your ministerial department have that promote NI?
   ii. Do you think NI should begin in the family – how?
   iii. The role and place of women in the NI process. Is gender an issue here?

4. MINEPAT.
   i. What elements were taken into consideration in the administrative demarcation of the Cameroon national territory?
   ii. Would you say the current regional grouping is favorable to NI – how?
   iii. How does the quota system in the selection of candidates into professional schools and appointments to top administrative positions foster NI?
   iv. What special measures are taken to encourage civil servants to move happily when transferred to any part of the national territory?

5. MINEFOP.
   i. How inclusive are the employment and professional training policies in Cameroon?
   ii. Are the training programmes adapted to all levels and include all trades?
   iii. How can your ministerial department contribute effectively to NI?

6. MINESEC.
   i. The cameroonian educational system and NI: how would you describe the relationship?
   ii. What is being done about implementing a real bilingual system in secondary schools – what about the bilingual system in Lycée Molyko, Buea in the 70’s. Does it seem to you
it has worked out well?

7. MINEDUB.
   i. What are the specific programmes designed at this level to inculcate citizenship and love of our Country in the children?
   ii. What exactly is being practiced in the “Bilingual” nursery/primary schools around the country; does it reflect true bilingualism?
   iii. What impact do you think Bilingualism, introduced at the base can have on NI?

8. MINATD.

9. MINTP.
   i. How does the development policy for rural and urban areas in Cameroon create a spirit of nationalism?
   ii. Development in the rural areas – is it adequate enough to make the rural population feel like Cameroonians?

10. MINREX.
   i. In your opinion, what is NI?
   ii. How does NI in Cameroon include non-Cameroonians?

11. MINT.

12. MINCULT.
   I. The culture of a people is generally considered a very strong element of its identity. How does MINCULT exploit this strength to foster NI?

13. MINESUP.
   I. Could our universities be looked up to as citadels of NI – Why and how?

14. MINJUSTICE.

15. MINCOM.
   i. Communication strategies for NI?

ORGANIZATIONS.

I. HOW DOES YOUR ORGANIZATION FOSTER NATIONAL INTEGRATION?
II. WHAT POLICIES AND PROGRAMMES DO YOU HAVE TO ENABLE THIS?
# LIST OF PERSONS MET

<table>
<thead>
<tr>
<th>FULL NAMES</th>
<th>Qualification</th>
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<tbody>
<tr>
<td>The senior divisional officer for the benoue</td>
<td>The divisional officer garoua 3ème</td>
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<tr>
<td>HALIDOU DJINGUI</td>
<td>The regional delegate north</td>
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<td>The regional delegate minjec north</td>
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<td>The regional delegate mintp north</td>
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<td></td>
<td>Regional chief of service for women's economic empowerment minprof north</td>
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<tr>
<td>SOUINA HAKINA JANVIER</td>
<td>Regional chief of service of planning Minepat</td>
</tr>
<tr>
<td>S E ANTOINE NTALOU</td>
<td>Archbishop of garoua</td>
</tr>
<tr>
<td>DJAFAROU MARAFA</td>
<td>Imam of the great poumpoumre mosque</td>
</tr>
<tr>
<td>KAMKUIMO SIMO MARCEL</td>
<td>Engineer civil engineering</td>
</tr>
<tr>
<td>ABDOURAMAN NAFISSATOU</td>
<td>Radio animator acms</td>
</tr>
<tr>
<td>ADJABA THERESE FLORE</td>
<td>Youth and animation counselor</td>
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<tr>
<td>MANOU GODJI</td>
<td>Agronomist</td>
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<tr>
<td>NSOM EBA BORIS</td>
<td>Economic operator</td>
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<tr>
<td>The governor far north region</td>
<td>Head of division regional development</td>
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<tr>
<td>Mahamat Sale</td>
<td>Regional delegate minprof</td>
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<tr>
<td>MAGILA SARSAR</td>
<td>Head of regional brigade public institutions audit minas</td>
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<tr>
<td>ISSOUFA SOUGOUDOU</td>
<td>Chief of service land development Minepat</td>
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<tr>
<td>PAWOUANG</td>
<td>Regional service head for civic education and national integration</td>
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<tr>
<td>REV TCHAO JEAN</td>
<td>Deputy secretary general union des églises Baptistes du cameroun</td>
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<tr>
<td>PR SOUAIBOU ISSA</td>
<td>University lecturer in history director httc</td>
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<tr>
<td>PR GONNE BERNARD</td>
<td>University lecturer in geography</td>
</tr>
<tr>
<td>DR NGUEMBA GUILLAUME</td>
<td>University lecturer in philosophy</td>
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<tr>
<td>GNISIMAOUSSOU MAGLOIRE</td>
<td>Doctorate student in sociology</td>
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<tr>
<td>EBONGUE SYBILLE</td>
<td>Deputy assistant social affairs</td>
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<td>Name</td>
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<tr>
<td>MARIAMA SOULEY</td>
<td>Senior assistant social affairs</td>
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<td>AMINA DJIBRILLA</td>
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<td>EFFA OYONO DANIELLE</td>
<td>Senior youth and animation counselor</td>
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<td>YAN’NONE ROSINE</td>
<td>Youth and animation counselor</td>
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<tr>
<td>BIKELE JUNIOR</td>
<td>Student</td>
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<tr>
<td>BALISSOU BOUBA</td>
<td>Women organisations network Maroua 1&lt;sup&gt;er&lt;/sup&gt;</td>
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<td>MME FADIMATOU AZAM</td>
<td>Women organisations network Maroua 2&lt;sup&gt;e&lt;/sup&gt;</td>
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<td>MME SAID VAGAI RACHEL</td>
<td>Women organisations network Maroua 3&lt;sup&gt;e&lt;/sup&gt;</td>
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<tr>
<td>BELL LUC RENE</td>
<td>Senator / traditional chief</td>
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<tr>
<td>ADAMOU NDAM NJOYA</td>
<td>Mayor / political leader</td>
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<tr>
<td>MITOK CLAIRE</td>
<td>Minesup staff</td>
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<tr>
<td>DAN FAUSTIN</td>
<td>The director of research and project minjec</td>
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<tr>
<td>NZO AUGUSTINE</td>
<td>The director of civic education and National integration minjec</td>
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<tr>
<td>DAHIROU MAKIE</td>
<td>Mbororos association president (mboscuda)</td>
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<td>BILOA JEANNE</td>
<td>Pygmies (bakouda association membre)</td>
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<td>OUMAROU SANDA</td>
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<td>ABOAH JEANNETTE</td>
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<td>NDO’O NDONGO CATHERINE</td>
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<td>EVA ETONGUE MAYER</td>
<td>Cndhl (head of division of the promotion and Protection of human rights)</td>
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<tr>
<td>ANGOS ZANGUE</td>
<td>Minepat</td>
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<td>ABOUNA ZOA</td>
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<td>NSOH JEAN PIERRE</td>
<td>Sg mintransport</td>
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<td>NDJERE A MOUNGAM</td>
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<td>ENOW ABRAHAM EGBE</td>
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<td>ABDOUALAYE TAOUSSET</td>
<td>Inspector general minrex</td>
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<td>FOZEING THOMAS</td>
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<td>AKEUM PIERRE MARIE</td>
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<td>NASAKO FRITZ-GERALD</td>
<td>Secretary general mindcaf</td>
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<td>OWOTSOGO AMBROISE</td>
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<td>HAMAN MANA</td>
<td>Journalist</td>
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<td>Dr. EBA EBE GABIN</td>
<td>University lecturer (iric)</td>
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<td>NDZI JANET</td>
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<tr>
<td>Pr. OLINGA ALAIN DIDIER</td>
<td>University lecturer (iric)</td>
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<tr>
<td>Pr. ZANG LAURENT</td>
<td>Enseignant d’universite (iric)</td>
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<tr>
<td>MASSI GAM’S DIEUDONNE</td>
<td>Conacpresident – religious leader religieux</td>
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<td>NGNIMAN ZACHARIE</td>
<td>Conac</td>
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<tr>
<td>ENAMA LEON BERTHRAND</td>
<td>Executive secretaire executif iday cameroun</td>
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<td>EDZIGUI NDZANA SANDRA</td>
<td>Member iday cameroun</td>
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<td>MVOGO ETOGO POLYCARPE</td>
<td>Cnyc membre yde 1er</td>
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<td>AGUINI MARCELLE</td>
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<td>KEMZANG THEOPHILE G.</td>
<td>Program assistant hcr</td>
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<tr>
<td>OLINGA NOEL</td>
<td>Member of a pygmy association (association okani)</td>
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<td>NDINDO DANIEL</td>
<td>Member of a pygmy association (okani association)</td>
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<td>NDOMBA ANDRE</td>
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<td>SIMEKOR JOAKIM</td>
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<tr>
<td>ETOLO AVOM A.</td>
<td>Member of a pygmy association (okani association)</td>
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<tr>
<td>BOUBA AESSATOU</td>
<td>Mbororo (association membre) Mboscouda</td>
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<tr>
<td>KOKPA PASCAL</td>
<td>Member of a pygmy association (asbak association)</td>
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<tr>
<td>AKPAKOUA VALERE</td>
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<td>AGOU GARGA</td>
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<tr>
<td>ADOLPHE LELE LAFRIQUE</td>
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<td>OMER SONGWE</td>
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<td>ANGWNJA PATIENCE</td>
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<td>SANGBONG DENIS N.</td>
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<tr>
<td>BARRISTER HILDA W. NDUMU</td>
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<tr>
<td>REV. FATHER MIKE</td>
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<tr>
<td>JUDY ABONG</td>
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<td><strong>NYANGCHO SAMUEL</strong></td>
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<tr>
<td><strong>ACHEINEGETS RUTH</strong></td>
<td>Association president</td>
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<tr>
<td><strong>ASABA JOSEPH</strong></td>
<td>Trader</td>
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<tr>
<td><strong>BOTAMBA COLLINS</strong></td>
<td>Movie maker</td>
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<tr>
<td><strong>TAWAH VERA KHAN</strong></td>
<td>Student</td>
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<td><strong>NNOKO ERNEST</strong></td>
<td>De development agent</td>
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<td><strong>WAMBO NWARTO IRENÉ D.</strong></td>
<td>Student</td>
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<tr>
<td><strong>TANGYE BIH NJUALA</strong></td>
<td>Student</td>
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<tr>
<td><strong>CHEFOR NGWINFORM VERA</strong></td>
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<td><strong>NSOM ELVIS AYAH MUKONG</strong></td>
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<tr>
<td><strong>NDINGEH CATHERINE F</strong></td>
<td>Cnyc member bamenda north-west</td>
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<tr>
<td><strong>PIVADGA VALERY</strong></td>
<td>Cnyc member bamenda north-west</td>
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<td><strong>KUM PROMISE</strong></td>
<td>Cnyc member bamenda north-west</td>
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<tr>
<td><strong>NCHIA MILDRED KWALA</strong></td>
<td>Division secretary general cnyc Bamenda</td>
</tr>
<tr>
<td><strong>YGUMI L.</strong></td>
<td>Counselor cnyc bamenda</td>
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<td><strong>SHU RELINDIS L</strong></td>
<td>Cnyc delegate bamenda 2</td>
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<tr>
<td><strong>AHAVA CALENCA</strong></td>
<td>Divisional president cnjc mezam</td>
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<tr>
<td><strong>SHAFE THERESE V</strong></td>
<td>Secretary general communal cnyc</td>
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<tr>
<td><strong>IMIMBRU VINCENT BACHE</strong></td>
<td>Regional president cnyc nord ouest</td>
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<tr>
<td><strong>KARI JACKSON B</strong></td>
<td>Cnyc communal president</td>
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<tr>
<td><strong>NDIKUM CLEMENT FON</strong></td>
<td>Regional secretaire general south-west</td>
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<tr>
<td><strong>MANDE PETEGA BELISE</strong></td>
<td>Minjec</td>
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<tr>
<td><strong>MOTOMBY MBOME EMMANUEL</strong></td>
<td>Assistant mayor au buea</td>
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<tr>
<td><strong>MOTANGA ANDREW MONJIMBA</strong></td>
<td>Government delegate limbe</td>
</tr>
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<td><strong>MOLA NJOH LITUMBE</strong></td>
<td>Politician – opinion leader</td>
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<td><strong>MME NJOMO</strong></td>
<td>Head of ngo</td>
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<td></td>
<td>Regional delegate minefop</td>
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<td>Regional delegate minas</td>
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<tr>
<td><strong>REV FATHER GEORGE NKEZE N.</strong></td>
<td>Pro chancellor – president catholic</td>
</tr>
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<td>University institute of buea</td>
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<tr>
<td><strong>ACHU ROSETTE MUMA B</strong></td>
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<tr>
<td><strong>MME MOFFAH NEE LUMA</strong></td>
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<tr>
<td><strong>NEMBO PALULINE MALU</strong></td>
<td>Teacher</td>
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<tr>
<td><strong>DR MRS MUKETE EDITH NGWA</strong></td>
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<td><strong>OSCAR MALANGE WOSE</strong></td>
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<td><strong>KEKIA EMMANUEL</strong></td>
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<tr>
<td>Name</td>
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<tr>
<td>TIBUI ROLAND TANYI</td>
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<tr>
<td>FUONDJING STARS ZOHSIE</td>
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</tr>
<tr>
<td>MARY DIABE</td>
<td>Retired teacher</td>
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<tr>
<td>MONONOEO HUMPHREY</td>
<td>Registrar gce bord</td>
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<td>TASI NTANG LUCAS</td>
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<td>JACKIE EKO</td>
<td>School founder</td>
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<td>GLADYS NTALA CHEKA EPSE LUMA</td>
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<tr>
<td>LAWRENCE VUYOHGAH</td>
<td>Headmaster</td>
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<td>CYPRAIN KOMYUWI</td>
<td>Headmaster</td>
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<tr>
<td>EGBE SYLVESTER</td>
<td>Teacher</td>
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<tr>
<td>NJIE ROSE ENJENI</td>
<td>Teacher</td>
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</table>

N.B SOME FOCUS GROUPS WERE ALSO ORGANIZED IN SCHOOL AND ASSOCIATIVE ENVIRONMENTS EVEN THOUGH THE NAMES OF ALL PARTICIPANTS DONOT APPEAR ON THIS LIST