

Research programme in Cameroon
30.7.-7.9.2018

***Theme: Urban youth's perspectives on making a future
in Cameroon and/or abroad***

❖ **Organizers:**

- Prof. Dr. Michaela Pelican, University of Cologne
- Dr. Deli Teri Tize, University of Yaoundé 1

❖ **Local partners:**

- Dr. Afu Isaiah, University of Yaoundé 1
- Prof. Alawadi Zelao, University of Dschang
- Dr. Jonathan Ngeh, University of Bamenda

❖ **Participants:**

- 6-8 Master students of Cultural and Social Anthropology, University of Cologne
- 6-8 Master students of Anthropology / Rural Sociology / Development Studies of the partner Universities Yaoundé 1, Dschang, Bamenda

1. Research theme

Africa today shows the most intense demographic growth and rapid urbanization trends alongside social, cultural, political, and economic changes. In Central Africa, repercussions of these fast movements can be felt: Several aspects such as structural adjustment programs, the drop of cocoa and petrol prices provoked a radical shift of the labour market in Cameroon, initiated in the late 1980s/ early 1990s. It manifested itself in administrative recruitment stops, ineffective private companies, and aggravated unemployment. In order to secure a living for one's family, informal (work) activities started to emerge and became the main mode of employment in urban areas. Informal activities refer to non-registered activities that are not included in national statistics. According to the governing authority for national statistics, the informal sector constitutes all production units of goods and services which do not indicate tax numbers (Sindjoun 2009). This may apply for rural as well as urban areas, such as Yaoundé or Douala. However, the informal sector is partially taxed. In rural zones, informal works are subdivided into three sectors, i.e. the primary (agriculture), the secondary (sales of simple food items), and the tertiary sector (more complex sort of sales and business) (INS 2009). These structural changes brought with them a reversal of traditional roles related to work within the family since women also search for diverse means to support the household, such as (petty) commerce. Youths were particularly affected by the results of the economic and political crises and the decline of government jobs and wage employment. Seeing themselves as a "lost generation", they started to search for alternative pathways, including illicit activities, such as money doubling and internet fraud

(also known as *feymania*) and prostitution, as well as migration to Europe and the US which became known by the term *bush falling* (Jua 2003, Ndjio 2008a, 2012).

In 2007, a team of researchers and students from the University of Yaoundé 1 and the University of Zurich realized a study on “local perspectives of Cameroonian migrants”, supported by the Swiss national Science Foundation (SNF), carried out in Yaoundé, Douala and Bamenda (Pelican, Tatah, Ndjio 2008; Pelican & Tatah 2009; Pelican 2010). The results elucidated that – as migration to the Global North had become more restricted – prospective migrants were increasingly attracted to alternative destinations in the Global South, including African countries (inter alia South Africa, Nigeria, Gabon), the Gulf States, and China. On the grounds of their modernist appeal, some of these new destinations (in particular South Africa and Dubai) were ranked as *bush* alongside established destinations in the Global North. *Bush* here refers to places of economic opportunities, i.e. attractive transnational “hunting grounds” for young Cameroonians in search of “greener pastures” (see also Alpes 2011; Förster 2010; Nyamnjoh 2011; Pelican 2008).

Since our initial research endeavour in 2007 eleven years have passed. In the meantime, a considerable body of literature has emerged, focusing on migration from Cameroon to the Gulf States (Deli 2009, 2013; Pelican 2015, 2016), the interlinkages of migration, family, the state and private intermediaries (Alpes 2011; Fleischer 2012), migration and ICT/Internet Communication Technologies (Frei 2013; Tazanu 2012), migration, gender and care (Feldman-Savelsberg 2016), as well as the role of remittances and diaspora networks (Alawadi 2012; Atekmangoh 2017; Mercer & Page 2010; Page et al. 2009; Page 2012; Takougang 2014). Concurrently, the Cameroonian government has been taking note of its citizens’ migratory patterns and their potentials for investment in the country’s development. In collaboration with international partners, such as the International Organisation for Migration (IOM) and the European Union, it has embarked on a process of data collection and policy reform (e.g. Amadei n.d. (around 2016); IOM 2009). For example, new programmes were initiated to enrol university graduates into civil service and to encourage the return of highly skilled Cameroonians (e.g. “Operation 25,000 Youths” of 2011) as well as to strengthen Cameroonians’ capacities of self-employment in agricultural and private business (e.g. National Employment Fund). To capture some of these policy changes and how they have impacted on Cameroonian youths’ perspectives on their future, will be one of the main objectives of our research programme.

Our second goal will be to understand urban youth’ current role models and notions of success. While the concept of *bush falling* may still be popular among Cameroonian youths today, the model of the *feyman* (scammer, trickster) seems to have lost its initial currency, as several fraudsters were caught and monetary rewards could no longer be reproduced in the same scale. In Cameroon’s south, new role models of international and economic success have emerged, as epitomized by the renowned Cameroonian footballer Samuel Eto’o as well as the so-called *Suissesses*, young ladies involved in international prostitution in Europe.¹ Concurrently, in the far north of Cameroon, Boko Haram has offered novel, albeit perilous career paths to disenfranchised youths who due to poverty and lack of formal education have been excluded from regular employment opportunities.² As these examples show, there is a variety of imagined pathways to social mobility. Furthermore, role models may differ by region and/or ethnic group as well as by gender (see also Pelican 2011, 2013). To capture possible variation in youth’ role models, we will focus on three urban centres in different parts of the country: Yaoundé, Bamenda and Dschang. Yaoundé and Bamenda were also research sites in the initial project in 2007 and are major cities in Cameroon’s South and the anglophone North West. we have decided

¹ Information shared by Basile Ndjio (Professor of Anthropology, University of Douala) during a guest lecture at the University of Cologne in January 2018.

² Information shared by Ousmanou Adama (Professor of History, University of Maroua) during a guest lecture at the University of Cologne in January 2018.

to integrate Dschang as a third research site on the grounds of its smaller size and more rural character and the strong presence of educated Mbororo youths in university, as well as thanks to an established collaboration between the University of Cologne and the University of Dschang.

Thirdly, our research programme will consider the impact of return migrants and migrant remittances on the perspectives and potentials of urban youths' in Cameroon. As many youths left Cameroon in the 1990s/2000s in search of "greener pastures", their positive and negative experiences have gradually been feeding back into local discourses back home, often via the media (see also Pelican 2013). Examples include cinema and video productions, such as "Paris à tout prix" (2007 by Josephine Ndango) about a young Cameroonian woman who ended up in prostitution in Europe, "China Wahala" (2007, 2009 by Joyce Kuchah) portraying Cameroonian migrants' exploitation by fellow countrymen in China, as well as recent news reports and video testimonials of Cameroonian returnees trafficked to the Gulf States or stranded in Libya (e.g. France 24 2017; Tanko 2015). At the same time, migrant remittances and diaspora investment into housing, business and community development have transformed local landscapes (e.g. Atekmangoh 2017; Deli 2015; Mercer et al. 2009; Ndjio 2009a; Page & Sundjo 2018). For example, one of our interlocutors we met during earlier research stays in Dubai invested in establishing a boxing club and organizing tournaments in his home town Bafoussam. His goal was to give an opportunity to idle Cameroonian youths to engage in professional boxing and maybe find their way into the national and/or international sports arena. The stories of (return) migrants who have invested in local business with the intention of providing job opportunities and making profits abound. It is our aim to assess how their material and social remittances have impacted on youth perspectives and employment opportunities by following up on concrete examples in our three field sites.

2. Primary research questions

In our research programme, we will focus on the following sets of questions:

- Government approaches: Which were relevant economic and political changes of the past ten years? How do Cameroon's current migration and employment policies look like? How do they trickle down in the three field sites Yaoundé, Dschang and Bamenda? How have they impacted youth perspectives on employment, migration, and making a future in Cameroon and/or abroad?
- Youth imaginaries: Which are the current role models of urban youths in the three cities? Which are their notions of success, and which role does education, forgery or (internal/international) migration play in them? Are there regional, ethnic or gendered discrepancies? How can we explain differences between field sites?
- Migrant entrepreneurship: How do return migrants and diaspora investments impact on youth perspectives on making a future? How familiar are youths with (un)successful return migrants in their immediate social environment? Are return migrants involved in governmental and non-governmental initiatives to support youth employment? How are return migrants' experiences and testimonials received by their immediate social environment, the wider Cameroonian society, Cameroonian policy makers?

Besides these three areas of interests, we also accommodate research endeavours that expand on the primary research questions (e.g. adding a focus on societal stratification or gender) or follow up on the results of our earlier research programme of 2007 (e.g. youths' assessment of job opportunities, skills training, business and/or romantic partnerships in the context of Chinese business involvement in Cameroon).

3. Theoretical frameworks

Our project draws on two areas of theoretical inspiration: Firstly, research on planning and making a future under conditions of uncertainty (e.g. Bourdieu 1977, Heiss & Pelican 2014, Johnson-Hanks 2005, Kleist & Thorsen 2017, Martin et al. 2016, Steur et al. 2017). Secondly, research on translocal mobilities, social remittances, diaspora investment, and return migration (e.g. Cassarino 2004, Freitag & van Oppen 2011, King & Skeldon 2010, Levitt & Lamba-Nieves 2011, Page 2012).

Before engaging with these two bodies of literature, let us briefly consider our understanding of the term youth, which is central to the theme of our research programme. While there is abundant literature on youth in Africa, we here focus on two recent introductory chapters that relate youth (and children) to planning a future. According to Engeler and Steur, “‘youth’ is generally understood as a social category rather than a specific age group”; identification with it “is both situational and contested” and the result of socio-political practices (Engeler & Steur 2017: 15; with reference to Durham 2004, 2009). Conversely, Martin, Ungruhe and Häberlein refer to youths and children as “young persons who have not reached social maturity in their society and whose access to resources, whose experiences, representations, practices and objectives relate to their specific positioning and self-ascertainment within (different and sometimes overlapping) social orders.” (Martin et al. 2016: 3). With regard to urban youth in Cameroon, we feel that understanding them as a flexible social category that may include individuals from their teens to their forties who consider themselves in the process of being and becoming, will enable us best to engage with young people’s attempts to make a future.

Planning and making a future under conditions of uncertainty

In their introduction to the special issue “‘Making a future’ in contemporary Africa”, Pelican and Heiss have argued for focusing on the process of *making* a future – rather than future as a static object – and for conceiving of a future as “confronted and constructed through action, in a back-and forth process between actors and their environment” (Pelican & Heiss 2014: 7). As illustrated by the contributions to their special issue, most people in African societies are confronted with difficult, uncertain and often deteriorating conditions that impact their ideas and strategies of making a future. A similar approach is adopted by Martin, Ungruhe and Häberlein in their conceptualization of “children and young people as designers and negotiators of the future” (Martin et al. 2016: 2).

Engeler and Steur draw on the French anthropologist Maurice Augé (2014: 4) and his distinction between future as successor of the past (“schematic future”) and future as birth of something new (“inaugural future”); a distinction that makes it possible to “articulate individuals’ actions within a temporal dimension” (Engeler & Steur 2017: 10). Their edited volume focuses on the agency of young university graduates in different parts of Africa; a social category that during and after independence counted as the harbingers of development, but who in the meantime have lost their pathway to secure jobs and social recognition as a result of structural adjustment programmes and ensuing economic and political crises (see also Ndjio 2008). Engeler and Steur distinguish two general approaches to conceptualizing the process of making a future: On the one hand, there is a positive take that foregrounds actors’ creative capacities by focusing on aspiration, imagination, and hope (Appadurai 2004, Crapanzano 2004, Kleist & Thorsen 2017). On the other, there is a more prosaic approach that highlights the difficulties and limitations of planning a future under conditions of poverty and extreme uncertainty (Bourdieu 1977, Johnson-Hanks 2005). On the contributions of Bourdieu and Johnson-Hanks, we wish to concentrate in the following.

In his study of the Algerian society of the 1960s, Pierre Bourdieu (1977) analyses the effects of capitalism on social practice. He differentiates between two ways of relating to the future: a rational versus an incoherent way of planning. He suggests that the rational mode of planning hinges on two

pre-conditions: regular employment and a secure income. Conversely, poverty, and uncertainty undermine this style of thinking and acting. The large majority that he identifies as sub-proletarians, is caught in daily struggles; their ways of relating to the future is rather incoherent. Unlike the privileged social group, they lack the possibilities to develop a practice of planning and reflection. While keeping in mind the historical moment of Algeria's industrial transition on which Bourdieu's analysis is based, we may read him as arguing for distinct social classes with distinct predispositions to making a future.

In her study of family planning among young, educated Beti women in Cameroon, Jennifer Johnson-Hanks (2005) adopts a more fluid perspective. When comparing her interlocutors' approach to marriage and procreation with the way she envisages her own future, Johnson-Hanks notices significant differences. She comes to understand that her interlocutors, rather than executing a well-planned future, adopt a strategy of seizing promising chances, which she terms "judicious opportunism". That is, you wait for a propitious moment which offers a chance and then you seize it. As she argues, this strategy is prevalent in the absence of social structures that enable rational choice; such as in contemporary Cameroon where the volatility of economic and social life, framed in the idiom of *la crise*, prevails. Different from Bourdieu, Johnson-Hanks relates her actors' strategy not so much to poverty and class differences, but more generally to structural conditions of uncertainty that undermine the possibilities of planning and affect Cameroonian society in general.

Similarly, Macamo (2008) argues that, taking into consideration the high degree of ecological, economic and political insecurity, African actors are constantly exposed to various threats which they try to translate into risks and action. Even if contexts of uncertainty may compel them to refrain from developing future plans, they still act in order to be able to act and create future opportunities (see also Engeler & Steur 2017). Working towards internal or transnational migration is one way of acting in the present with the aim of seizing promising chances and creating future opportunities.

While the above authors focus on making a future under conditions of uncertainty, the edited volume of Kleist & Thorsen (2017) foregrounds the concept of hope for African migrants. For Kleist, "hope offers a particular take on uncertainty, one which emphasises potentiality and anticipation or faith in the future in uncertain and precarious situations" (Kleist 2017: 2). Following on Webb (2007), she understands hope as "a socially mediated human capacity" that necessarily is shaped by its bearers' social and cultural environment (Kleist 2017: 7). At the same time, she recognizes that while hope is an important driver for migration, it may as well engender immobility, failure and frustration. For Kleist (2017: 10) hope is closely linked to the temporality of migration. It can be understood as an integral aspect of the future and refers to both the enabling and limiting aspects of migration.

For the planned research programme the different takes on the limitations and potentialities of uncertainty and migration will be relevant. Most importantly, however, we wish to understand youth as agents and makers of their own future.

Translocal mobilities, diaspora investment, return migration

Globalisation today infuses all spheres of life, private and public, small-scale and large-scale, creating various kinds of networks spreading across regions, countries and continents. Migration is one significant factor in the creation of such networks connecting not only places but also migrants, former migrants and non-migrants through kinship, friendship and economic relations (de Haas 2010: 1589). Interaction among individuals in and between networks generates a migrant industry that includes brokers, interpreters but also traffickers inter alia (ibid. 1590). To account for the complexity of contemporary forms of mobility, we will make use of the concept of translocality. It transcends the notion of transnationalism, as it encompasses human mobility across different spatial frameworks, thus integrating internal and international migration (Freitag & van Oppen 2003, see also King &

Skeldon 2010). Furthermore, translocality not only refers to the movement of people, but also of goods, values and ideas that cross not only national but also political and socio-cultural boundaries (Freitag & van Oppen 2003: 5). Adding to this, Greiner and Sakpoldorak explain that translocality enables an open perspective adapted to local contexts and mobile actors, thus capturing linkages between institutions, places and actors (Greiner & Sakpoldorak 2013).

Where there is mobility there is also settlement: This observation leads us to inquiries about diaspora communities and their impact on their home country. Mercer et al. (2009) emphasize that post-colonial nation building in Africa is an essential framework to understand diasporic communities and their organization. It is a reciprocal, two-way process since members of the diaspora abroad build home associations for both social support but also for development projects. Support directed towards the home country ideally triggers economic growth and poverty reduction. Yet remittances do not only come in terms of finance but also in terms of culture: social remittances, i.e. the movement of values, ideas and skills (Levitt 1998, Levitt & Lamba-Nieves 2011). This positive discourse on the migration-development nexus builds upon a migrant figure emotionally and materially committed to one's homeland, which however may not necessarily be the case. Understanding diaspora as 'communities of practice', Mercer and Page argue to analyse diasporic agency not in terms of individual actors but across the diasporic community which entails institutions, processes, geographies and histories (Page & Mercer 2012: 15).

Analysing the migration-development nexus also invites to examine the impact of return migration: Cassarino reminds us that return migration can take various reasons and forms. Consequently, those who return must be further defined (economic migrants, refugees, deportees etc.). Correspondingly, motivations to return are highly diverse. Secondly, it is vital to acknowledge that return is not synonymous with the end of mobility but should rather be regarded as one stage of the migration process (Cassarino 2004: 268). Key to return migration are interlinkages between sending and receiving countries including diplomatic relations, personal networks etc. That is, in order to return, migrants must mobilise resources, tangible as well as intangible. Cassarino argues that the higher the level of preparedness, the greater the migrants' potential for contributing to development upon return; return therefore is a "preparation process" (ibid. 276).

Investigating the impact of (return) migrants and governmental policies will be central to studying Cameroonian youth's approaches to planning and making a future.

4. Objectives of the research programme

The research programme has the following goals:

- Train Master students in anthropology how to conduct a research project: formulate a feasible research idea and project outline; conduct ethnographic fieldwork and collect data; data analysis and formulation of research findings.
- Enhance communication and collaboration between German and Cameroonian students; engender collaborative research outcomes.
- Generate new research data to answer the above formulated research questions and to contribute to the theoretical discussions on making a future and translocal mobilities of youth in Africa.
- Dissemination of research results: joint research report (to be published in the series of the Cologne anthropological research papers, University of Cologne); MA-theses of student participants; publications of organizers and senior researchers.

5. Work programme and methodology

The research programme begins with a preparatory seminar taught by Prof. Dr. Michaela Pelican at the University of Cologne during the spring semester 2018. The contents of the seminar will be shared with the Cameroonian co-organizer and senior researchers, as well as the Cameroonian student participants. The goal of the preparatory seminar is to familiarize German student participants with: a) the literature on transnational migration to/from Cameroon and the theoretical frameworks relevant for the research programme; b) to develop initial research ideas; c) to reflect on possible methodological approaches; d) to attend to organizational matters. In the course of the preparatory seminar, we will also initiate contact and exchange between the student participants in Germany and Cameroon, so as to gradually develop ideas for joint projects which will be carried out in German-Cameroonian research tandems.

Upon arrival in Cameroon, the research programme will start off with an intensive five-day seminar in Yaoundé. The goal of the seminar is: a) that German and Cameroonian student participants get to know each other and further develop their joint research projects; b) to engage with the programme's thematic and theoretical framework and advance the discussion on an intercultural scale; c) to elaborate on research methodology; d) finalize organisational arrangements for the practical fieldwork. The seminar is followed by four weeks of fieldwork in one of the following three locations: Yaoundé, Dschang, Bamenda. After the fieldwork, we will meet for a five-day workshop in Yaoundé again to analyse our data, discuss our findings and prepare a joint research report.

Weeks	Dates	Activities	Location
1	30.07.07 – 03.08.2018	Preparatory intensive seminar	University of Yaoundé
2-5	06.08.07 – 31.08.2018	Research phase	Location of your choice
6	03.09.07 – 07.09.2018	Data analysis workshop	University of Yaoundé

The responsibilities of the participants are as follows: Research students are required to prepare themselves diligently for the seminar and the research (read the project outline and the literature, prepare a research project and present it in the seminar), undertake collaborative research for four weeks, participate in the data evaluation workshop, and make available their research data in form of a research report.

The organizers and senior researchers will partake in the intensive seminar in Yaoundé, supervise the students in their field sites in Yaoundé (Dr. Afu Isaiah), Dschang (Prof. Dr. Alawadi Zelao) and Bamenda (Dr. Jonathan Ngeh). They will participate in the data evaluation workshop in Yaoundé and contribute to the joint research report. All of them are experienced in the field of migration studies and in supervising research students.

With regard to research methodology, students will be encouraged to adopt the following methods and considerations:

- Standard methods of ethnographic research include participant observation, guided interviews, possibly life history interviews and genealogical inquiries (particularly with regard to support networks of migrants).
- To have a valuable sample, it is important to establish a substantial network of interlocutors, most likely through the snowball system (i.e. you know somebody who knows somebody who knows somebody...).

- Interviews with informants can take many different forms. Sometimes it is necessary to have personal conversations as the information is confidential. At other times, it is more productive to pose a question to a group of people (for example in a social gathering). From their discussion you may be able to extrapolate different or opposing perspectives, or you may get ideas/advice on how to continue in your research.
- Internet, e-mail discussion groups and phone conversations may be alternative sources of information – particularly as we are investigating a topic closely linked to increased mobility and advanced communication technologies.
- With regard to studying governmental policies and development programmes, it is useful to draw on newspapers, internet publications and embassy documents. Concurrently, it is also advisable to interview government and NGO representatives, involved in the fields under study.
- The recommendation of working in a team applies to all research projects, as it allows for a division of labour and extended discussions between the research partners. However, the collaboration has to be planned properly and responsibilities have to be distributed clearly.
- The record taking will consist primarily of extensive fieldnotes, interview transcription or from memory, and photographic documentation. The records will be taken in such a way that all project participants will be able to access and read them; preferably the notes will be typed into the computer.
- We will adhere to ethical standards of anthropological research, as outlined by the German Association for Anthropology (The “Frankfurt Declaration” of Ethics in Social and Cultural Anthropology; <https://en.dgv-net.de/ethics/>).

6. Selection, finances, outlook

Student participants will be selected by the organizers in a competitive process and have to submit a preliminary research proposal.

The research programme is supported by the Department of Cultural and Social Anthropology of the University of Cologne. Research expenses will be covered by the programme and student participants will receive a moderate allowance for the duration of the project. Senior researchers will be remunerated for their professional engagement.

If the programme turns out successfully and further funding can be secured, the collaboration may continue, involving counter-visits of Cameroonian student participants or colleagues to the University of Cologne, as well as further research into the subject of “Urban youth’s perspectives on making a future in Cameroon and/or abroad”.

7. Profile of program organizers and local partners

❖ Organizers

Michaela Pelican is Professor of Cultural and Social Anthropology at the University of Cologne. She is also a principal investigator in the Thematic Research Area I 'Migration, Citizenship and Labour' of the Global South Studies Center Cologne (GSSC) and was previously the director of the University of Cologne Forum "Ethnicity as a Political Resource: Perspectives from Africa, Latin America, Asia, and Europe" (2013-16). Her current focus is on South-South mobility and migrant transnationalism, and involves research in Cameroon, Gabon, South Africa, the United Arab Emirates and China. Previously, she has been working on indigeneity in Africa, a topic that emerged from her earlier research on

interethnic relations and identity politics in Cameroon. Moreover, she has a strong interest in visual anthropology, and has been using methods of visual and theatre anthropology throughout her research. In her teaching she concentrates on research methodology, political and social anthropology, anthropology of religion, and the anthropology of Africa.

Deli Teri Tize is a senior lecturer in the Department of Anthropology at the University of Yaounde I (Cameroon). His field of research are among others: International migration, gender studies, Culture versus mothers and new born mortalities, ethnic conflicts..... His current focus is on South-South mobility and migrant transnationalism, and involves research in Cameroon, Sudan, Saudi Arabia and the United Arab Emirates. He is currently Regional Expert of DIES ProGRANT for proposal writing (University of Cologne) in Central Africa. In the University, his teaching is concentrated on research methodology, culture and personality, rurality and urbanity, Applied Anthropology (*Montage, suivi et évaluation des projets de développement*) and informatics and anthropology.

❖ Local partners

Afu Isaiah Kunock is a senior lecturer and holder of a Doctorate degree in Anthropology of Development at the University of Yaoundé 1 Cameroon. He lectures Anthropology at the Department of Anthropology in the University of Yaoundé 1, Cameroon since 2012. Previous studies were centred on how international migrants (especially Moghamo migrants in the USA) through remittances, communication and movement back home contribute to the amelioration of the living conditions of their families and advance community development. He equally demonstrates how migrants with the help of their families back home circumvent local customs and traditions because of their new status as demonstrated in one of his publications 'Weddings without couples'. Presently, he focuses on conflict-induced mobility, and the role of different media forms in crisis situations. He currently lectures the following courses; Cultural dynamics, Anthropology of religion, kinship, marriage and family, initiation to documentary research and literature reviews, and techniques of communication and creation of enterprises. His main area of research is migration with special interest in transnationalism, media and development.

Alawadi Zelao is a senior professor of Sociology/Anthropology in the University of Dschang and Vice Dean in the faculty of political and juridical sciences. He is also a coordinator of a scientific research group on politic and social dynamics (Gredysop). His field of research are: migration and remittances, minority politics, democracy and citizenship, peace and national cohesion. He has published and taught extensively on the subjects of migration dynamics and remittances, on multiculturalism, democracy and citizenship in northern Cameroon, as well as on the Montagnards minority in northern Cameroon.

Jonathan Ngeh is a lecturer in Communication and Development Studies at the University of Bamenda. His research interests are directed towards understanding of the dynamics of social inequalities in a globalized world, with a particular focus on migrants. He has worked on South-North migration, focusing on the integration of Somali and Cameroonian migrants in Sweden. Since 2013, he has been interested in South-South migration, inspired by his participation in the workshop 'migration within and to the Global South' organized by the Global South Studies Center Cologne. His most recent article 'Reversing the gaze: methodological reflections from the perspective of racial- and ethnic-minority researchers' was co-authored with Sayaka Osanami Törngren and published in 2017 in *Qualitative Research*.

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Theoretical framework: translocality, (return) migration, future/uncertainty

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