

THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

International Migrants and Rural Development in Moghamo Community, North-West Region, Cameroon

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Abstract

The Chicago School on theories of migration considers migrants as uprooted in that as migrants leave home, they forget about their kin and community and become assimilated and acculturated into the community of destination. Today, with the increase in technology, this reality is not the same in many societies including Moghamo in the North West Region of Cameroon as many migrants do maintain relationships with their home communities and support local development projects in a bid to improve on the living conditions of their people. The question therefore is what is the role of Moghamo migrants in the development of the Moghamo community? To answer this question, qualitative and quantitative research was conducted in 5 of the 22 villages that make up Moghamo. A total of 65 interviews (with 23 women and 42 men) were carried out with Moghamo migrants of the United States of America, and their family members residing in the place of origin. Additionally, 151 questionnaires were administered to 85 women and 66 men irrespective of whether they had a family member who is a migrant or not. Migrants' development projects in Moghamo were observed over a period of two years. Findings revealed that Moghamo migrants contribute to the developments of their community of origin through their communication, visitation and remittances.

Keywords: International migrants, migration, rural development and Moghamo

1. Introduction

Studies on migration of Africans have been inclined to present a somewhat contradictory picture of mobility and its affiliation with development on the continent. In the continent typified by poverty, unemployment, low income earnings from agricultural produce and the quest for higher living standards by growing vibrant youthful population, migration seems to be an attractive way out to ameliorate their living conditions (Adxepoju, 2004; Pelican and Tatah, 2009; Pelican 2013). But Chanim (2000) argued that no matter the amount of remittances sent to the home of origin by migrants, international migration has done little to boost domestic production and employment and have adverse effects for development in the sending countries. Similarly Chicago School theories on migration considered migrants as "uprooted" (Handlin, 1973). According to these classical theories, migrants forget about their kin and community and become assimilated and acculturated into the new community. Moreover, migrants create new problems in both their areas of origin and the areas in which they settle. Hence migration has been seen as an act of exploitation and underdevelopment and a problem that needs to be addressed.

This is not the case in some societies including Moghamo in the North West Region of Cameroon, where migrants are involved in the amelioration and the progress of the living conditions of the people left behind. This explains why Hahn et al. (2007) used the concept of "cultures of migration" to demonstrate the fact that migratory processes actually induce cultural change, not only with regards to the identity of migrants themselves, but also with regard to those who have remained back home. The transformation brought by migrants could be visible in the socio-cultural, economic, religious and political life of the people as Mbonji looking at development remarked:

C'est-à-dire de mode de vie global d'un peuple. Ici, ce ne sont pas simplement les arts et lettres qui sont à révolutionner mais toutes les autres institutions sociales-religion, économie, politique, santé, éducation, droit, défense etc. qui vont ainsi se développer, c'est-à-dire croître en quantité et en qualité (Mbonji 1988: 8).

In a similar situation migrants are conceived as "human capital" in their local societies whereby a western model of development is often assumed (Martin 2007). This does not in any way create the impression that African societies depend solely on the Western societies for development. The term development is a fact of all cultures and becomes relative as Mbonji remarked:

Le développement étant le fait de toutes les cultures, il dévient relatif car simple rythme de croissance des réalités qui ne sont pas toujours les mêmes partout. Les cultures africaines ne sont donc pas des obstacles au développement. Elles le deviennent lorsque le développement est conçu comme quelque chose venant de l'extérieur de ces cultures et qui forcément

peut ne pas s'accommoder de ces cultures... nos cultures sont cultures de développement parce que par essence en développement et non des cultures pour le développement (Mbonji 1988: 8-10)

In other words, African cultures which Moghamo forms part, are cultures in development and not cultures for development. I argue that despite the setbacks of international migration, Moghamo migrants play a significant role in the development of their place of origin. The following major question therefore arises: How have Moghamo migrants contributed to the development of their community of origin? In attempting to answer this question, research was conducted in various libraries and on the field.

Scholarly research was carried out in libraries and through internet search engines like Google, Wikipedia and Encyclopaedia. Field research was carried out in 5 of the 22 villages that make up the Moghamo community. These villages were chosen because of their high migrant population. Data was collected from men and women, as well as young and old people. More attention was given to key informants such as chiefs who are regarded as custodians of culture. Interviews were also conducted with migrants and with migrants' family members in Moghamo. Interviews were both tape-recorded and documented in field diaries. A total of 65 interviews (23 with women, 42 with men) were conducted. Additionally, 151 questionnaires were administered to 85 women and 66 men irrespective of whether they had a family member who is a migrant or not. We observed and documented material evidence on migration in Moghamo. The theory of transnationalism which stipulates that migrants maintain, build and reinforce multiple linkages with their home of origin was used to explain and interpret data. Findings revealed remittances arising from migration have in general, a beneficial effect on poverty reduction, improved health and school attendance.

I will begin with an overview of migration trends in Moghamo, next, I will describe the movement of people and development as well as migration and development projects in Moghamo. Finally, I will present migration as a cause of exploitation and underdevelopment

2. An Overview of Migration Trends in Moghamo

Although most social observers are still unable to imagine a society without migration, the origin and migration of Moghamo is, however, still a subject of controversy. Among the Moghamos and their sister's clans, they are many who frequently refer to themselves as the Widikum group. They claim Widikum on the Momo Manyu border to be their point of migration to the grasslands. Fanson (1989) acknowledges this claim but observes that, most of them trace their cradle to Tadkon, three kilometres from Batibo centre. On his part, Ngwa (1977) claims that the people of Moghamo and other descendants of Tembeka and Akumaka migrated from Congo about 250 years ago and first settled in Widikum from where they migrated to different parts of the North West Region. Arnett describes these people as certain families of the presumed Congo origin who emigrated 250 years ago from the Great Forest that fringe the upper waters of the Cross River and settled on the grasslands of Bamenda plateau (Arnett, 1925). Hansel Mbah presented the myth held by oral tradition that the ancestral founders of the Moghamos (Tembeka and Akumaka) emerged from the earth at Tadkon, and later transformed into a river guardian spirit, and then into persons. Batibo Council (2008) holds, that it is fiction for two personalities to uncover a stone and expose themselves to light and this conception can certainly not be realistic because, it is inconsistent with the theory of the evolution of man. It is rather more probable to consider them as having paired up themselves and departed from the wave of Bantu emigration and settled there. Also, various accounts of Moghamo informants and sources of origin of the Widikum people, concludes that the most well known story is a claim to an origin at Tadkon, a few miles west of central Batibo and that descendants now form the Widikum tribes which are made up of Moghamo, Ngie, Ngwo, Ngemba, Menomo and Oshei (Ajaga Nji et al 2008, O' Neil 1987). According to investigation from Moghamo, there were succession problems which pushed a brother and a sister to migrate and settle far from their parents. This led to the formation of the 22 villages that make up Moghamo.

In pre-colonial times, migration occurred largely in search of security, new land safe for settlement and fertile soils for farming. This may suggest why (de Haas 1999) remarks that migration plays an important role in expanding people's livelihoods in different ways. These include expansion into new areas to gain access to natural resources, such as land, minerals, water, game, and fish; the conquest of neighbouring groups to capture both their goods and their labour, either directly through slavery or indirectly through the payment of tribute; and the expansion of networks to gain access to new markets for both goods and labour. Migration has also been driven by feuds at different levels, ranging from family disputes to wars.

The colonial regime altered the motivation and composition of migration by introducing and enforcing various blends of political and economic structures, imposing tax regimes and establishing territorial boundaries (Adepoju 2005). With this introduction the wind of migration moved out of Moghamo and the main destinations within Cameroon for migrants were the industrial plantations of South West Region notably to Cameroon Development Corporation, Pamol plantations, Yaoundé, Douala, and parts of the West and Adamawa Regions. The coastal plantations instituted in the colonial period attracted and recruited a large labour force mostly from the country's populous North West province (Aderner et al 1960; Cooper 1996). This implies that more people were leaving the farms and other rural economic engagements in search of jobs in the towns and cities. During this period migrants who were in the industrial plantations of South West Region remitted cash and material items which included food, clothes, salt, drugs, shoes and radios. A fundamental changing character of rural-urban

migration is from one which was circular in nature and male dominated to one which has become more permanent and includes a larger number of family units (Riddell 1980).

Antonio (2011) pointed that one of the most conspicuous signs of the process of globalisation today is the increase in migratory flows among countries, regions and continents. In Moghomo the women have become more involved in migration so much so that some of them even migrate leaving their husbands and children behind. Women migrants are increasingly drawn to the wage labour market as a survival strategy to augment meagre family income. The phenomenon of females migrating independently enables them to fulfil their economic needs rather than simply joining their husbands. Many Moghomo migrants use the town of Bamenda and other urban areas as transit points for further out ward migration. This may suggest why Pelican (2013) remarked that today migration is gaining momentum in a chain of movement from village to town to city and abroad. Although there has been great desire of this group of people to go out of Cameroon, notably to some African countries, Europe and Asia, the dominant of them is United State of America. There are many reasons for the high international migration which include; unemployment, economic crisis of the 1980s, marginalization, low revenue from farming and tapping of raffia palm wine insufficiency of plantation or industrial employment to hold back the youths, and absence of post-graduate institutions for youths to remain within the region and study. In sum, most parents unequivocally prefer their children to work out of the country rather than subject the youths to the type of rural life they themselves are currently experiencing.

3. Movement of People and Development

In showing how African societies have been transformed by moving population, Mirjam de Bruijn used mobility and other concepts related to migration:

I consider mobility and the plurality of its forms as being essential in shaping of Africa. Mobility has always shaped African societies. These mobilities encompass all types of movements including travel, explorations, migration, tourism, refugeesism, pastoralism, nomadism, prigrimaged and trade. In these forms, mobility is essential to many people and it is even a means of survival for some. It is culturally and socially embedded in society and in each individual's actions. Being mobile, or living in a culture where many people are mobile, is a fact of life and with it goes an enormous cultural, social and economic flexibility (Mirjam de Bruijn 2007: 112).

To take the case of international migration as an important factor in people's livelihoods, it is important if one considers recent developments in Moghomo. Movements of people have taken on new forms over the past few decades, and as a result of globalisation, flows of people have intensified and increased. This movement is not only limited to the displacement of people in Moghomo, but also movement of goods, services and ideas. This is especially intriguing relationship when we look into poor families' livelihoods, their migration and use of resources. This explains why Nyamnjoh suggested that the reflection of the studies on migration should turn to social margins and migrants spaces and the demographic, social and cultural contents of those spaces and their economic and political linkages with the source regions, the host society and citizens and institutions (Nyamnjoh 2006). In a similar case, migrants are conscious of their environment of origin and would also want to remain connected to it in various ways as coined out by Rain:

Mobility provides a window onto how moving people perceive the places where they live, and connects economic activities with behavioural, architectural and geographical settings where they occur. [...] It focuses on the particular circumstances of the movers and the communities affected by mobility, and it considers human livelihoods and reproduction... (Rain, 1999: 4)

As a consequence, little underscores the fact that new ideas and practices acquired by migrants are transmitted to their countryside. Instead of being confined to their places of destinations, they are diffused over a much wider area, making the town itself a space-maker for the larger society (Little 1965). In Moghomo, individuals, families and the entire community are conscious that there is link between migration and development. This may also suggest why Global Commission on international migration (2005) as cited by Antonio (2011) reached a conclusion that there are three "Ds" that drive emigration among which the first is development. Hammer et al. (1997) claim that migration has a decisive impact on the direction and speed of development. Yaro (N. D) concludes that the relationship between migration and development is highly contingent on context and history. From the question to know the degree of development in the Moghomo community, caused by international migration, 96% of informants agreed that there is visible change as shown in the chart below.

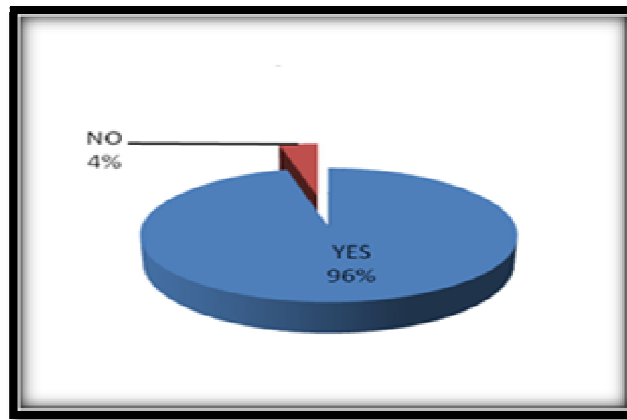


Figure 1: Degree of Development Initiated by Migrants in Moghamo Community
Source: Field Work (December, 2014)

According to these respondents, the change brought by migrants could be positive and negative. If 96% of the respondents admitted that international migration has created an impact in Moghamo, it therefore, implies that the change is glaring. This change is brought about by the flow of financial, technological, social and human capital. The strong attachment of many Moghamo people to their extended families enables remittances from their migrants to go beyond the immediate families to benefit the extended families and even the community. This attachment became more obtrusive with the coming of mobile telephone in the rural area. Apart from the physical movements and journeys, it is via mobile phones that people keep connected and are in close touch with their families and friends. This gives them the possibility to stay together, plan and carryout developmental projects while being several hundred kilometres away.

4. Migrants and Development Projects in Moghamo

UNFPA (2006), pointed out that it is important to note that the flows of financial, technological, social and human capital back to countries of origin contribute to the development of the migrants' home countries. In Ghana Martin reported that:

Remittances of transnational migrants and migrants communities are of the utmost importance for the well-being and development of many families and individuals in Ghana by paying for food, clothing, bills, schools and university fees and the construction of houses. Remittances also have a beneficial impact on rural community development (Martin 2007: 10).

In a similar situation, Abdoulaye Bio Tchane in an interview with le Chercher Midi in 2010 remarked:

Les flux financiers des migrants sont de plus en plus importants pour les économies des pays africains, car ils contribuent à la lutte contre la pauvreté et au renforcement de la croissance économique par l'investissement et la consommation. Les montants des envois de fonds de l'étranger déclarés ont notablement augmenté ces dernières années (Malard et al. 2010: 46).

In other words this impact created by migrants is increasing with the increasing financial remittances and have a remarkable effect on the living condition of the people of Moghamo

4.1. MEDA and Scholarship Program in Moghamo

One of the outstanding contributions of the Moghamo cultural and development association in the United States of America "MEDA" in Moghamo Community is recorded in the domain of education which is a key component in development. Informants told us that much attention is paid to education because it is the foundation of a positive change which is development. MEDA provides scholarships to Moghamo students back at home. This scholarship programme which is offered every year is gotten by students upon application. A sum of two million francs (FCFA 2.000.000) is kept aside every year for this scholarship program. Moghamo students in secondary and high schools as well as in the universities all over Cameroon are liable to benefit from this scholarship. This is an attempt to encourage students to read hard and to offer those whose parents or relatives cannot support them in school the opportunity to go to school. Emphasis is also laid on female sex in an attempt to encourage the education of the girl child in this community. Considering what education can do in a community, the president of MEDA, noted:

We want to transform our homeland through education. Education means qualitative development that can as well bring forth meaningful change in our community. This scholarship programme is open to all Moghamo students in Cameroon. Priority is equally given to the girl child because Moghamo is a male orientated community. Many children could afford to pay their fee, buy books and even get register into higher institutions of learning (Moghamo 05th December 2014).

To be educated is a necessity especially in this recent time as an informant noted;

To be without education is to be helpless in a "modern state" run by way of complex laws and regulations. The man who cannot read or write is at the mercy of those who can. He or she is totally dependent on the sometimes questionable

honesty and competence of lawyers and officials. Therefore, offering this scholarship programme to the Moghamo people, open them to competition in the "modern state" which involves a lot of manipulation of figures and sentences (Moghamo 05th December 2014).

Student	Institution	Class	Amount	Year
Student 1	P.S.S. Mankon	U.S.S	40.000 FCFA	2013
Student 2	University of Yaoundé I	Level 3	60.000 FCFA	2013
Student 3	G.H.S. Batibo	Form 4	40.000 FCFA	2014
Student 4	Polytechnique Yaoundé	Level 1	60.000 FCFA	2012
Student 5	P.H.S Batibo	LSS	40.000 FCFA	2014
Student 6	University of Buea	Level 2	60.000 FCFA	2013
Student 7	CCAST Bambili	LSA	40.000 FCFA	2013
Total : 7	7	7	340.000 FCFA	3

Table 1: Some Students Who Benefited from MEDA Scholarship Programme

Source: Fieldwork (December: 2014)

From the above table, it is obvious that MEDA has done and is still doing much when it comes to education. This explains why many students and parents are happy with this association for the change it has brought into the community. An informant said:

We are happy with this association for it has enabled many Moghamo children to go to school. We pray that they may improve on the amount as well as the number of students benefiting from this scholarship. We have realised that many children are now getting enrolled into primary, secondary, higher schools as well as other higher institutions of learning (Guzang, 20th January 2014).

Migrants also act as counsellors or advisers presenting the different education and professional career to students back at home. They also provide the entrance prerequisite and modalities to the different universities. An informant narrated:

Many Moghamo students who are currently schooling in USA had their admission and modalities done by me. All they did was to send me their documents. I searched for the school, contacted them, applied for them and sent to them the form 120 which they needed to take to the embassy (Moghamo, 09th August 2014).

It is also very interesting to note that during prize award ceremonies in some schools in Moghamo, migrants also contributed. This contribution took the form of money or text books.

NO. of Students	Institution	Year	Class	Prize
05	Jomatt College	2012	USA	100 000 FCFA
03	P.H.S. Batibo	2013	Form 5	9 text books
04	G.H.S. Batibo	2012	USA	100.000 FCFA
02	Jomatt College	2014	Form 4	50.000 FCFA
04	G.H.S. Batibo	2013	USA	12 textbooks
02	P.H.S. Batibo	2012	LSA	50.000 FCFA
05	G.H.S. Batibo	2014	USS	100.000 FCFA
Total: 25	3	3	5	400.000 FCFA and 21 textbooks

Table 2: Some Students Who Benefited from Migrants' Prize Award

Source: Field Work (December: 2014)

During the end of year graduation and prize award ceremonies in some of the schools in Moghamo, school authorities appeal for prizes from many sources. Most migrant informants interviewed reported having sent prizes to hard working and deserving students in their home place communities during prize award ceremonies. Even though these prizes may not cost much in financial terms, they have an important motivational effect. These prizes help to encourage the students to work hard and to acquire more skills and knowledge that place them in a good position for gainful employment and a greater contribution toward their home social and economic advancement, that of their households and their communities. Better still, the first deputy mayor of Batibo Rural Council told us that the Guzang Cultural and Development Association based in USA contributed three million six hundred thousand francs (3.600.000 FCFA) in 1998 for the construction of the Government School in Guzang. This money was used to construct and equip classrooms, as well as employ P.T.A. teachers. Since the construction of this primary school, the issue of educating one's child has gained considerable value here, without much details, the situation is that for most relatives and friends of the migrants their children above four years are either presently attending school, or have completed (class seven) and probably learning a trade. The impact is not only noticed at the number of school attendance, but also the distance cover by school children from Guzang to Batibo has been considerably reduced. In other word, children no longer leave Guzang to attend classes in Batibo. Consequently, the number of students enrolled into different schools and colleges in Moghamo have increased.

4.2. MEDA Cultural Revival Projects

The traditional rulers of Moghamo represent a new generation of Moghamo rulers willing to take on the challenges of the moment and revitalize the moribund culture. This kind of renewed confidence and energy is the driving force behind movements to revamp and protect the Moghamo cultural heritage. MEDA Cultural revival plan envisions the organization of a Moghamo cultural festival to be hosted annually in Moghamo. This is done through their financial support to the various fondoms of Moghamo. MEDA realized that the frequent organization of this festival shall foster greater cultural expression, togetherness, facilitate conflict resolutions, and create touristic opportunities in the sub-division.



*Figure 1: Batibo Annual Festival
Source: Field work (December 2014)*

The president of MEDA told us that each of the Fondoms received thirty thousand francs (30.000 FCFA). MEDA also contemplates on having cultural libraries in palaces throughout the land. The traditional ruler sometimes known as Fon or chief is very important in the North West region and in most of the grasslands of Cameroon. He plays an important role in keeping his people together and upholding their tradition and custom of his area. He represents an important link between his people and the gods. He is therefore an important local administrator. The pride of many communities is to provide a befitting palace for its chief. Migrants have also contributed towards the construction of palaces. The case in point is the Batibo Fon's palace that was currently undergoing construction. This explains why the fon of Batibo in addressing the Batibo community on the occasion of their annual festival said:

We are grateful for our new home, for the new face look and for the new structure. We are all proud of whom we are. I thank the entire population of Batibo and especially our migrants who are in the United States and elsewhere. Although far off from home, they still remain part of us through what they do to transform our village. We are now prepared to welcome any kind of stranger in our palace. Let the gods of our ancestors guide and bless them (Moghamo 29th December 2014).

The people testified to us that they are proud of their new palace and that thanks to all those that contributed.



*Figure 2: Migrants and Batibo Fon's Palace
Source: Field Work (December 2014)*

This explains why many of the palaces of this area represent architectural attraction that greatly add to the beauty of the communities and are great tourist attraction. Examples of such palaces that attract tourists to the region are many and include that of Bessi, Batibo and Guzang.

4.3. MEDA Fichuck Raffia Palm Wine Project

This project called MEDA Fichuck is carried out by MEDA to encourage the replanting of raffia palms. To better explain the reason why MEDA embarked on the replanting of more raffia palms from which raffia palm wine is gotten, it would be primordial to explain before hand, the place and role of raffia palm wine in Moghomo. In Moghomo, raffia palm wine plays a multi-functional role and has values. These role and values are deeply rooted in the social, religious, political and economic sphere of everyday life. It further stands as a symbol of social cohesion, hierarchy and peace. The raffia palm wine stands out as a mark of royal power, patronage, generosity, accessibility and uneasiness. Even couples that got married in the USA and elsewhere must respond to raffia palm wine for their marriage to be recognized. This is true today as it was yesterday. The multifunctional nature of the raffia palm wine has led to the over exploitation of the raffia palm which threatens current and future consumption. This explains why Weitz pointed out that:

Genuine growth should not use up resources faster than it can be used; else, today's riches will be the direct cause of tomorrow's poverty. This living earth will be swept away, leaving it bare to be unable to support future generations (Weitz, 1971: 43).

Consequently, for every development, the future generation must be taken into consideration without which it is not considered successful. In order to maintain the continuity of this natural resource, MEDA carried out a sensitization campaign on the need to plant more raffia palms. Their sensitization took their representatives to the sales points of the different villages, where the need to replant raffia palms was explained to the raffia palm wine producers, buyers and transporters. Money was also offered to tapers that have opened large farms of raffia palms. This explains why more people know and are engaged in the replanting of raffia palms to avoid the complete wipe out of the ancestral drink.

4.4. Migrant and the Creation of an Orphanage

One of the outstanding developments in the cultural setting is the creation of orphanages. In Moghomo, there are many children who have lost their parents and have no one else to take care of them. An informant of 45years in Batibo, recounted:

I could not stop wiping tears off my eyes when I saw the children with all kinds of problems, half blind, deaf, sick, lack of food, clean water, etc. and the very little ones who play with each other as if their parents were still to come and collect them. (Moghomo, 20th September 2014).

At the level of this individual humanitarian activity, a male migrant of 35years in the USA has created an orphanage, "Shaping Destiny and Serving the Children around the World" which is located at Bengang in the Batibo village. This orphanage with funds mobilized solely from the US is meant to cater for children.



Figure 3: Migrants and the Orphanage
Source: Fieldwork, (December 2014)

The orphanage operates strictly on humanitarian bases. The children who are currently eighty-five in number are housed in a temporary structure. These children range between the ages of two to sixteen and are taken care of by five volunteers. Each month, a sum of money is dispatched (not disclose to us) for this orphanage. The kids are fed, clothed and sponsored in the different primary schools around. Most of these children were abandoned by parents who died of HIV/AIDS while they were still very small. The children from different families who used to live with their relatives now come together. They are also taught above all, the word of God. Despite the fact that they are from different families, they now constitute a single family, live happier and enjoy their being together.

4.5. Migrants and the Invitation of Moghomo Fons

The motivations for migration are many. Despite looking for jobs, study, sightseeing, joining relatives, people also migrate to learn new things and broaden their horizons. In such a way, they can bring back home what was discovered and

learned. This may suggest why Riccio (2001) opined that migration is an important rite of passage to acquire manhood, training and knowledge. The invitation of most Fons of Moghamo to the Diaspora for ceremonies has a lot of impact on the development and of the Moghamo community. Their movements have been exposing them to new ideas. In 2007, in an attempt to support and encourage development in Moghamo, the Fon union was created with the Teche II of Ngyenmuwah as the first president. Hence, the Fons of Moghamo have never ceased guaranteeing the development of their villages. They have always welcomed constructive modifications, despite the fact that they are custodians of the traditions. This explains why in order to achieve development in Africa; Mbonji remarked:

Pour que le travail de construction et donc de développement ait lieu dans l'harmonie, il sied alors d'étudier les comportements des Africains afin de les ajuster à nouvelle situation (Mbonji 1988: 35). One of the chiefs told us that:

We envy USA because the citizens contributed their various quotas to make their country what it is. We must therefore bear in mind that we have to take home the knowledge gathered to help build our respective villages, make them better places for future generation (Bessi, 30th January 2014). Most of the chiefs are now forerunners of developmental projects in the community.



*Figure 5: The Fon of Batibo Inspecting and Supporting Development Project of Migrants
Source: Fieldwork, (December 2014)*

They welcomed developmental projects from other development associations in the community such as MOCUDA, MOWOCUDA, MOSA, BCDA, GUDA among others. The fact that they were invited by migrants and that they themselves are migrants also exposed them to new ideas. Some traditional aspects are gradually dying out. For example, in Ngyemuwah, the cost of running a funeral has reduced from buying pigs, plantains, cocoyams, oil, and meat to simply corn and groundnut. Almost in the whole of Moghamo the number of days spent on funeral celebration has been reduced considerably giving time for people to carry out other projects.

4.6. Migrants and the Construction of the Batibo District Hospital Surgical Complex

It is not an exaggeration to say that one of the most successful areas in which migrants have contributed to development in Moghamo is in the health domain. This is in line with what the former medical chief officer for Batibo District Hospital acknowledged:

We thank the entire elites of USA for their constant financial and material support. In fact we owe much to them for what they have done and what they still have to do in this District hospital in finding solutions to the numerous health problems of this community. I also appreciate in particular the efforts of collective and individuals from Washington DC, Dallas and New York (Moghamo, 20th July 2014).

Before explaining the contributions of migrants, it would be necessary to explain the place which the hospital occupies in this community. Before 1995, the hospital was more of a health centre which had little to offer to critically ill patients. Attendants and admission were very low, no surgery was performed. The structures were made up of four unconnected buildings, one of which was uncompleted. Taking into consideration the appalling condition of the hospital and the sufferings of the population, the health committee decided to transform the sub-divisional hospital into an appropriate and modern hospital which will meet the needs of the population. Consequently, appeals were made for aid and the following results were obtained.

Sources	Amount	%
Local Batibo District Community	11.033.167 FCFA	21%
Batibo District Community and elites in the country	3.075.500 FCFA	6.3%
Elites in the USA	3.340.000 FCFA	6.5%
Friends and sympathizers	550.000 FCFA	1.1%
British High Commission	10.500.000 FCFA	20.2%
Canadian High Commission	3.600.000 FCFA	7.1%
GTZ	2.000.000 FCFA	4.1%
Japanese Embassy	15.673900 FCFA	30%
Running credit	15.600.000 FCFA	3%
Total: 8	62.362.567 FCFA	99.3%

*Table 3: Contribution toward the Construction of the District Hospital Surgical Complex
Source: Batibo District Hospital Surgical Complex: A Community Project (1998: 5)*

From the above figures, migrants from USA contributed the sum of Three Million three hundred and forty thousand francs (3.340.000 FCFA) as an association. This amount and the other amounts collected from other organization went a long way to transform the health centre structures into a hospital. The priority projects were:

Install electricity in the hospital, extend pipe borne water to some wards, create an improvised surgical theatre, open pharmacy, improve relations between health services and the community and construct modern pit toilets increase the number of beds and beddings, construct a surgical theatre and surgical wards, build nutrition centre, a water storage tank, construct a mortuary and build paediatric ward (A community Project March 1998: 4).

This project was not just realized through migrants' contributions as an association (MEDA USA) but their contribution was also at the level of individuals as seen below.

No.	Place of Residence	Amount
Migrant 1	New York	400.000 FCFA
Migrant 2	Washington DC	275.000 FCFA
Migrant 3	Dallas	275.000 FCFA
Migrant 4	Washington DC	275.000 FCFA
Migrant 5	Washington DC	250.000 FCFA
Migrant 6	Washington DC	100.000 FCFA
Migrant 7	Washington DC	75.000 FCFA
Migrant 8	Washington DC	50.000 FCFA
Total: 08	03	1.700. 000 FCFA

*Figure 4: Contribution of Some Migrants to Build the District Hospital Surgical Complex
Source: Field Work (December: 2014)*

This amount of money also went along way to contribute in the amelioration of health structures and saving many lives in the health district.

4.7. Meda anti-HIV initiatives in Moghamo

It has been over two decades that the scourge of AIDS has been robbing many people in Moghamo of their jobs and loved ones and there seems to be no end. Njei (2002) pointed out that there are about 8700 people living with HIV/AIDS in the Batibo Health District. When we asked the Batibo health District officer, the situation of the Aids pandemic in order to know why MEDA USA has decided to intervene, he said:

We have not yet carried out a survey to know the rate of infection in this District but what we can give you now as a concrete statistic is that HIV stands as the first cause of mortality in adult in this health district. The bread winner exhausts all family assets before dying, leaving behind orphans with no means to survive (Moghamo, 20th July 2014).

Noticing the appalling condition under which the population was living, MEDA could not remain indifferent. It decided to offer assistance in the fight against HIV/AIDS in Moghamo area. This assistance is directed towards sensitization, support to very needy people currently receiving anti-retroviral and possible provision of medical equipment in Moghamo to test for HIV. MEDA envisaged a situation where they started by adopting Ten HIV/AIDS infected Moghamos who were taken over their treatment plans in exchange for them acting as ambassadors in HIV sensitization programmes like talking at schools, churches and meeting places. This was accompanied through the donation of drugs and contraceptives which were later distributed to the population that could not afford them. Better still, MEDA donated the sum of One million eight hundred thousand francs (1.800.000 FCFA) for the same project. This amount was used by the hospital to sensitize the population on the prevalence of HIV/AIDS and its consequences. This activity created awareness and thus reduced the number of HIV/AIDS victims in

Moghamo. Also medical doctors who are migrants render payless services to patients each time they come home at the Batibo District Hospital. During this moment many people rush so as to be consulted free of charge and in doing so, improve upon their health situation. These migrants offer free consultation as well as some free drugs such as "pain killers" and paracetamol. Moreover, the families of some migrants also testified that their relatives in USA usually send drugs such as Tylenol, paracetamol, Ibuprofen and some nutritional supplements.

4.8. Migrants and community water project in Moghamo

Wunderlin (1994) underlines the fact that SNEC is the State Corporation with the task of lining the whole National territory with pipe borne water (potable water). Although it has succeeded to provide potable water to a village in Moghamo, the people only fetch water twice every week. The extension efforts made by SNEC to provide to other villages and quarters such as Kuneck, Njinen and Bengang during the past decades have been a nightmare. Some individuals and local groups have made efforts toward reviving some of these projects with little or no success. More so, the water supply schemes carried out in the area are rather unsuccessful.



Figure 6: Migrants and the Amelioration of Community Water Condition
Source: Fieldwork, (December 2014)

Therefore, considering the role of water in this community, the community water project was launched by a migrant, who is also the project coordinator. This project was to put an end to the severe water problem in this area. This project had support from individual migrants and MEDA USA. A migrant and an informant assert:

The amelioration of water stress situation in Moghamo would greatly improve on the wellbeing of the indigenous people. This condition may be realized through the initiation of much more credible water supply systems and projects, capable of overcoming the short comings of failed SNEC projects. Such a situation will enhance the development of the various components of the community (Moghamo, 13th January 2014).

By participating in the realisation of pipe borne water supply projects, migrants are contributing in their own way to the realisation of one of the very important Millennium Development Goals and in bringing life to their home community. Some of these water projects include the Guzang Water Project and the Batibo Water Project. The provision of pipe borne water is very important in Moghamo for many reasons. Moghamo is characterised by the existence of two distinct seasons—the dry and the rainy season. During the dry season, many streams and springs that act as sources of water for household use and drinking dry off and the villagers have to move for long distances to fetch water from the few streams that do not dry off. In moving far off to the valleys to fetch water, children and women spend a lot of valuable time and energy. Cases of children arriving school and farms late and tired because they have spent a lot of time moving far off into the steep valleys are common especially in the later part of the dry season. By providing pipe borne water close to the living units such time wastage and energy loss become highly reduced.

Water derived from such streams and rivers is often of bad quality. This water may be polluted by animals as Moghamo is an important place for extensive cattle rearing. The water may also carry human and kitchen refuse, dead plants and animals. All this make it unsafe and expose the population to health risks and the possibility of contracting water borne diseases such as typhoid and cholera. These are diseases that are difficult to treat and can be very deadly. The provision of pipe borne water which is usually of better quality significantly reduces the prevalence of these water- borne diseases. Also when the source of water supply is far, people tend to economize its use and sometime use dirty water to wash household utensils in order to reduce energy and time lost in moving to the streams and springs. By bringing water to the vicinity of the dwelling units, the use of dirty water for washing household utensils and dresses is reduced. This increases the health situation of the population.

Furthermore, the water provided by the community is either used free of charge or against the payment of an annual fee which in many communities do not go above 5 000 FCFA per household. This is very important in this region where a large proportion of the population and households are poor. The water is also be used to irrigate vegetables and tomatoes that are usually planted close to the dwelling place. In this way, the villagers are able to have some vegetable all year round that they would otherwise have only during rainy season.

4.9. MEDA and the Women's Empowerment Center

The construction of the women empowerment centre in Moghamo gives assistance to Moghamo women and the girl child. This explains why a female informant, said: "there can be no genuine development for Moghamo that fails to address the issue of "gender equality". Realizing the place of women in the process of development in Moghamo, MEDA USA assisted in the construction of a women empowerment centre. This assistance could be seen in their financial and material support. This explains why the former president of MOWOCUDA, said; "We owe much to MEDA for the realization of this project." With the coming of this women empowerment centre, women are now trained in home economics, adult literacy and farming techniques. Some women now learn how to read and write. Women are also trained in home economics where cookery is done. This improves not only the quality of the food and living standards of women, but also the community at large. For instance, most women now realize the importance of reducing the quantity of palm oil that is consumed as it causes health problems (cholesterol). Women are also trained on income generating activities such as how to rear and sell piglets using improved techniques. This is so because there is a ready market for pigs, as they are a cultural necessity for funeral ceremonies and other occasions. It has also succeeded in grouping women together for easy contact. This makes the woman to be financially independent from their husbands and to work as a team, so as to achieve a common goal.

4.10. Migrants and the CCC Bank

One of the board chair men of the Community Credit Company noted that the idea of the creation of a bank in Moghamo was spearheaded by a migrant and that most of them have become shareholders to the bank. This confirms that most migrants invest in their home of origin (Adepoju 2004). In addition, abdoulaye Bio Tchane observed:

Sur le plan financier, c'est une ressource importante à capter pour les banques et établissements financiers du continent. On observe ainsi ces derniers temps une délocalisation des banques africaines vers les pays occidentaux, destinée à saisir cette épargne directement auprès de notre diaspora (Malard et al. 2010: 47).

Most of the funding of the bank comes from migrants in the form of shares. The Community Credit Company PLC which has its root from Moghamo has grown so widely that it has been recognized nationally and internationally. Nationally, it has spread throughout the country with branches in Yaoundé, Douala, Bamenda, Buea, Bafoussam, Tiko, Batibo and Kumba.



Figure 7: Migrants and the CCC Bank
Source: Fieldwork, (December 2011)

This bank has been able to provide the indigenes as well as others with banking facilities such as savings, borrowing, overdraft and money transfer. It equally pays out civil servants salaries. This Community Credit Company does not only create banking facilities but also provides employment opportunities to many Moghamo people and the Cameroonian population at large. The indigenes, as well as others could borrow money from this bank at very low interest rates for the improvement of living condition. This may help in further investments, buying of medication, goods and services.

4.11. Migrants Grading of Roads and Electrification

One of the major problems that Moghamo faces is that of inadequate roads for transportation of people, goods and services. The government and the rural council alone cannot construct all roads needed in the various villages. The community works together with migrants, especially from the United States to support and maintain the construction of inter village roads, build bridges or maintain portion of roads that are bad. For example the road linking Nyewi and Njen, Kuriwe to Akwa,

New town to Ashong all in the Guzang village was graded by the Guzang cultural and development association based in the United States. The grading of these roads has increased communication in these areas. Being a rural area, it has enabled not just the movement of people but also the movement of goods and services from one village (Guzang) to another (Ashong). Also the road linking Bengang to Mbengok village was also graded by migrants. This road is very important because it links the community of Mbengok to the Batibo District Hospital and to the Kwei market. This enables the population not only to have access to other parts of the village, but makes it easier for them to transport their farm products to the Nkwei Market and easily rush sick persons to the Batibo District hospital for treatment.

Some migrants have also carried out electricity extension schemes in some of the villages. Electricity power can also be used to run machines that used for welding works that were done mostly in Bamenda. This reduces the same times high cost of going to Bamenda and other towns to benefit from services that can now be provided by some villages. Today due to the availability of electricity, internet services are available in some villages and this improves the quality of life in the villages. Television and Video-clubs that provide entertainment especially in rural areas now exist and many people can watch the television thanks to electricity extension schemes.

4.12. Business Investments in Moghamo and Elsewhere

Many migrants interviewed showed a desire to find an income-increasing business niche in their home country, demonstrated a preference to start a business with a close friend or family member as a method of reducing risks. Alternatively, some interviewees favoured investing in an existing business due to the prospect of faster returns on investment. According to Abdoulaye Bio interviewed by le Cherche Midi in 2010, migrants reinforced their private investment in the economies:

Au plan économique, les flux financiers des migrants concourent au renforcement de l'investissement privé dans les économies. Ils ciblent les secteurs rentables et qui demandent des investissements à leur portée. Il s'agit de l'immobilier, des services, du commerce et aussi de la création de PME-PMI (Malard et al. 2010: 47).

From this perspective, migrants' connectedness with community and family back home influences business investments in the home of origin. This has bolstered economic activities in one way or the other in Moghamo. It should also be noted that these migrants have not only invested in their homeland, but have also done so in urban centres like Bamenda, Douala and Yaoundé. A migrant informant told us that he has three houses in Yaoundé with a Bakery that does not only provide bread to the community, but has also employed many Cameroonians as bakers and sales agents. Another informant remarked:

Migrants have business undertakings in their homes of origin and this may include stores, shops, motor cycles and vehicles that transport passengers and goods in their home places. These businesses provide employment to some people in environments where employment opportunities are very scarce (Yaoundé 20th September 2014).

From the above it can therefore be concluded that these cash payments even though usually small, can actually make a significant difference in the lives of the individuals who earn them thereby assisting in poverty alleviation in the rural area. This represents one of the spill over effects of the remittances of cash items by migrants.

Also, land is very important for food production, for the cultivation of cash crops and is also an important indicator of social standing in the traditional set up of many communities. It is the main item of inheritance that fathers hand over to their children, before their death. The high value placed on land makes it such that its value is always increasing. Most migrants always spend part of their earnings to buy land in their home places. This land is then used either to cultivate food or cash crops by non migrant family members, for building of family houses or is later resold at a higher price. This land bought at the home places of migrants can be used by family members residing at their home place for the cultivation of food or for rent. This improves the living standards of the non-migrant family members in the home place. This explains why looking how migrants compete to purchase land, an informant noted:

Land is one of the greatest assets that men and women have especially in the rural area. One of the most important investments of migrants in their home places is to invest in land which can be used to build houses, set up farms and to run a business. The purchase of land in the home community by migrant is an indication that the migrant in question will return to his or her family (Moghamo 10th September 2014).

A married migrant is more likely to buy land at their home place than the one who is currently not married. The married person also needs land at home which could be used for farming especially if the wife did not accompany him when he migrated. The married man also needs land which he will hand over to his off springs upon his death. No doubt that UNFPA (2004) reported that understanding the relationship between migration and development will enable countries to better address the challenges of international migration and maximize the benefit of migration for both sending and receiving countries.

4.13. Money Sent Home to Family Members

Many people have accepted the contribution of migrants in the development of their home country. According to President Paul Biya of the Republic of Cameroon when addressing Cameroonians in Diasporas in 2011 remarked:

Je vous invite tous à faire montre de plus d'audace, de plus de créativité, de plus d'innovation. Vous, camerounaises de la diaspora en particulier, sorties des grandes écoles, exerçant vos activités dans des sociétés de rang mondial, vous qui

excellez dans les domaines de pointe, le moment est venu de mettre votre expertise au service de votre pays (Les Cahiers de Mutation 2011: 3).

From this declaration, it is evident that Cameroonian migrants in general and those of Moghamo in particular bring innovations to their home community. Some family members have benefited from income sent to them by migrants. Abdoulaye Bio Tchane in an interview with le Chercher Midi in 2010 remarked:

Les enjeux sont énormes, car ces flux financiers ont une importance sociale, économique et financière : au niveau social, les transferts représentent une source de revenus pour les ménages africains, en particulier les ménages pauvres. Ces montants reçus leur permettent de subvenir à leurs besoins primaires, notamment la nourriture, l'éducation et la sante (Malard et al. 2010: 46-47).

Although the income remit by migrants vary from family to family, from migrant to migrant and from time to time, it has affected the living standard of most families.

Families	Amount	Duration
Family 1	200.000 FCFA	No fixed time
Family 2	150.000 FCFA	1- 2 months
Family 3	140.000 FCFA	1- 2 months
Family 4	130.000 FCFA	1- 2 months
Family 5	125.000 FCFA	Monthly
Family 6	120.000 FCFA	Monthly
Total: 6	865.000 FCFA	-----

Table 5: Some Families and Income from Migrants

Source: Field Studies (February, 2014)

From the data above, it is certain that some families receive income from their relatives in USA. This explains why UN (1975) pointed out the fact that remittances are an important source of income especially to many poor families. This money gotten from migrants is reflected in the economy at different levels especially in the demand for certain goods and services. This remittance of money is channelled through friends or co-workers who leave the United State to pay visits to their homes, through family relatives who come to visit them in the United State of America or through modern transfer agencies such as Western Union, Express Union and most often through the CCC bank located in this community.

It was generally difficult for migrants to give the exact fractions of their annual earnings sent home. There are a number of reasons which account for this: the first reason is that many, or almost all of them, do not keep records of what they send home and secondly, the fractions of their earnings vary from time to time. The main recipients of remittances are migrants' parents and other relatives such as the uncles. The fact that many migrants remit cash to their home places can be justified by the fact that the parents and other relatives are likely to be those who participated in sponsoring the migratory move. Some examples may help us appreciate the effect in the household income resulting from migration.

Activities Done with Money	NO. of Respondents
Pay school fees and buy school needs	53
Construction of houses	27
Payment of family debts	22
Pay for health care	21
Buy food	18
To cover part or all of the cost of funeral or death celebration	10
Total	151

Table 6: The Most Important Things People Do with the Money Received from migrants

Source: Field Work (December, 2014)

4.13.1. Children and School Attendance

Since the construction of primary schools such as P. S. Batibo and G. S. Batibo, the issue of educating children has gained considerable value here. Without much detail, the situation is that for most migrants, family members and friends, all their children above four years are either presently attending school or have completed primary schools and probably learning a trade. Other sources of income exist and could be utilized accordingly. All these have a positive effect not only on the economy but on the development of Moghamo. This explains why Bryant (2005) draws conclusions from a survey of evidence from the Philippines, Indonesia and Thailand that migration of parents improves the material conditions of children left behind, which probably flows through to children's health and schooling. In Moghamo, this case does not only apply to parents travel, but family members as a whole. Yang and Martinez (2006) found out that greater remittances in Philippines increased school attendance and reduced child labour. Investments in education are important to the individual, his household and his

community at large. To the individual, education does not only increase his or her opportunities in life, but it broadens the mind and creates the desire for more knowledge and understanding of the world outside the village.

Educated individuals are more likely than their uneducated peers to be fore-runners of the fight against HIV/AIDS and the promotion of environmental protection even if they do not migrate. These educated individuals can also play instrumental roles in community development organizations. Education is a vehicle for social mobility and most parents and children consider it as an avenue to escape from the arduous peasant farming and the low earnings in many villages of Moghamo. Investing in education is seen as a way of preparing the young people for wage employment outside the village, and eventually forcing them to send home part of their earnings to support the family at home and most invariably to finance the education of younger people. In Dominican Republic and El Salvador as reported by Portes (1999), remittances now rival or surpass traditional exports as the main source of foreign exchange that tend to bring development and betterment in the living conditions of the people. Still in the domain of education, GUDA USA has constructed the Government Secondary School Guzang. This has increased the enrolment of students in school.



Figure 7: GUDA USA Block in Government Secondary School Guzang
Source: Fieldwork (January 2014)

Besides increasing enrolment, it has shortened the distance for students that used to school in Batibo. It has also created employment for some teachers who were recruited as well as some men and women who sell foodstuffs and other things to both students and teachers.

4.13.2. Migrants and Construction of Houses

Another important impact of the money sent home is the construction of houses for individuals or family members. The use of cash remittance to construct the family house falls in the category of remittances for development purpose. This also suggests why an informant remarked:

One of the key investments of migrants in their home places is the investment in houses. As migrants get older, they start making preparations to return to their home places especially by building the house that will house them once they return to the home place. (Moghamo 06th July 2014).

These new forms of houses with new designs are not only there to prepare migrants as they retired home or prepare them for their frequent visits, but have equally transformed the natural environment of Moghamo.



Figure 9: Migrants and the Construction of Houses with Western Designs
Source: Fieldwork, (December 2014)

Most of these houses with new designs are mostly constructed by men migrants. In Ghana these types of migrants' houses are referred to as "Burgers houses" as reported by Martin Jeannett:

Those working migrants living abroad are often referred to as "Burgers" in urban southern Ghana. They are perceived as wealthy and more or less generous, spending considerable sums of money in a short time. Numerous housing constructions on the outskirts of Accra, Kumassi and other places, known as "Burger houses", as well as many workshops, telecommunication centres and shops owned or financed by Burgers seem impressively to confirm their wealth (Martin 2007: 211).

The construction of family houses help to improve the housing conditions of the households. These houses constructed with sponsorship from migrants' remittances are often more spacious and solid than the traditional houses. In other words, houses belonging to migrants are often roofed with corrugated iron sheets and the walls are very solid and are easily distinguished from mud or grass walled rural houses. They often invest in the construction of at least their own houses or family houses with the hope that these houses will shelter them once their migration careers are over. Many migrants build houses for their retirement or when they pay periodic visits to their home places, for rents or to house their family members who stay back in the village. These houses improve on the infrastructural facilities of Moghamo and constitute an important role in rural development. According to Kenneth Little migrants houses and those that exist at home of origin have some striking contrast:

There are large solidly built, western rather than African. The house itself is spacious, furnished and decorated, there is electric light, a refrigerator, a modern plumbing in the bathroom, and the water closet has a flush system. Behind this house, however, is a side street, are other houses-very often mere shacks, constructed mainly out of sheets of tin, wooden boarding, and strips of sacking and cloth. They provide shelter for a number of individual households using the common yard, In addition to mortars and pestles, there is a shrine to the ancestral spirits in front of which the remains of a recent sacrifice- the feathers of a cock and some rice- are scattered (Little 1965:36).

Possessing a house in the village is one of the indications that the migration process has succeeded and many families and communities encourage their migrant sons and daughters to build in their home places. It is usually the pride of the family when a migrant builds a house in the home place. In Moghamo, new and improved houses are among the most prominent features introduced by migrants. It is not an exaggeration to say that migrants compete between themselves in the type of structures they construct back home. In Senegal, these types of homes are becoming status symbol and even a symbol of identity. According to Riccio (2001), a migrant introduced himself with these words; My name is Mamadou Lo, and I have built a house with three floors. These structures are regarded by the indigenes with great splendour. Migrants' investments in new houses and shops have transformed the landscape of Moghamo.

4.13.3. Payment of Family Debt and Assistance to Relatives in Times of Death

Migrants also send money to home of origin for it to be used in the payment of family debts. Family debts could be debts incurred to pay for medical expenditure of sick family members, to pay for education of family members, to pay for the construction of the family house or to pay for the cost of migration of the migrant in question and also other family members who intend migrating. In a rural area like Moghamo, financial resources are very scarce to come by and interests charged on loans and the conditions for giving such loans are very harsh. It is not uncommon to find interest paid on loans derived through unofficial means to rise to a hundred percent within a period of about six months. In the process of loan transactions, land, buildings, and trade equipment are often mortgaged for loan taken. It is even common to find that these assets are pledged and are actually used by the creditor as a form of collateral security if the debt is not repaid. The institution of this form of loan giving has brought untold hardship for the borrower who often does all to pay the debt. Sometimes, the borrower himself or any other member of the household migrate to the United State to work, earn money which is then sent to home of origin to repay these often neck- breaking debts.

Some informants reported that the most important reason why cash remittance is sent to home of origin is to assist relatives or friends when a relative dies. Most migrants also admitted that they sent cash remittance to home of origin to assist in the cost of death celebration of relatives or friends as the single most important reason why they send remittances to their home place. The death of a family member brings about great sorrow that requires the solidarity of every member of the family and the community at large. By sending cash remittances in times of death, migrants help to lighten the burden of high expenditures that are usually associated with death celebrations. This money may also prevent family members from having to borrow, sell or lease a land in order to meet the high expenditures associated with death celebrations.

5. Migration as a Cause of Exploitation and Underdevelopment in Moghamo

According to Antonio (2011), migration also entails costs, destruction of emotional ties; promote a regressive dynamics of depopulation and the abandonment of productive activities in migrants' communities of origins. In spite of its positive effect on the well-being of Moghamo people, migration has also led to some setbacks:

5.1. Brain Drain

On a negative note, international migration has led to brain drain. Avtar et al. (1999) hold that brain drain is a concept that did not receive any serious attention in the past, but the early 1960s brought it to the lime light. Brain drain

should be regarded as the migration of talented people from the less developed countries to developed countries. These include intellectuals, professionals and other talented people who have been adequately trained to apply skills, knowledge, energies and talents inside their relevant countries but who, for lack of appropriate incentives and motivations, instead employ their skills and talent outside their area of training and professions. The reasons behind this could be poor condition of work, lack of incentives and motivations. UN (1995) declared that this could be seen generally as a wide gap between the incomes of workers in less developed countries and developed countries. This explains why in the domain of health, International Organization for Migration remarked:

Une enquête sur l'exode des professionnels de santé commandée par L'OMS, démontre qu'en dix ans, le Cameroun a perdu 173 médecins, 50 dentistes, 155 infirmiers spécialisés en pédiatrie, en soins intensifs et en anesthésie 50 accoucheuses et a pharmaciens. La même enquête a observé que 49% de professionnels de santé avaient l'intention d'émigrer au Etats-Unis et en Europe. La raison de cet exode relève du souhait d'améliorer leurs conditions de vie et de travail (OIM 2009 :85).

In Moghamo and in many other societies, many medical doctors have moved to better their condition of living elsewhere thus, leaving the people back at home with very few health personnel. Antonio (2011) describes that it drains the pool of professionals with higher education in the country of origin leading to what has been dubbed brain drain. This is detrimental to the increasing and suffering population of Moghamo.

5.2. Fewer Youths in Moghamo Community

Young adults are increasingly becoming less in Moghamo with effects not only on the general economic and social development of the people, but also within the extended family, where children are expected to take care of the elderly and or younger siblings and to take care over family business once the parents are no more. Parents told us that in Moghamo, children are their "walking sticks" when old. They depend on them for everything and so, their departure becomes a problem to them especially when old. This situation is increasing as the international Organization for Migration pointed out that:

Cheque année, près de 5000 jeunes diplômés sortent de universités et se retrouvent ainsi sur le marché du travail. Cette migration a comme impact la perte de professionnels/main d'œuvre qualifiée et a pour effet d'entraîner la baisse de la qualité des soins dans les hôpitaux ou de l'éducation. Par conséquent, c'est l'économie dans son ensemble qui est affectée notamment au niveau de la production (OIM 2009 : 85)

In Moghamo to go out is not only in the hands of those who have gone to the university. It is the expectation of every one especially the young whether educated or not to migrate. Their departures from Moghamo become a problem to parents who expected them to go fetch water, transport raffia palm wine to the sales points and markets.

5.3. Migration as a Costly Venture in Moghamo Community

Migration to distant lands like the USA is very expensive. This situation is very crucial in Moghamo where parents depend on meagre salaries from the sales of raffia palm wine or other farm products. This explains why parents, as well as individuals go as far as selling their assets such as cars, farmlands, plots, palm wine bushes, and some even go borrowing to meet up with the requirements. This has pushed many families and individuals into debts and caused many of them to reduce their standard of living. This explains why a 47year informant, lamented:

If I believed that the increase of duty on migration cost would help decrease the number of migrants, I will vote for this motion without hesitation, but I am convinced that the higher the price becomes, the more impoverished the people will be, whilst the number of migrants will not suffer. All the money we get from the coffee and raffia palm wine will go back to revenue to the state that produces passports, other documents and the transport agencies for air tickets (Moghamo, 05th May 2014).

In fact migration is a very costly venture for most people in Moghamo as they have to mobilize their resources from their little savings to help one or two family members migrate. This has even pushed some families into a debt that becomes difficult to repay most especially when at the end of the arrangement of every paper, the visas is not granted or that the prospective migrant has fallen into the hands of con men. Furthermore immigration remains a continuous political issue. It is compounded by its perceived link with crime, and increasingly with terrorism since September 11th, 2001, and Xenophobic manifestations (Nyamnjoh, 2006: 11)

6. Conclusion

The ongoing transnational linkages between migrants and their countries of origin have spurred a growing interest in the role of Diasporas in development of the places of origins. In fact migration and poverty has a close relationship in this community. The effects of the remittances on Moghamo are multiple, and not all of them produce the same result. While some remittances allow families to improve their economic security and increase their ability to invest, others believe that migration brain drain and have nothing to do with development in the community of origin. A significant reduction in poverty through remittances does represent a very real improvement in people's well-being. Hence, while these remittances may not have developmental value as people may think they do enable people to achieve a better quality of life than they might manage without them. The cultural bond and the feelings of being part of one's community explain why migrants tend to communicate, remit and visit their home of origin. Migrants remittances is an expression of intensive social and cultural bonds they tend to maintain with kin back home. The different projects initiated by migrants in their home of origins offered

employment opportunities. The schools and scholarship programs of migrants have improve on the quality of development as they have been an improvement in school attendance and some of the students are now enrolled in higher institutions within and without the country.

The money gotten from migrants has effects and is reflected in the Moghamo economy at different levels especially in the demand for certain goods and services, children and school attendants, payment for medications, payment of family debts, construction of houses and assistant in times of problems. The successes recorded by migrants in their home communities has earned them the name 'bush fallers' and has triggered the migration process in the community. Although people feel bad for their sons and daughters leaving them, however, they remained grateful for the part they play in reducing poverty and increasing standard of living. Therefore whether or not migration contributes to development depends on one's concept of development.

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