



IFER - Institute pour la Formation en Entreprenariat Rural

IRE- Institute for Rural Entrepreneurship

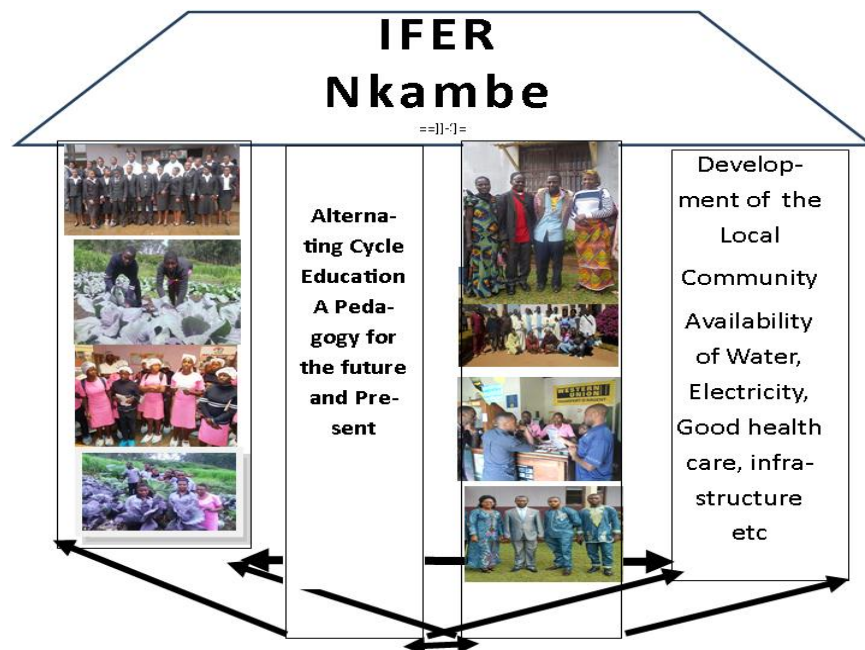
St. Rita's Catholic Technical High School Nkambe
Social Welfare, Diocese of Kumbo, P.O. Box 115 Kumbo

Motto: *Self-employment, Employment, Qualification*

***Comparative Study of the Classical System of Education and the
Alternating Cycle Education:***

Case Study

IFER Nkambe and St. Rita College Nkambe



By

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Supervised by

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October 2016

My Pedagogic Activity (MPA)



IFER Students on Internship in CAMPOST with trainers doing follow up



Study visit to Tadu Dairy Cooperative



Trainees Reaping from demonstration plot in Campus



Trainees in Campus Writing the GCE Examination



Practical Learning activities

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DEDICATION

THIS PIECE OF WORK IS DEDICATED TO MY FAMILY THE MAWOS,
MORE ESPECIALLY MY BROTHER LONTUM BERNARD MAWO

ACKNOWLEDGEMENT

Social Welfare Kumbo Diocese for giving me the opportunity to work in IFER. My profound gratitude goes to sponsors of IFER Nkambe: DISOP Cameroon and IECD for financial support, CNEFAC for technical support for the regular training on Alternation Cycle. These people have whole-heartedly supported me and sacrificed so much for me to realize this academic Endeavour. For this I salute Madame Verene Ntabareshya, Mr. Emile Wobenso, Mr Sengafor Emmanuel and Mr Dinga Joseph all of CNEFAC, for the intensive training they have given us on Alternating Cycle Pedagogy at the St. Jerome's Biblical and Pastoral Centre in Kumbo; for the follow up in IFER to make sure we implement the right thing and for supervising this work.

I feel fulfilled because in the course of doing this work I have broadened my knowledge in several dimensions especially on the education system of Cameroon.

I thank God for all of you and ask Him to give you more blessing.

INTRODUCTION

My name is Yovngeh Peter, the Director of the Institute of Rural Entrepreneurship (IRE), popularly called IFER (Institut pour la Formation en Entreprenariat Rurale). IFER is situated in St. Rita's Catholic Technical High School Nkambe, popularly called as SARICO (Saint Rita's College), located in Nkambe Central Sub Division, Donga Mantung Division, in the North West Region of the Republic of Cameroon. I am the son of Mr and Mrs Mawo Anacetus of Mbamsong, Nkum Subdivision in Bui Division, in the North West Region of Cameroon.

AIM OF STUDY

The aim of this study is to Compare and Contrast the Classical System of Education with the Alternation Cycle Education System in order to show statistically which system produces better results and is more effective and efficient in the Socio-professional integration of young people in our society. I proceed in this study by taking the following steps:

Firstly, identification Nkambe Town where the IFER and St. Rita's College are situated by looking at the Physical factors, the main vegetation, topography or relief, main soil types, climate, and rivers/streams and springs of Nkambe. This study highlights the Human factors which go with the population, population structure (active and Dependent), quarters found in Nkambe; main ethnic groups and Languages spoken, main religions, main political parties existing farmers organization, days, sites and purposes of all markets and the main migration trend and history of Nkambe Town. Chapter one ends with some highlight on one of the major challenges of this area which is Farmer/Grazier conflict.

Chapter two comprises the Literature review which explores what has been written on this comparative study, namely the Alternation Cycle Pedagogy and the Classical system which combines the New Pedagogy Approach and the Competency based approach.

Chapter three comprises data presentation and analysis of this comparative study; case study being IFER Nkambe and St. Rita's Technical High School Nkambe which follow the Alternation Cycle Pedagogy and the Classical system of Education respectively. It puts side by side the main aspects of the two systems, the staffing, the time table, the administration, the horarium, the results of the examinations both Regional Mock GCE examination and the General Certificate of Education Ordinary Level Examination.

Finally, Chapter four is about recommendations and conclusion.

SIGNIFICANCE OF THE STUDY

The significance of the study is that it can help to improve on the Educational System of Cameroon and make it more relevant in most aspects of our societies especially the rural areas. The communities will be more productive and thus leading to development.

RESEARCH METHODOLOGY

To undertake this research, both Primary and Secondary Sources were exploited. A series of field interviews were carried with the Pedagogic Service of the Education Secretariat Kumbo Diocese, the Pedagogic Service of the Delegation of Secondary Education in Bui and Donga Mantung Divisions, SARICO administration, staff and students, internship masters and the local authorities to get this information and statistics. I have equally consulted Mr. Ngoran Yusuf, a seasoned pedagogue, and an experienced teacher in the Government Teacher Training College Kumbo, on the New Pedagogic Approach and Competence Based Pedagogic Approach. I have also gotten a lot of information from the internet. A bulk of information on the history and evolution of the Alternation Pedagogy has been taken from the book entitled “Promoting Rural Development through Alternating Cycle Education” by Roberto Garcia-Marirrodriaga and Pedro Puig Calvo. I have also acquired a lot material and insight on the Alternation Cycle Pedagogy from the in-service training in the St. Jerome Biblical and Pastoral Center Kumbo.

FRAMEWORK

Two critical approaches have been used in this study, namely the sociological and formalistic approaches.

The sociological approach puts the society at the centre of any scientific study. This is why I was able to have all the first-hand information that concerns this Nkambe Town.

Another approach used during this study is the formalistic approach. The tenet of this approach held harmony of form and content, while focusing on the significance of the linguistic elements in the text.

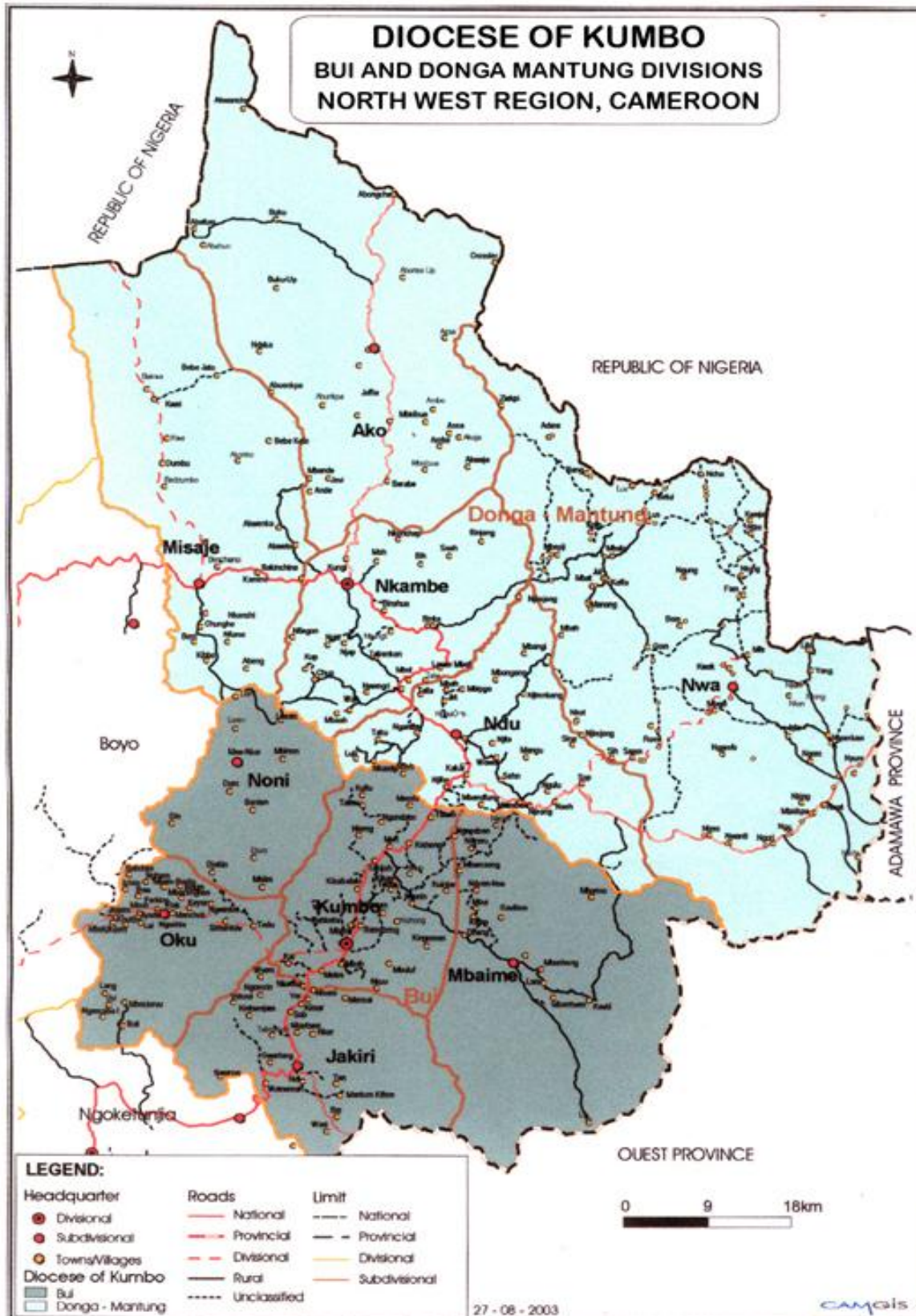
CHAPTER ONE

1.1. IDENTIFICATION OF NKAMBE TOWN

NKambe in Cameroon



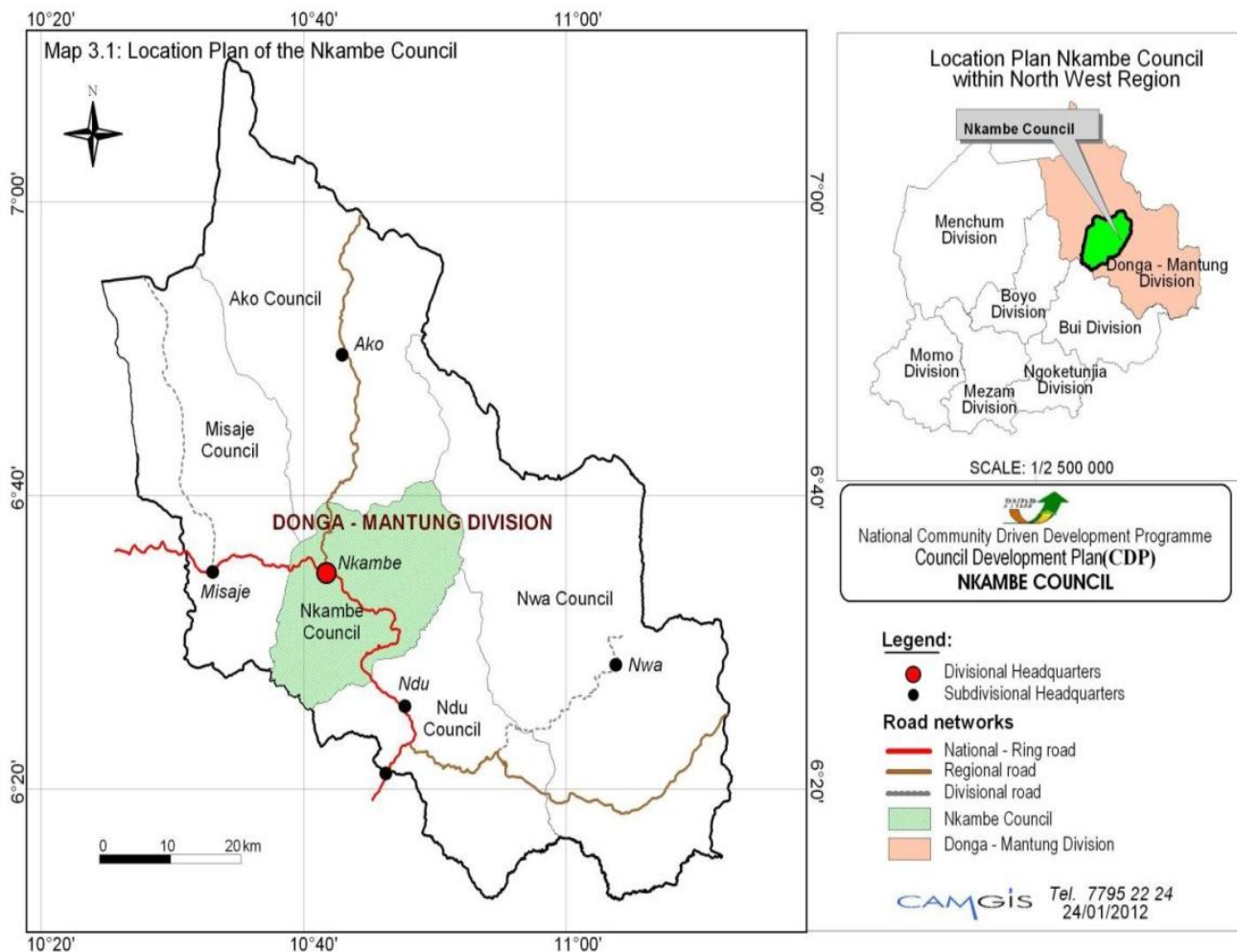
The Map of Bui and Donga Mantung Divisions where IFER students come from.



Nkam

be in the Diocese of Kumbo

Nkambe in Donga Mantung



Latitude of Nkambe: 6,6333 (637'59.988"N)
 Longitude of Nkambe: 10,6667 (1040'0.120"E)
 Altitude of Nkambe: 1 310 m
 GMT time in Nkambe: +1 hours

Distance From Nkambe To 25 Biggest Cities Of Country: Cameroon

Distance (Km)

Nkambe - Douala	307 km
Nkambe - Yaounde	322 km
Nkambe - Garoua	423 km
Nkambe - Kousseri	772 km
Nkambe - Fort Fureau	772 km
Nkambe - Bamenda	95 km
Nkambe - Maroua	597 km
Nkambe - Bafoussam	133 km
Nkambe - Mokolo	572 km
Nkambe - Ngaoundere	331 km
Nkambe - Bertoua	404 km
Nkambe - Edea	321 km
Nkambe - Loum	236 km
Nkambe - Kumba	260 km
Nkambe - Nkongsamba	204 km
Nkambe - Mbouda	120 km
Nkambe - Djang	147 km
Nkambe - Dschang	147 km
Nkambe - Foumban	106 km
Nkambe - Ebolowa	419 km
Nkambe - Ebolova	419 km
Nkambe - Guider	515 km
Nkambe - Gider	515 km
Nkambe - Foumbot	126 km
Nkambe - Foumbat	126 km

Nkambe town is situated in Donga-Mantung Division, North West Region, of the republic of Cameroon. It is located along the ring road at 89.1km from Bamenda. The closest towns are Ako to North, Ndu to the South and Mesaje to the West. The town has a population of about 450,000 persons. The greater part of the population of Nkambe town is made up of

non-indigene; this is mostly administrators, the army, the business men and women etc. Most of the indigenes are basically engaged in agriculture in the surrounding villages in the outskirts of the town.

The town is basically on a plateau with a few hills here and there with gentle slopes. Basically three ethnic groups are present: the Wiwaar (Wimbum man), Nso, and Wiya meaning respectively people from Wat, Bansa and Ndu.

1.2 HISTORICAL BACKGROUND OF Nkambe.

The indigenes are members of the big Wiwaar family group supposedly origins of the Nkambe plateau. The clan head is Mbot village which harbors Mbirboh, their traditional source of origin and true point of dispersal.

The first settler in the Mbirboh valley (about the 17th century) who asserted and imposed his authority over the rest of the ethnic groups was BOMNSA. He became the first clan head of Wiwaar. He ruled that his eldest son becomes heir to his throne when he is deceased. Owing to his democratic ideas of power sharing, he divided his territory amongst seven lords who actually became sub chiefs (TALLA.) Their succession too became hereditary subsequently. These seven lords traditionally assumed the function of king makers in the event of the loss of a chief or Fon.

FON MBOMNSA from Tikari had five sons and one daughter, sons were MENIKU, CHISSE, NGO, MBOMBO NFOR, NDIGWANYA. Instead of Meniku to be enthroned as Fon after the dead of BOMNSA, HIS BROTHER BOMMBO Nfor was enthroned at his place. He felt so disappointed that he left the village with some faithful men and marched through Djottin, Din, Nkot, and finally settled in Bum and appointed vassals to rule these areas for him. Chisse went eastward to form Ntumbaw, Ndigwanya formed Sop and Ngo formed Ndedzen in Bui Division. Due to immigration Binshua finally had eight ethnic groups NKAMBE, NGOTONG, NJAP, KUNGI, SAA, BINJU and BINJENG. Mbombo Nfor on his sick bed was left down by his sons and they went hunting. Instead of his first in command was the one taking care of him until his dead, he instructed the king maker to enthrone this one instead of his eldest son. In order to maintain his royal ties, his progenies originally leaders were given sub-chiefdom with the little of TARA Nfor, he directly assist the chief priest in the Ndap Nkong- house of the earth.

The diversity in ethnic groups was generated from the succeeding worries of the immigration periods and from the devices of the Colonial masters to satisfy their administrative purposes and also design of competitions settlers to assert superiority over the others. Binshua village though dynamic has been from time immemorial the target for suppression and destruction from the incessant raids of the Fulanis Ntam chief (vessels of Bangyo), Balikumbatand combine forces of the treacherous Wiya people with some groups of imperial raids

1.3 PHYSICAL FACTORS

Nkambe town is situated on a plateau (about 1.500m. S.L.) The vegetation is principally savannah grassland. Its spares forest deposits on valley areas that had served as hideouts during the raids has long been cleared down for firewood and in addition, to provide farm land for the bulging population.

Artificial forest reserves now abound in the locality with the advent of eucalyptus and cypress trees. These now provide the much needed wood for cooking and building. In addition the forest serves as wind-brakes to buildings from the hurricanes and tornadoes that are rife during the prolonged dry season and worse during the heavy rains.

1.3.1 The Topography or Relief of Nkambe.

DESCRIPTION OF BIOPHYSICAL ELEMENT OF THE TOWN

BIOPHYSICAL ELEMENT	ASSETS	POTENTIAL	CONSTRAINTS
Relief	Relatively flat zones, hilly and gentle slopes.	High relief serves as an ecotourism sector. Relatively landscape offers buildable land. There are swamps that can be harnessed in several ways; dammed for water, fish and leisure activities	Steep relief around at the outskirts of the town especially on the south, west and north is a constraint in expansion. Difficult accessibility for farming zones and from other towns.

SOILS	Available buildable land. Laterite soil for road construction. Sandy loam in the high area. Clay soil in the wet lands.	Contains black quarries and laterite pits used for construction.	
CLIMATE	Cold tropical climate low land areas have a temperature of about 12-17degree centigrade, high lands about, high rainfall, varying between 1300mm to 1900 per annum.	Has a dry and rainy season. The low land area have warm climate. Rainy season are generally warm	Leaching of the soil, heavy rainfall.
HYDROLOGY	A network of small streams and rivers criss-cross the town.	Main source of water for domestic uses.	High water pollution, unsustainable management of water resources.
VEGETATION	Savannah, Eucalyptus trees.	Eucalyptus trees are used for construction and for electric poles by ENEO (electricity supply company), fuel, major source of fuel for kitchen use.	Climate change, biodiversity lost and unsustainable management.
FOREST	Forest reserves, both natural and artificial.	Medical plats and food items. Hunting, sanctuary for animals/birds. Provides much wood for	Uncontrolled bush fires, illegal harvesting of fuel wood (deforestation). Bush fires burning down trees

		kitchen use.	due to farming and hunting activities. Non respect for administrative and traditional methods of exploitation.
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	High lands	Low lands	Valleys or steep slopes
Farm land	20%	45%	35%
Grazing land	60%	07%	33%
Buildable land	03%	90%	07%

1.3.2 The Streams Found in Nkambe Town

STREAMS	USAGE
Nsusifa	For washing of dresses and cultivation of huckleberry during dry season. At fist it was used for washing away of sin.
Ndinkfu	Drinking and cultivation of huckleberry in dry season.
Mancha	Cultivation of huckleberry.
Mberoh	Drinking
Mafie	Washing of dresses and cultivation of huckleberry

Nkoroh	Connected with pipe lines and use for drinking and washing of dresses.

1.4 HUMAN FACTORS

1.4.1 Population Characteristics of Nkambe.

QUARTER	NJANGI HOUSE
Kumanji	fedral
Buamoh	Bfindong
Ntungap	Tara or Manta
Mulah	ndanda

The village eight days of the week which are:

1. NDFUNG- Most important day assumed to be that on which the first fon was lost
2. NGANG- The beginning of the week
3. NTALLA-Day to settle the market
4. SENG- Day to think on what to do on market day
5. LIH- Gather information
6. NKABYI- Market day in Nkambe
7. YIH- Start of farm work
8. MRU- Day to go and tap wine from raffia bushes

MARKETS FOUND IN NKAMBE

Cattle market: To encourage and enhance cattle breeding. The minister of livestock and fisheries, has established the Nkambe central cattle market in Binshua. It provides a number of facilities for the villagers during its weekly sessions. Kolanuts, potatoes, garden eggs, corn, groundnut, beans, and almost all the food crop grown in the village are sold to cattle dealers.

The Local Market: The Binshua local market is a market that falls under the traditional day that is every country Sundays which is (ndung) the food crops produce are sold in the local market. There are also traders who do some trade like the shoes menders, selling of dresses, and there also petit retail traders who sell assorted items and a host of other things used in the community.

Nkambe town market day falls on Nkabyi

The external markets are Ako and Ndu. Ndu market day falls on Seng. There are some whole sellers who purchased goods from the village and export to those external markets.

RELIGION:

Though the population is greatly Christianized, the traditional institutions are maintained intact. A point to note is that the Nkambe people, like all Wimbun are polytheistic, in that they believe in and worship many gods. God is traditionally referred to as Nyu. Hence Nyu-ngong (god of the earth) is the supreme to the rest; Nyu-Lah (god of the home), Nyu-Kop (god of the forest), Nyu-Nkfu (god of the farm), and Nyu-Roh (god of the stream) are worship when occasion calls for it.

CHRISTIAN RELIGION

In addition to these institution, there exists three Christians denominations- Catholicism is the greatest entrenched; the Baptist faith and the Presbyterian faith. The latter are just finding their roots.

1.5 SOCIAL AND ECONOMIC STUDY

1.5.1 CULTURAL EVOLUTION OF NKAMBE TOWN

TABOOS	PUNISHMENT
One should not urinate in running or stream; never should one block any water source as small as it may be	<ul style="list-style-type: none">- Exile from the village- Pay a fine of a goat, a fowl and some kola nuts depending on if the person confesses in front of the traditional council.
One should Not and NEVER have sexual intercourse with any of his/her relative.	<ul style="list-style-type: none">- Exile- The male pay a fine of a healthy goat which is divided into two equal halves and a basket is given to the concerned person each. A half is placed in each basket and both defaulters are being naked and asked to carry the basket with the goat inside all-round the village, in case a child is put to birth from such a union, he/she will die.
Witchcraft practices or sorcery	In early days, anyone caught was hung in the forest but now with human right, one should not kill. The individual is exiled and accompanied with juju from the secret society (Nwarong) to the boundary with any villager. Any one accused of sorcery is beaten with a black cork or any

	other local fowl by the person accusing you in front of the villagers if found guilty.
Country Sunday-Seng, Ndfung, Nkabyi(day when the Nwarong cries)	- THE JUJU IS SENT AFTER THE PERSON. On Nkabyi day no sound should be heard in the hole village. Defaulters pay a fine of 100Lpalm wine and a goat for cleansing. The Nwarong comes out only in the night and only men are allowed to see it. It comes out only to announce something bad or when a member dies.
NO ONE IS ALLOWED TO BEAT THE FON OR KILL A PERSON.	6goats 6baskets or 20Lkola nuts,60L of palm wine. If not respected in the time interval, the Nwarong is sent to excommunicate the person. The same holds anyone who kills someone.

The Baraki man from unset had full believe in ancestral worship and that once the necessary sacrifices have been made to Nyu-kfu (god of the farm) and the other gods, their production scale will increase and they will be limited constraints.

Just before the coming rain each year which represents the start of the planting season, the fon orders the town crier to pass round the village and announce that all farmers are expected to come by with a reasonable quantity of seeds for every crop they are to plant in order to acquire blessings and cleansing. As the people rally in the palace, the fon who assumes the post of chief priest enters the Ndap-ngong (house of the earth) along side the permitted titleholders (men), and goes where the skull of the fon lies who ever ruled Binshua village and performs some traditional rites on a quantity of palm wine. The fon takes the wine at the end and sprinkles on the farmers present and on their seeds. This is cleansing the farmers and their seeds from any bad spirit that might hinder production in any way.

Following the Malthusian theory, food production is growing at an arithmetic progression while human population is growing at a geometric rate. This trend implies that the fast growing population on a general look has to produce more in order to keep man alive and satisfy his need. This situation is true for Binshua village with a population of about 7820persons in 2014, an increase of 2504 since 2005 (GAMGIS). Meanwhile just

about 260 hectares of land out of 22.71km² surface area is used for agricultural activities. This brings to mind contracting factors which hinders the farmers from exploiting land to its fullest in agricultural uses. Some of these factors include:

- Need for shelter (houses) for the growing population.
- The undulating nature of the village mostly made up of hills and steep slopes.
- The existence of too many country Sundays in a week

This situation calls for intervention from external agents such as Cooperatives, NGOs and the government in order to increase the production scale of farmers. The above mentioned bodies and their influence in the agricultural sector will be discussed subsequently. Despite the fact that their presence in the town has increased agricultural products and added technical knowhow of the farmers, the agricultural sector still needs a lot of innovation and space for farm land.

1.5.2 AGRARIAN EVOLUTION AND FARMER GRAZIER CONFLICT

Evolution factors	1960-1980	1981-2000	2001-2014	Remarks
Population size	Composed of Wimbun, Nso, Kakar, Mbembe Mesaja man about 7to9person pre family.	Muslim, Wimbun and Mbembe man with some inhabitants from Nkambe plateau about 2103persons	Population increased to 7820persons with an agricultural population of about 3730persons	Tremendous increase in population due to immigration, family size increase due to no birth control.
Crop species	Raffia palm, plantain, banana, cocoyam, coffee, guinea corn, sugar cane, cassava, maize, sweet	Added by: yellow yam from nearby villages (Binka and Mbot), Irish potatoes, white maize, santa bean, black bean,	Cabbages, tomatoes, onion, carrot, new species of maize "Mexico 13".	Arrival of NGOs and Cooperatives.

	potatoes, vegetables.	white yam, medino beans.		
Animals species	Sheep, goats, dogs, cats, local fowls, bovineas, domestic animals and wild life are: monkeys, hares, dares, tiger, leopards, antelope, grass cutters.	Holstein Frisians, pigs added and wild life gradually lost.	New species of cows, horses, heifer (goats and sheep) 2002: Fish pounds.	Lost of wild life due to cutting down of natural forest and hunting activities.
Climate	Two seasons: dry and rainy seasons. Cold and foggy weather.	Present of fog, warm weather.	Seasonal disturbances with much extended dry season: warmer .	Climate changes due to deforestation and pollution.
Forest type	Thick natural forest (Akwaja, tamunu, losside) with trees of such as mahogany, troko, and fig trees vegetation was mostly shrubs and savannah type.	Artificial forest made up of eucalyptus trees Savannah type (Bahamas grass)	Forest type is dominantly made up of eucalyptus trees with small proportion of fig trees and cypress trees.	Eucalyptus trees constitute a problem for farming plots since they compete with plants for water and light absorption.

Diseases and pest,	Scabies, boils, malaria, fainting, feet leprosy; small pox jiggers and ticks. For plant: ants, blight, caterpillars and a small population of locusts, rate ,	Typhoid, HIV/AIDS, diabetes, rheumatism, diarrhea, sexual infections. Plant: insects, stoke borers, weevils.	The same	
Cooperatives	Women's farmers cooperative society, coffee farmers cooperative, SABASO credit union Njangi.	1983:BIDA. 1988:ADF.	2002: fish farmers association, Human's farm family school Heifer.	Incorporate the manufacture of handicraft and cultivation of cash crops/fish production and animal production.
Educational facilities.				
Political	UNC	1995: SDF and CPDM	SDF and CPDM	
problems	Transportation difficulties, no road, no vehicle water storage: water dries up in the dry seasons			

1.5.3 FARMER-GRAZIER PROBLEM

Farmer Grazier Problem is one of the top five problems affecting farming in the Nkambe and in Donga Mantung Division of the North West Region of Cameroon. There is a huge Bororo community very close to St. Rita's College. They own a lot of cattle and sheep. Around this area too there is a lot of farming going on. Here and there we hear cries that stray animals devastated crops. The IFER demonstration farm and St. Rita Garden are not left out. No serious gardening can take place here without a strong seclusion fence, especially in the dry season when the animals are let loose to fend for themselves. No out-of- season gardening can be carried out here without a strong seclusion fence.

Mr. Njei Moses Timah explains it very well in his article below entitled, Found in 'Articles on political and Social issues in Cameroon, Africa and the World.' . It was published in October 2010

Wum is the next door neighbour town of Nkambe so they have common problems on this issue.

'Understanding the Farmer-Grazier problem: Lessons from Wum.'

This is a problem that affects people in a belt in Africa that stretches from Senegal in the West to the Horn of Africa in the East

The City of Jos in Central Nigeria has been in the news of recent because of the very bloody clashes between the Hausa/Fulani (predominantly Muslims and mainly pastoralists & traders) and other ethnic groups that are mainly crop farmers and non-Muslims. I lived in Jos for years in the late seventies and early eighties when the seeds for the current crisis were being sown by politicians that preferred to ride on the people's sentiments and differences into public offices. Today, a conflict that would have been over resources and land utilization has now taken a bloody sectarian outlook.

In Cameroon there are pockets of problems with similar ingredients that are gradually germinating and apparently, few people are seeing the Jos scenario in the near future. The rearing of cattle is a principal activity in four of Cameroon's ten administrative regions. Wum in Menchum Division of North West Region is a case study of the Crop Farmer/pastoralist problem in Cameroon. For the past four decades there have been intermittent skirmishes between the Borroros (graziers) and the Aghem people who are predominantly crop farmers. The conflict usually begins when cattle have strayed into farmlands and destroyed crops. As usual, with the advent of multiparty politics, conflicts between different ethnic groups have soared and that includes the one between the Aghems and Borroros (called locally as 'Akus').

I visited Wum recently to discuss the issue with ordinary people and some more informed people on both sides of the divide. Wum central Subdivision has the characteristics that favour the coexistence of pastoralists and crop cultivators. The Aghem people who first settled in this lush hilly savannah zone tend to build their dwelling places in close crammed places while their farm lands are kilometres away. Their predominantly female farmers tend to cultivate such crops like maize, groundnuts, beans and vegetables on valleys, plains and the hill sides of land that belongs to their male folks.

It was in the fifties that the first Bororos led by their late chief (Ardo Umaru) migrated from Jos, Nigeria to Wum. While their leader was permanently settled at a location fenced with barbed wire on the outskirts of Wum, many of his subjects and later day migrants were usually nomadic. It was common then to see them dismantle or abandon their huts and move on to other places where there was attractive vegetation for their herds. This constant change of dwelling places by Bororos in the past led them to be called 'nomadic herdsmen'. Today most of them have built permanent houses mostly on the hills and reside in fixed localities and identify themselves as indigenes of the same area with other crop cultivators. There are many people in Wum and elsewhere in Cameroon that

still have that 'nomadic' appraisal of the Bororos engrained in their thinking. To such people, the Bororos are 'here temporary' and they will one day go. The reality is that they have become an integral part of the communities where they reside and the probabilities that more will migrate into the communities are higher than the prospect of any leaving.

Like in Jos, the Bororos in Wum are predominantly graziers & Muslims while the other neighbouring ethnic groups are Crop farmers and non-Muslims...the type of professional & cultural divide that conflicts usually prey on.

The reason of my trip to Wum, was to have exploratory discussions with concerned parties to see how future conflicts could be averted and how the culturally dissimilar communities could co-exist.

I met Haruna Umaru (the brother to the current leader of Bororos in Wum) at his residence on Bu road on the outskirts of the city. "My father migrated from the Plateau State [of Nigeria] and entered Cameroon through Mamfe in the fifties. He was in Mamfe for about two years before moving to Wum. Since he settled here, he had never changed residence." Haruna, his brothers and sisters that were born in Wum are now parents and even grandparents who have known no other home than Wum. I asked Haruna to briefly review the state of their coexistence with other non Bororos and he had this to say; "When this problem (grazier/crop farmer conflict) started in 1973, the governor set up a commission to come and demarcate boundaries between the opposing communities. Some of the graziers that were settled on farmland were moved. At least, peace returned. Some crop farmers did not eventually occupy the land that was allocated to them and as such some Aghem chiefs went into arrangement with some Bororos and ceded part of the unoccupied land to them. Since the land was given to the Bororos by the traditional rulers, it was always easy for Bororos to arrange any problem of crop destruction with them. There was relative calm until 2003".

Hilltop settlement of Bororos (photo Njei Ma)



Maize farm of the Aghem people (photo: Njei M.T)



Bororo owned cattle grazing near farm land (photo Njei M.T)



It will be recalled that during the ensuing 2003 crisis, thousands of Aghem women held their main traditional ruler hostage in his palace effectively accusing him of either complicity or complacency with regards to the issue of Bororos occupying their farmlands. During the crisis, emotions were raised and anybody trying to approach the issue from a balanced rational angle could easily be accused by one party or another. That was the case with the then Mayor of Wum Council Mr Cheng Edward who tried to handle the issue in a balanced way. Said he; “I came into office when the farmer/grazier problem was at its apex. In the process of trying to solve the problem fairly, some of my own people accused me of having taken bribe from the Bororos and threatened to burn my house.” Cheng admitted that the problem has its “political ramifications” and that he tried to explain to his people not to handle this issue with “sentiments”. Adding; “In the past the Bororos were nomadic but today they are sedentary”. He was of the opinion that the two communities should work hard towards peaceful coexistence and seek and embrace the things that will enhance mutual benefit for both peoples. It was exactly the same wish of Haruna Umaru who told me that; “we have decided that the best thing to do is to dialogue”. He told me that the Bororo Cultural and Development Association in partnership with other organizations and NGOs is trying “to see how we can go about this issue of dialogue”. They have set up a Dialogue Platform Committee comprising, graziers, crop farmers, state authorities, representatives of traditional council and Wum Council and facilitators.

Hills & Valleys: Attract both crop farmers and herdsmen (photo: Njei M.T)



Both Haruna and Cheng admitted that the past few years have been relatively peaceful in Wum. They both agreed that the current Divisional Officer for Wum Central Mr Wanja Gaston seems to be doing a good job. I tried unsuccessfully to meet and discuss with the Divisional Officer whom Haruna referred to as “a level headed man”. It should be recalled that in Cameroon, in addition to elected mayors, the Central government appoints local administrators (SDOs, Dos and governors) who in most cases do not come from the area where they have jurisdiction. Some of the appointed administrators are good, some are incompetent and others are outright corrupt. In conflict prone zones, a bad appointee can come and derail all the conflict prevention work done by his predecessors over the years.

That is the more reason I encouraged both parties to take advantage of the presence of the current Divisional officer to concretize and register the Dialogue Platform Committee.

In my discussion with various people, the main thing that usually sparks conflicts between the two communities is when cows stray into farmland and destroy crops. In most cases, when the owner of the cows has been identified, the Bororos usually accept to compensate the crop farmer for the loss of crops in accordance with a formula laid down by the government. In some cases, the crop farmer victims never get to lay hands on the culprit Bororos. One other frustration is the process of arriving at the compensation.

Typically, officials from the ministry of Agriculture, those from the ministry of livestock and those from territorial administration have to go for assessment of any destroyed crops before compensation. One will never know if there is a budget to finance such movements to sometimes difficult-to-access places, but what I seem to gather from talking to ordinary people is that the aggrieved party is usually requested to ‘give money for fuel’ to enable the gov’t functionaries get to the farmland. In situations like these, there are reported cases where the eventual money paid to the complainant may just be equal to what she paid for ‘fuel’. This effectively means that her problem has not been solved and the grudges remain. In my opinion a viable arrangement should involve setting up a body comprising predominantly farmers and graziers to handle this assessment/compensation issue with very minimal bureaucratic interference from civil servants that come and go. The people who are condemned to stay permanently together should take their destiny into their hands.

While in Wum, I noticed that like many other places in the N.W region, many small water bodies were drying up due to deforestation and the indiscriminate planting of eucalyptus trees that are said

to be good at accelerating aridity. Because of this, waterholes that used to hold water all year round dry off at the peak of dry season. In desperation, the Bororos and their cattle are sometimes compelled to trespass farmlands to get to any available waterhole and in the process, crops get damaged and you can guess the rest. It is to be expected that as we experience climate change the frequency of these incidents will only increase.

For now, it seems we can only manage to contain the crisis from going out of control because of the web of problems associated with what Cheng Edward attributed to “traditional crop farming” and “traditional grazing”. According to him, this crisis will only come to an end when we can copy from the Western world how to contain and breed cattle in a fixed location and also how we can use a fraction of the farm land that we have today to produce 10 times our current output in food crops. While we wait to reach there, Haruna Umaru suggests that crop farmers in Wum can copy the example of farmers in Babanki. According to him, the grazier/farmer alliance in Babanki is a mutual beneficial system in which a farmer constructs a fence and the grazier allows his cattle to be sleeping there for a period of time thereby fertilizing the soil with cow dung. Crop yield on such treated land is usually high and the farmer now views the grazier like a partner and not a foe.

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E. BASIC INFRASTRUCTURE

1. **GOVERNMENT SCHOOL.** It was created in 1990. the enrolment was 187 male and 167 female making a total population 354persons. Number of staff, 4government workers and 3PTA teachers. M/1, f/6 making the total 7teachers.

CONSTRAINTS: No water supply. The school is a slope near a grazing land. Animals enter the school premises and defecate, eat/destroy crops on the school farm plot. The pupils do not have textbooks.

OPPORTUNITIES: the school has electricity though not constant applied for aids to elites who helped them with textbooks. The school has enough classrooms and benches, permanent structure and good.

Schools

2. **CATHOLIC SCHOOLS** **CONSTRAINTS:** goats destroy farm products. Lack teaching aids. Children lack textbooks and are not receptive. No water supply.

OPPORTUNITIES: elites from Germany sent computers to help the children in ICT. Elites from America sent textbooks for the pupils.

3. **CAMEROON BAPTIST SCHOOL (C.B.C)**

Lay Private schools

Colleges:

1. St. Rita Catholic Technical High School Nkambe

2. ***SAINTE MARCELINE TECHNICAL COLLEGE (SAMACOL)*** : Created in 2012. Total population, 128, m/56, f/52 . has 13teachers of which 9 are males and 4 are females. Needs more teachers and classrooms. There is very little potable water, students carry water from the nearby stream. Villagers helped the school during construction by providing man power to level the site. The school is a good sanitary condition, very good and permanent structures.

GOVERNMENT SECONDARY SCHOOL (G.S.S): Created in 2010. Total population, 214. Students always break bounds since there is no school fence. The number of students in class is reduced during planting season. Needs a lot of renovation and it also has permanent structures.

COMMUNICATION SYSTEM

Nkambe people communicate by using cell phones, radio, through the internet etc. If there is information that concerns the whole village, the town crier moves round and passes across the information. Also, information is also sent to any radio station in Nkambe town.

There is electricity in Nkambe town which is used as light in the night, also used in other house equipment that need electricity.

The main accessible road in Nkambe is Bamenda-Nkambe ring road which passes in the middle of the Town.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter explores the evolution of Cameroon Educational System which I will refer to here as the classical system of education. It is important to note that the so called classical system is evolving. From the colonial and tradition system it has evolved to the New Pedagogic Approach, then the Competency Based Approach (CBA) was added as a complement. As the years went by Problem situation, remedial teaching, Life Skills Education were added. The chapter further gives the brief history of the Alternation Cycle Pedagogy and its characteristics. So far there is no written document comparing the Alternation Cycle Pedagogy and the Classical system. For each of these two systems I have given a the brief history, objectives compared and contrasted their strong and weak points at the end..

2.1. The Classical system

2.1.1. Introduction

Cameroon, like many other African countries has followed the colonial system of education before and long after independence. The curriculum 'of this traditional system was designed to suit only the needs of the colonial masters. That is why in history, students were taught and knew the history of the colonial masters more than their own history; in science they learned a lot that met the needs of industrialized nations than their locally undeveloped communities. This system is more teacher-cantered. The students are like empty vessels that need to be filled. In the teaching/learning process, the teacher copied everything on the blackboard and pupils copied in their exercise books, and were expected to reproduce everything for the teacher during evaluation.

In the late eighties Cameroon like many other African nations was hit by the economic crisis. This was followed by political and civil unrest, ghost towns here and there. A lot of property was destroyed. The level of unemployment rose. Triggered by these crises, the education family of Cameroon started asking questions about the quality of education given to the citizens. In 1995, during a forum organized by MINEDUC, it was observed that the Cameroon system of education was obsolete; that the system was not relevant to our local realities. As Bishop Fulton Sheen said, "Suffering is the loom in which character is made", Cameroon started building her own education system character. So many questions were asked among which are the following: What system of education can bring us out of the economic crisis? What system of education can help reduce the level of unemployment in the country? From these and many more questions, the concept of the **New Pedagogic Approach (NPA)** was born.

2.1.2 What is the New Pedagogic Approach (NPA)

It is an approach in Teaching aimed at developing the child's intellectual activities, those activities that would make the learner think critically, activities which will enable him to relate facts and ideas, state hypothesis, analyse, synthesis and draw conclusions, the end result being Inferential Thinking.

General Objectives of the NPA

- *To develop in the learner the following attitudes;*
 - *Imaginative curiosity, critical spirit, the sense of proof and self-confidence.*
- *To develop aptitudes such as :*
 - *The capacity to observe and logical reasoning.*
- *To develop knowledge such as; concept, sense of words, significance, consolidation and generalization of learning.*

What are the principles of NPA?

- *It relies on Active Pedagogy*
- *It makes the learner bold and through assistance of the teacher breaks new grounds*
- *The learner attacks his problem and tries to solve it using all the available materials and knowledge at his disposal.*

What are the characteristics of NPA?

- *The teacher is a resource person who evaluates the difficulties of his learners, motivates, guides and helps them to find out by themselves needed information.*
- *Pedagogic objectives are formulated in terms of valuable competences during the lesson presentation.*
- *The methods are many; Face to face or one to one active, in groups and adopted to the classroom situation.*
- *The nature of activities to be carried out determines the disposition of the classroom . The specific objectives and the evaluation helps the teacher to verify how to carry on with his work, to re-do the work or prepare exercises of remediation.*

Lesson Format in the New Pedagogic Approach

The preamble of an individual lesson plan will involve the following topics: lesson, specific objective(s), previous knowledge, entry behavior, teaching aids or didactic material,

precautions, if material to be used is dangerous e.g. blades, kerosene, oil, knives, ink etc., during the lesson.

With the NPA of lesson presentation, there are only three columns horizontally: stages, Teachers Activity, and Pupils Activities. There are five levels in each column, each entailing its duration. These are: Revision, Presentation of problem, research, Analysis and synthesis, and evaluation in the body, as opposed to the old approach which had four columns: stage, matter, method, time/duration but only three rows, namely, introduction/Revision, Presentation, Application or Evaluation.

Objectives.

Here, you state in behavioral words, what will be expected of the children by the end of the lesson. It should be stated using observable terms that can be qualified or measured e.g. the pupil should be able to name, draw, recite, list etc.

This should always be stated using action verbs as follows;

After doingall the students should be able to.....

Previous knowledge/Entry behavior

This refers to what the learner knows already in relation to the lesson to be taught.

Teaching aids/didactic materials

All teaching aids/didactic materials must be relevant to the lesson. They may be fixed or movable, but any writing on them should be clear or visible and legible. They must not be bunched. It must be separated, and each carrying information required e.g. pictures, different building-Modern or ancient etc.

Precaution

At this stage, issue a warning if material to be used is delicate or poisonous e.g. Chemicals, sharp objects (knives, razor blades)etc. Read carefully the instructions of the chemicals and handle with care.

After the preamble presented, is the body of the lesson which according to the New Pedagogic Approach already cited, is made of Five Levels to be discussed below.

Revision

This has to do with something or any idea I the experiences of the children that when questioned will be used in the solution of the problem at stake. The teacher's activities here will have to do with instructing hi or her not reporting on what he will do. On pupil's column of activities the teacher reports on what they will be doing. At this level the teacher stimulates the pupils to think. 'Look at this corner, what can you see?' Possible answers, spade, digger, fork, tape etc. 'What group of people use them?' Possible responses; farmers, surveyors, builders etc.

Presentation of the problem

At this level, present the problem, and ask questions that will set the pupil thinking. For example, present an enlarged picture of farmers at work. Give the pupils a few minutes to reason out answers.

Research.

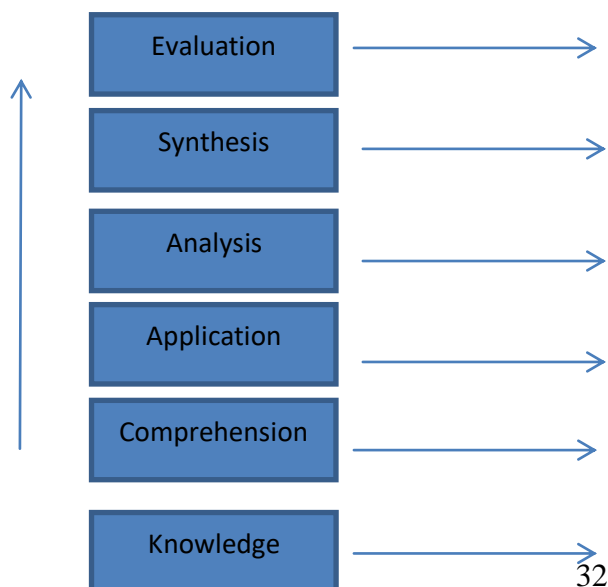
Give the pupils guided questions that will help them to solve the problem at stake. The question should be based on the leader seen on the farm. What the child sees, usually can be remembered but what/she hears can easily be forgotten.

Analysis and synthesis

Here, alternative ways of solving a similar problem is brought out, or similar situation that could be solved using the same method. Synthesis is done through oral answers and chalkboard.

Evaluation

Evaluation should be summative, and involves higher level questions that are challenging to the children-short answerable questions. They should be given uncompleted statements for them to complete with information found on the chalkboard, into their exercise books, which should form their note.



Benjamin S. Blooms Taxonomy of Educational Objectives (Cognitive Domains)

This New Pedagogic Approach was implemented in the primary schools in Cameroon from 1996 (for the Francophone sub-system) and in 2000(for the Anglophone sub-system), this was done by the then ministry of Education, taking into account the realities of Cameroon.

(The above article on NPA is an extract from the paper on NPA elaborated for primary schools in 1996)

Back then I was one of the primary school teachers. The NPA was on the lips and minds of every teacher. Emphasis of the NPA was on the lesson plan. This approach on the other hand is more child centered. It recognizes that the child has some innate potential that needs to be developed and the teacher is there to coach and guide. The lesson plan is the basic tool that is used to implement this approach. The blackboard is the basic platform for the implementation of this approach.

Gradually the traditional system was being replaced by the New Pedagogic Approach. This new system focused mainly on the cognitive domain of learning, that is, knowledge acquisition. Soon it was realized that the NPA was more theoretical and this gave rise to Competency-Based Teaching and Learning which emphasizes on the competencies of the learner and what the learner is capable of doing after learning skills and acquiring certain competencies. This reflection led to the introduction of the Competency–Based Pedagogic Approach in Cameroon to Complement the New Pedagogic Approach.

Cameroonian pedagogues realized that NPA was not yet a solution to the local challenges and crisis; the rate of unemployment kept rising, a lot of graduates had certificates but were not competent enough to solve local problems and overcome challenges.

This led to the birth of the Competency Based Approach. In this system, emphasis is laid on practical learning. In principle, this system is aimed at holistic education of the child

2.1.3 Competence- Based Teaching and Learning

The Ministry of National Education in Cameroon introduced the Competence-Based Teaching when after a National Education Seminar in Yaoundé in 2002 it was revealed that the repetition rate in Cameroon Primary Schools was 41 %. This was an indication that the teaching methods used in the schools were not effective and little learning was taking place. Some teachers in our schools are not concerned about failure of the pupils to master what they teach. They ignore those who are not

following up and continue working with those who succeed. They introduce concept after concept not caring if the previous ones have been learnt. They cover syllabuses on or before time and then resort to drilling for examination purposes only. Some teachers do not see the pupil's failure as their own. Failure to master what is taught is the problem. It is an indication that teaching and learning are not effective. The number of under-achievers in any given class is a measure of the class teacher's poor performances to a greater extent.

What is Competence-Based Education?

It is an innovation concept in teaching and learning that identifies various competences or skills that have to be mastered by pupils. It measures pupils progress and achievement in these skills against set standards so as to assess the effectiveness of teaching. In order to make such assessment possible; the teaching has to have clear objectives, carefully structured, and follow sequential patterns.

In general terms, competence is the ability to act correctly when faced with a problem situation. In pedagogy, competence is the ability to carry out correctly a task, using a set of integrated resources (Knowledge from language, mathematics, Geography, History etc.) previously acquired. Competence-Based is sometimes referred to as performance-based or outcome-based, positive product-based.

In some schools systems, educational goals are set as competencies that learners will achieve. The goals are then divided in specific performance objectives. When learners achieved these competences or skills, they are considered successful. Expecting the learners to achieve one set of competencies before moving to the next set is called mastery learning.

Solar and Alexander (1974) say that Competence-Based Learning focuses on what the learner is expected to produce using taught and learned skills rather than on what he is to study, his experience or what he is to know.

How to build up a competence:

1. Choose a class
2. Choose a subject from the syllabus or schemes of work
3. Group like or similar topics
4. Make your specific learning objectives
5. Analyse and synthesize them and formulate a topical sentence that involves all the other sentences. This may give a competence

How to State a Competence

Stating a competence must involve the following:

- Identify the task the pupils should carry out in order to be declared competent.
- Define the task using an action verb. Make the task to be proceeded by “pupils should be able to”.
- The statement of the competence should be followed by the word “involving” (e.g. addition of numbers).
- After determining the type of task to be performed, specify the circumstances of the execution of the task.
- Make sure that the circumstances are proceeded by expressions such as “ From...” “Given...” or “Using...”.

Examples of Stated Competences.

Example 1. Class Three: Mathematics.

From support materials, (things found in a shop and linguistic skills acquired in previous lessons in reading, speaking and writing or skills acquired during mathematics lessons such as addition, subtraction, multiplication and division) the pupils should be able to express themselves fluently and correctly as they buy and sell, using words such as “how much” and correctly asking for and collecting change of money up to 1000 frs; converse like a buyer and seller using correct and polite vocabulary such as “please”, “Thank you”.

Example 2. Class Five: Health

Given support materials, (Charts, texts, slides, videos, objects, drugs, pictures, notices, slogans etc) describing daily life (problem situations), using knowledge acquired in class five and previously, pupils should be capable of solving daily life meaningful situations correctly involving personal hygiene e.g. making decisions on how to avoid having too many mosquitoes around the compound.

2.1.4 Problem Situation

What is a problem situation?

Situation: It is a social context in which we place a learner, whereby, he is given a problem to solve.

Problem Situation: A problem situation is one that is so challenging that: the learner has to mobilize different resources to solve it. The situation should be created in such a way that he sees it as a personal problem. A problem situation should refer to any life situation in which the child finds himself and has to act correctly to get out of the problem by solving it.

The Problem Situation should be stated to include:

Conclusion:

Competence-Based Teaching and the New Pedagogic Approach are complementary to each other, while the New Pedagogic Approach uses objective based approach, competence based approach measures competences. Competence Based Approach uses competences to state expected outcomes of lessons, while learning outcomes of the NPA are stated in behavioural terms using action verbs, expected outcomes of the CBA are stated to emphasize capabilities or competencies.

Behavioural objectives are supposed to be achieved by the end of a particular lesson. It is expected to bring about an immediate goal. A Competence can be achieved or realized at the end of a given period (a week, month, sequences, term, year, level or course). It all depends on the planners and the time placed at their disposal. A competence could have a short term or long term duration.

After all is said and down the major societal problems still persist in Cameroon and this has led to the introduction of yet another aspect called Life Skill Education.

2.1.4 Life Skill Education

Assumptions/ Background Information

A reflection on some major challenges of our time

- HIV Aids
- Abortion, and unwanted Pregnancies
- Unemployment/ low salaries
- High Cost of living
- Horrifying hunger and strife
- Climate change
- Child Labour
- Wide spread stealing and high way (arm robbery)
- Infanticide, homicide, suicide
- Violence and general rise in crime waves in our society
- General fall in moral and spiritual standards
- Under scholarization

As a matter of fact when we look around us and observe what is happening in the present time we begin to wonder how the next ten or fifty years will look like. In fact the degree of insecurity and

life uncertainty in our present generation is so high that no one is sure of surviving the next few seconds. Then we begin to ask ourselves the question how will the children we are teaching today be able to survive in the next generation or cope in tomorrow society.

This brings into play 'Life Skills Education' which sounds more or less like the necessary cure or antidote for the numerous challenges we face in our daily lives

The definition of Life Skills Education

Nama quoting Donald (1997) defines Life Skills Education as Education intervention which aims at the development of attitudes, skill insights and knowledge which facilitates effective engagement with Life and Life challenges. In other words, Life Skills are personal or social abilities, which a person requires to function confidently and competently with himself as well as with the community. Life Skill Education is the process of empowering children to cope with present and future challenges.

Purpose of Live Skills

Life Skills Education is very important because all human beings need Life Skills to be able to cope with day-to-day challenges of life. Lack of Life Skills will result in stress, failure and frustration

The problems that pupils generally face and those that await them in their later years require more Life Skills, than scientific or intellectual skills and abilities. This explains why the 164 nations of the UNICEF (that are committed to education for all projects have included Life Skills as a basic learning need for all young people)

The Link between the NPA, CBA and Life Skills Education

Through the New Pedagogic Approach, pupils acquire the knowledge of the processes involved in Life Skills. Through Competency Based Approach, these skills are built up into the children. The teaching of Life Skills is therefore inseparable from the NPA and CBA

Types of Life Skills that can be Developed

Decision Making

Problem solving

Creative thinking

Critical thinking

Effective Communication

Interpersonal Relationships

Group skills

Organizational Skills

Self-awareness

Ability to sympathize and empathize

Coping with emotions

Coping with stress.

Many innovations have taken place in the primary and nursery and secondary schools such as NPA project Pedagogy, Competence-Based Approach, Sequential Evaluation and now Citizenship Education. They are all aimed at improving teaching and learning. The role of the teacher is to understand them, how they are carried out and then implement them in his or her classroom practice.

2.2. The Alternation Cycle Pedagogy

2.2.1 Brief History

The period from 1920 to 1950 was a difficult one in Europe and the whole world at large. 1920 marked the end of the First World War. The wounds of this devastating war had not completely healed when another political thunderstorm emerged that ended up in the Second World War in 1939. In this turbulent period all sorts of crisis prevailed, poverty, unemployment, irrelevant education system, etc.

In 1937, faced with these crisis, a group of individuals in the local community of Serignac-Pebpoudou, namely, Jean Peyrat, Clavier, Callewaert, and Granereau came together to brainstorm and come out with an Educational System that is relevant to the local situation and context. Thus the Alternating Cycle Education emerges as an initiative of this group of local people and not as the work of some officials of the education authorities. The architects were a group of very diverse people in terms of profession and circumstances: farmers, small business owners, traders, priests, urban and rural residents. These people were endowed with great character and with a common ideal despite having different points of view due to the circumstances and the process of development of their rural communities.

Mr. Jean Peyrat became the first President of the historic MFR (Maison Familiale Rurale) in English, (Rural Family Houses), which evolved to what is now known as the CEFFA. This is a French acronym for Centres Educatifs Familiaux de Formation par Alternance (meaning Family Centers of Education using the Alternating Cycle Pedagogical System), that describes MFR types of schools (currently scattered in 40 countries in five continents).

These founding fathers, on September 29, 1935, held their first meeting in the house of Jean Peyrat. They analysed the prevailing situation then and with very little notion of pedagogy came up with objectives, guidelines and various aspects of this system. They came up with a training plan and the

contribution of each parent for the running of the center. They realized that professional and technical formation, was necessary for these future farmers. Consequently extensive practical learning and real-life study and observation are needed. *Hence the farm, as well as the family, the parish, the town, and the province, comprise the most important textbook for the young students. Often in the work of a farmer, the help of the children is necessary to perform farm tasks. The young farmer should know the reasons behind numerous routine tasks. He should understand why things have to be done a certain way, and he can in this way improve his technique if he desires to obtain a better result. There should also be theoretical studies under the guidance of a competent teacher.*

They wanted their children to have basic knowledge on general disciplines such as history, techniques etc. The students should be morally upright. Group living was an important part of their formation however they were allowed to spend some time with their parents at home and parents were advised to allow the students to do their schoolwork during their stay at home. This is how the Alternating Cycle rhythm began.

Eventually, the more common rhythm became two weeks on the farm and one week in the school. Currently, the practice tends towards spending two weeks in the farm and two weeks in school (but always at least 50% of the time in the actual socio-professional work: the students' small farm, family enterprise, or another enterprise).

A total of 300 francs for each student would cover other operating expenses.

These were the two decisive events in the founding of the MFRs: a conversation between the parish priest and a father concerned about the formation of his son; and a meeting between three fathers of future students. The pioneers could not imagine that after many years, their goals and principles would inspire hundreds of MFRs and would even spread around the world. *If over the years people have adapted and improved the basic formula, it is because these two founding events were based on the following principles: responsibility and commitment of the families, a pedagogy adapted to the needs of the community, and an integral formation capable of contributing to local development and achieving active participation from the community members.*

The First Year

The parents decided to open the new “course” on November 21, 1935, after the planting season had ended. On this day, the four students arrived at the parish house of Sérignac- Péboudou accompanied by their parents in a vehicle that transported their luggage, personal effects, and food. The young ones, leaving their homes for the first time, initiated the good practice of writing to their

parents. Through these letters we know what transpired that first day¹⁴. In the letters we find both fun and moving moments, of which we will cite only one. In the afternoon, the parish priest visited the town, partially destroyed after the First World War, with his four students. They visited the church, the town hall and some old houses that would soon be in ruins. “After eating, the priest told us: Have you seen the ruins? This is what we see in our fields, and it also depicts an image of our body and soul. We need to raise those ruins... not just you alone, but with the help of other people. This is a great undertaking that requires courage”. And Lucien Callewaert, who wrote about this, added: “because of this, there is a need to act immediately, bravely. You know, father and mother, that I am set to act on this without delay”. *It is evident that the priest was able to inspire the four young students to work on a great project: transform rural life and revive a pride in work in the farmers of tomorrow.*

2.2.2 The Objectives of the CEFFAs or Family Farm Schools (FFS)

The Objectives of the FFS is Integral Formation of the trainees and Development of their local communities. These objectives are achieved using the Alternating Cycle Education System and the involvement of the Families, local associations and enterprises. Hence, the four pillars of the Family Farm Schools are Integral formation of the trainees, Development of the Community and the Alternation Cycle Education. On the one hand we have the objectives which are integral formation of trainees and on the other hand we have the means which are the Alternating Cycle Pedagogy , and the Families together with the local associations.

THE “FOUR PILLARS” OF THE CEFFA

We can say that the **general institutional objective of the CEFFA is to achieve the promotion and development of people and their social environment**, in the short, medium, and long term, through integral formation activities of adolescents, but also of youth and adults. Therefore, the ends of the CEFFA Movement are based on two main axes:

Integral Formation for people. It is not simply a question of giving professional formation courses using adequate methodologies. It is rather an integral vision wherein the person is formed in all aspects, technical, professional, intellectual, social, human, ethical, spiritual.

Community Development

United with the previous axis is both a consequence and a necessity. If the local region does not progress or develop, but the youth who live in this environment are given an education, they are simply obliged to leave the local environment. The CEFFA transforms the youth and adults in formation into agents of their own development and that of the community where they live.

The **means** that the CEFFAs use to achieve these ends are:

Alternating Cycle. The answer to an inadequate academic system is a relevant pedagogical

methodology, that transcends existing educational modes and trends, and responds to the constant necessity of adapting to the challenges of society, families, and youth. This is to say that it is an experience-based *Integrative Alternating Cycle* between the school and the socio-professional world, having time periods in both contexts, and involving all parties concerned by the formation.

The Major pedagogic tools of this system are: Besides the syllabus, the schemes of work and the time table as found in the classical system, the Alternating Cycle Education has the following peculiarities.

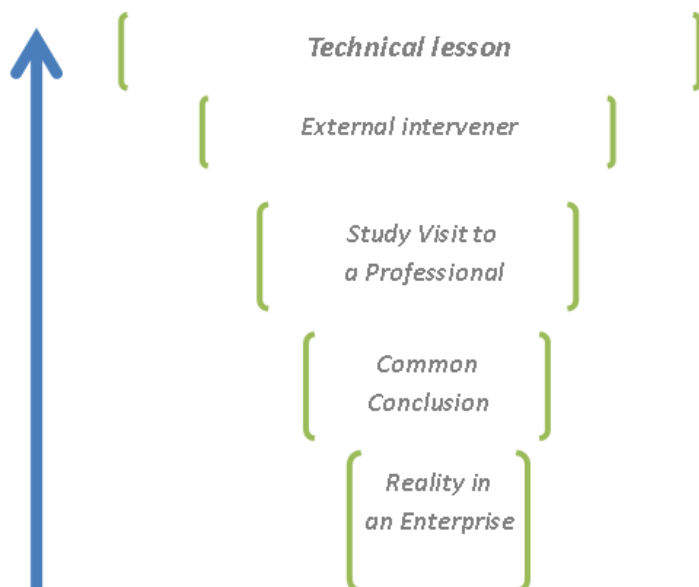
The Training plan. This is the layout of activities involved in the training throughout the whole training period broken down in durations of one year.

- **Question Guide**
- **Research in a local enterprise**
- **One-to-one discussion with each learner**
- **Common Conclusions**
- **Study Visits**
- **External Intervener**
- **Technical Lesson**
- **Alternation notebook**
- **Reality book**

The learner starts building his knowledge and skills from the reality in the Socio-Professional Milieu. Before going for internship, a research guide is prepared by the learners accompanied by the training team. This is followed by a one-to-one discussion (tutorat) with the trainer in order to find his/her difficulties and challenges and what they feel about the internship.

Back in the Training Centre the learners come together to share their experiences in the Socio Professional Milieu with each other. This with their scope of knowledge in the subject matter is increased. They then go for a study visit in some enterprise where they meet an expert who explains to them processes in his enterprise. After coming back from this one-day mission, the learners come together again for the harmonisation and synthesis of information they got from the study visit. There again their scope of knowledge on the subject matter is broadened. An external intervener, a professional in the field comes in again to work with the learners thereby adding more knowledge and skills. Finally one of the trainers comes in with a technical lesson according to the topic.

Thus in the context of the Family Farm School System, the learner builds up knowledge and skills from reality in the field to ideal, from concrete to abstract ; from known to the unknown.



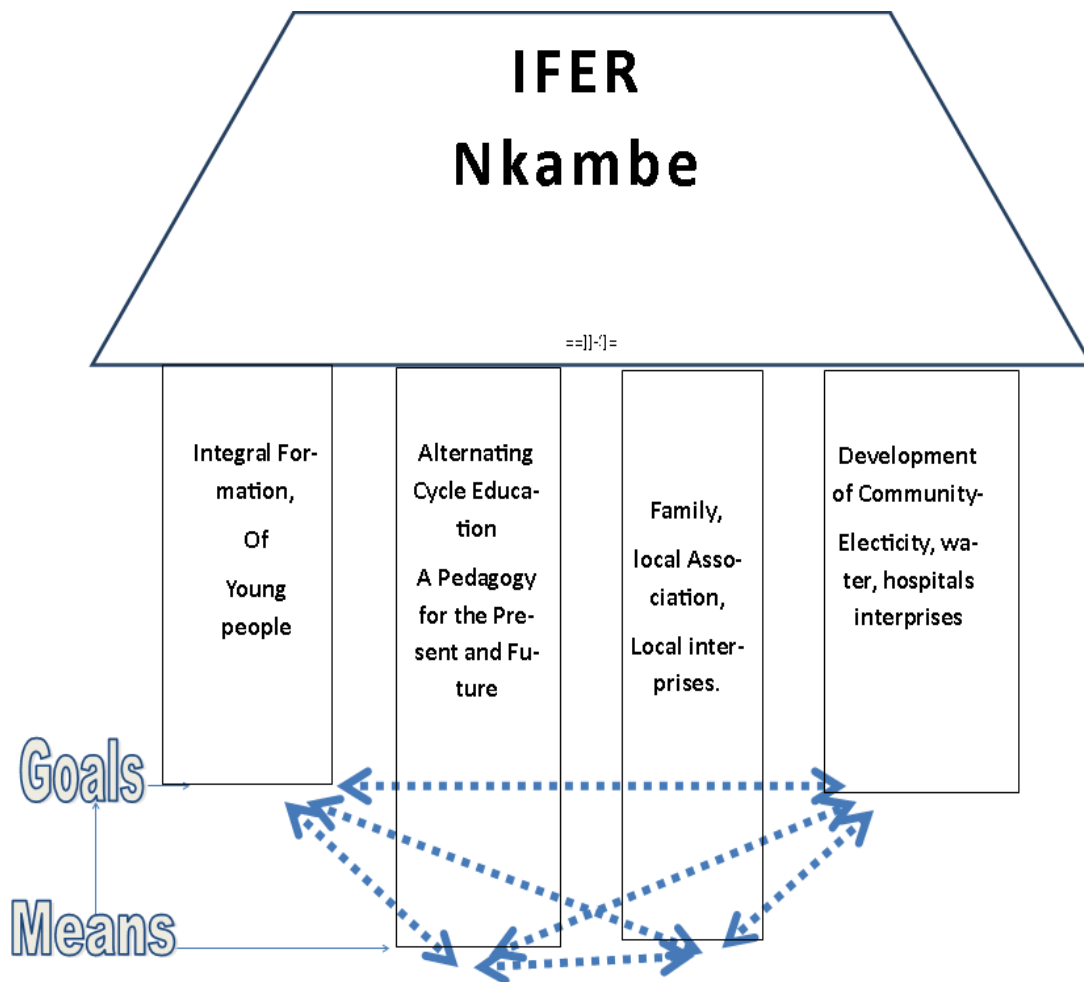
Increasing Knowledge and skills acquisition in IFER

The Local Association

The Local association is composed mainly of families, together with other people who agree with its principles. Members are the managers of this project, and agents of their own development.

We can affirm that the **Four Pillars of the CEFFA** are at the core of the International Movement for education and development of the CEFFAs, and they are the CEFFA’s “irrefutable characteristics”. To be considered a CEFFA, an educational institution must have these four characteristics, precise aims that are pursued through precise means.

The aims or objectives are: the development of persons in their community through an integral education and formation, and the development of the community through the creation of a reliable social fabric. The means are a pedagogical system capable of sufficiently responding to the needs of the families and the local community, the Alternating Cycle, managed by a group of families-in-charge and other local actors which come together as an Association.



THE FOUR PILLARS OF IFER

2.2.4 The Conceptual Comparison of the Alternating Cycle Pedagogy and The Classical System

From the brief summaries of the concepts and nature of the Classical System of Education and the Alternation Cycle Education, we can deduce the following.

The Alternating Cycle Educational System (ACES)	The CLASSICAL SYSTEM Education (CSE)
Motto: Self-employment, Employment, Qualification	Motto: Education for Self-reliance
The ACES came as a result of crisis in Europe, wars and unemployment in the 1930s	CSE was the result of economic crisis in the early 1990s in Africa, Cameroon inclusive.
It came as an initiative from the local community	It is evolving as initiative of the officials from the Ministries of the Basic and Secondary Education

<p>The Alternation Cycle Pedagogy uses certain pedagogic tools in order to achieve desired results; Training plan, The Research Guide, Report of Research, tutorat (a one-to-one discussion with the learner) Common Conclusions, Study visits, synthesis of reports of study visit, external intervener, report of the external intervener, technical lesson. With these tools the students are able to build their knowledge from the known to the unknown, from real to the ideal, from the concrete to the abstract and widen their horizons and skills with different actors intervening at each stage.</p>	<p>On the other hand, the classical system used in St. Rita's College builds knowledge and skills from the theory to practice, from abstract to concrete and from ideal to real. The only pedagogic tools used are the schemes of work, syllabus and lesson plan.</p>
<p>Practical Through internships, practical learning activities, students are able to gain hands-on experiences which help them to build up professional skills. This can be seen on the timetable. Practice makes perfect.</p>	<p>Practical In the CSE there is little or no practical lessons especially for the commercial series.</p>
<p>Professional training At every alternation cycle the students interact with professionals and experts during internships, study visits and intervention of an external intervener.</p>	<p>Professional training Students only interact with their teachers and mates.</p>
<p>Alternating Cycle education is geared towards the development of the locality that is why it is there is a strong link to their families and communities. It is like planting a seed in the soil on a particular spot well prepared and manured . It encourages people to stay and develop their communities</p>	<p>It is like broad casting seeds without paying attention to where they fall. It encourages rural exodus, brain drain etc</p>
<p>Various enterprises and internship sites constitute the platform for training. The blackboard and the classroom take more or less 50%. The internship masters, the professionals take part in the training.</p>	<p>The blackboard and the classroom constitute the main platform for training and the subject teacher is the main facilitator.</p>

<p>After all is said and done, the strongest points of the Alternation Cycle Pedagogy in the context of IFER are;</p> <ul style="list-style-type: none"> - The emphasis in on the practical and hands-on experience aspect first in the socio-professional milieu before enrichment with theoretical lessons in the campus. This practical experience is very minimal in the classical system. - The deep involvement of the family, local associations in the formation of students. This leads to community development. 	<p>The Classical system is still groping for a better formula as each time one element is added, NPA, CBA, problem situation, sequential evaluation, Life skill etc.</p> <p>The element of hands-on experience is minimal. It highly theoretical.</p> <p>There is insignificant link between trainee, the local community and the associations, and so the training lacks focus.</p>
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CHAPTER THREE

WORK PLAN, DATA PRESENTATION AND ANALYSIS

3.1 Hypothesis and Work plan

Hypothesis:

IF the Alternation Cycle Education is properly employed in our schools better results would be produced than in the classical system of Education and the trainees would be better integrated in the Socio-professional milieu.

The aim of this study is to Compare and Contrast the Classical System of Education with the Alternation Cycle Education System in order to show statistically which system produces better results and is more effective and efficient in the Socio-professional integration of young people in our society.

WORK PLAN:

Compare the two systems of education: the classical system used by St Rita and the Alternation Cycle Education system used by IFER.

3.1.1 General subjects

3.1.2 Technical training

3.1.3 Time of training

3.2 Compare the methods of teaching and the operational organization

3.2.1 Internships

3.2.2 Pedagogical team

3.3 Compare the results of the two systems

3.4 Integration

In the comparison, basically the commercial section of St. Rita's from form 3 to form five is considered since IFER is doing the commercial series and the point of entry is form three.

3.2.1 Comparative study on the training program

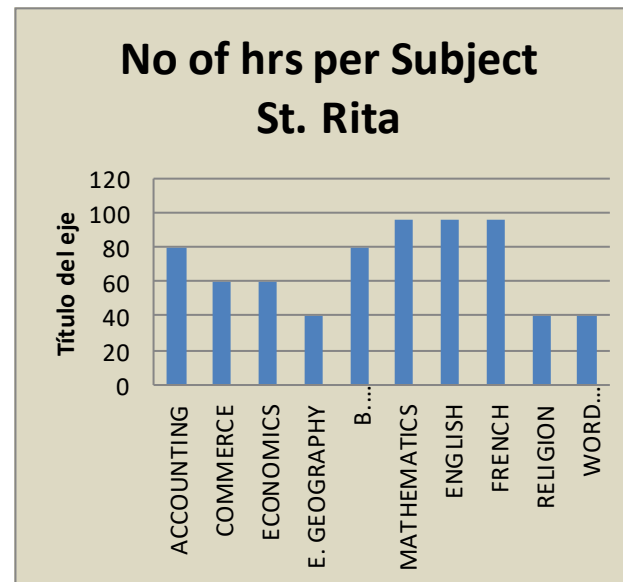
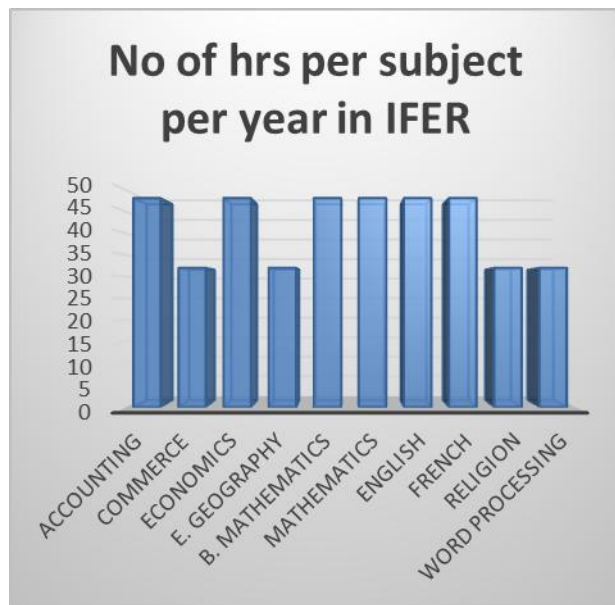
The objective of this section is to highlight the differences and similarities of the training.

General teaching

IFER			St Rita		
Subject	Nb of hours planned in a year	Comment	Subject	Nb of hours planned in a year	Comment
Accounting	48	Entrepreneurial Subject	Accounting 2 4 6	80	Entrepreneurial Subject
Commerce	32	Entrepreneurial Subject	Commerce 1 2 2	60	Entrepreneurial Subject
Economics	48	Entrepreneurial Subject	Economics1 1 2	60	Entrepreneurial Subject
Economic geography	32	Entrepreneurial Subject	Economic geography 1	40	Entrepreneurial Subject
Business mathematics	48	Entrepreneurial Subject	Business mathematics 2	80	Entrepreneurial Subject
English	48	Compulsory subject	English 3 3 4	96	Compulsory subject
French	48	Compulsory subject	French 2	96	Compulsory subject
Mathematics	48	Compulsory subject	Mathematics 3	96	Compulsory subject
Religious	32	General Subjects	Religious studies 3	40	General Subjects

studies		optional			optional
Word Processing	32	General optional	Subjects	Word Processing 3	40
Office practice		Optional		Office practice	Optional
Law		Optional		Law	Optional

Number of hours per subject per year in IFER.



Number of hours planned per subject per year in St Ritas.

From the two figures above, it is seen that the pattern of distribution of hours per subject per class in a year for both IFER and St Rita’s is almost uniform. The distribution is uniform in the sense that the general subjects (English, French, and Mathematics) have the same number of hours programmed in a year. In the same light, the entrepreneurial subjects and optional subjects equally have the same number of hours programmed in the both institutions even though there might be some disparities as a result of some constraints.

Given the fact that IFER follows the alternating cycle pedagogy, each class can only have lessons in school for half the number of hours that a class in St Rita’s will have. This is because the students of IFER spend 5 months in the socio professional milieu (internships and study visits) and 5 months in the school campus.

Considering the above analysis, it can be said without any fear of contradiction that the alternation cycle pedagogy yields more fruitful results because even though the trainees spend just half of the time in the school campus (classroom), the results such as the GCE are still outstanding.

3.2.1.2 Technical training

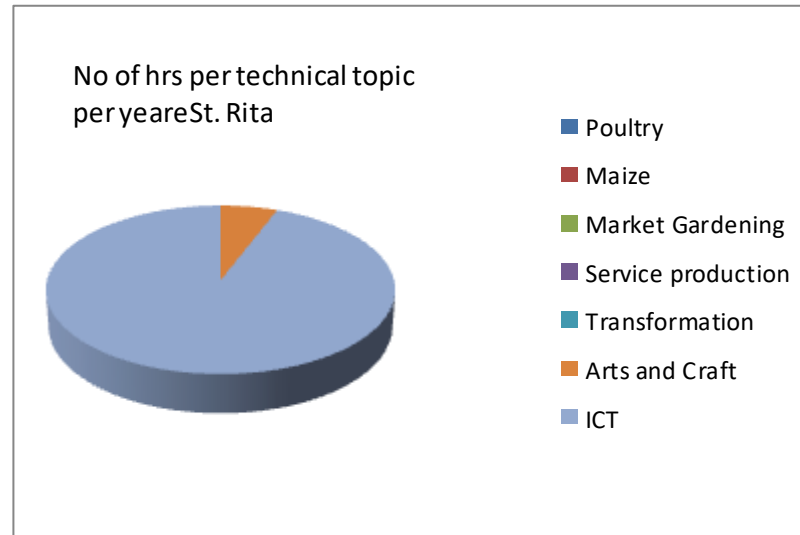
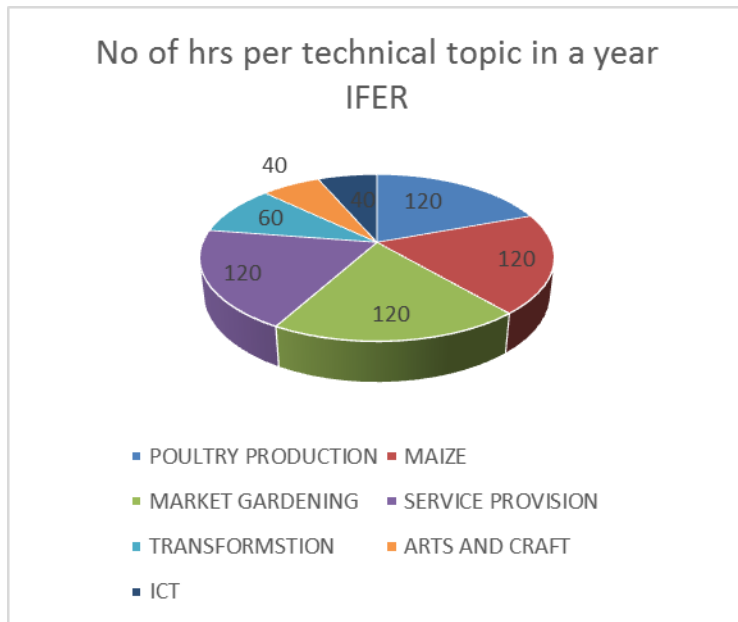
IFER			St Rita		
Subject	Nb of hours planned in a year	Comment	Subject	Nb of hours planned in a year	Comment

Poultry	120	Internship for one month working six hours a day		0	No Technical Training
Maize	120	Internship for one month		0	No Technical Training
Market Gardening	120	Internship for one month		0	No Technical Training
Service production	120	Internship for one month		0	No Technical Training
Transformation	60	3 hours a month for 5 months		0	No Technical Training
Arts and Craft	40	2 hours a week for 5 months		5	During Club activities
ICT	40	2 hours a week for 5 months	1CT	80	

From the above Table, we see that IFER students spend a lot of time in technical training, probably more than the time they have for theoretical lessons. In St. Rita's the contrary is true.

Technical training

Number of hours per technical topic per year .



From the figure above, it is seen that the trainees of IFER spend half of the number of hours planned in a year in the socio professional milieu (SPM). This enables them to practice the topic of the period and gain more skills as regards the technical topic. This also opens them up to their reality rather than just theoretical learning for the whole academic year as is the case with St Rita’s college. From the figure, it can be seen that more hours are

allocated to technical topics such as poultry production, maize production, market gardening and service provision. This is because these are the main technical topics which are most interesting to the students.

Methods of training

This section is to show how the two trainings are set up concretely: number of weeks, number and specialty of each trainers.

Number of weeks of training

IFER		St Rita	
Training on 3 years		Training on 3 years	
In one year, each student will have spent		In one year, each student will have spent	
20	weeks in class	40	weeks in class
20	weeks in internship	0	weeks in internship
In 3 years , each student will have spent		In 3 years , each student will have spent	
60	weeks in class	120	weeks in class
60	weeks in internship	0	weeks in internship

The above table shows that IFER students have more professional training and can easily be integrated in the professional milieu while St. Rita Students have no such experience.

3.2.1.3 Pedagogical team

IFER				St Rita			
Name	Position	Experience / education	Subject / specialty	Name	Position	Experience / education	Subject / specialty
Yovngeh	Director	2 years at	Farming,	Fr Johannes	Principal	BA	Religious

Peter		IFER, B.Sc. Biochemistry etc.	Computer Science			Philosophy 4 YEARS	studies
Evans Solii	Trainer	4 year; BSc. Management	Mathematics/ Business Maths	Lamfu Hycentha Kewir	Dean Studies of	MASTERS 12 years	English language
Talla Courage	Trainer	2 years Dipet 1 Accounting	Accounting/ Commerce	Suitbertus Shey	Discipline Master	Licentiate	Drawing
Ngiri Elvis	Trainer	1 year/ BSc. Accounting	Economics/ Economic Geography	Immaculate Banfila	staff	licentiate	ICT
Sr Marie Paule Mbida			Bursar	Lamtang Evelyne			Economics
Lamfu Hycentha Kewir	Dean of Studies		English language	Sr Marie Paule Mbida		HND	Bursar
Sr. Jacques Therese			French	Wirngo Ronald		B.Sc. Economics	Economic Geography
Br. Yuven Magnus			Human Formation	Sr. Jacques Therese			French

				Br. Yuven Magnus			Human Formation
				Laban Christabel Chin		CAPIET	Accounting/ Business Maths
				Koni Mbong Oliver	Secretary	CAPIEM	

Best advantages of method and training

The strongest advantages for each method of training, alternation or classic

IFER	St Rita
Thanks to the time students spend in internships in their family or enterprise, they really progress in their maturity and business knowledge	They specialize in their trade subjects right from form two
They get hands-on experience of the subject matter especially for technical subjects	
They also gain experience of dealing with live practical issues	
Many actors are involved in their training	

Premises

Item	IFER	St Rita
Number of classrooms	2	3
Number of dormitories	2	2
Capacity of students	78	47
Full internship?	100% of students	None
Number of workshops		none
Pedagogical crop		

Origin of students

The origin of students in both institutions.

Item	IFER	St Rita
Average age	17	16
Social background	Many of them come from villages around the Donga Mantung and Bui Divisions	Relatively rich background . Most of their parents live and work in big towns like Douala, Yaounde, Bamenda etc
Occupation before	40% of IFER students come from the FFS of the region.	Primary school , forms 1 and 2

3.3 GCE (General Certificate of Education) Ordinary Level Results

The objective of this section is to better understand the Anglophone system of the GCE and compare the results of IFER and St Rita's college.

What is the GCE Certificate:

In Cameroon there are two examination Boards: the General Certificate of Education Board (GCE) and the BAC Board. The GCE Board takes care of the Official Examinations of the Secondary and high schools for the Anglophone section. After 5 years in Secondary School the candidates write the GCE Ordinary Level and after 2 years in high school they write the GCE Advanced level. The examination is marked in two centers, Bamenda and Buea by teachers selected some criteria. The results are then proclaimed through the public media.

For GCE Ordinary level, generally candidates are expected to write at most 10 subjects, if they take up to 11 subjects, then the 11th subject must be Religious Studies. In order to be declared successful, a candidate must have at least 4 subjects in one sitting. There is no oral examination in the GCE.

Rating

A	Excellent	(80-100)
B	Very Good	(60-79)
C	Good	(50- 59)
D	Failed	(40- 49)
E	Failed	(30-39)
U	Failed	(0-29)

The Regional mock is a simulation of the GCE in preparation for the GCE examination itself. For the North West Region, the questions are set in the Teacher's Resource Centre in Bamenda and marked by Subject teachers of various schools.

3.3.1 Regional Mock Results

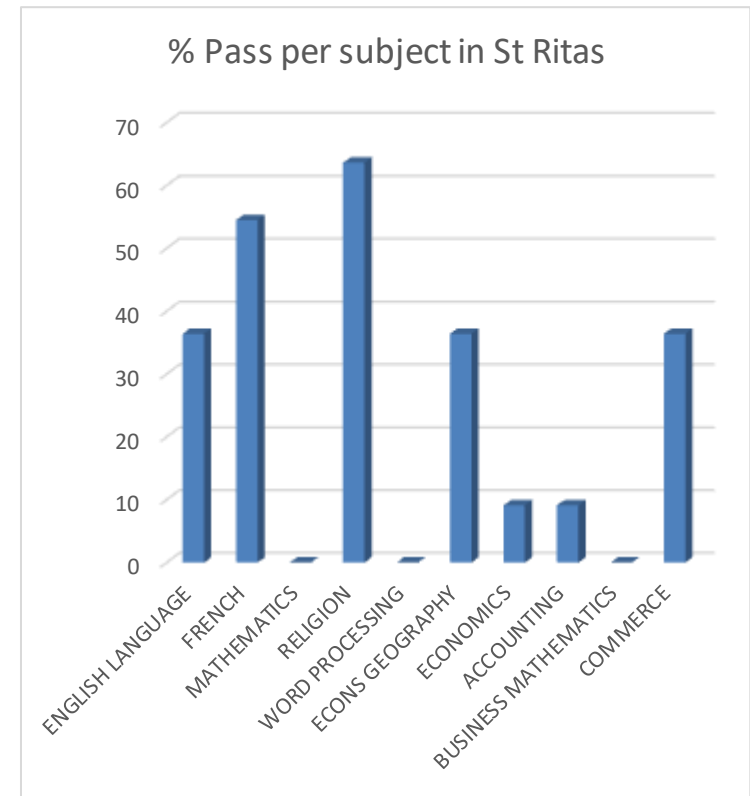
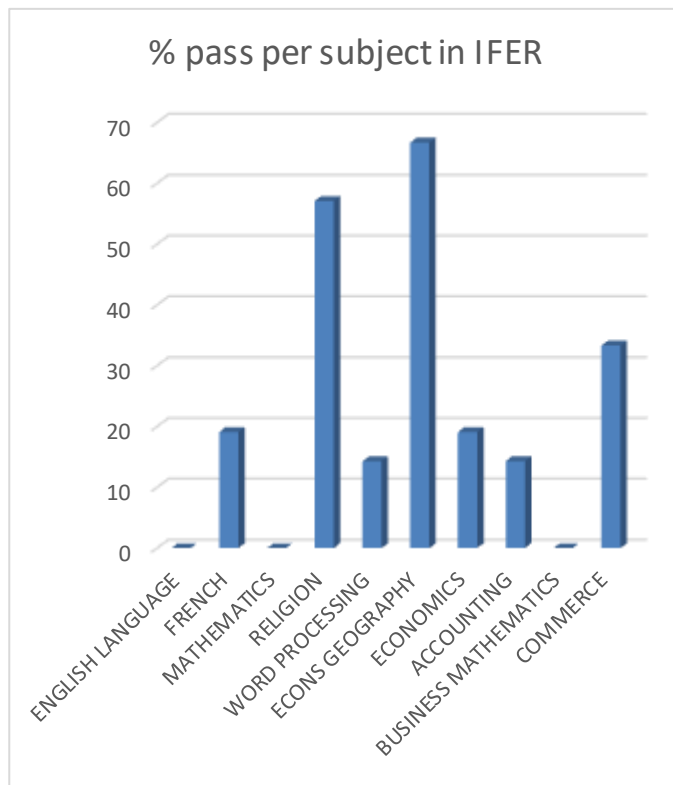
Mock Results Form Five Commercial 2016 St. Rita's College

S/N	NAME	ENGLISH LANGUAGE	FRENCH	MATHEMATICS	RELIGIOUS STUDIES	WORD PROCESSING	ENCONOMIC GEO.	ECONOMICS	ACCOUNTING	BUS. MATHS.	LAW	COMMERCE	OFFICE PRACTICE	TOTAL
1	Gisel Nye	60	50.95	46.3	77.2	43		54	52.1	42.4	66	65.5	51.7	8/11
2	Kewir Kibong	57.5	52.85	24.7	74	30		44	31.62	14.7	53	68.5	55.1	6/11
3	Dzoua Manfo Annie Grace	48	66.66	35	72.2	44		48	27.8	18.9	60	66.5	56.2	5/11
4	Tallah Tatiana	55	51.42	36.6	57.8	37.5		45	26.3	21.7	68	47.8	52	5/11
5	Chona Arshley	40.5	43.80	24.6	55.4	38.5		24	31.5	16.3	56	49.6	50	3/11
6	Daisy Ngandong	52.5	40.47	9.3	65.6				27.8	17.5		51	38	3/8
7	Bang Cynthia	37	28.57	12.7	51.4	30		21	12.4	10.2	38	38.5	42	1/11
8	Mbunkur Bernice	25	50.85	18.9	31.8			24	20.2	13.3	23	32.8	34.8	1/10
9	Tamnjong Kelvin	31	55.23	18.5	47.6			25	17.3	11.8		12.5	15.5	1/9
10	Alama Elizabeth	36.5	30.90	8.7	46.8			21	19.9	5.8		43.8	18.9	0/9
11	Kiven Veronica	29.5	31.90	5.6	36.6	20	36	35	12.2	10.4		36.5		0/10

REGIONAL MOCK EXAMINATION RESULTS OF IFER- 2015/2016

No	NAMES	SEX	Eng.	Fre	Math	Econs	ACC	Co m	WP	B.Math	HF	E.Geo	Sat	Pass	pts
1	NFOR BLESSING	F	44.6	53.8	37.37	48.1	50	65.8	50.4	22.6	60	72.6	10	7	11
2	NGWANG DIVINE N.	M	41	26.7	33.03	57	47.3	63.5	50.6	28.8	60	64.4	10	6	9
3	CHIFU NELSON	M	38.6	18.1	25.06	54.8	57.2	74.2	41	31.8	39.6	64.4	10	4	7
4	KIJIKA CHANTAL	F	43.1	52.4	23.49	36.3	14.8	65.8	33	14	58.6	58.4	11	4	5
5	ZIRI MIRABEL	F	37.4	52.4	33.89	30.4	27.9	62.2	34.4	18	55.8	52.1	10	4	5
6	ABDU RAHAMAN	M	32.1	19.1	29.37	35.2	28.2	54.4	27	27.2	50	56.6	10	3	3
7	JUNGWA FEDRICK	M	42	25.7	27.83	28.4	28.2	42	50	22.6	53	51.2	10	3	3
8	WIRNKAR HAYATU	M	24.8	18.1	29.91	45	29.2	38.2	26.4	20.6	50	52.4	10	3	3
9	MALLAH ANNIE FLORE.	F	40.2	65.7	20.03	30.4	40.3	42.3	33	18.2	36	56.6	10	2	3
10	VOBO VERA DEEH	F	29.6	26.7	28.46	42.2	20.6	43.7	24	17.2	50	60	10	2	3
11	IMMACULATE NJECHU	F	31.8	22.4	19.66	29.1	23.2	36.2	23	18.2	50	46.3	10	2	2

12	SAMBA PRISCA N.	F	30.4	21.4	26.23	34	36.5	32.4	40.2	28.8	50	55.4	10	2	2
13	TANGKO DJARALDINE	F	29.6	16.2	28.96	32.4	18.3	43.7	34.8	21.6	45.2	42.2	11	2	2
14	BRENDAN MUNANG	M	37.6	30	22.27	35.2	21.8	50.1	32	17	37.4	37.3	10	1	1
15	NKUH MARCEL	M	32.3	28.6	21.63	26.8	22.6	32.1	29.8	15.8	42.2	50.8	10	1	1
16	OJONG RITA AJAN	F	43.2	17.1	20.46	0	14.2	19.1	31.6	18	50	38.7	10	1	1
17	SHEY BERNADETTE	F	33	21.9	26.23	34.6	17.9	42	36.6	26.6	44.8	50.7	10	1	1
18	AGAPITUS NDZEDZENYUY	M	37	16.6	22.27	25.6	28.4	36.1	37.2	20.4	40	42.7	10	0	0
19	BAAH VILET	F	36	18.6	23.71	28.2	24.4	19.5	24.2	20.6	33.8	42.6	10	0	0
20	NGITI EPIPHANY	M	20.6	35.7	23.71	24.4	14.2	25.9	20.4	15.8	19.2	25	10	0	0
21	NJANSOCK HONORINE	F	28.8	20	23.29	24.2	14.9	28.7	33.4	20	35	30.9	10	0	0



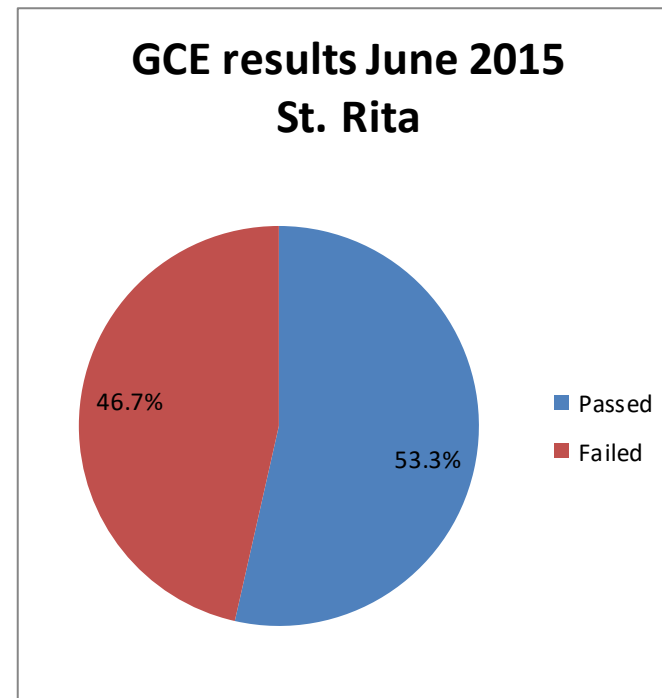
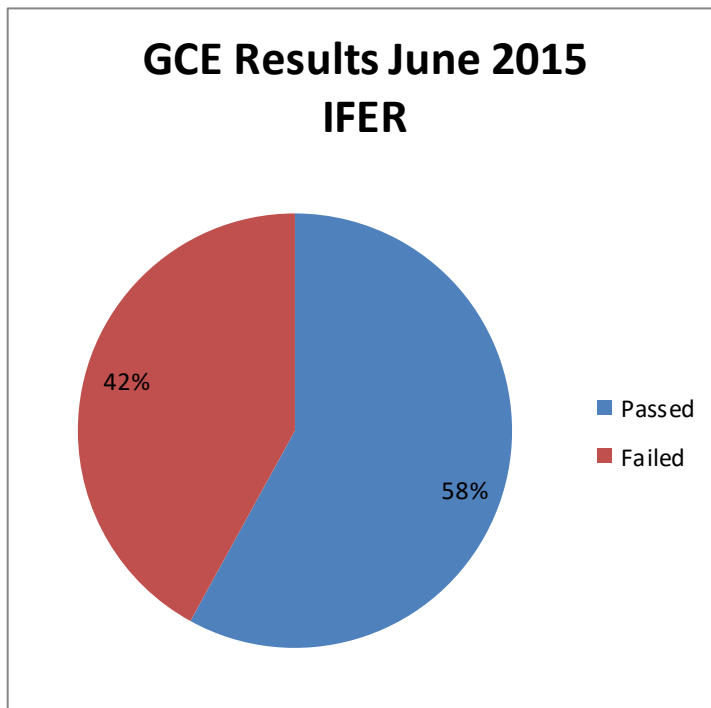
From the presentations

above, there was a lot of disparity in subject performance between St Rita's and IFER. This is clearly seen in subjects like English language, French and word processing where St Rita's scored very high percentages in English and French as compared with the zero and low percentages scored in IFER respectively. In the same light, there is some similarity between the two results as Mathematics and Business mathematics scored a zero percent in both institutions.

3.3.2 GCE Technical Commercial Series Results 2015 and 2016

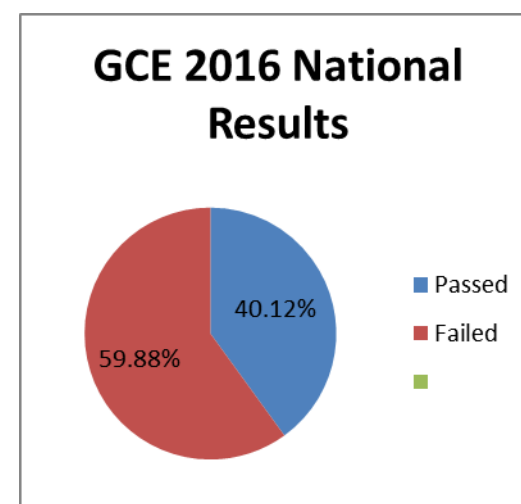
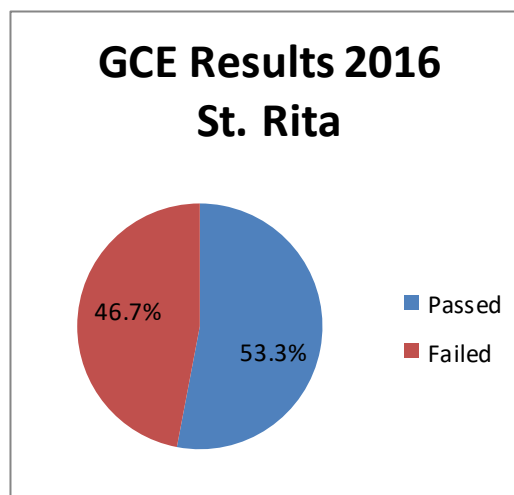
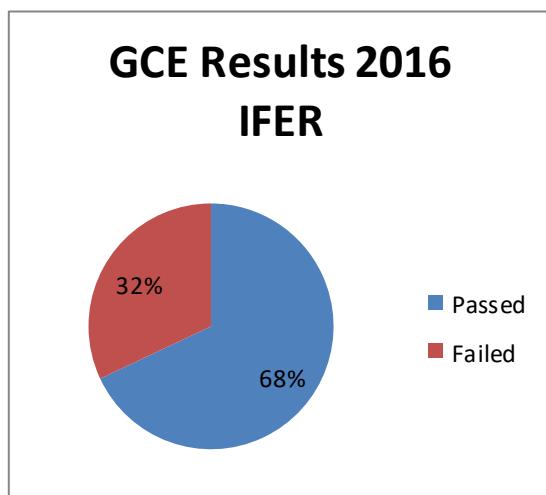
NB. National Results have not been given for 2015

	IFER		St Rita	
Passed	11	58%	8	53.3
Failed	8	42%	7	46.7



GCE Technical Commercial Series Results 2016

	IFER		St Rita		National	
Passed	14	68%	8	53.3	3613	40.12%
Failed	7	32%	7	46.7		59.88%



From the above results it clear that the performance of IFER in the GCE which is a national examination outshines that of St. Rita. Also IFER puts in more candidates in this series. There is also a remarkable increase in the results of IFER from 2015 to 2016. On the contrary, the increase in the results of St. Rita is very little.

In conclusion we can say that the Alternating pedagogy gives better results than the classical system.

3.4 Insertion (integration into socio professional milieu)

The activities of the students who passed the GCE: do they continue their studies? Do they start a business?

IFER	St Rita
<p>6 Students are in St. Rita's High school.</p> <p>1 Student is doing accounting in GTHS Kumbo</p> <p>Two students are doing accounting and 4 doing business studies</p> <p>1 student has started his enterprise -Edward</p> <p>Two students are still figuring what to do</p>	<p>It is difficult to know the whereabouts of the students of St. Rita's college since most of them come from various big towns in Cameroon. However most of those who pass continue their studies either in St. Rita or some other institution. Those who do not pass generally engage in activities such as motorbike taxi business.</p>

Since St. Rita students come from all over the entire territory of Cameroon and it is so difficult to find out what they are doing or the activities they engage in.

However, I made a comparison of ex-students of IFER who are now in St. Rita's high school with their classmates who completed from St. Rita's Secondary school. This could be a reflection of what is happening in the real world.

We realise that most of the important posts of the students governing body are held by the ex-students of IFER. In fact, the boys senior prefect and the labour prefects are ex-students of IFER. This is a demonstration of a mark of integral formation. The members of the social club activities such as dances, choral singing, sports etc. are dominated by IFER students. The cleanest dormitory is always the IFER girls' dormitory. For the boys, they have a common dormitory with those of St. Rita

CHAPTER FOUR

4.1 Recommendations

I have the following recommendations to make:

There are certain advantages establishing IFER in an institution like St. Rita's College. However if care is not taken we run the risk of compromising certain important aspects of the pedagogy IFER and the alternation cycle education being assimilated into the classical system. In the case where IFER is found in another institution, it should be autonomous pedagogically, that is, it should follow its timetable and horarium. The tendency is to run the classical system in the name of the Alternation Cycle Pedagogy. The movement in and out of IFER students on internship is a source of distraction for students of the classical system who are confined in one place for the whole term. Learning begins from known to the unknown whereas in the classical system it is the contrary. The classical system believes the whip and torture are a solution to learning whereas motivations are considered the very essential tools in the alternation cycle pedagogy. So, with these contrary approaches, it is difficult to run the establishments together. The ideal situation is to have them separate.

The alternation pedagogy is such a complex and dynamic equilibrium which can easily be destabilized if one element is absent or delayed. It is even more so where there are three levels involved. Therefore good and thorough planning should be done well ahead of time. All the stakeholders, financial, administrative on the program should be well educated and sensitized on their roles and caused to act accordingly. The financial department should make sure that the cash flow is steady and on time, the administration should do good planning and execution for, as Pedro Puig Calvo said, the Alternation Cycle Pedagogy can be the worst system if it is not well applied. When there are three levels in the system, suppose for one reason or the other, one level which was supposed to go for internship does not go. The whole system is upset because that class will not be attended to properly. The students become ill; they are unruly and engage in all sorts of mischief.

Public authorities of the education family should be sensitized and made aware of the Alternation Cycle Pedagogy, especially on the tools and philosophy of the system. It could salvage our ailing educational system and consequently our economy. Most of them are not aware of it and those who

have heard of it do not understand and think that it is a waste of time, overburdening children with farm work at a tender age as I heard one of them complaining.

A simplified organigram or organizational structure to ease decision making in the FFS+ and IFER
Since the Alternation Cycle Education has proven to be a better system, my proposal is that St. Rita's College should adopt and implement it in order to produce better results.

Complex problems such as poverty, unemployment, malnutrition, disease etc cannot be solved by simple formulas as applied in the classical system but rather with a complex formula such as the Alternation Cycle Education.

The good thing is that we train people for the communities, to develop and transform our communities rather than train people without any local integration as it is the case with the classical system. There is brain drain which is a common phenomenon in most African countries.

4.2 Conclusion

The Alternation Cycle Pedagogy is indeed the pedagogy for the present and a brighter future of our nation. It needs to be replicated and reproduced in our institutions of learning for it has proven to be a powerful instrument for transforming youth and the locality. It is a formula that produces better results than the classical system when it is well applied.

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