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  **ABSTRACT**

 Migration has been undertaken by Cameroonians to the State of Denmark for different reasons which might be for purposes of economic enhancement, family reunification and especially for studies leading to the attainment of a Green Card status which often assist the immigrants to search for jobs. The longevity in settlement by these Cameroon immigrants to Denmark leads to the creation of Diaspora communities who engage in different diasporic activities aimed towards integration in the host community and the maintenance of links with the homeland through the organization of cultural festivals and national day celebrations hosted by the association of all Cameroonians in Denmark (ACAD).

 **LIST OF ACRONYMS.**

**ACAD-** Association of Cameroonians in Denmark.

**CAMNOWAD-**Cameroonian North West Association in Denmark.

**AFRODEN**- Africans in Denmark

 **CHAPTER ONE**

1. **INTRODUCTION**

           In recent times, there has been a significant increase in contemporary migration and cross-border flow of all kinds starting with trade, education, cultural and media products leading to a deep widening interconnection of all aspects of our social lives worldwide (Castles & Miller, 2009). Contemporary migration is as a result to the birth of globalisation which brought about the age of modernity and the birth of technologies of all sorts which has aided in the facilitation of migration of people from one place to another. For example, the presence of modern information and communication technologies brought about by the rapid rise of the internet age; an era where all cross-border activities are being computerized with the use of these technologies in one way or the other (Ibid, 2009). Also, as a rise in mechanical technologies that facilitates transportation and mobility such as the availability of air travel which has become faster, cheaper and even closer to its consumers, together with the availability of the electronic media that is to say, the presence of a more sophisticated mobile computer and internet systems which has enabled an increase in a widespread of images and information about the prosperities of the first world and the knowledge of migration routes for studies, work opportunities and in general the search for a better life (ibid,2009). People migrate for different reasons but the most obvious reason for migration is the search for a greener pasture which might hold different meanings to different migrants. The search for a new home, peace and prosperity is often surrounded as some of the reasons that prompt people to migrate. This has resulted to an increase in the south-north migration route, with the south being the developing world and the north- the developed world, and has resulted to many Diasporas in most if not all of the developed countries.

In a country like Denmark with a population of about 5.7million Danes[[1]](#footnote-1) and with immigrants and their descendants constituting about 600.674 as of 2014[[2]](#footnote-2), creating a multinational and a very culturally diverse society. Among these many nationalities residing in Denmark are the Cameroonian nationals. Cameroonians in Denmark form a small percentage of migrants in Denmark who migrated from Cameroon to Denmark for different reasons among which majority came as students and with the introduction of the green card program in Denmark, opened a gate way for educated and professional most Cameroonians to migrate to Denmark for studies and in search for work through the green card program upon completion of their studies in the higher institutions. Among these migrants are as well those who obtained their degrees elsewhere and decided to make use of the green card scheme. As it is well known that the nation Cameroon is a developing nation in the South, it is characterised with most of the vices found in African countries such a poverty, poor health institutions, unemployment, poor educational facilities just to name a few. As such, these provokes a lot of young Cameroonians to migrate especially to the west in search of a better life for themselves and for the betterment of the family especially with the fact that, the nation still have the communal lifestyle and culture where the extended-family is being recognised, which if I may conceptualise it is the extended-family tradition still being practiced in Cameroon and other African countries.

The extended-family tradition is a way of life in the Cameroon society where, the most successful in the family has as a responsibility to ensure that the rest of the family prospers be it members of the immediate family or relatives, it does not matter. As such, families in Cameroon ensures that, at least a member especially the smarter ones find themselves in the west either for the pursuit of career through education or job search. This is regarded as a huge investment for the family in which they hope to reap from such an initiative in the future.

One of the common characteristics of migrants is the fact that, upon their migration and settlement in a foreign land, they endeavour to identify themselves with other migrants to which they share something in common, which might be a cultural heritage, the same nationality, or even the fact that they are of the same skin colour, that is why on the streets of Denmark, black Africans quickly identify themselves as from the same continent with nod of the head. This is a form of salutation despite the fact that they might not know or might be seeing each other for the very first time.

These is not exclusive from the Cameroonians who easily identify each other from the common language known as the *pidgin-English* which has a completely different accent from other nationalities who can speak the same *pidgin-English* such as the Nigerians and the Ghanaians. This is a very common way for Cameroonians to identify themselves before they start going into cultural identities. This justifies the reason why there are a small variety of cultural associations in Denmark from Cameroon representing the people or members of those cultural associations. There is also the existence of the Association of Cameroonians in Denmark (ACAD) which represents each and every Cameroonian in Denmark no matter from what tribe they come from back home. Since I am dealing with the Cameroon Diasporas in Denmark, it will be most necessary to not forget the existence of a newly created Organisation called Diaspora for Development in Cameroon (DDC) which was established on the 13th of March 2012. These cultural associations or organisations are formed to represent the Cameroon Diasporas in Denmark in which its members use it as a medium to which they can construct their identity in Denmark and to make sure their existence in the Danish Society is being recognised. This is done through various ways which will be discussed later in the rest of this paper.

The concept of Diaspora has existed for a very long time since in the creation of the Jewish diasporas but more emphasis will be laid on the modern diaspora communities; understanding how the modern information and communication technologies help to shape and construct their communities in the host land and homeland respectively.

In understanding the concept of diaspora, many scholars have given a definition of what they consider to be diaspora. Connor considers any ``segment of people living outside their homeland to be a diaspora” whereas Scheffer defines modern diaspora to be ``...ethnic minority groups of migrant origins, residing and acting in host countries but keep a strong sentimental and material attachments or links with their countries of origin” (Alonso & Oiarzabal,2010).

Cohen (2008) gave a typology of Diasporas which is very good in understanding Diasporas if one needs to study or carry out a research on them. He classified Diasporas in to five different groups which are, victims, traders, labourers, imperial and cultural. These can be sub-classified into two main kinds of diaspora, that is, the Forced and the Voluntary Diasporas. This classification is very important in my work as I will be dealing with two different diaspora communities or societies, and understanding their diasporic origins is very essential to understanding the reasons for their behaviours towards their sentimental ties and attachments with their homeland. It should also be noted that, what makes Diasporas different from other migrants or dispersed ethnic minority groups is the fact that, they still hold this strong attachment or relationship with their homelands.

Contemporary Migration can be considered as a multidirectional and dynamic form of movement which is facilitated mostly by the presence of information and communication technologies and these technologies allow migrants to create and maintain social migration networks leading to the formation of an idea known as the information and knowledge societies (Alonso & Oiarzabal, 2010). This has led to the creation of de-territorised spaces, that is to say, a world where social networks and the media has helped to create a borderless society in which its inhabitants can partake and engage actively in distance politics, socio-economic development  and nation-building. The availability of this social networks help the modern diaspora to partake in their homeland affairs in one way or the other and enables them feel closer to their homeland (though they might be miles away physically) and as well enable them to construct their diasporic identities in the homeland. When migrants find and identify themselves as belonging to the same kin state and share a common ideology and interest guiding their identity perception, they are most often encouraged to create a migrant or diasporic network that assist and facilitates their activities and recognition by the host land as people with a national identity on one hand and to their homeland as agents of change. The formation of these network are usually based on various motives which may range from being political or developmental in one way or the other and according to C. I. Obi (2010), migration should benefit both the sending and receiving states even though this benefits most at times yield unequal benefits to both.

Since as this research will be dealing primarily with the Cameroon Diasporas in Denmark, it will be of some importance to give something that will give us an idea about them, so we can understand their perceptions and activities as Diasporas.

**1.1 Defining Diasporas:**

               Understanding Diasporas is a very complex thing. This is why the concept of diaspora has come with different meanings and definitions over time based on different and various individuals, nations or groups. In my work, I will focus mainly on those definitions giving by some scholars such Bakewell, Kliest, Cohen et al to best fit my research and its proper understanding. Diaspora can be considered a social form since as the term and its notion focuses on an identified group characterised by the relationships they share despite dispersal. Diasporas have been said to be related to transnationalism, that's is, them being transnational actors which might consist of the identities of individuals and communities than act beyond the borders of their nation-states (Wayland.S, 2004). Many authors intertwine the term migrants and Diasporas to mean the same thing but it should be noted that, not all migrants are Diasporas and not all Diasporas are migrants although their ancestors might have been considered as migrants which in this case, this could be the descendants of migrants being the 2nd or 3rd generation migrants forming a diaspora. It should also be understood that, diaspora is a kind of transnationalism but not all those who partake in transnational practices are to be considered diasporic, this is so because their actions might be influenced by a network of people with limited relationships to any real or imaginary place (Bakewell, 2008). Diaspora has been defined by other scholars such as Wayland.S (2004) as *a kind of transnational community that has been dispersed from its homeland, whose members permanently reside in one or more 'host' countries and possess a collective, sometimes idealised, myth of the homeland and will to return.* Different scholars have come up with different definitions of a diaspora based on the diasporic group or community they are studying but nonetheless, there are certain criteria that a diaspora must attain to fit in the definition of a diaspora. In bringing out a good definition and understanding of who a diaspora is, it will be important not to neglect some of the main characteristics mentioned by Cohen (2008). He argued that, a contemporary diaspora does not necessarily have to meet all this characteristics to be termed a diaspora but meeting some of it might as well make them fall into this category thus, the diaspora concept can be applied to any expatriate minority group or community who share several of these characteristics stated below;

1.     Dispersal has been made by them or their ancestors from their homeland of origin to two or more foreign countries.

2.        They have a retentive or collective memory, a mythical notion and vision about their homeland of origin, which might as well include its location, achievements and history.

3. They often have a believe or notion of rejection from the host land in which they find themselves in, that feeling of alienation, not being or fully accepted by the host land.

4. Their homeland of origin or ancestral home is idealised and often carry a thought with them that, upon the restoration of their homeland, return should be undertaken either by them or their descendants.

5. Also, that all members of the diaspora should be focused on the restoration and maintenance of the homeland of origin to its safety and prosperity.

6. And should continue by all means possible to have a relationship with their homeland of origin and defining their solidarity and ethno communal consciousness is actually based on that relationship with the homeland of origin.

 The above being said, there are three core elements that will not give an adequate definition of a Diaspora, if they be left out which are; Dispersion, homeland orientation and boundary maintenance which is an aspect concerned with the maintenance of a distinctive identity and interest thus lacking the ability to create links between members of the diasporas in different locations (Bakewell, 2008). According to Bakewell (2008), he summarised the Cohens characteristics of a diaspora into three main points which he stated as follows;

1.         Movement from an original homeland to more than one country which might be based on forced dispersal, be it civil crisis or the voluntary dispersal in search for a better livelihood,

2.      Diasporas are said to have a collective myth about their homeland which might be considered as an ideal ancestral home, and is considered to have a strong ethnic group consciousness which has been sustained over time, based on a common history, culture and religion; and

3.        A network of social relationships with members of the group living in different countries of settlement.

These characteristics or description of a diaspora might be too broad or narrow for our understanding of the term but it is just a guide or preliminaries for our proper understanding of what it entails to be considered a diaspora. Being focused mostly on the Cameroon diasporas id Denmark, it will be of great importance to know that, the Cameroon community in Denmark based on their thoughts and notions, fall under some of these characteristics stated above which if taken a proper look at, will be noticed that it deals with the diaspora relationship with the homeland of origin and the process of their diasporic construction and activities in the host land.

**Table 1.1 Cohen's Typology of Diasporas.**

|  |  |  |
| --- | --- | --- |
| **Main types of diaspora** | **Main types of diaspora and examples.** | **Notes** |
| **VICTIM.** | Jews, Africans, Armenians  | Irish and Palestinians. Many contemporary refugee groups are incipient victim diasporas but time has to pass to see whether they return to their homelands, assimilate in theirhostlands, creolize or mobilize as a diaspora.  |
| **LABOUR** | Indentured Indians  | Chinese and Japanese; Turks, Italians, North Africans. Many others could be included. Another synonymous expression is ‘proletarian diaspora  |
| **IMPERIAL** | British  | Also discussed: Russians, colonial powers other than Britain. Other synonymous expressions are ‘settler’ or ‘colonial’ diasporas.  |
| **TRADE** | Lebanese, Chinese  | Venetians, business and professional Indians, Chinese, Japanese  |
| **DETERRITORIALIZED** | Caribbean peoples,Sindhis,Parsis  | Roma, Muslims and other religious diasporas. The expressions ‘hybrid’, ‘cultural’ and ‘post-colonial’ also are linked to the idea of deterritorialization without being synonymous  |

Source: Global Diasporas; An introduction by R.Cohen (2008).

 Even though Cohen (2008), might have tried to compose a typology of Diasporas describing and differentiating the various Diasporas that exist, it can be assumed that it was just an attempt for a guide for our understanding since as migration and settlement in itself is a very complex thing. Notwithstanding, it should not be forgetting that, more focused will be emphasised on Cameroon Diasporas in Denmark which if placed to fit any of these typology, will best suit the Labour diasporas due to the fact that, many came into Denmark for studies. With the introduction of the green card scheme, it enabled many to stay put after studies and look for jobs. Later in this paper, I will take a look at the other kinds of migrants, that is the forced migrants who has been dispersed unwillingly, due to civil wars and political instability, thus falling under the category of a victim diaspora. A comparison will be made from these two kinds of migrants in Denmark which might be between the Somalis and Cameroonian Diasporas in Denmark.

Regarding the diaspora notion in the foreign policy documents of most African governments who attended the conference in 2001 at Libreville-Gabon, they considered diasporas to not only comprise of refugees but of economic migrants as well. This was a portrayal of their reluctance in the engaging with their political opponents overseas, and as such, have their own conceptions and definitions of what an African diaspora is. In their definition of a diaspora, they consider Africans who still in turn to return home as migrants whereas those who permanently reside in their host countries where considered as forming a part of the diaspora (Khalid Koser, 2003). This diaspora concept has been used by these African states especially Cameroon to comprise of highly skilled and well educated migrants thus reflecting the development oriented nature of their interest in their various nations and on Africa as a continent (Ibid,2003).

**1.2 ACAD:**

This association will be at the center of the discussion of this paper. It is called the association of all Cameroonians in Denmark which came into existence about 5 years ago. It is considered as the mother association of all Cameroonian association in Denmark, created to cater for the needs and wellbeing of Cameroonians in Denmark towards their integration and co-habitation in Denmark. This association organizes cultural festivals, sporting activities and parties so as to unite the Cameroonians in Denmark under a single diaspora community

**1.3 Cameroon as a nation:**

            Cameroon is a central African nation on the Gulf of Guinea bordered by Nigeria, Chad, Equatorial Guinea, Gabon, the Central African Republic and the republic of Congo. A former colony of Britain and France which later gained its independence in Jan 1. 1960 as a federal republic of Cameroon under the leadership and presidency of Ahnadou Ahidjo. In 1961, the British colony of Cameroon (Southern Cameroon) voted to join the new federal republic of Cameroon while Northern section voted for its unification with Nigeria. In 1982, President Ahmadou Ahidjo was replaced by President Paul Biya, the then Prime minister of Cameroon as the 2nd President in the history of Cameroon and until date he still heads as the President of Cameroon.

Cameroon is a rich nation with many mineral resources such as timber, oil and coffee just to name a few with a population of about 23,130,708 as of 2014 with a growth rate of 2.6%, birth rate at 36.58/1000 and a life expectancy of 57.35 years[[3]](#footnote-3), with a high rate of corruption in the country´s political and economic administrative bureaus hindering the adequate sharing of the nation’s resources in such a way that will benefit everyone equally. This has resulted to the lack of good transportation systems, good medical institutions and as well as unsophisticated institutions for higher learning. At the peak of this is the poor economy of the country with a poverty head count ratio at national poverty line at 27.5% as of 2005 (Dilip Ratha et al, 2011). This unfair treatment and corruption at the economic and political levels of the nation has led to untold suffering both physically and psychologically and thus the widespread of migration in search of a better life. This migration flow is often to other neighbouring African countries that hold a promise of success such as Nigeria, Gabon, Chad and the central African republic either in search for a job or for business purposes and this route is most often utilised but those who lack the financial capacity to engage in migration to the western states. For those who meet up the demands, often migrate to the United States, United Kingdom, Germany, France and Italy which are considered as the top Cameroonian migrant destinations which is mostly due to the search of knowledge and better education and labour for an increase in economic standards. Notwithstanding some Cameroonians migrate to seek asylum and refugee status due to political persecution. Although the law in Cameroon provides for freedom of speech and the press, it comes with a lot of hindrance and persecution from government officials because individuals who who pose criticism to government policies or express contrary views as regards to these policies either publicly or privately are often met with sanctions, thus criminalising media offences (Country Reports on Human Rights Practices, 2011 footnote)

Also, even though there are no legal restrictions on academic and cultural freedoms, there have been some reports of state security informants who patrol university campuses and professors might hamper their professional opportunities if they publicly criticised the government or partake in opposition political parties with a limited freedom to assembly and association depending on whether the government accepts on granting permits for the functioning of the approved assemblies or associations (Ibid, 2011 footnote).

The Cameroon diaspora in Denmark is a very young transnational community that came into existence under the canopy of an association about five years ago with a strong motivation to encourage and to keep its continuous existence. The formation of the Association of Cameroonians in Denmark (ACAD) and the diaspora for development in Cameroon (DDC) with their main objectives to enable Cameroonians identify themselves as a unit towards development of the homeland and the host land through various means and cooperation was as a result to this.

              Even though I am a Cameroon by nationality residing in Denmark, I completely disinterested myself from this research so as to avoid any bias in my arguments, findings and conclusions. Hence, in this paper, I looked into the migration background of Cameroonians into Denmark, leading to the motives behind the formation of these diaspora associations or transnational communities and how they operate based on the interest and welfare of Cameroonians living in Denmark.

**1.4 Research Question:**

What does it mean to be an immigrant belonging to a Cameroonian diaspora association in Denmark?

 **Sub questions:**

1.  What role does the host land play in the creation of diaspora consciousness?.

2.  How does these associations promote the development of their diasporas in the host land?.

  **CHAPTER TWO**
  **2.0 Background of the study:**

         Diaspora as an academic studies has drawn a lot of controversies in recent times. The concept comes with a lot of scholarly debates and definitions. It is defined differently according to the nations or continents involved with diaspora studies so as to clearly have an understanding of the group or community. Nevertheless, to avoid such controversies, there has been a lot of work by some scholars on the diaspora such as Nauja Kliest (2008), Faist & Baubuck (2010), Khalid Koser (2003), Cohen & Steven (1999) which I drew an interest in their studies and circled my understanding and analysis of a diasporas on.

In Cameroon, the term diaspora could be considered as something very new. This is because, the Cameroonian diaspora community is not being recognised or considered by the nation. As such, many studies have not been done so far on their Diaspora. As a part of my research, I will be looking at the Cameroonian diaspora community in Denmark. What interest me here is the fact that this is a growing diasporic community and it has an enthusiasm towards a possible recognition and acceptance by the State of Denmark. This could be seen from the way they construct themselves through various activities such as the 20th may celebration which is the national day of Cameroon, the ACAD yearly festival to bring together Cameroonians all over Denmark and Danish guest and invitees, and to exhibit the various cultural activities and practices of Cameroon.

Making a comparison of these young diasporic community with the Somali Diaspora in Denmark was essential since e as the Somali diaspora is considered as one of the largest African diaspora in Denmark and they have established themselves to even the existence of the second generation Diasporas. These comparison will be of interest to the development and understanding of both Diasporas and might as well contribute significantly to their growth.

The Somali Diaspora in Denmark has been widely studied by scholars such as Nauja Kleist (2008 & 2009) and Osman Farah. In their writings they express an understanding to these diaspora community and their drives towards the activities they carry out.

And it’s no exaggeration to say there have been a significant forced migration from the African continent with a clear example from the magnitude of refugee diasporas from Somalia scattered all over the globe, (Khalid Koser,2003)

According to Safran (1991), he explains the identity formation of the Armenian diasporas through their modernization of the host communities based on the idea of science and culture , their vast understanding and orientation of their homeland but have decided not to engage in homeland negative practices and even though they encourage the expansion and speaking of the Armenian language in the Diaspora, they do not undermined the language and culture of the host land and they do so through their participation in it.

Also in his work, he made mention of the Polish diaspora who settled in France during the Polish insurrection of 1830 and the end of World War 1 as genuine Diasporas as well as those who fled Poland between 1939 and 1944. The Polish diaspora could be compared to an extent with the modern diaspora of today when we look into their attachment with home when the Poles considered their home not being lost and came up with strategies that could enable the reconstruction of their homeland through the establishment of institutions such as schools, newspapers/journals and churches in the host land designed to maintain their culture and identity.

This is as a result of the mistreatment of members of the diaspora communities in most host land states who consider them as strangers and being unwelcomed such as the Somalian Diaspora community that is widely dispersed around the world and are generally poorly integrated and have an uneasy relationship with their host countries or societies thus creating a diaspora community of minds focused towards the homeland and its re-establishment(Khalid Koser,2003) Sometimes they are even exploited by the host land for the purposes of domestic and diplomatic interests, keeping the minorities as diasporas on some occasions so as to encourage internal unity (Safran.W,1991). And diaspora interests and sentiments can be manipulated by the governments of the host land so as to influence the behaviour of the homeland especially in areas of foreign policies such as use of American Jews in the United States to exert pressure on Israel (Safran.W, 1991). And understanding the diaspora host land and homeland relationships go beyond the cultural, ethnic and emotional aspects while looking into the very definition of a diaspora. The diaspora concept has been introduced recently in the foreign policy making as concerns to migrant groups. This could be seen by the joint partnership between the International Organisation for Migration (IOM) and the Organisation for African Unity (OAU) which was fixed towards the Migration for development in Africa (MIDA) in Libreville (Gabon), in March 2001. This joint venture was aimed at compensating for the failures of policies put in place to reduce the impact of brain-drain from the African continent by encouraging skilled African migrants to return to their home countries. As such, the MIDA project was mainly focused on the encouragement of African Diasporas to aid and participate in the development and growth of their home countries without necessarily migrating permanently to it (Khalid Koser, 2003).

According to Safran.W, 2009, he explains the existence of diaspora identity and consciousness in the host land as not only being related to kinship but to other factors such as political, social and cultural attitudes of the host land towards migrants which limit their ability to completely get rid of their diaspora identities. Thus emphasising on the fact that the development and maintenance of the diaspora identity depends on the context of the host land.

Scholars such as Cohen.R (2008), has as well investigated the construction of a diaspora and how they can come to sustain their existence in a host country categorising the formation of a diaspora a as a matter of ethnicity. He considers Diasporas as an imagined community of transnationals uniting segments of people that live in territorially separated locations. Thus explaining the controversy involved in what entails to be called a diaspora as many migrants will not associate themselves to a diaspora. Cohen goes further to explain that, diasporas formation will be possible with the existence e of certain fundamental aspects such as opportunity structures for the enhancement of a good communication network among migrants of similar interest, and a legal and political atmosphere that permits the operation of diaspora activities through the mobilization of practices like the formation of associations, rallies, fund raising events and the presence of ideas such as roots/home and the importance of memory which is placed in the collective imagination of the diaspora group concerned.

This in a way, can be considered as a form of diaspora consciousness which is a particular kind of awareness which is said to be initiated among contemporary transnational communities. This come into existence due to the negative experiences of discrimination and exclusion of different forms and by positive experiences of identification with the historical heritage such as the Armenian civilization or the contemporary cultural and political forces of the world such as Islam. This is why, according to James Clifford, loses and hope are defining tension and to Paul Gilroy, he argues that the individual awareness of a diasporic decentred attachments of being `home away from home´ or `here and there´ (Vertovec & Cohen, 1999). As to Diasporas, an awareness of a multi-locality provides an urge to connect oneself with others who share the same routes and roots. This is often realised when they find themselves in the host land. That feeling and urge to identify themselves with other individuals or groups who present or share the same mind set and experiences as them, as regards to their routes and roots.

Diasporic consciousness could further be considered to be a source of resistance through engagement in different activities and a consequent visibility in public spaces. It is very common among Diasporas to become aware of a disturbing condition or situation in the host land in which they find themselves in. As such, this may provoke certain tendencies from diaspora members leading to an advancement in legal and civic causes and to participate actively in human rights and social justice issues. This could be seen today in the different ways diaspora operate through a more organised and effective means of expressing group concerns which are often described as identity or community politics, ethnic mobilization and politics of recognition or difference (Ibid, 1999).

 **CHAPTER THREE**

**3.0 Research Methodology:**

             The main purpose of this research was to carry out a qualitative study on the Cameroon Diasporas that reside Denmark. I am going to investigate how the Cameroonian diaspora in Denmark came into existence in their host land and how they make themselves known through various activities based on culture and their strategies towards integration in Denmark.The research was carried out with the aid of a methodological procedure which guided me in answering my research questions and sub-questions. For a better understanding of the research strategy, this chapter will outline the methodological approach, justify the choices made for the data collection, describe precisely the processes taken in collecting the data, and explanations for my analysis strategy.

**3.1 The Strategy of the Research:**

This research was conducted with both the use of primary and secondary data as a source for the collection of data which was collected through interviews, books, journals and articles from the internet. I used the primary source for data collection based on my research area which involves the Cameroon Diaspora in Denmark and also because it is one of the most flexible and widely used methods to collect data and it goes deep to understanding the feelings and thoughts of those being interviewed. An interview can be said to be a discussion or conversation with someone in which it is intended to gain relevant information from them which maybe facts, opinions, attitudes or a combination of these towards a particular subject of discussion which is a qualitative research method and does not deal with the use of numbers for its analysis (Gary Thomas, 2009).  It involves a non-participant and more artificial settings such as interviews on the focus groups or individuals. It also helps the researcher to understand how the social world of the people studied is constructed.

Also, the decision to use the qualitative research designs was vital because of its flexibility and limited structure. That is to say, allowing analysis and findings emerge from the data over the time period of the study. The flexible nature of the qualitative research method has made social research framework less complex for the researcher since as on the mind of the researcher, s/he knows that, their arguments are not conclusive but could be adopted or changed in the course of the research of project writing.

Also, the secondary sources of data collection was utilised as well. It is the revised or modified version either in an analysis or in a summary of usually many primary sources (Gary Thomas, 2009). That is the use of ideas and writings from other scholars such as from  textbooks and scholarly reviewed articles to gain an insight to previous writings related to my research and to gather pre-written facts which aided in coming up with sensible arguments and the subsequent analysis of my work. As earlier stated, here I made use of internet articles, journals, scholarly articles and text books.

**3.2 Research Paradigm:**

Every researcher has a different pattern to follow and have different ways based on their perceptions of things and in communicating with their environment during the conduction of a research. The different methods and approaches put into use in understanding, and the approaches implemented while carrying out a research is the variation cause in the conduction of a research. Notwithstanding, there are certain rules and regulations that directs a researcher's activities and perspectives, those rules and regulations/standards and principles are referred as a paradigm which can be described as *''...general view or perspective of something''*(kermode & Roberts,2007 pg.5). But a more elaborative description has been given by Weaver & Olsen (2007 pg.472), *''...as patterns of belief and practices that regulate inquiry within a discipline by providing lenses, frames and processes through which investigation is accomplished''*.

         There are various scientific paradigms which can be used to review and analyse a research and they include; Positivism, Post Positivism, Constructivism and Critical theory. These paradigms have different uses or perspectives which allows the researcher to review and research on a topic from different perspectives. Due to the project requirements on the maintenance of a limited number of pages, I put into use the constructivism ontology to conduct and collect data for this research.

               In the constructivism paradigm, the researcher participates in a subjective world playing the role of a constructor in the research process. According to Creswell (2002), the paradigm of constructivism supports the view that, the people who participate in an interview carried out by the researcher are being part of a constructive nature and their understanding based on the value they hold in the research topic is highly influenced by their nature, mentality and past experiences.

In analysing the different information, ideas and arguments provided by the different participants through an interview, the researcher has a wide and in-depth view of the research topic and has to mostly on the qualitative data collection process since as s/he makes use of the constructivism ontology believing that, the more the data, the broader the view which derived from this perspective (Ibid, 2002).

In perceiving the view of the author on constructivism, it provides an opportunity for the researcher to make a connection between the past experiences and new findings and as such, from a general point of view, the constructivism ontology provides an opportunity for the researcher to share his own findings and understandings within the topic by using scientific knowledge and information. Thus implies that, the researcher has to make a scientific hypothesis before he explores the world based on his research environment within which his/her findings, personal experiences and conclusions will be developed with existing scientific knowledge (Kennedy, 1997).

**3.3 Research Design:**

In order to have a clear knowledge and understanding of the research topic, I choose a subjective approach to the collection of qualitative data. This approach corresponds totally with constructivism as a research paradigm while the focus of attention is weighed on the interviewee's own knowledge and information they have about the certain aspects of the Cameroon Diaspora as a people residing in Denmark. Data has been collected through the qualitative data collection process as mentioned above which contains the personal ideas, experiences and knowledge of the individual participants involved in relation to the topic of research.

**3.4 Interviews:**

Data was collected with the use of Interviews as a primary source for data collection because it is one of the most flexible and widely used methods to collect data and it goes deep to understanding the feelings and thoughts of those being interviewed. An interview can be said to be a discussion or conversation with someone in which it is intended to gain relevant information from them which maybe facts, opinions, attitudes or a combination of these towards a particular subject of discussion (Gary Thomas, 2009). In carrying out an interview, there are three kinds of interview methods which are Structured, Unstructured and a Semi-structured. According to Gary Thomas 2009, *a structured interview is a meeting with another person in which you ask predetermined questions. Beyond this set of questions, there is little scope for further following-up little scope for pursuing an interesting comment from the interviewee.* While an unstructured interview is a complete opposite of the former, its carried out in the form of a conversation with no predetermined format to carrying out the interview and no specified list of questions to be ask when in meeting with your interviewee (Ibid, 2009).Here, the interviewees are the ones allowed to set the agenda that is to say, they are the ones who determine the important issues to be covered. All the researcher or interviewee has to do is to go in with an open mind even though it is very important that the interviewee’s scope of discussion should be guided by the frame set for the research (Ibid, 2009).

In carrying out my interviews, I had to understand these interview formats based on their flexibility and weaknesses and I decided to use the Semi-structured format because it guided me to formulate questions based on my research topic and a guide to write down these questions or topic I intend to bring in the conversation with the interviewee in an organised manner. Nonetheless, these questions are as an aid-memoire of the important points for discussion during the interview. (Ibid, 2009).

With this interview method, the interviewer is not oblige to stick to the questions he drafted down for the interview. He can decide to be more flexible and follow the different paths of conversation that emerge over the course of the interview. In carrying out an interview, open-ended questions are most at times relevant because it expands the range of possible answers[[4]](#footnote-4). And even though I am Cameroonian, I tried to completely disinterest myself from the interviews and this paper.

**3.4.1 Interview Design:**

For the fact that this research is focused on the Cameroonian diasporas in Denmark, I conducted interviews with seven Cameroonians among which one of the interview respondents was a  leader of the Cameroon diaspora associations that is Association for Cameroonians in Denmark(ACAD),  and the other six  interviewees where ordinary Cameroonian immigrants to Denmark in which amongst these six, where three women which was an important strategy in conducting the interviewees because in research topics like this involving migration and diasporas, there is hardly a similar idea between men and women. And these men and women partake actively and passively in this diaspora activities of their associations, but the main purpose for interviewing them was to get their perceptions about being a Cameroonian diaspora in Denmark. By interviewing the leader of the Cameroon diaspora association, I intended to gain an insight into these diaspora associations based on their perspectives, existence and activities they engage in, towards the harmonization and peaceful existence of its people in Denmark.

The interview questions where divided into two different parts intended for the two aforementioned groups above. Eight questions were designed for the Cameroonian migrants and nine questions was designed for the leader of the Cameroon diaspora association but during the interview, other questions did arise either for an elaboration purposes or to better understand what the interviewee was trying to say and some questions were avoided because along the interview, they answered some other questions before they were being asked. All the interview correspondents were Cameroon migrants to Denmark who reside and either work, study or came to Denmark based on family reunification and English was the language use in conducting the interview with the correspondents.

I introduced myself at the beginning of each interview session and allowing an opportunity for the interviewee to also introduce his or herself. For the genuity of the interviews, every interview session was recorded and stored on a compact disc which is attached at the back of this research paper.

**3.4.2 Interview Guide/Questions:**

**Migrants:**

1. Are you a first generation or second generation migrant to Denmark?
2. Are you aware of the existence of a diaspora associations/organisations in Denmark and are you a member of any?
3. What are your conceptions about the existence of a diaspora association/organisations in Denmark?
4. How do you perceive your position in Denmark?.
5. What are some of the opportunities you find in the state of Denmark that has assisted in your self-empowerment?
6. How often do you communicate with family and relatives in your homeland and through what means?
7. Do they depend on social and economic remittances from you?
8. What are the possibilities of return to your homeland in the near future?

**Diaspora Associations/Organisations:**

1. What are the major motives behind the formation of these organisation/association?
2. Does your organization/associations has any constituency in Denmark?
3. How do you communicate with or send out information to your diaspora community?
4. What are some of the activities carried out by the organisation/association for the purposes of diaspora development in the host land?
5. Does the homeland government recognize the existence of these diaspora organisation/association?
6. Does your association/organisation encourage the sending of remittances collectively or individually to your homeland, and how?
7. What are some of the strategies put in place by your association to assist in a voluntary return to the homeland, if need arise in the future?
8. Are there any partnerships between your organisation/associations and any Danish institution aimed towards development of your homeland?.
9. What does the host land has to gain from the existence of this organisation/association?

**3.5 Analysis Strategy:**

 In my analysis,   I made use of some concepts and theories in relation to my case studies and the topic of my research. These theories was vital in understanding the behaviour of the focused group. I made use of theories such as the New Economic of Labour Migration (NELM) theory, constructivism and the concept of identity. These theories were helpful in understanding the factors behind the formation of diaspora associations or organisations in the host land and what motivates Diasporas to engage in activities that is focused towards the formation of an identity as soon as they find themselves in the host land.

**3.6 Validity and Limitations:**

          In this project work, I can’t say I had it smooth with some of the choices I made for my methodology, since as I had some limitations or setbacks. After a critical look into my research topic and area, I realised that even though I have chosen to use the qualitative research method, I could not come into terms with some of its tools used in carrying out a research. For example, participant observations and the use of ethnographical data is important in this research method but due to the lack of finances and time constrain in carrying out such a research, I resorted to the use of other tools which will best suit the atmosphere of the research such as interviews as a primary source of data collection and the use of textbooks and other reviewed articles.

Initially, it was a good idea to interview a reasonable amount of correspondents but due to time constrain and to avoid complexity in my findings, I decided to target the respective diaspora groups or associations in which I came with an idea to interview some key members of those diaspora organisations and a limited number of Cameroonian migrants residing in Denmark and was conducted randomly. interviews are not particularly well suited for gaining information from a large number of correspondents , interviews can be time consuming and a careful attention needs to be given to selecting informants who will have the knowledge and/or experiences needed to answer the questions which are posed in the interview session. Even so, it was not easy to find correspondents who are willing to partake in the interview. The findings acquired from these interviewees cannot be generalised since as in a diasporic community, there might be different diaspora groups and persons with conflicting ideas and interest. Nevertheless, every information acquired from my findings was not just considered as relevant to my work but it provided me with some sort of first-hand information which aided in the better understanding of my research topic which was later used as a guiding tool in my analysis

 **CHAPTER FOUR**

**4.0 Theoretical Background**

**4.1 New Economics of Labour Migration Theory (NELM):**

 The NELM is a theory that came around in the early 1980s that acted as a framework for the determinants of migration which was meant in doing some adjustments to the failures and weaknesses of the neo-classical migration theory. The neo-classical migration theory was regarded as incompetent in its explanations and predictions of when and where migration occurred, and even more unsatisfactory in its inability to explain when, where and why it did occur. And has been considered by scholars such as Taylor et al as a different type of migration theory which links the migration decision to the actual impacts of migration and the pluralist view of migration and development (A.Abreu, 2010). The NELM theory can be summarised under five major headings which are;

1. The emphasis on relative deprivation as a determinant of migration.

2. The emphasis of the household as a relative decision-making unit.

3. The emphasis on migration as a strategy to diversify risk and overcome market incompleteness.

4. The introduction of information-theoretical considerations in migration theory

5. The interpretation of migration as a process of innovation adoption and diffusion (ibID, 2010); which will be discussed accordingly.

Based on the first, the emphasis on relative deprivation as a determinant to migration is built on the assumptions that potential migrants engage in interpersonal income comparisons with other individuals or people within their social in habitats and this acts as a motivational factor to improve their relative positions with these habitats or settings which constitutes an important factor in the decision-making process to migrate (A.Abreu, 2010).

Also, at the centre to these decision-making process of migration lies the influence of the family and household. Meaning that, the decision to migrate does not just depend solely on the individual but by other forces who seek to encourage migration of one or more members of the household for different reasons which is usually influenced by the need to assure an economic and financial security of the household in case unforeseen circumstances arise in the future. This is directly controversial to the neo-classical migration theory which considers the migrant to stand at the fore-front of the decision to migrate (A. Abreu, 2010). This was supported by Castles. S 2004, who as well argued that, the family and the community are very important to migration in which the decision to migrate is not only made by the individuals but by their families especially in situations of rapid change where the family might decide to send one or more of its members to another country or region to work so as to increase their income and enable survival chances. He added to the argument that, it is the family that provide for both the cultural and financial capital which enables migration of its members The diversification of risk and avoidance of many market incompleteness could be associated to most developing countries especially in Africa, where there is a poor economic infrastructure and political instabilities, coupled with unemployment and a very low per capita income, where the only stagnant thing is economic insecurities and corruption at different institutional and governmental levels. As such, giving a rise to different methods by families and households to overcome and survive in desperate times is most necessary.

As such, the embodiment of risk, insecurities, self-insurance and the incompleteness of information linking intra-household commitments to the benefits of migration provides a clear perspective of the information-theoretical character of the NELM which views migration as a rational way of prevention against risk in a world characterised by the incompleteness of information and markets, but the most interesting aspect of NELM is its accountability for migrant remittances which was not provided by the basic neo-classical migration theory. Also, it provides a theoretical framework for the analysis of migration as an adoptive innovation process and diffusion. According to Alexandre Abrue,2010 ``*the speed of diffusion of the decision to migrate as an innovation, from the innovators and early adopters in a community through to the late majority..., is in the NELM framework a function of the interaction between the risk-aversion properties of the potentially adopting households´ utility functions and the extent to which information conveyed by previous migrants reduces the uncertainty surrounding the migration option itself, conditioned by market incompleteness and the overall income distribution at the origin´´.* Migrant networks are often an important source of information sharing where many migrants even though there are not certain on their migration routes, they are least insecure due to the experiences and testimonies from their predecessors. What is most important in this is the social remittances which are transmitted to homeland, creating an awareness of the kind of life awaiting them when they migrate, which are often the fantasies and luxurious facilities available in western states. This could be argued that, making a choice of destination prior to migration is based on information exchange from kinship migrants residing abroad. Thus to say, modern migrants will prefer to migrate to western states with a favourable economy and where migrant policies are not so strict.

The birth of industrialisation in most European states created a huge distinctiveness between them and other developing countries. This growth of industrial capitalism created a well standardised and hierarchical system of public education that resulted to an increase in migration of people for educational purposes (Benedict Anderson, 1994). This can be well understood with the rise of African migrants to Europe to further their education. This is as a result of the poor university educational system that has been a serious problem to most African countries especially in Cameroon. Many students migrate to Europe with the support of their family and relatives after their secondary and higher education, and to those with a university degree from Cameroon, often decide to pursue their master and doctoral degrees in more sophisticated universities in Europe. According to E.J. Hobsawm...*there were only 48,000 or so university students in all of Europe, a number substantially lower than the current enrolment at Ohio State University. But in the second half of the century, ministries of education sprang up like mushrooms everywhere-Sweden in 1852, England in 1870, and France in 1882-and children began to be compelled to migrate to schools* (Ibid, 1994)

Thanks to Industrialisation, it brought about the rise in transportation mechanisms. Such as airplanes, ships, trains and buses. This has facilitated migration in many ways especially migration from the global south to the global north. It helped in reducing the misery and inequality of the global south by coming closer to the promises of wealth and riches of the global north (ibid, 1994) as such enables a quick and easy migration decision-making by the migrant as a better choice of destination especially in the case were the migrants have adequate time and finances to plan their migratory routes.

The idea of migration for studies is often a means for the individual to engage in self-empowerment and development. Africa (Cameroon) with a community lifestyle and extended family traditions, being educated at a higher level in a European university is an economic investment that will turn to benefit the family and the community at large, in a long run. This new education often comes with an increase in employment especially in the host land where they had their education thus enhancing integration at all levels, and other social mobility opportunities. This benefits come in the form of social and economic remittances, creating an opportunity for a well-educated and informed diaspora entrepreneurs, who turn to establish medium and large scale enterprises in the host land and homeland respectively. This establishments are achievable based on the foreign policies of the host land and the notion of diaspora in the homeland.

**4.2 Constructivism & the Liberal Concept:**

It should be noted that, these theories and concepts circles around the concept of social and cultural identity which is an essential part of diaspora existence and functionalities in the host land. The theories of constructivism and liberalism are best suited for the study of diaspora because both theories aid in the understanding of diasporic activities, since as they carry a uniqueness of existence outside of the state but identity wise they are perceived by their homeland, themselves and others as still belonging in the homeland state or operating inside the people. Constructivism and Liberalism acknowledges the influence of both domestic interaction and identity in international politics and behaviour. Therefore, it can be assumed that, constructivism endeavours in explaining diaspora actor’s identities, motives and preferences or interest while the Liberal concept sought to explain their actions once the decision has been made to pursue these interests or preferences (Shain &Barth, 2003).

**4.2.1 Constructivism and Identity:**

 Identity is crucial to the analysis and explanation of the constructivism theory because they provide the basis of interest, and interest is said to be at the forefront of identity because it is impossible for actors or agents to understand what they want until they know who they are. So, individuals and states are not said to carry a set of interest with them but rather these interest are being defined in the process of defining the situation (Yucel Bozdaglioglu, 2007). That is to say individuals and states have the capacity to shape their interest and activities based on their interactions with others. It could also be based on the situation or conditions in which they find themselves in. As regards to immigrants and Diasporas, they will have the capacity to form or shape their interest in response to the attitudes and treatment they encounter from the host state or their nation states. As such, identities are always in the process of being formed or reformed in order to gain adequate results based on the interest at hand.

The theory of constructivism as regards to diasporic studies seek to explain the construction of social identity by the diaspora in the host land. These identity construction could also be shaped by international and domestic politics resulting to formation of a national identity that best suits the situation to be dealt with at hand. Here, identity could not be considered mainly as a national identity from the country of origin, but identity is said to be that of the people based outside the geographical boundaries of their homeland to which they have a strong attachment to (Shain & Barth, 2003 pg.458).  Yucel (2007), made a distinction between corporate and social identities for a better understanding of `self´ and `other´ in the identity formation process. *``corporate identity refers to the intrinsic , self-governing qualities that constitute actors individuality´´*and this produces basic interest such as the on economic development , predictability in relationships to the world, physical security and finally recognition as an actor by others. Corporate identities of actors are not tied with the interaction to other states since as these identities arises from the state’s basic qualities as a self-systematized political units (ibid, 2007). Actors might have one corporate identity but they turn to have a variety of social identities which enables actors to determine who there are if they find themselves involved in any situation related to others that might concern the domestic and international politics. Yucel defines identity as *``a set of meanings that an actor attributes to itself while taking the perspective of others, that is, as a social object´´*because one cannot be against something if there is no presence of the thing he is fighting against.

People act towards objects including other actors on the basis of meanings those objects hold to them. Their behaviour will be shaped differently towards different actors because of their meanings, values and perspectives they hold on them. That is why, states will be more attracted and responsive to Diasporas that have material capabilities that can benefit the state in one way or the other. Diasporas though they reside outside their homeland states, still claim a legitimate right of belonging and turn to challenge the traditional boundaries, defying the real meaning of the state. They often do so with the formation of their identity in the host land states through the transportation of their cultures and traditions and the creation of de-territorialised communities in those host land states ( Shain & Barth,2003).

Diasporas may as well act as political and ethnic lobbies especially in a host country that is more liberal and democratic than their country of origin, giving them an opportunity to express their socio-political and cultural thoughts, and expectations which could not be realised back home. Not to talk of the economic support they give to their homeland through the sending of economic and social remittances to aid in sustainability and development, promoting transnational ties between the host land and the homeland (Ibid, 2003).

Though Diasporas are considered to be geographically outside of their state of origin, they are still perceived identity wise by others and themselves in particular as still being strongly attached to their states of origin, that is, they turn to attach a huge importance to their kinship identity and origin (Ibid, 2003). This is well understood with the key points that define a diaspora, especially with their myth of home and the hope of return in the future.

Diasporas when they arrive in the host state, they are motivated to create their identity because they don't feel like to be left out in the community and they should be identified by all means which explains why migrants upon their arrival in the host land might attempt in the creation of *authentic cultural milieus*as an attempt in pursuing and making known their sense of being in an environment where the feelings of alienation and invisibility might be a common norm (Fumanti, 2013)*.*According to Yucel, he goes further to explain that before coming into contact or interaction with the other, actors often construct themselves before hand through representations, which produces or reproduces meanings and identities depending on the nature of these representations. This notwithstanding, even though these representations are closely related to the cultural and political contexts within which they are formed does not mean that everyone in the country or community is in support of the same representations about others. It should be noted that, Diasporas might identify themselves in to forming a diasporic community based on factors such as kinship identities which might be related to ethnicity, culture, religion and language.

Constructivism will try to explain the diaspora´s identities, motives and preferences in their participation and involvement in domestic and foreign politics since they are seen as the most prominent actors who assist in the linking of these two as stated above. Diasporas upon their successful settlement in the host state, are often motivated to form a diaspora community which is usually intended towards the construction of a national identity. This tendencies to shape their national identity is as a result to the fact that it is in their best interest to insure and sustain an identity that promotes and boost their self-image (Shain & Barth, 2003).

According to Vertovec & Cohen (1999), diasporas could not only be associated to those scattered tribes or group of people whose identities are associated to some homeland and its myths, the diaspora experience is not defined by purity but by a recognition of a necessary heterogeneity and diversity. Diaspora identities is a kind of identity which constantly produces and reproduces itself through transformations and difference. This is most experienced in the host land especially when it is a liberal system where Diasporas have the freedom and permission to express themselves politically, socially and even economically intended towards adequate recognition. Diasporas associate their identities to their interest and in situations where there are varieties of interest, the diaspora identity could be said to evolve over time especially over the use of global media and communication facilities which has been considered by Vertovec & Cohen, 1999 as *"key avenues for the flow of cultural phenomena and the transformation of diasporic identities"*

**4.2.2 The Liberal concept and the diaspora:**

             Here this liberal concept will be explained in relation to Diasporas since as they act as transnational actors who operate from a liberal democratic states which the availability of various political, social and economic opportunity structures (Wayland, 2004). Especially in taking advantage of the political opportunity structures that exist in the diaspora which acts as a prerequisite for the existence of other opportunity structures be it social or economic as mentioned earlier, can enable transnational ethnic actors to partake in various activities that could influence the homeland politics. That's is, they may choose to engage directly in their homeland politics while at the same time lobby their host land governments as regards to foreign policies in relation to the host land. *Opportunity structures are consistent but not necessarily formal or permanent dimensions for the political environment that provide incentives for collective action by affecting people’s expectations for successes or failures* (Ibid,2004). This depends on what kind of network they choose to form and operate on, transnational ethnic networks might choose to extend support to ethnic networks in the host land especially if they share a common interest or fighting for the same course (Ibid, 2004). It should be noted that, with the presence of this liberal support given to the diaspora ethnic networks and activities could come in a variety of ways depending on the size and impact of these activities. With the presence of a good transnational opportunity structures, activities such as the transfer of money to fund and support certain homeland activities as another means of exerting and representing their identity, which might be considered either harmful or developmental depending on the purposes it is intended for. Considering the fact that it could be worst if this huge funds from diaspora communities and networks abroad coming into those homeland states who have no institutions to regulate diasporic activities and economic remittances sent back home.

 As such, for diasporas to function properly especially in an international setting need to have some degree of freedom in the host country where they find themselves residing in. In international politics, liberalism is very essential and pave a way for freedom of expression in any form that might not jeopardize the stability of the host land.  This attracts many immigrants from nations or states having a contrary perspectives based on freedom thus encouraging  immigrants to settle in western states and societies due to their values and believes they put in political ,social and cultural freedoms of the inhabitants of their nations, through the promotion of a liberal democracy, international cooperation, institutions and laws, technological development and social integration especially for migrants who find themselves as residence of the host land. Political liberalism holds an assumption that individuals have and inseparable value as primary actors in the international system. Thus the main concerns of liberalism is for the enhancement of the welfare and freedom of the individuals through the harmonization of particular interest among individuals and groups within a wider community or society be it international or domestic (Stubbs & Underhill, 2006). So be it, Liberalism can be seen as being necessary among Diasporas as regards to their interest and facilitating their recognition in the host country through various diasporic activities. The meaning of Domestic in Liberal politics is not necessarily associated with being non-international since as diasporas more often than not are considered by their homelands to be domestic actors even though they act outside of the homeland or nation-state to be precise because they are considered to be part of the people and inside the people of the nation.state(Shain & Barth,2003).

Domestic actors in states politics may have a strong influence over the policies of the state depending on whether the state falls under a weak or strong category. According to Shain & Bath(2003) pg.460 *``a weak state is a state highly permeable to societal influences on its decision making...´*´ as such, they state policies might not be recognised or might be challenged by these diasporic groups based on the fact that, they residence outside the geographical jurisdiction of their homeland state and have liberal tendencies and opportunities to kick against those homeland policies that do not or will not act in their interest and for the interest of the homeland since as they still have in mind that the homeland needs to be protected and made conducive for the purposes of return or voluntary repatriation if need be in the near future since as it is one of the characteristics of a diaspora; the myth of home and hope to return to it someday. Diasporas are said to still hold some attachments to their homeland because they think it’s important for them to reconstruct it, making it conducive and eliminating all the negative factors associated with the homeland that aided in their migration or exile. As such, idea of return could be stimulated when the policies of the homeland are not in the interest of the Diasporas.

This liberal concept helps in our better understanding of how Diasporas might have influence on both the homeland and the host land since as they are considered as transnational actors acting as interest group. Even though more emphasis will be placed on Cameroon diasporic activities and interest in Denmark, note should be taken that, it is impossible to completely alienate its influences or impact on the homeland which is experienced mostly through transnational networks. As liberal actors especially in host lands they seek to maximise and enjoy those liberties and freedoms they did not experience before migrating to these host lands with liberal democratic regimes. This is better understood when this point of view is associated with migrants from nations torn by civil crisis such as the Somalis, Congo, and many other African nations that fall under almost the same problems faced by developing nations.

As it is assumed that, diasporas are often richer than their counterparts back home, diasporas may take upon them their financial liberty to not only support indirectly through developmental projects back home but may decide to support through political contributions to parties, organizations and candidates of their choice. This is often a strategy by Diasporas to ensure that their voices could be heard or recognised in the political arena especially when it comes in influencing international politics and the foreign policies of their homeland (Shain & Bath, 2003). This could be understood why most developing states especially in Africa often fear the Liberal power exerted by the Diasporas and thus come up with strategies in defining the context of a diaspora in their foreign policies so as to avoid any involvement of foreign bodies in the politics of the homeland. This is often done through the assistance and pressure mounted by diasporas since as they can use their diplomatic values as interest groups in the host land (Ibid, 2003). Not all developing states have this point of view of Diasporas, some homeland states have realised the importance of their diaspora and has sought ways in mobilizing them for their own benefits. This has led in the creation of ministries and departments for diasporic affairs in most homelands and some have gone to an extent in permitting dual nationalities and citizenship and even accepting Diasporas to partake in political elections by granting those voting rights (Yucef, 2007).

**4.3 The Concept of Identity:**

 The concept of identity circles around the knowledge of subjectivity and identification in which Hall. S (2000) argues that, the concept of identity is not about knowing or understanding the subject in discussion but by understanding the practices and ideas of the subject in question. When talking of identity, it does not mean entails a neglect or abolition of the subject but rather a reconceptualization, that is to say, dealing with the subject based on its new, displaced and decentred position.

The question of identity often occurs when one attempts to make a clear the relationships between the subject in question and its discursive practices. Or rather if one prefers to stress the process of subjectification to discursive practices and the politics of exclusion which all subjectification appears to entail the question of identification. The question of identity often arise upon circumstances surrounding the subject let’s say the migrant. Based on the politics of exclusion which might be characterised in some of the policies of the host states especially on migrant laws and policies, not forgetting the motives behind migration, if the migrant has been exiled from his/her homeland or fleeing persecution of any kind, upon resettlement in a new home, the question of identity might be asked and thus partaking in various activities so as to establish a recognizable identity.

The concept of identity is related to the politics of differences. Organizing and binding the people who have been left aside as a group towards a unified purpose through the process of identification which can be explained as being constructed based on recognition of a common origin, culture religion, or of any shared characteristic with persons or a group built on a foundation of allegiance or solidarity.

Identity is said to be constructed from within or through difference, rather than the outside difference with the aid of strategies put in place by the group seeking its identity recognition, these ideas of difference emerges from within the modalities of power and it is seen as a product of differentiation and exclusion leading to the creation of a *naturally constituted unity*(Hall,2000) Again, to Hall (2000), Identity is said to be constructed through the availability of certain factors such as its relationship to the Other, the relation to what is not and precisely what is lacking to what has been called its constitutive outside. This best explains the certain factors that might be surrounding the migrant or groups of migrants residing in the host land. Here, the politics of difference which might arise naturally based on differences in culture or by marginalisation and exclusion by institutions or citizens of the host state, best suits this case.

Be it all said, identity is hard to be defined even though it’s a concept attributed to our everyday existence. It changes overtime through series of transformations, re-creations and it is possible for individuals to create and maintain multiple, unstable and changing identities since as it is a probability for them to have a variety of interests at the same time or as the days of their lives go on[[5]](#footnote-5).

When talking of identity related to the diaspora, what is most important is to note that, Diasporas often identify themselves to a shared culture based on language, religion, ethnicity as well as many social values which is termed under cultural and social identity. I will prefer to use cultural identities to avoid creating a confusion in intersecting both in my work. Understanding Cultural identity from an individual point of view, is said to be a shared culture, a kind of collective one true self, hiding among many of the other people in the group or community, artificially imposed selves, which people with a shared history and ancestory hold together(Rutherford,1990). This argument was as well supported by Friedman, 2002 when he stated that, ''*...in the sense of collective identification based on similarity, imagined or real, on the shared values and symbols that are so common in all forms of cultural absolutism''.* Based on the conceptions of cultural identity, it portrays a people with a common historical and cultural experiences acquired by belonging to the same homeland and most at times it is this shared cultural identities that enables them acting as a unified body when they identity themselves in the diaspora. According to Gupta & Ferguson, 1992 argue that, immigrants, refugees, exiles and expatriates take along with them their cultures or cultural identities to their new homeland of residence or to the host land, and upon this is the foundation of the notion of cultural difference, the politics of recognition in which is the basis of coming up with a common interest leading to the formation of new identities in the host land. Migrants even though they will have to share some common characteristics to fall under the category of diaspora, that is; having a common historical or cultural background, is just a tool which is used for their individual recognition as belonging to the same ethnicity or nationality. The challenges or opportunities they face in the host land is another factor that leads to the creation of new identities through diaspora activities. It should be noted that, not all migrants sharing a common cultural identity associate with the others or partake actively in diaspora activities upon their residence in the host land. As one of the factors that promote an awareness of difference upon their residence in the host land, the urge to come together as a diaspora group with a similar mind-set, ideas and interest is the breaking point in the formation of a diaspora identity which is that kind of identity that is said to be unstable and changing over time. Placing this argument in the Cameroon diaspora context, Cameroon is a nation that was colonised by the British and the French creating a distinction between English and French Cameroon having different cultures and values. Added to this is the numerous tribes of about 250 in number spread across Cameroon. Just this alone creates varieties of cultural identities in which some might be similar to others and as well completely different from others. But what is to be understood is the fact that, when in the diaspora, identification in the host land is based on the idea of sharing a common history and national identity. As such, the thoughts of the homeland remains a very strong symbol of unification for these displaced and always moving peoples, though the relationship to their homeland maybe formed differently in different settings (Gupta & Ferguson, 1992). This could as well be understood from Rutherford (1990 pg.227) where he argues that during trans-Atlantic slave trade and plantation economy era, many slaves were captured and sold to work in plantations. Among these where black African slaves who shared different cultures and values and came from different locations or countries within Africa but what is interesting is the fact that, these slaves became unified upon their arrival in the new world, constructing a common identity based on other historical factors surrounding their existence in the host land.

Alongside the concept of identity, lies the idea of representation (Rutherford 1990) .Identities might turn to dissolve or disappear without its proper representation. Representation here means constant promotion of a group or ones cultural identity through various means such as cultural exhibitions and photography, cultural festivals and different other methods. This could also be through linguistic terms, proverbs and wise sayings which is often used during the exhibition of their culture in those cultural festivals, material through the use and display of traditional or cultural dresses signifying different things or belonging to particular cultures, clans or tribes, provoking an argument that, clothing has an effect on the promotion of surface identity which has the capability of prompting an unavoidable recognition and identification in any society where identity could be constructed based on difference; and even in taste in the way they prepare and eat their traditional foods and delicacies (Fumanti,2013). Identity is something that cannot be apart from the lives and existence of the diaspora, that's is, when talking of the diaspora, identity must be involved since as diaspora existence is most often than not surrounded around their identity and interest in the promoting that sense of belonging in the host land where they might have felt alienated or invisible through which this process promotes the maintenance of a significant relationship with home.

            These theories NELM, Constructivism and the Liberal concept & the concept of identity as mentioned earlier are necessary in understanding the formation of diaspora as a community or society once migrants find themselves settling in the host land. Essential to this study is also an understanding of the motives and factors surrounding the decision to migrate to the host land leading to the formation of the diaspora since as it is imperative to migrants to always associate themselves with other migrants based on common identities and interest so as to have a sense and existence and belonging in the host land.

 **CHAPTER** **FIVE**

 **5.0 ANALYSIS**

                 In this chapter, I will make use of my theories and concepts which I have explained in the previous chapters. These theories will guide our understanding of the research analysis since as it’s a backbone to the understanding of why the Cameroonian diaspora in Denmark has come to exist and develop in the host land and society. The use of some examples of Cameroon and the mentioning of its cities should not be generalised but rather is a means to explaining and understanding how a majority of the people of Cameroon live. All the interviewees mentioned in this analysis are Cameroonians who migrated and resided in Denmark for one reason or another.

 **5.1 An insight on migration from Cameroon to Denmark:**

Cameroon as earlier discussed is a very peaceful but complex nation. Why I termed it a complex nation because even though it is without war or civil crisis seen from the international perspective, but within Cameroon, there are instabilities in every sector of the government and the society. Cameroon can be called Africa in miniature where it has all the virtues and vices that characterises every African nation. Like many other cities in Africa which are growing rapidly, an example of a city  Ngaoundere, located in the Northern part of  Cameroon, can be considered as a harsh and very stressful environment for young people and a place for new opportunities even though there are everyday challenges for survival in such an environment (Christiansen et al, 2006 pg.61). Using Ngaoundere as an example of the stressful and challenging lifestyle of majority the youths in Cameroon, how they strife to survive in the everyday life and unforeseen challenges and life situations in most of the urban social life in the rest of Cameroon. With a long colonial history, Cameroonians face a lot of difficulties in their expressions and feelings on governmental and civil rights issues, a nation where even though freedom of expression is stated in its constitution but it is hardly practiced and repressed with brute force if need be when practiced (Ibid,2006 pg.62). It has been argued that, migration is based on its push and pull factors, in which the push factors encompasses the difficulties the migrants faced in their homeland of origin which often urges them to migrate. This may include demographic growth, poor living standards, the unavailability of economic opportunities and political repression. Contrary to the Pull factors which attracts and motivates the migrant such as the demand for labour, good economic opportunities and political freedoms (Castles & Miller, 2003).In a country like Cameroon which lacks the above stated by Castles & Miller, migration is eminent especially to those countries with liberal democracies and a promising labour market and economy such as Denmark.  According to Christiansen et al (2006 pg.63), African youths have been characterised lately as negative and as a problem due to the way in which they are being marginalised, disempowered, and reduced to the status of the underclass and less privileged, almost being considered as a lost generation. That is why the lives and the future of the youths in Ngaoundere and the rest of Cameroon is characterised by a high degree of insecurities and unpredictability due to the fact that, they rarely attain their objectives and goal they set out to reach. Even if they have to attain such goals and objectives, it a might take a very long and stressful time through many huddles of corruption, bias and neglect and endurance as they struggle to realise their conceptions of what it take to live the good life in Cameroon (Christiansen et al,2006 pg.63). The youths of Cameroon have been exempted from the many opportunities their parents had but this has not been a problem that has not been fought by the youths themselves who have a strong will power to succeed no matter the obstacles through many ventures in testing out new roles and their constant search and desire for new knowledge and possibilities for a better future which might sometimes be successful or be of failure (Ibid, 2006). This is so because, upon migration in search for a better life, economic migrants usually have some time to plan their journey, but their plans might be unfruitful or take a longer time to yield base on the conditions in which they find themselves in the host land.

**5.1.1 Migration for studies as an investment:**

          Many African youths, and from Cameroon in particular has sought to rely on international migration as a means to achieve those goals they set and to escape the degrading African concept of the youth, which is characterised by neglect and abandonment as belonging to a social order that will generate the leaders of tomorrow.

This is often seen when formal education has been a failure to many of the educated youths in Cameroon who have either received a university degrees or an equivalent, have it so difficult in finding jobs and other opportunities in relation to their academic background (Christiansen et al, 2006).

The decision to invest in migration might be equal to the same way people might decide to invest in education or vocational training since as it enables them to raise their human capital which is potentially accompanied by gains and earnings in the nearby future (Castles & Miller, 2003). Most Cameroonians are motivated to migrate to Denmark for Study purposes and for those who are lucky to find a job back home or elsewhere other than Denmark, return or re-emigrate. According to an interviewee, he stated *''I came to Denmark primarily for studies, hats the primary aim why I came here I applied to study in my university and I was accepted...I deemed it necessary to further my studies out of my country''*  (Maturene, 01:50 & 02:56)

Though he did not explain why he deemed it necessary to study out of his country Cameroon, Cameroon, there is a believe among the Cameroon youths that there is a high probability to have a job after studies in western countries with good educational systems as compared to the poor higher educational infrastructure in Cameroon which according to Maassen & Cloete(2004 pg.24), public funding in the higher educational sector of Cameroon has remained a problem based on insufficiency and irregular allocation of funds, thus making it impossible for international donors to give financial support due to the lack of transparency and accountability coupled with other negative things surrounding the higher educational system of Cameroon. This has prompted many Cameroonians who are willing to pursue and invest in their education and careers to take up education in foreign academic institutions especially in Denmark with the hope of having a job after studies that will better their economic and social statuses.

              The introduction of the green card scheme in Denmark also encouraged many migrants to Denmark. Migrants from Cameroon especially those who migrated to Denmark purposely for studies put to use this opportunity, as well as other Cameroonians across the globe who did not hesitate to maximise such an opportunity once they have completed their studies to migrate, work and live in Denmark. According to another interviewee  who stated  that, *''...I studied in Sweden, MBA, master’s in business administration, and from that I had a green card based on my qualifications. The green card is a point based scheme so with a master’s degree, you have a higher possibility of obtaining a green card...''*(Pride, 04:54)*.*This was also supported by another interviewee who stated that *''I came here for studies in 2010, I finished my master’s studies in Aalborg university and now I am a migrant worker under the green card scheme''*(Thecla, 00:38).

Most Cameroonians will rather prefer to engage in obtaining their higher education in foreign institutions abroad especially in Denmark. This is so because, there is some kind of financial independence with little assistance from their family members since as some foreign students in Denmark has as opportunity to work fifteen hours weekly and full time during the summer holidays. There is also an opportunity for students to search for jobs upon completion of their degrees but it was an added advantage with the introduction of the green card scheme allowing many students to stay and work.  Educated Cameroonians find it hard to get a skilled job based on their academic background because of language barriers since as the job market is very competitive and Denmark is a Danish speaking country. Even so, a majority of them still decide to stay and engage in unskilled labour while searching for jobs related to their studies than returning home where their economic condition is uncertain.

**5.1.2 Cameroonian Social Networks as an agent of migration:**

                 International migration is not often based on just an individual’s idea in which the to be migrant decides to move in search of better chances in life, uprooting his/herself from their place of origin and adapting quickly to the systems and lifestyle of her new country (Castles & Miller,2003). This is better understood by an interview conducted with a Cameroonian migrant to Denmark who stated that, ''*...it was my family, my brother also came here as a student and studied in Denmark some years ago, he recommended me to also think after i finish with my high school some years ago to think if I will want to further my education in Denmark and I said ok, I will like to because I had heard a lot of good stories about Denmark, the peaceful nature, smiling people, it’s a great country''*(Elvis,06:02). Most at times, the urge to migrate from Cameroon is often initiated by family members who have succeeded in their migration internationally either as study migrants or as labour migrants. This is seen when Elvis was encouraged my brother to think about moving to Denmark for studies and he accepted to do so because of the stories he was told by his brother about Denmark. Probably, these stories and information about Denmark was not just told by word of mouth but could have been made more convincing by the actual proof of success by his elder brother in the Denmark which might have made him to actually think of migrating to Denmark. Migration has most often been encouraged by family networks and links who act as a source of finance to sponsor the migration and as providers of cultural capital to ensure that the migration is made possible (Castles & Miller, 2003). Not only does the family networks encourage migration from Cameroon but also other social networking  based on the recommendations of friends especially those that travel back home for temporally  for holidays engage in information exchange in one way or another motivating others back home to use their migratory routes especially in those cases that portray  success derived from migration. This form of information exchange can be considered as another way of transmitting social remittances through family members and friends back home especially when positive and very optimistic stories reach the ears of those who wish to migrate to high wage economies such as Denmark, transferring the stories of a low risk migration accompanied with high migration benefits is often a motivational factor for people to move from the developing to the developed world (Castles & Miller, 2009). Social remittances has been defined according to Castles & Miller as ''*the ideas, behaviours, identities and social capital flow from receiving- to sending-country communities''.*This form of remittances are often transferred through the temporal or permanent return of migrants back to their homelands, or through the visits of non-migrants to their families abroad, and as well through the numerous forms of media communications brought about by globalization such as the availability of the internet and mobile phones where owners of such can use the its available applications to communicate as much as they want with their family members, relatives and friends back home and in the diaspora at another location. As another interviewee stated, ''*my families, we communicate like every day and it is very easy to do it via WhatsApp or Facebook because it is cheaper, ... I always give them a lot of advice on courses, like schools or courses they might want to take on abroad not necessarily in Denmark but maybe in other countries and I always talk to them about having an open-mind because we are in an open society, and many other things''*(Yvonne, 03:54 & 04:27)

Cameroonians have a long history of migration abroad for academic purposes which was supported by Njeuma et al (1999 pg.2) who stated that, *''Before independence, most Cameroonians pursued university education abroad''*. This notion has expanded over time because they feel the cheapest and safest way to migrate is for study and academic purposes. This is because it is an economic and financial investment for the future, gaining knowledge through travel and studies abroad and a financial stability. Thus it is not strange for other Cameroonians back home who are anxious to pursue their education abroad to often keep in contact for information exchange purposes and ideas base on migration, with their predecessors.

This open society mentioned by the interviewee was an effort made in explaining the things that are accompanied by globalisation, where communication and social networks are made easier linking people domestically and internationally. The WhatsApp mobile application is a popular application among migrants who use it remotely on their mobile phones to send instant text messages, pictures, videos and even make voice calls freely through your internet provider and it is considered to be much cheaper as compared to regular phone calls when used by migrants to connect with their families, friends and relatives back home.

**5.1.3 The formation of a Cameroon diaspora community:**

                Living in Denmark for study or labour purposes is something that, most study migrants might adapt to, creating a new home, and might find it difficult to migrate or move back home after the fulfilment of their aims. This might also be related to their degree of successes and failures, that is when migrants find the working and living conditions in their host land especially in Denmark better than that of their homeland Cameroon, and when migrants find it very difficult to meet up with their plans and aims through saving up enough, might cause them to prolong their stay in the host land respectively. Thus as the migrants days and years pass in the host country, many decide to send for spouses or find partners in the host country and with the inevitable birth of children in the host land, settlement might be more permanent (Castles & Miller,2003). In relation to this was findings acquired from an interviewee who stated that,*''...I came here for family reunification,...I can go to my homeland just to visits (laughs), yes just to visit because it’s not about me anymore, am married, I have my family and children and I put my children first before myself, so I look at them and their future, I don't think of any possibility of going back home permanently'*' (Keren, 03:49 & 08:06)  This is reflected to the cases of most Cameroonians who find themselves in the diaspora, having kids in the diaspora is often a hindrance to their permanent  return back home. This could be argued in relation to Christiansen et al (2006), who talks about the daily struggles of the African youths, their neglects and oppression, being pushed at the edge of the society to fend for themselves and survive through the difficulties of their everyday lives. This is not being conclusive but from reality, no parent will like to return to a homeland where it is not conducive for the upbringing of their off springs especially when there is no promise for a better future. And this might as well be difficult for the children to adapt in a new environment where they will have to embrace a whole new culture and lifestyle especially in cases where their parents find a job back home. Some will prefer to return to the homeland of Cameroon when they are old and expect not so much from their homeland especially when they have met with their aims and plans in the host land. Even so, it is also argued that, it becomes even more difficult and to an extend impossible for parents of migrant children to return to their homeland because when the children start schooling in the host country, they quickly adapt to the system by learning the language of the host country, forming peer group relationships in schools giving rise to the development of bi-cultural identities (Castles & Miller, 2003). This was as well supported by another interviewee who stated that *''...I know in future I will not remain in Denmark, I don't think in my old age I will be here but my kids, I already have a son, he is born in Europe, he is growing up here, he is used to the climate and the other kids I am going to give birth to, will be born in Denmark, so I have to be a mother to them, until they reach that age of independence which is 18years old and above, and then I will think of return to my homeland, where I was born, raised and love most...''*(Thecla, 14:30).

                    Thus, when migrants have stayed out of their homelands for a very long time, there is a tendency for them to form and partake in diaspora associations that might help them to keep in touch emotionally and psychological with their homelands which is often made possible by the unity derived from their cultural identity. Belonging to the diaspora community or association is essential for those parents with children born in Denmark because it is a means to which these parents can impact in their children the cultural history of Cameroon their land of origin.

**5.2 What role does the host land play in the creation of diaspora consciousness?** :

                      Being so aware of the existence of the media in modern times, most at times we are tempted to term the world a global village and even in so, it is intrinsic to always remember that the media create a world of communities having no sense of place, rootlessness, alienation and psychological distances between groups and individuals (Appadurai, 1996 pg.42). This is so in understanding the notion of cultural diversity brought about by the age of migration and cross-border motilities in which movement have been encouraged for economic purposes through labour and forceful migration with the rise of civil unrest in the third world countries. The decisions of some western states to open their borders to immigrants has facilitated the birth of culturally diverse societies especially in Denmark where it is supported by integration. A system where every nationality and culture has the capacity to live in and maintain its cultural identity alongside with the Danish culture and national identity. A system that was aimed at ensuring that migrants will focus their social existence on just one society at a time and will therefore owe their allegiance to just one nation-state (Castles.S,2004). The existence of cultural diversity in the Danish society encouraged the formation of transnational communities allowing for the existence or co-existence of different cultures alongside one another. This is proven with the numerous diaspora organisations of different ethnic origin residing in Denmark. We could talk of the Somalis, the Pakistanis, the Thai's and the Cameroonian diaspora associations, just to name a few, based on different agendas, ideas and interest. Cultural diversity has as well boosted the politics of difference in the host state of Denmark. This is so because, immigrants turn to identify themselves with other immigrants in which they share a common heritage. As such, each and every one of them enables that, their existence in the host country should be recognised beyond every doubt, rather than staying in the shadows, this could as well be argued by the fact that, Denmark encourages the existence of this associations as stated by an interviewee *''... I know many but I will mention the three, I am in the three diaspora groups in Denmark. One is called ACAD..., and the second one is called CAMNOWAD, that is, it is a sub-group under the all associations of Cameroonian in Denmark the ACAD, ehhmm that is the sub-group in the region where I come from because in Cameroon we have 10 regions... and the third one is actually under the Høje taastrup Kommune where I live, and it is called AFRODEN that is all Africans that are here in Taastrupgårdsvej that is under  Taastrup Kommune''*(Thecla, 01:15).

This is to emphasise on the degree to which the state of Denmark is being liberal towards the existence of as many different transnational communities as possible alongside its citizens and a people. What is most interesting about this diaspora associations is the fact that, they are all being registered under their various communes or under the Copenhagen commune in situations where their location is not being static. This is so because, most at times, these associations might contact their respective communes or consulates for assistance especially when they have an upcoming event in relation to the promotion of their cultural identity and development. This can be related to the president of ACAD who stated that *''...we are registered under the Danish law for non-profit organisation, so as to have an organisation number, as they call it a cvr number, ...Denmark is a country that likes to promote people belonging in associations, they also have that kind of tradition, the way things are done in Danish associations is not the same as it is done in African associations''*(Divine,07:09 & 14:08) and as Thecla (03:47) stated *''...the Danish government promote by giving us support for cultural integration for this groups, so we took up the initiative in forming the group, so as to come together, be together since as the government promotes it in a liberal system where they say everybody can come out and portray your culture''* .

This portrays a high degree of cultural liberty and tolerance by the Danish government but has been argued by Karen Wren (2010 pg.145) to be a kind of curiosities on the Danish institutions where they seek to experience and learn from these variety of cultures and ethnic groups present in their society.

According to Castles & Miller 2003, they  also argued that labour recruitment policies often lead to the formation of ethnic minorities even though no government have ever tried to build an ethnically diverse society through immigration thus providing significant effects on social relations 'we & Them' related in public policies, national identity and even international relations.  Owing to the influx of labour immigrants into Denmark and its liberal democracy has also let to the promotion of the notion of difference that is the 'we and them' phenomenon among the citizens of the host land. Where it is most often assumed that, migrants compete with them in enjoying their national thing which according to Zizek Slavoj (1990), the element that bonds the members of a society together is that notion of a shared relationship towards a thing, which is always related to a 'way of life' and often threatened by the presence of the 'other' be it an immigrant who is considered to interrupt or steal this national thing often related to an enjoyment that is fantasised. This might also promote a kind of racism which might lead to racial profiling by immediately identifying immigrants based on their race, culture and language especially in areas that does not call for such, thus encouraging the immigrants to create and belong to a diaspora community, so as to aid them have that sense of belonging in the society, boosting their self-esteem with their belonging to a community where they won’t be discriminated upon which was formed based on the characteristics of a diasporic or transnational community. According to an interviewee, ''...*I am not really connected to the Danish people, what I can say much is about my job place, that where I spend 95% of my time and it is an American company, the culture there is somehow an American-like culture''*(Pride, 02:20)This is just an example of some of the ways immigrants might perceive their relationships with the people of their host land and some Cameroon immigrants to Denmark might find it hard to create social relationships with the citizens of Denmark which might be based on the lack of communication and language incapabilities since as it often takes some time to master the Danish language.  It might as well be experienced in a variety of ways based on personal experiences and feelings and cannot be seen from a general perspective.

                  Racism is something that exist in all of the immigration countries in the world, the use of informal racism, that is racism practiced at the political, economic and social institutions of Denmark as stated by Karen Wren (2001 pg.146), *''cultural racism has found particularly fertile territory there, and in the absence of significant public scrutiny, has become institutional, part of the very fabric of Danish society''* thus based on the laws, policies and administrative practices put in place by the government of Denmark in relation to the widespread of cultural racism, which  could as well be called structural or institutional racism, is used to dominate against the immigrant groups who are considered to be of the minority or inferior(Castles & Miller,2003). Here, racism shall be defined as ''*...the process whereby social groups categorize other groups as different or inferior, on the basis of phenotypical or cultural markers’’.* Here, racism is understood to generated based on the culture of difference which might be biological based on skin colour and physical outlooks but it is also a possibility that, difference could be generated based on other factors such as culture, language, religion and any other factor that could arise based on cultural differences. It has been argued by Karen Wren (2001), that though Denmark is liberal and tolerant towards the existence of other cultures in its society it still practices cultural racism in its creation of closed and bounded cultural groups and conveniently legimating the exclusion of others on the basis that they are culturally different and their presence might lead to conflict.

                 Cultural racism could be related to Slavoj Zizek's(1990) notion of the 'other and the nation thing' stated above. Where a community is territorially bounded with a shared common interest with the assumption that, 'others' who do not share this common interest should be excluded thus foreigners should not share on the national resources especially in situations of scarcity (karen Wren,2001).

**5.2.1 Discrimination in Danish Housing Policies:**

         The Danish housing policies in relation to immigrants have been considered to be focused on discrimination towards ethnic minorities. Thus arguments were made by Andersen (2010) to include the welfare states of northern Europe with particular focus on Denmark. He argued that, the housing situations of immigrants and ethnic minorities in Denmark can be based not only on the lack of economic resources and discrimination but also on the lack of political and social resources which is what is considered most lacking of these minority groups since as they often meet up with the economic criteria (Anderson,2010). According to private landlords good contacts from important persons or institutions is very important to gain access of dwelling in their apartments or housing as well as having a good knowledge on the possibilities and rules of the housing markets which needs a mastery of the language and access to good advisers. Also, some social and private landlords exclude ethnic minorities from their housing and in the situation where the banks are involved in giving out loans for the purchase of houses, might be rejected on the basis of prejudice that this ethnic minorities do not meet the banks or financial institutions criteria to obtain such a loan which is often considered as a strategy of these financial institutions in restricting the ethnic minorities from obtaining residence in the least attractive parts of the housing stocks which are often located in some parts of the city(Ibid,2010).

This strategy results to the concentration of these ethnic households in a particular housing area based on the arguments that, members of some ethnic minorities have some special housing choices and behaviours that are culturally connected to their situations as immigrants, relating these arguments to some studies which try to emphasis that, it is important for immigrants to live in neighbourhoods with residents of the same origin which promotes and facilitates ethnic social networks in these neighbourhoods(Anderson,2010). This explains why in some housing neighbourhoods in Denmark, it is easy to realise the existence and concentration a majority of people belonging to the same ethnic minority groups. What is important to take into consideration here is the fact that, this circumstances encourages the formation of transnational communities and other diasporic activities based on cultural identities, cultural differences and recognition in the host land. As such these are cultural racist and discriminatory policies put in place by some institutions of the host country that directly and indirectly awakens the diaspora consciousness amongst its immigrant populations. This can also be related to the new economic of labour migration, where the policies of these housing institutions are centred on the idea that, integration will be faster when new immigrants reside closer with other immigrants and integration is facilitated through the assistance given to them by members of the same ethnic groups through the search for jobs and the feeling of safety and security when living in a well-known social and cultural environment can be very important for the wellbeing and quick integration of new immigrants (Ibid,2010). As such, association with a diaspora community is inevitable coupled with the fact that it is possible for many Cameroon immigrants to Denmark to live together in the same housing communities or neighbourhoods, thus nursing the feeling of belonging to an ethnic group to which one could ensure a growth in their self-esteem especially when they are considered and treated as a minority group (Castles & Miller, 2003).

 **5.3 How does these associations promote the development of its Diasporas in the host land? :**

     This section will be focused mostly on the various means to which diaspora organisations and communities assist towards the development and self-empowerment of its members in Denmark.  The Cameroon migrants even though they might not be so informed about the migratory routes, upon arrival in the Denmark, they depend on the development of social capital, which is considered to be a form of collective knowledge about the host land in relation to the capabilities of finding work, organizing travel and adaptation to the new environment (Castles & Miller, 2003 pg.27).  The importance of this social capital also known as cultural capital is put into use through the informal networks that migrants have established to address their needs for shelter, emotional support and assistance, employment and legal support towards residency upon their arrival in the host land (Arthur et al, 2012 pg.150).

**5.3.1 Assistance and Solidarity within the Cameroon Diaspora association:**

                Cameroon migrants upon arrival in the host land often turn to seek assistance and directions from the nearest Cameroonian diaspora community they could find based on their ability to identify themselves with the community in one way or the other. In the case of Cameroonian migrants who just arrived in Denmark, identifying themselves with ACAD is most common and important since as it is an association which was established as one of its duties to assist immigrants from Cameroon to Denmark, to quickly adapt to the Danish system and society. According to an Interview with the current president of the ACAD association he stated that *''... the main objective of the association is to facilitate the integration of Cameroonians in Denmark, to facilitate the cohabitation between Cameroonians and Danes, and even non Danes living in Denmark, and in a way to try to promote the development of home country Cameroon and come up as well with developmental ideas that could foster our stay here in Denmark''*(Divine, 01:37).

Cameroonian migrants to Denmark might find it difficult in adapting to the social system and understanding the immigration policies of Denmark. As such, identifying yourself with ACAD upon arrival in Denmark, creates and opportunity for the migrant to meet other migrants from Cameroon that has resident in Denmark for a long time. This provides an opportunity to even locate friends or relations, and others who might be interested willing to assist in the establishment of the migrant in Denmark.

According to Castles & Miller (2003), migrants are often helped by their family and friends that already exist in the country of immigration let’s say Denmark. But this is not always the case since as earlier mentioned, support and assistance could as well come from social networks based on common origins which assist in the provision of shelter, work, directions and assistance in carrying out bureaucratic procedures as well as integration into the new society and support in personal difficulties. This in relations to Thecla's (02:44) interview response, which stated that, *''….being in this group we share a common culture like the African culture, we meet together like once in a month and with the AFRODEN we meet twice in a month, in this association we come together to discuss and share ideas, being in Denmark, living in the society, there are many things we don't know,... to socialise and feel like home, that's just our culture to always be together''.*The Danish society is a very versatile society where there are always new laws and immigration policies that govern the stay or settlement of migrants. As such, it is certain that, for those Cameroon migrants who have lived in the society for a longer period of time might have a good knowledge of how the system operates and can easily understand and interpret new laws governing immigrants in Denmark. They also have networks where they can easily connect with their members, for example, each diaspora group has the mobile phone numbers of its members which is a common means to pass on information easily to one another. They also have a Facebook page which is very common with those associations without a website, and they urge each and every of their members to join the Facebook media page since as graphic messages and information could easily be transmitted to all especially about upcoming events and other announcements concerning its members as stated by divine *''...we also take advantage of the modern media in promoting the association. So we have a Facebook group, we are working on our website, we have telephone numbers of Cameroonians that we can send them sms' so I think there is a word out there that there is Cameroonian association in Denmark, most Cameroonians in Copenhagen know about it''*. This might even include the advertisement of new job openings for those members without jobs, to help them in their integration and economic independence. Talking of integration, the ACAD association has taken upon as one of its duties stated in its preamble to encourage integration of its members into the Danish society as stated by its president*''...so we need to try to send out information, focusing on things that can bring Cameroonians together, we have something like the Cameroon national day, something that every Cameroonian recognises, we usually organise events around that period of the year on a yearly basis, we usually have the Cameroonian cultural festival during which we have presentations o of cultural events from the different tribes in Cameroon making it easier to rally Cameroonians and we have meetings on a monthly basis where we discuss on issues that can be very important for Cameroonians living in Denmark in relation to integration, immigration issues, jobs issues, in relation to some developmental projects that we can carry out or assist in carrying out in Cameroon, ideas on how to promote Cameroonians to the Danish public and sometimes we share among each other in times of sadness and joy, especially if a Cameroonian loses a relative we organise a night vigil event for the Cameroonian, we have lots of activities...''*(Divine, 04:42).

African funerals are very expensive and as stated by the president of ACAD, it is a form of solidarity and assistance given to Cameroonians in case of death be it them or their relatives. This assistance often comes in finances contributed by Cameroonians to support the other in meeting with his/her funeral expenses. Nonetheless, it is an assistance that could benefit only its registered members of the association who take active participation in the association activities. This assistance could also come in times of sickness of a member or in situations where a member has a happy event. This is a kind of solidarity and assistance that brings the Cameroon diaspora communities together, to ensure the growth and well-being of one another.

          Also, I realised based on the findings gathered during this research is the fact that, of every Cameroonian I interviewed, had an idea of the existence of the ACAD association in Denmark. According to their responses on what they think about its existence in Denmark, they all responded positively referring to the objectives of the association towards integration and development in the Danish society, even though it is focused mostly on the cultural and social aspects of development especially as mentioned by the associations president as they have monthly meetings and organise seminars to educate its members on the Danish law on immigration and integration into the Danish society. This can be said to be based on self-development where the Diasporas endeavour through various means to empower themselves and feel at home in the Danish society. In a nutshell, these diaspora associations promote their existence and development through the use of social media to pass on information of its existence to members who are unaware of its existence and will wish to find out about its operations, the organisation of cultural events where cultural diversity and co-habitation is encouraged since as Cameroon has more than 250 different tribes or ethnic groups and cultures (*country report on human rights practices, 2011 footnote*) and national events in the host land of Denmark, as strategies in bringing Cameroonians together, to commemorate the national unity and identity of its diaspora.

**5.4 Cameroon Diaspora activities in Denmark as a type of identity construction:**

                     It is of no doubt that, the continuous immigration and long term settlement of migrants into a certain country often leads to the formation of ethnic minority groups and associations as proven by scholars such as Castles and Miller's Age of migration (Chapter 2, pg.32; 3rd edition). The arguments here will be based on the fact that, diaspora formation and activities is related to an identity construction and enhancement. And in-depth analysis will be done on these Cameroon diaspora activities and how they construct their identity in the host land of Denmark through the maintenance of their national identity and practice of their homeland cultures in Denmark.  In Denmark, there are other Cameroon diaspora associations  existing alongside ACAD, which represent the culture of its people and members from the same ethnic group back home as stated by Elvis (01:44) an interviewee ''...*there is the Manyu Elements association of Cameroonians living in Denmark, there are Bakussi Cameroonians living in Denmark and they have their own group,...there is the Bakwerians association in Denmark, there is a Bamileke association in Denmark, there is a Bangwa association in Denmark...''.*Even though they exist a multitude of these Cameroon cultural associations in Denmark, they are all under the canopy of the mother association which is ACAD since as it is main purpose is to bring together the Cameroon people living in Denmark. According to Ghassan Hage(2005), the fact that some people originate from  the same village and the same nation and are spread across the globe is not enough to make them a transnational community especially in situations where there exist no empirical evidence of the existence of some social relationships among the members of these diaspora associations. The formation of associations is not a new thing in the minds of Cameroonians. It is a tradition and way of existence that has been practiced for generations in Africa and the homeland of Cameroon in particular. With the existence of many ethnic groups back home, it established a notion of difference in which each ethnic group is focused through various ways in identifying its people, promoting its culture and development of their villages and cultural identities. Since as this research is directed towards the Cameroon diaspora in Denmark, I will draw more attention on the activities of its umbrella association which is the ACAD, as an identity construction process enabling an idea of belonging and recognition in the Danish society.

**5.4.1 The Cameroon National day Festivals:**

                This day is recognised and celebrated by Cameroonians both home and abroad. It is a celebrated every year on the 20th of May and this day commemorates the ending of the federal government and the creation of a unitary state under the first ever president of the republic of Cameroon Ahmadou Ahidjo [[6]](#footnote-6). The ACAD association ensures the yearly celebration of this event among its Diasporas. This is done by conducting sports activities during the day such as a football match and other sporting activities in which the Cameroonian diasporas come together to witness it along with invited guests. Later that day in the evening there is a gala night in which there are Danish and other invitees of different African decent, hosted in large party halls rented from the commune and well decorated in the flamboyant colours of the Cameroon national flag .In this event, there is the display of a variety of drinks and traditional dishes representing the taste in food from the various Cameroon ethnic groups residing in Denmark. The food is being eaten accompanied with music from different Cameroon artist who sing based on the *'makossa'*music concept which has a long history and meaning in the Cameroonian music industry till date. What is most interesting in my observation, is how the people interact with each other, speaking mostly the common language of communication back home which is the *'pidgin English' among themselves,*producing that exuberant feeling of home, and what was amazing was how a majority spoke and interacted with the Danish guest at the event in the Danish language, some dressing so flashy signifying success and integration in the host land.

**5.4.2 Cameroon Cultural Festivals in Denmark:**

        The Cameroon diaspora in Denmark also organise cultural festivals with the aim of portraying the cultural diversity of Cameroon to the Danish community and to promote cultural unity and cooperation among Cameroonians back home and abroad. According to the president of ACAD, he stated that,*''...from time to time we have our cultural festivals where we display many things in relation to our culture and part of our association is to learn about the Danish culture''.*(Divine, 14:46). This response was also supported by another interviewee who stated that,*''… the association that is going to demonstrate that is on the 22nd of August is called CAMNOAD, out of the three associations and inside the one that is going to demonstrate the cultural dances, like we will demonstrate the Juju dance, we will demonstrate the  Njang dance, we will demonstrate the Bakulum dance, those are cultural aspects in that association''.*(Thecla, 05:09)

This cultural festivals is something that takes place on a yearly basis, were Cameroonians in Denmark are expected to come along dressed in their traditional attire representing their individual ethnic origins. Even though these Cameroonians come from different ethnic background with different ethnic languages, they have a sense of unity and cooperation and association in the host land of Denmark. This might be so because of that sense of community initiated in them back home, where they consider everyone to be family without necessarily having blood relationship*''...some of our brothers and sisters that have lived here, and this brother and sisters doesn't mean that it is my brother from one womb, because back in Africa we have a culture that, any of your village person or fellow Cameroonian...''*. This can be said to be a kind of homeland orientation which is practiced unconsciously upon arrival and settlement in a host country.

This diaspora communities and associations that exist in the host land of Denmark claim both their cultural recognition and political representation within state institutional levels. Associating themselves to the home community is what provides the motivation and emotions to create a sense of belonging to a homeland and continuous participation in its political activities, while the host land provides for the legal, liberal and political support for their action and activities leading to a political and cultural participation on both spaces that is in Denmark and in Cameroon (Kastoryano, 2002). Though the ACAD association and other Cameroon cultural association in Denmark are apolitical, they are recognised by the government of Cameroon as an organisation representing it diaspora in Denmark, this is done through the Honora Cameroon Consul to Denmark, who ensured the registration and recognition of the existence of such an organisation in the diaspora. The ACAD association in its five years of existence in Denmark has initiated a diplomatic relationship with Denmark through the Danish foreign ministry that will assist in the adequate recognition of the Cameroon diaspora in Denmark in all institutional areas be it political, economic and socially that might lead to benefit both the host land and the homeland respectively. This finding was obtained from an interview conducted by the ACAD president who stated that,*''...the former president of this association initiated a diplomatic relationship with the Danish foreign ministry, actually they talked with the director of African affairs...''*(Divine, 11:37).

**5.5 A comparison of both Somali and Cameroon Diasporas in Denmark:**

                 It is however important to differentiate between forced and voluntary migration when discussing about migratory issues, that is focusing on the reason of migration. This is so because, it is very difficult to make a difference or determine whether migration is forced or voluntary especially when talking about the movement of ethnic groups. What is most similar about the voluntary and forced migrants is the fact that, they both are motivated by the need to escaping a life that is unsustainable in their homeland in search of a better life. Migration decisions of both the voluntarily and forced migrants is made based on their knowledge about the receiving country, except for the fact that, there is much time available for planning by voluntary migrants whereas the forced migrants often escape to neighboring countries where they most often than not are still faced with the same poor living conditions, providing them with some time to make adequate plans for migration to their second country (Castles & Miller, 2003). Here, migration is based on the availability of social capital, financial capital, and a proper social network especially by those who already have friends living in their migration country of choice. Nonetheless, when it comes to migration, be it voluntary or forced, it has almost if not the same phenomenon as to the migratory routes undertaken by the migrants. What makes it different are the migration policies put in place by the receiving nations who then try to differentiate between migrants, classifying them into various categories let’s say, economic driven migrants and forced migrants. This is so because, based on foreign policies on migration, it has been argued that, most economic migrants hide under the guise of forced migrants, thus policies and strategies have been put in place by the receiving states to differentiate between both.

I will make my comparison between the Cameroonian and the Somalian diaspora in Denmark for a reason being that, they both have different migratory patterns and history. With one being forcefully migrated (Somalis) due to civil unrest and the other being based on voluntary migration (Cameroon), for studies, work and family reunification. I am not concluding that all Somalians in Denmark came as a result of force migration and that goes for Cameroonians as well, in every situation there are exceptions but here i will base on facts about the majority and arguments provided by other scholars. Much focus will be made on the diasporic activities of both in the host land of Denmark in relation to remittances and development.

              Firstly, the Somalis constitute the largest African group in Denmark which constitute of refugees or family re-united persons with more than 50 Somali associations in Denmark constituting more than one-third of all African associations in the country (Kleist, 2009). This alone is a plus as compared to the Cameroonian diaspora association which is a young association that came into existence five years ago. But what is similar with these African diaspora association is their ability to promote the integration of their fellow countrymen in the state of Denmark. So much as the Cameroonian diaspora association, the Somali diaspora associations engaged in activities that involve their everyday life in Denmark such as the organisation of regular socio-cultural, informative and educational activities framed towards supporting integration into the Danish society (Ibid, 2009). Since as Somalia is a nation still suffering from catastrophe, some of its diaspora associations act in response to this situation in their homeland, supporting local relief and promoting developmental projects for example the building of schools, hospitals and the provision of clean water(Ibid,2009). Many of these associations has established a strong foundation in Denmark and they form or have collaborations with various Danish NGOs, volunteer or resource persons in relation to the application of funds and information activities and many of these Somalia associations engage in collective remittances especially in financial contributions to be sent back home in cases or times of emergency (Ibid, 2009). This is contrary to the Cameroon diaspora association, who do not engage presently in sending remittances collectively to their homeland for developmental purposes, they rather partake in individual remittances sent back home to support their families in one way or the other. According to my findings, the president of the ACAD, stated that,*''...when it comes to remittances, it is something that is done on an individual basis, each person decides on what they want to send back home, it might be to friends, parents, siblings and as of now, ACAD, has not carried out a project where the collected money and sent it back to Cameroon t for whatever kind of project. It is something that we have in mind and it is in the constitution that we have to carry out developmental projects in Cameroon but for the time being we have not done any such thing''*(Divine, 08:24).

Most Cameroonians are not obliged in when it comes to sending economic remittances for the family upkeep. This is something that is done based on a tradition where it is very normal for children or relatives to support the family in whatever way they can especially financially. This is often done voluntarily without being asked demanded for. They just assume that responsibility to always send money if they can whether it is needed or not. It is a kind of family orientation back home where the parents educate the children on the aspect of giving as a sign of appreciation and love. ''*it’s not obligatory for me to, you know, it’s not like if I have like a thousand people and their feeding and everything depends on me, no. But I am from a  place or community, we have this sense of belonging, I just know that I have to chip in whether it is asked of me or not I know that I have to chip in because that's how we live and that's how we were brought up. So we have to in one way or the other always help each other''*(Maturen, 07:10).

This is something practiced as well by other Somalians in Denmark who send remittances individually to their families who still live in Somalia to help run the day to day affairs and daily survival of the family and for business ventures in Somalia with an annual amount sent by a migrant annually to be about USD3.659 typically from Denmark (Orozco & Yansura, 2013). These remittances aid the Somalian families to fight against poverty, which in many cases, remittances help these families to meet up with their basic needs for food, shelter, clothing, and other necessities.

                       Again, most Somalian Associations encourage return to their homeland especially when Somscan  *(Somscan& UK Cooperative Associations is a transnational umbrella organization with eight member associations in Denmark, Sweden, Norway and the UK)*encourages return to Somali through the establishment of a new neighborhood in Burao in which the land was bought and developed on a collective basis which was successful but however, only a few Somalis returned due to insecurity, lack of employment, education and health (Kleist,2008). When talking about voluntary return, it is something carried out or based on individual perspectives or motives. According to Divine (10:49), ''*...decisions are made on individual basis’’.*Depending on how people or the diaspora will perceive themselves in the host land as compared to their circumstances or unforeseen circumstances upon return to the homeland in relation to their continues survival and re-integration in their homelands. This is especially to those homelands plagued by civil strife and poverty. Somalia could be suffering from civil war, its causes and it effects, similarly, Cameroon is suffering from some of those symptoms that exist in Somalia that could generate a civil war thus return is not a question to its diaspora due to the many insecurities they might face which is the very reason to their emigration. Even if return is possible, some African Diasporas have residence and established in their host land calling it a new homeland. So return could only be done temporally for visits or short term job opportunities to help in the development of their homeland. That is, engaging in the homeland affairs and national building and politics from a distance. The Somalian associations existing in Denmark has established a strong partnership with the Danish government mainly because of its world recognised political instability and its production of a huge amount of refugee migrants which draws the attention of many governments and institutions hoping to make studies to understand the people and ways in which they can assist in their national building directly or indirectly. In contrary to Cameroon, its Diasporas are considered as voluntary migrants, who can be termed economic and social refugees based on the circumstances leading to their migration, some might not consider this term as being appropriate.

 **CHAPTER SIX**

**6.0** **CONCLUSION**

 Economic and political factors leading to migration in a long run might not be the major factors to migrate when talking of African migration. It should be understood that, migration might continue to take place based on social factors despite the fact that these economic and political factors might have been transformed over time through the creation of various kinds of social and cultural networks. Thus, even though the host land  might decide to tighten the borders through migratory policies especially non- recruitment of labour policies, it will hardly be a hindrance to migration which will still take place based on factors related to these social networks activities such a family reunification, asylum seeking and undocumented migration processes(Castles & Miller,2003).

In the analysis chapter, I made mention of long term migration leading or encouraging permanent settlement in the host land in a long run, this is not often the case in some countries that have no human rights guarantee such as the Gulf states and some East and South-East Asian countries. Migrants will be less motivated to permanently reside in such states as compared to those western liberal states where the promotion of fundamental human rights is the order of the day (Castles & Miller, 2003).

                     From a general perspectives from my interview, I realized that when it came to the idea of return back to the homeland, most Cameroonians are unwilling to return due to different reasons which can be related to family ties here in Denmark and the fact that they are not ready yet since as they have not achieved their aims or reasons for emigrating from Cameroon. Also from my findings I realized each and every one of the Cameroonians I interviewed had their own perspectives and ideas regarding to migration and the diaspora activities but what was more interesting was the fact that they all were aware of the existence of a Cameroon diaspora association in Denmark, in which all spoke about integration in Denmark which I can say it is the main focus of many migrants especially the Cameroonian migrants to integrate in the host land of Denmark.

              When dealing with the Cameroonian diasporas, I realised a majority of them have a homeland orientation towards remittance exchange. They consider the sending of financial remittances as a custom and tradition in which they were brought up in, and it is assumed to be the Cameroonian tradition to assist the family as a duty and responsibility.

That being said, I could not conclude that in all the migratory strategies discussed in this paper are specific to the Cameroonian migration network to Denmark, this is so because I did not come across any of the interviewees or Cameroonians who reside in Denmark based on refugee and asylum cases. This does not mean that there might not be such cases of Cameroonians seeking Asylum in Denmark or living in Denmark under the refugee status since as my interviews were limited only around the Copenhagen area.

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 **APPENDIX**

**Interview directed to Cameroon diaspora association leader:**

**INTERVIEWEE: DIVINE (President of ACAD).**

**NATIONALITY: CAMEEROONIAN.**

**INTERVIEW TIME: 16mins:37secs.**

**PLACE OF INTERVIEW: INTERVIEWEES HOME.**

I am called Divine and I am also from Cameroon and I am the president of ACAD and ACAD actually means the association of Cameroonians in Denmark and I have lived in Denmark for like 10years as a student and as a worker so I thing I have a lot of experience in relation to issues about foreigners especially Cameroonians in Denmark.

**1.What are the major motives behind the formation of this association?**

Actually this association has got many motives summarised in its preamble, the preamble of the constitution of this association which I was like part of those who drew up the draft for the constitution. So the main objectives of the association is to enable Cameroonians or to facilitate the integration of Cameroonians in Denmark, to facilitate the co-habitation between Cameroonians and Danes and even non-Danes living in Denmark and in a way to try to promote the development of our home country Cameroon and as well try to come up with developmental ideas that can foster our stay here in Denmark.

2.      Does this association has any constituency in Denmark?

Actually the organisation was created to cater for all Cameroonians in Denmark but for the five years of its existence, this organisation has focused more on Cameroonians living around the Copenhagen area and other surrounding areas and the island of Jylland,  I think jylland ya, so, no its not jylland, it is Zealand, Zealand island and ehhhmmm!!, the reason is because as majority of Cameroonians are living around the Copenhagen area, but that not withstanding as the current president of the association of Cameroonians  in Denmark we are trying to create contacts with other Cameroonians living in those other parts of Denmark so that the association covers all Cameroonians in Denmark but for now its mostly focused on those living around the Copenhagen area.

3.      How do you communicate with or send out information to your diaspora community:

 Ya!, mean back home, belonging to an association is a cultural thing for us coming from Africa especially Cameroon so in one way or the other you will always find a Cameroonian belonging to maybe a regional organisation and association of ex-students from a particular secondary school or university, tribal associations and things like that. So, its not a new concept for Cameroonians belonging to an association  but then, when you are dealing with something that covers all Cameroonians is a little bit complex and a little bit challenging because the fact that we come from the same country does not mean we really have exactly the same kind of ideas so we need to try to send out the information focusing on things that can bring Cameroonians together. Eehhmm!, we have something like the Cameroonian national day, something that every Cameroonian recognises, so we usually organise events around that period of the year, every year . Then we usually have the Cameroonian cultural festival during which we do presentations on cultural events from the different from the different parts of Cameroon then it is easy to rally Cameroonians and then we have meetings on a monthly basis were we discuss on issues than can be very important for Cameroonians living in Denmark in relation to integration, in relation to ehmm, ehmm immigration issues, job issues, in relation to some developmental projects that we can carry out or assist in carrying out in Cameroon, ideas on how to promote Cameroonians to the Danish public. Sometimes we share with each other in times of sadness and even joy if a Cameroonian loses a relative then we organise something we call the wake keeping events for the Cameroonian so we have lots of lots of activities.

But we also take advantage of the modern media to try to promote the association so we have a Facebook group or we have a Facebook page and we are working on our website, we have telephone numbers of Cameroonians so we can send them sms' so i thing the word is out there that there is an association for Cameroonians and most Cameroonians around the Copenhagen area know about it. Currently we have about 70 registered members but we have lots of passive Cameroonians who are not registered but they take part in most of the activities of the association.

4.      Does the homeland government recognise the existence of this diaspora association?:

Ya, actually we are registered under the Danish law for non-profit organisation. They have to register to have an organisation or company number they call the CVR-number but then ours is for a non-profit organisation. Actually we are registered as an organisation.

At the level of the Cameroonian government, we have a Honora consul for Cameroonians in Denmark and officially we have a document from the consul which indicates that we are like the sole association representing Cameroonians in Denmark.

5.      Does your association encourage the sending of remittances collectively or individually to your homeland, and how?:

When it comes to remittances it is something that is done on an individual basis, each person decides on what he wants to send to individuals back home, it might be friends or parents, sibling or whatever but as of now ACAD has not carried out a project where they collected monies and send it to Cameroon for whatever kind of project. It is something that we have in mind and it’s in the constitution that we have to carry out developmental projects in Cameroon but for the tie being we have not done any such thing and we don't encourage community remittances to Cameroon like for personal reasons. So if at all we want to do something collectively in relation to remittances, then it will probably be for a project, not to enable people to send money to their loved ones in Cameroon that is something for individuals to think about.

6.      What are some of the strategies put in place by your association to assist in a voluntary return to the homeland, if need arise in the future?:

Ya, actually the immigration rules in Denmark are very tough, ehmm!, the good thing is that many Cameroonians come to Denmark as students, or as green card holders who have been graduates from other universities around the world. Most Cameroonians here are veryeducated and I think most of them are ready for the job market in Cameroon as well and the growth rate in Cameroon is like four to five percent a year so it is not that Cameroon is so desperate a country, I think the economy is good, there are opportunities is Cameroon so sometimes we have discussions on this issue but then decisions are made are made on individual basis. We have a number of people who have actually returned to Cameroon voluntarily and they got good jobs and they are doing fine so it’s something that we discuss on a regular basis on opportunities in Cameroon and then we are in Denmark, we don't forget to discuss about the opportunities in Denmark as well because we also have opportunities in Denmark but then the decision to return to Cameroon or not is something for individuals to take.

7.      Are there any partnerships between your  associations and any Danish institution aimed towards development of your homeland?:

Actually the former president of the association initiated a diplomatic relationship with the Danish foreign ministry, actually they talked with the, I don't know if it’s the director of African Affairs and we think Cameroon has a lot to gain if they have more intense diplomatic relation with Denmark and I think Denmark also has a lot to gain if they have a diplomatic ehhhhhmmm!, if they have a diplomatic, intense because it’s not like they don't have diplomatic relation but  all we have in Denmark is an Honora Consulate officer  but I think as compared to many other African countries that have embassies in Denmark, I think Cameroon has and Cameroonian has a big community here in Denmark and Cameroon has lots of potentials. If we had an ambassador resident in Copenhagen, Denmark will gain a lot and Cameroon will gain a lot because for example, Mærsk is one of the biggest Danish companies in Cameroon, I think Falck, a security company is also installed in Cameroon. Cameroon is the economic hob for the central African republic so Danish companies will gain a lot from investing, but we are working on that and we will see how to make the Danish authorities and the Cameroonian authorities to understand that there is a lot to gain if they have a deeper diplomatic relationship.

8.      What does the host land has to gain from the existence of this association? :

Ya, Denmark is also a country where they like to promote people belonging into association. They also have that kind of tradition. Is just that the culture, ehhmm!!, the way things are done in the Danish association is not the same as the way things are done in an African association like ehmm!, the Cameroonian association but that said (Pause), Denmark is also a country that promotes integration as well as eehmm!!, ya integration which means people are different and they try to adapt to, so they have things on common with say the people in Denmark. It’s not assimilation were they will want us to be like Danes, it is integration, where we will maintain the good side of our culture and then we try to learn the things in the Danish culture which can be good for us and which we can easily integrate. So that said from time to time as I said we have our cultural festivals where we display many things in relation to our culture and the part of our association also is to learn about the Danish culture so we can teach Danes a lot of things about Cameroon and there are many positive things that they can learn, we can tell them about the possibilities, business possibilities that we have out there in Cameroon. And actually one Cameroonian lady organised a tourism ehhmmm, an event in which to promote tourism in Denmark, she has done it in Copenhagen and she has done it in Arhus. There are lots of things we just need to be discussing more intimately then we will realise that there are a lot of things that we can gain from each other because the good thing with the Cameroonian community here is that intellectually it is very rich so if the Danes are discussing with Cameroonians on any issue and as the president of the association of Cameroonians in Denmark, I guarantee them that they will have well educated people that they will be discussing with. We have lots of reasonable things to discuss and there are lots of lots of things to talk about in relation to what Denmark can gain from Cameroon or the Cameroonian community and vice versa.

**Interview directed to Cameroon immigrants in Denmark:**

**INTERVIEWEE: THECLA

NATIONALITY: CAMEEROONIAN.

INTERVIEW TIME: 15mins:39secs.

PLACE OF INTERVIEW: INTERVIEWEES HOME**.

 I am call Thecla, I live here in Denmark with my family. I came here for studies in 2010. I finished my studies in Aalborg University, my master’s studies with a degree in Aalborg University and now I am a migrant worker under the green card scheme. That is brief about me.

1.      Are you aware of the existence of a diaspora associations/organisations in Denmark and are you a member of any?:

Ya actually I am aware of , I know many but I will mention the three, am in the three diaspora groups in Denmark. One is called ACAD, that's all Cameroonians association in Denmark. That is all the Cameroonian diaspora that live in Denmark, I belong to the group, the association. And the second one in called CAMNOAD, it is the second group under all the association of Cameroonians in Denmark the ACAD, ehmm! That is the sub group in the region where I come from because in Cameroon we have ten regions and , so another subgroup am belonging to it called CAMNOAD, and the third one is actually under højetaastrup Komune where I  live!, we call it Afro-den that is all Africans that are living here in Taastrupgårdsvej, that under Taastrup Kommune so we have the association called Afro-den. I also belong to that association.

2.      What are your conceptions about the existence of a diaspora association/organisations in Denmark?:

I think it is good to have this association in  Denmark why actually I belong to, because being in this group we share common culture like the African culture together, we meet together once in  a month like the AFRODEN we meet twice in a month this association we come together we discuss we share ideas of ehmm!, there are certain things like living in Denmark being into the society,  there are many things we don't know and so being in this association some of our brothers  and sisters that have lived here and these brothers and sisters doesn't mean that its my brother from one womb because back in Africa we have a culture that any of your village person or your Cameroonian brother or your African, we see ourselves like brothers like its one family as if its one mother that gave birth to us, so we come together s we can meet each other, we socialise so we can feel back at home that's just our culture always being together in this association. And also here in Denmark since the Danish government they promote and they give us even support for cultural integration for this groups so it is uhh!, we took up the initiative  coming together forming the group, being together because the government promotes it in the liberal system, they liberalise it, they say everybody you can come out and portray your culture and in few months’ time, we are going to also demonstrate our cultural Dance in the bibliohuset is Copenhagen and the Kommune , they help us, we apply for funds and then they sponsor it so we are going to demonstrate the culture, so Denmark is so good on that aspect because they sponsor us and they accept our African culture and to mix with their own culture so it’s good.

I then asked about the association that is going to demonstrate the culture?:

the association that is going to demonstrate that is on the 22nd of August is called CAMNOWAD out of the three associations and inside the one that is going to demonstrate the cultural dances like we will demonstrate the juju dance, we will demonstrate the njang Dance, we will demonstrate the Bakulum dance, those are cultural aspects in that association and i am one of the dancers (laughter) we are going to perform if my that day you are chanced, you can come and see. So the Danish government they are so good in that, they promote us, they accept our culture and we love it so Denmark is a liberal country to that, for the cultural aspect of integration.

3.      How do you perceive your position in Denmark?:

As of now, I see myself fitting in the society in the nearest future though now I can’t say I am completely fitted in the society because what I study in school I am not really working in the field of my studies and that is what I will wish to, I really love to work in what I study I got in my master’s degree, but in future I think it will come by because the language issue for now that is the working language because if I know the language so well, I think in future and I am working towards that so  I am studying, I am still taking the Danish language, so I perceive my, I perceive that I future I will belong actually I will do what, I will fit in. So as of now I am not really complete because the job I am doing now is not really the job is only on that aspect of the job but as for the living, I think I am ok where I live, the income I have for now is not really ok because of the little job I have, I call it little because I am not earning enough income from it because it’s not really the job I wish to do.

4.      what are some of the opportunities you find in the state of Denmark that has assisted in your self-empowerment?:

one opportunity is ehmm!, like they helped me when I was a student, there is this association called DANIDA, they helped me to sponsor my project and that is a greater success I achieved, without that assistance I would have not been able to accomplish my project in a good success the way I did because I had to go home to travel to other regions to make interviews to do research on my studies. That association in Denmark called DANIDA, they supported me financially so that's an opportunity that I got here that helped to boost my  career and uhh!, the second opportunity that I got which is really good is this green card scheme in which I am under now that's like migrant workers. The Danish government they offer it, it’s open for all students who finish in Denmark or even students in international, they can apply for it so it is a good opportunity that you come to Denmark, you search for a job, you study the language and then you work. So that is another great opportunity which I love it, they are open so it gives me the opportunity to study here. So that's another opportunity I have here which is good.

5.       How often do you communicate with family and relatives in your homeland and through what means?:

For that, my mom almost every day, so my sisters like once a week to find out how they are doing and friends like once in two weeks and other means of communication is through these associations, the diaspora associations i am involved with. I also communicate through if somebody is going home, i can write a letter i can write something that is passing a message that I care about the family or, so, not only talking on phone, on mobile phone all the time, you also back it up that yu care for them by sending something like financial help or material help, shoes or dresses or to help them.

I buy dresses from the shop or buy shoes or articles, items I can also help like buying a cell phone to send to my mom or to send to my sisters, to send to my uncles, you know in Africa we have a very large family, your family don't only means your father, your mother your sisters but in the African context of it family means your uncles, that is your mother's brothers, your father's brothers and sisters and the extended family your grandparents so that is in the African context that's how we have it. I use to get to them by sending gifts, financially I also send cash to help, if somebody is sick in the hospital that is how the message is passed.

What are the circumstances surrounding your immigration to Denmark?

(Laughter), well that is really a very good question and it is part of our culture because they always see that any child that has a bright future will become an economic good to the whole family (laughter) and in the African context of it, well after I finished my university, it was actually my idea through friends that we studied together in the university that we were so close that travelled to Denmark and others to other European countries that they already travelled like two years ahead of me. So they told me that, ohh! You can also apply for studies and it has been my dream because in secondary school I always dream. Am somebody that I grew up, I was so inquisitive to learn about acquiring knowledge abroad so it was also my idea to travel abroad to continue studying because only in Africa is not enough I needed to go to the western world to see, to study, to learn new things because we study throughout even if I move out of Denmark today, I want to go to UK or to go to the United States, I will still learn different things that I have not learned here in Denmark and there are many things that I have not learned here in Denmark and there are many things that I have learned here in Denmark that i never learned in Africa. Even a Danish person if he lives here and go to Africa, the Danish man will still learn different things that he never learned here. So that was my idea that I want to go further and learn and when i proposed to my family, ohhh!!, they were so happy adding up to part of it that I will be an economic good to the whole family (laughter) so I came here in Denmark, I finished school now I am a worker, so I mean I am helping them. They are happy, I am happy.

6.      What are the possibilities of return to your homeland in the near future?:

Ya I know in future I will not remain in Denmark, I don't think at my old age I will be here. The kids, I am already having a son, so I know he is born in Europe, he is growing up here the climate and the other kids I am going to give birth to, this is where they were born so I have to be a mother to them till they reach that age of being  on their own, 18years and above and I will go back to my own country that I was born, that I grew up that I love most(laughter), so I will give them life here , the kids will be here, they will be the second or the 3rd generation Danes in future to come.

**INTERVIEWEE: ELVIS
 INTERVIEW TIME: 12mins:14secs.

NATIONALITY: CAMEROONIAN

PLACE OF INTERVIEW: INTERVIEWEES HOME**.

1.      Are you a first generation or second generation migrant to Denmark?:

I am a second generation migrant. I thought first is like I was born in Denmark and second is like I came to Denmark as a student.

2.       Are you aware of the existence of a diaspora associations/organisations in Denmark and are you a member of any?:

Yes i am very aware and i have come acrossed about seven,  there is the Manyu Elements association of Cameroonians living in Denmark, there is  Bakussi Cameroonians living in Denmark and they have their own group, there is ACAD Cameroonians that is it is one big Cameroon association in Denmark there is  Bakweri, that is the Bakwerians association in Denmark, there is a Bamileke association in Denmark, there is a Bangwa association in Denmark and there is a Bakussi Association in Denmark. I know a lot even Nowe association in Denmark so there are a lot.

Yes the ACAD that is the Cameroon association which is the canopy the mother of all groups of all Cameroonian groups in Denmark. I am a member of the manyu association in den and more to that am one of the founders and the president  and am also a member of this  ACAD, the general Cameroonian  association and we just formed one other association five months ago the veteran, that is the old Cameroonians here because I am living here now for 13years.

3.      What are your conceptions about the existence of a diaspora association/organisations in Denmark?:

I think it is a good thing because it is a forum a place when we meet we discuss a lot about our lives in Denmark and maybe we discuss about other issues  that are existing or happening in Cameroon. I think it is a good milieu or forum to meet your brothers and sisters to discuss about things especially things happening in Denmark in our own language.

For example the election which is coming on the 18th of June, the prime minister election is something we discuss because we are integrating ourselves into the Danish society so we need to know about ehh!, the things that are happening like me for example am a member of a political party here in Denmark but I will not like to disclose it because I keep it private. So these are the kind of things when I meet other guys, Cameroonians who are also involved in these political parties we discuss a lot, share our own opinion try to make the Danish society to grow.

4.      How do you perceive your position in Denmark?:

For me, the question I will just limit it, I am a very happy Cameroonian in Denmark, I am a very very happy Cameroonian in Denmark. I came to Denmark as a student, finished two education and now I am working living here permanently, so I am a very happy person living in Denmark.

I: Circumstances surrounding decision to migrate to Denmark?.

Yes, first of all it was my family, my brother, also came here as a student and studied in Denmark some years ago and he recommended me to also think after I finish with my high school some years ago to think if I will want to further my education in Denmark and I said ok, I will like to because I had heard a lot of good stories about Denmark, the peaceful nature, smiling people, I mean it’s a great country, so those where the ideas surrounding my coming to Denmark.

5.       what are some of the opportunities you find in the state of Denmark that has assisted in your self-empowerment?:

I have learned to be a self-independent person since I came to Denmark, I have learned how to work with groups in School, I have also learned how to do things because this society is a society where, in Danish we always say ''En for alle, alle for en'', which means one for all, and all for one. So this spirit of unity there are some of the things I have learned in this society which I think it is really great because in my own country cameroon, you hardly see that spirit that nature of unity, one for all and all for one, En for alle or alle for en. It is really different when you come Denmark but you really see that spirit of unity everywhere especially when I call you my friend it means it’s really my friend in need and a friend indeed.

6.        How often do you communicate with family and relatives in your homeland and through what means?:

Ohh!!, I communicate with my family regularly, I mean, if one week is seven days, like six days, we have that ties, I have that close ties with my family. I have some very few friends in Cameroon, very few because most of my friends are in Europe.

7.      Do they depend on social and economic remittances from you?:

Yes, my family from birth we are always together. That statement I made 'en for alle og alle for en'' , I was just like talking on a general basis of the Cameroon society in general but as for my  family we have always been together close to each other and always there.

I asked about the transfer of social remittances:

My family is very exposed to the western culture because my parents started visiting Europe when I was very young so they know about this culture.

I asked about the medium of communication with family:

Ya, a part of telephone, at times we skype, I use skype and at times WhatsApp or Viber, those are other new mediums o communication so I use them now actually.

I asked if the family depend on economic remittances:

No, no, and absolutely no.

8.      What are the possibilities of return to your homeland in the near future?

Home is home, we should not forget that but I am well settled in Denmark, I can always visit my home but  like to stay there forever, I have not  really think or thought of something, I mean it is not really  something I have been thinking of for now but maybe in the future no one knows.

  **INTERVIEWEE: YVONNE

NATIONALITY: CAMEEROONIAN.

INTERVIEW TIME: 05mins:33secs.

PLACE OF INTERVIEW: INTERVIEWEES HOME.**

1.      Are you aware of the existence of a diaspora associations/organisations in Denmark and are you a member?:

Yes I am!, I am aware of about two I don't know if they are many or more, I am aware of ACAD and ehhm!, and an association of Bamenda group in Denmark, I don't know the exact name. I am not a member of any because I don't have time to attend the association but I get to read lot about the association online or from people but sometimes if I have a little time I attend their parties or some of activities.

Through what media do you read about the association?:

Through Facebook and through email addresses.

2.      What are your conceptions about the existence of a diaspora association/organisations in Denmark?:

Ya I think the associations are good because ehhm!!, they are after the welfare of Cameroonians in Denmark, they keep us informed about things happening back in Cameroon, and sometimes how they try to help some minority groups in Cameroon and they also give us information about the trends in Denmark, sometimes they help people on immigration issues.

I have lived in Denmark for about close to four years and I came to Denmark for family reunion to meet my husband.

3.      How do you perceive your position in Denmark?:

I think I am happy to be here in Denmark because I have been able to do a lot of stuffs which I could not do in my former country maybe financially and morally and socially in Denmark. Ya!.

4.      what are some of the opportunities you find in the state of Denmark that has assisted in your self-empowerment?:

Ya, ehhm!!, Denmark has been helpful in a certain way, maybe not the government directly but maybe from my job because at my job place I have been able to get certain trainings which will be helpful not just no but in the future, I can get trainings like uhh!!, fire training at work and first aid courses  which I think is very important for very body in the society.

5.      How often do you communicate with family and relatives in your homeland and through what means?:

My families, we communicate like every day and it is very easy to do it via WhatsApp or Facebook because it is cheaper.

6.       Do they depend on social and economic remittances from you?:

No they don't depend on me for economic help but I always talk to them for social remittances, I always give them a lot of advice on courses, like schools or courses they might want to take on abroad not necessarily in Denmark but maybe in other countries and I always talk to them about having an open-mind because we are in an open society, and many other things.

7.      What are the possibilities of return to your homeland in the near future?:

Ya maybe I will be going to Cameroon maybe at the end of this year or early next year but not for good but just to pay a visit to my relatives and to come back but in the near future I won’t be in Denmark I will relocate.

  **INTERVIEWEE: PRIDE

NATIONALITY: CAMEEROONIAN.

INTERVIEW TIME: 08mins:41secs

PLACE OF INTERVIEW: INTERVIEWEES HOME.**

1.      Are you aware of the existence of a diaspora associations/organisations in Denmark and are you a member of any?:

Ya I know if a couple of them but the most famous one for me is our national association ACAD. I am not a member of ACAD but a member of a little group, we call it DENIM, its just a group of friends young guys, they meet once a month, share ideas, have fun help each other if they can.

2.       What are your conceptions about the existence of a diaspora association/organisations in Denmark?:

I know it is a good association, help other sand you can benefit if you meet others and stuffs like that but I am not a member of this association because I have my own reasons.

3.      How do you perceive your position in Denmark?:

In Denmark basically is just about work and family it’s not like I am studying so I work sometimes full time, usually full time sometimes. So work, home family, nothing really interesting in Denmark is just about work.

Circumstances surrounding your migration to Denmark:

I came here to work, green card, that's why you can see I am just working because of the green card.

4.      what are some of the opportunities you find in the state of Denmark that has assisted in your self-empowerment?:

In Denmark, yeah!, I can say I am not really connected with the Danish people but I think what I can say much is about my job site  that is where I spend 95% of my time and it  is an American company, the culture there is an American kind of but the few Danish guys we have at our job site, they are nice people but not that open, you can really take their yes for yes because it can mean a no. So that's what I can say about it.

5.      How often do you communicate with family and relatives in your homeland and through what means?:

Hourly basis, my family hourly  because of Viber, WhatsApp Facebook, we communicate like, we dont call it communication now, we just know we have to talk so often.

6.      Do they depend on  economic remittances from you?:

Ya at the start it was really much dependence but now I think it is less because my kid brothers, they have  the opportunity, they have gone to the states and to Canada and they give me a helping hand too. Anyway in our culture we don't really call it dependence we just call it some assistance, voluntary assistance, you just do it because even if your dad or your mom does not need something from you, you give them something as appreciation, you can just like some gift you give somebody gifts.

I think it is a culture where we are coming from, it is different from here, we don't normally find the people giving to their parents I mean like end of month you have salary, you take some and give some to your dad or your mom is not like that. What I see here parents borrowing money maybe from their children sometimes some children doing same and when they have they refund but it is not like that. Here we call it assistance.

Did you move from Cameroon to Denmark for the green card scheme?:

I studied in Sweden, MBA, master’s in business administration and from that I have green card based on my qualifications, you know the green card scheme is a point based scheme, so with a master’s degree you have the higher, it’s easier for you to have a higher possible of obtaining a green card because you earn more points with a master’s degree than with the bachelor’s degree. But the green card scheme as you've been seeing it from the outside, it is a scheme to integrate the skillful individuals, that’s not what it is since I have been inside the green card scheme now for more than five years so I can say that’s not what it is. Green card is, if I may make it very short and simple it’s something to bring in foreigners to do the unskilled jobs and the integration I don’t really see the integration as, if I may rate it I mean is on, to be successful, I mean it is like 20%, that’s to integrate the foreigners and those foreigners come in as skillful individuals but they don’t apply their talents, they just go in, wash the toilets, do the dishes and unload the packages.

Was the decision to travel abroad for studies based on your personal initiatives?:

I think it was a combine action because my parents they wanted it and I also wanted to further my education because I could not do MBA in my country in strategic management and I had the opportunity in Sweden and fortunately for us it was free by then in Sweden, so I grabbed it and two years was good for me. My family assisted me but my efforts too was also there.

7.      What are the possibilities of return to your homeland in the near future?:

Ya but not now, I think I should realise my dream out here because I haven't since after my degree, my MBA I haven't used the  talents, that I  haven't really gain some experience in that field like working in that field, I want to gain that experience before moving back so matter what is happening in Denmark, I know  I won’t be able  to use my knowledge here as it is in the green card scheme: come to Denmark, use skillful individuals and you will be able to gain some experience in the field you study but that's not the case and that's what I want. So that means until I attain that if not in Denmark I think in  some another country I am going do that, I can take this experience back to my homeland. If you look at that it is not in a short while it will take some time.

**INTERVIEWEE: MATUREN

NATIONALITY: CAMEEROONIAN.

INTERVIEW TIME: 09mins:13secs

PLACE OF INTERVIEW: INTERVIEWEES HOME.**

1.      Are you aware of the existence of a diaspora associations/organisations in Denmark and are you a member of any?

Ya I have heard of uhh!, about a couple of, I know about the Cameroonian diaspora association. And personally am not a member of this associations, not yet.

2.      What are your conceptions about the existence of a diaspora association/organisations in Denmark?:

Well I think they have a good sense of existence because the main reason I believe for these associations is to get together you know and fellowship and have people who have kind of undergone the same experience like you know,  and who are from your country and you mingle with them and maybe those that have been here for longer and they can teach you the proper ways to work in the land and obey the laws and things like that. So I think it is a good way to exchange ideas and learn better and still feel home.

What are the circumstances surrounding your migration to Denmark?:

Well I came to Denmark for studies, that's the primary aim I arrived here in Denmark, that is how I got here, I applied for ehh!, my  university and I was accepted and here I am.

Was it based on your personal ideas to migrate to Denmark for Studies?:

Well it was based on my personal idea, that being said it was definitely a plus on the aspect that I had a family member here, so it was a plus but that was not the main reason because the main reason was my studies, I dimmed it necessary to further my studies out of my country. Definitely, me having somebody here already, it was like a plus.

Did the family here had an influence in you decision to study in Denmark?:

She did not really have any influence regarding my academics but otherwise she also like try to orientate me about how Denmark is you know; this place is cold, there are these laws you have to follow,  when you come here you have to read, make sure you read what the embassy gives you and things like that but regarding my academics it was mainly my decision and the schools I applied to what I wanted to do was mainly  my doing.

3.       How do you perceive your position in Denmark?:

 Well I don't have any cause of regret so, so far, so good.

4.      what are some of the opportunities you find in the state of Denmark that has assisted in your self-empowerment?:

Well a couple of things, one of them will be the educational system which is really good because I am a scientist so it deals with a lot of applicability, so it is something that if I have a good platform I could exercise, so that is very good. And also the structuring of the economy and the availability of jobs that’s as relative to my home it gives you the ability to be independent much more earlier in life and that is a good thing and more so the possibility to, the government has put in place systems that will always address your needs should in case you have any doubt on that, so that’s with many or more I say those are very good strategies for someone to start with.

5.      What are the possibilities of return to your homeland in the near future?:

Yes I will always go back home ehmm, I might travel through and fro because I will like to also  implement what I have learned from here back home but sometimes you also need a continuous flow of partnerships and knowledge to do that. Definitely yes I might go back home, most likely through and fro you know, because I need to establish something so I need to go and establish it and come back and get more knowledge and things like that so, ya!, I will always be going home.

6.      How often do you communicate with family and relatives in your homeland and through what means?:

Very often I will say with the help of social media now it is relatively easy to communicate with most of them.  So ya!, pretty often.

7.       Do they depend on social and economic remittances from you?:

uhh! More or less, it depends not to an extent, uhh! I mean it’s not obligatory for me to, you know, it’s not like if I have like a thousand people and their feeding and everything depends on me, No!, but I am from a place of community, we have this sense of belonging so I just know that I have to chip in whether it is asked of me or not I know that I have to chip in because that is how we live, that’s is how we were brought up. So we have to in one way or another always help each other.

**INTERVIEWEE: KEREN

INTERVIEW TIME: 08mins:55secs

Nationality: Cameroonian

Place of interview: Interviewees home**

1.      Are you aware of the existence of a diaspora associations/organisations in Denmark and are you a member of any?:

 Ya am aware of some of them, we have the Cameroon association it is called ACAD and there are some Ghanaian associations, some Ugandan associations and also some Christian association and am not a member of any of them because I haven't have time to join myself with them but I hope in the future I will make up time to join with them.

2.      What are your conceptions about the existence of a diaspora association/organisations in Denmark?

In a general view, what I know about such association is that they are meant to help those who have moved to Denmark, to also educate  others who just came in and also to help each other in one way or the other as much as they can because it is like a family because we come to a place where, it is a new place so having such an association will make you to know your brothers and sisters who come from  the same place like you and they educate you on how the culture and economic situation.

What are the circumstances surrounding your migration to Denmark?:

I came for family reunification.

3.      How do you perceive your position in Denmark?

In the long run in the future, eeeehmm!!, I perceive it as being positive in the long run because of the many opportunities  that we have in Denmark. Like for example though I came for family reunification, due to the opportunities they have, they offer to foreigners (laughter), so I have the opportunity to also take an education of any choice I want so it’s kind of  something positive to me and my family.

4.      How often do you communicate with family and relatives in your homeland and through what means?:

Well not so often may be like once or twice in a month due to our busy schedule we have here in Europe, in Denmark but we try to keep the contact and the relationship with our families and with friends we communicate always through Facebook, WhatsApp and it is very easy to communicate through this with your friends.

5.      Do they depend on social and economic remittances from you?:

 Economic: No! No not at all.

 Social:  on a greater part no, I can say maybe about 30 or 40% because when we do communicate obviously I will tell them what happens here, the opportunities, we just talk on a general view because it does not like have a lot on impact on them because from the family I come from everybody goes to school, they are educated and busy down there is not like everybody want to travel out or something.

I have had a couple of friends who have asked me one or two times but I try to talk to them on a general platform not trying to make the scale weighing  like you must succeed when you travel out of your country, if you have something doing there why not stay there and have a good life.

6.      What are the possibilities of return to your homeland in the near future?

I can go to my homeland just to visits (laughs), yes just to visit because it’s not about me anymore, am married, I have my family and children and I put my children first before myself, so I look at them and their future, I don't think of any possibility of me going back home permanently, we can go for visit not like settling down there.

1. <http://www.dst.dk/en/Statistik/Publikationer/VisPub.aspx?cid=19006> [↑](#footnote-ref-1)
2. (<http://denmark.dk/en/quick-facts/facts/> [↑](#footnote-ref-2)
3. (<http://www.infoplease.com/country/cameroon.html?pageno=5> (Assessed date: Monday 11.05.2015 @15:31pm) [↑](#footnote-ref-3)
4. http://www.skillsyouneed.com 2015 [↑](#footnote-ref-4)
5. (<http://www.ethnopsychiatrie.net/diasporas-Identity.htm> [↑](#footnote-ref-5)
6. [http://www.mapsofworldcameroon.com/ /national-day.html](http://www.mapsofworldcameroon.com/%20/national-day.html)) [↑](#footnote-ref-6)