

Introduction to Cynthia and her family

Welcome to Plan! In this report we would like to introduce you to your new sponsored child Cynthia Sirri Afaney and her family.

Cynthia Sirri Afaney

Date of birth: 12/11/2001
Sex: Female
Language: Bafut
Religion: Christian
Community: Agyiati

Cynthia's family

Mother: Ostensia, born in 1970, a peasant farmer
Sister: Joycelline, born in 2005

In addition there are other relatives living with Cynthia and are considered family members in local culture.

Cynthia's family lives in a house made of unfired mud bricks with a corrugated metal roof.

Schooling

Cynthia attends primary school.

It takes approximately 45 minutes to reach school.

Health

Cynthia is currently receiving basic vaccinations.

According to the family, Cynthia has been healthy and has not suffered from any serious illness.

Access to

Water:

The family obtains water all year round from rivers, streams or springs, less than 1 km away.

Latrine:

The family uses a hole in the ground.

Health facility:

The nearest health facility is about forty five minutes away.

Learn more

To learn more about the area where Cynthia and her family live, please see the attached overview prepared with the help of children.

Please do write to Cynthia, send photos and drawings, to build a personal relationship.

The information on Cynthia and her family was collected by:
Immaculate Ateh
community volunteer

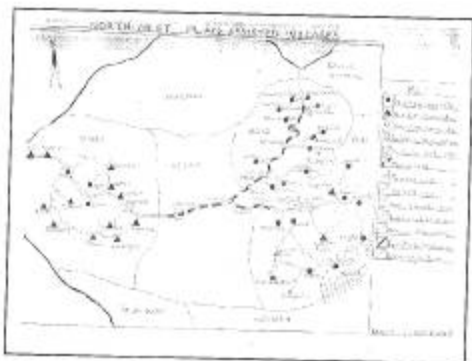
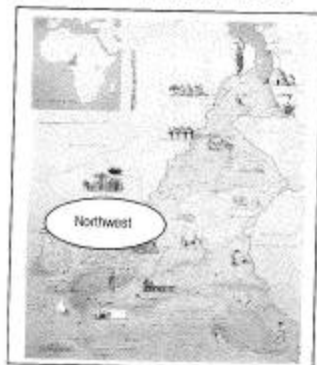
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Please use the following number for all correspondence relating to Cynthia:



COMMUNITY PROFILE FOR NORTHWEST PROVINCE

Your sponsored child and family live in one of the rural communities of the Northwest Province of Cameroon. The Province has an estimated population of over 1.2 million inhabitants with a population density of 70 persons per km². The populations are economically active indulging in small-scale livestock and crop farming. The province constitutes essentially tropical highlands and encompasses land ranging from 800 m to 1,000 m in elevation. The hilly nature of the Province means that in most areas, arable land is limited and cultivation is increasingly being practised on slopes, which are usually not suitable for long-term stable agriculture. The climate of the Northwest Province is characterised by a dry season of four months (from mid November to mid March) and a long rainy season of about eight months extending from March to October. The people are predominantly Christians with some Muslims who do observe some local holidays. The Northwest Province is divided into seven administrative units called divisions, and Plan is operating in 3 of them, namely: Boyo, Momo and Ngoketunja. In Boyo "kom" is the main dialect, "metta" is spoken in Momo and the indigenous Ngoketunja people speak several local dialects according to their ethnic affiliations. The Muslims in all the communities speak "fulfulde" or "hausa".



Community Services: Your sponsored child's community like most other communities in the Northwest Province has no health facilities but are served by the government hospitals located in the divisional headquarters with an average distance of 8 km from the communities. Traditional healers, however who practice locally, face problems associated with the low quality of services they offer and the cultural practices and beliefs surrounding their profession. The government and mission primary schools that exist in the communities are generally understaffed and lack the basic equipment and supplies for effective functioning. The average school age is 8 years and enrolment figures show an average of 150 pupils per school with 60% boys. Children cover an average distance of 2-3 km on foot to get to the schools. Female education is largely neglected because the people do not see the need for educating girls who will soon get married and leave home.

Most of these communities are served by a single market, which operates once in eight days on a rotational cycle. The main means of transportation is by foot, bicycles, horses and casual cabs on the poor feeder roads and paths that characterise the communities. Streams and springs are the main sources of water for the communities. The water quality is poor because the water points are unprotected. Rainwater is however more reliable and used in the rainy season. There are no sewage or garbage disposal facilities in the community. Only very few communities have access to electricity and even when this service is available, not all households can afford the use of it.

Family and home: Households in the Northwest Province generally comprise of an average of 6-8 inhabitants. There could however be as many as 20 people including members of the extended families. Because of the composition of households in the communities of the Northwest Province, children often live with members of extended families to ensure that the lien of family relationship is maintained. Children in these circumstances often call their relatives with whom they stay as parents while the relatives regard them as their children. It is not uncommon to find a child referring to the uncle as father and vice versa. Houses are generally built with sun-dried mud bricks and about 80% of the roofs are thatched with grass. A few houses with corrugated iron sheets are found in the area. Floors are earthen, walls mud plastered, and generally, most houses don't have ceiling. Most of the houses have two to three rooms. The furniture consists of bamboo chairs or benches, a table, bamboo or wooded beds and one or two straw mattresses. Kitchen utensils are mainly local and include a few aluminium pots, some calabashes and plastic water containers. Cooking is done on the three-stone fireplace, which is generally located within the same house where the family live.

Daily Life: Life in the communities of the Northwest Province depends and rotates on agriculture. About 70% of the active population of the Northwest Province do small-scale subsistence agriculture for their livelihood. Despite the importance of this sector of the economy, agricultural practices are still largely rudimentary. A typical family day begins quite early at about 6 a.m. for the mother and elderly female children of the family who wake up to prepare the day's meal. This meal, which generally consists of corn fufu and vegetable –locally called "ndjamandjama", constitutes the daily diet for the majority of people from the Northwest. The family leaves for the farm just after sunrise at 7 a.m. (after school children must have left home for school). The household head wakes up much later than the female, eat and depart for his own farm. Household heads usually farm around their homesteads. The women cultivate beans, corn, potatoes and vegetable while the men farm coffee, kola-nuts and raffia palm for palm wine. When the children return from school usually at about 3 p.m., they fetch water and firewood, and spend their free time either making handicrafts and other local toys or engage in various games. In the evenings around 6 p.m. the mother and the others return home and begin preparing the evening meal. After dinner, the household head goes out to share palm or raffia wine with his friends and returns quite late at about 10 p.m. to go to bed. The women and children eat their evening meal at about 7 p.m. after which they tell stories on moral issues and traditional adventures. Most of the stories mothers tell their children are folklore stories handed down from generation to generation. They also sing some traditional songs, which transmit cultural values and the history of the community, before going to bed between 8-9 p.m. Generally the children do not study their lessons at home because of the poor lighting conditions (firewood or oil lamps are used for lighting) and the lack of interest shown by their parents. Most often it is the community volunteer or a family member who reads and writes communication for the sponsored child. Children's recreational activities are rare, except the nation wide National Youth week celebrations which give opportunities for children and youths to compete in school games, singing, craft making etc. The apex of this celebration comes up on the 11th of February each year.

Plan's activities in your sponsored child's community: Plan Cameroon is undertaking activities that fall under five major domains in the assisted communities in the Northwest Province. These activities which include Health, Education, Livelihood, Habitat and Building Relationships are made possible through your support and those of other sponsors. Projects range from community empowerment and organisation, to school construction and renovation, provision of school supplies and equipment, increase preventive health care practices including immunisation campaigns and renovation of existing health facilities as well as social infrastructure improvements. Your support and the active involvement and participation of the families is gradually providing a change in the lives of the people of the Northwest province thereby providing a better future for your sponsored child and other children and families of the community.

Länderinfo

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Kamerun



Im 19. Jahrhundert kamen Briten, Franzosen und Deutsche als Händler oder Missionare nach Kamerun.

1884 wurde das Land deutsche Kolonie und nach dem I. Weltkrieg französisches und englisches Protektorat. 1960 wurde Kamerun unter Ahmadou Ahidjo unabhängig, der einen Einparteiensstaat errichtete. Die erste Mehrparteien-Parlamentswahl wurde 1992 durchgeführt.

Zur Situation heute

In Kamerun leben 230 verschiedene Völker mit ebenso vielen Sprachen und drei Schriftformen.

Innenpolitische Spannungen basieren vor allem auf den Unterschieden zwischen den ehemaligen englischen und französischen Landesteilen sowie auf dem wirtschaftlichen Nord-Süd-Gefälle im Vielvölkerstaat.

Seit 1982 ist Paul Biya Präsident. Das Land zählt zu den am höchsten verschuldeten Ländern Afrikas. Im Rahmen der Entschuldungsinitiative des Internationalen Währungsfonds wurden Kamerun Ende 2002 für die nächsten Jahre etwa zwei Milliarden US-Dollar Schulden erlassen.

Zur Situation der Kinder

Kinder haben Rechte. Ungleichbehandlung von Mädchen und Jungen, Kinderhandel, Kinderarbeit, HIV/Aids sowie das Fehlen von Geburtsurkunden sind nur einige der Kinderrechtsverletzungen in Kamerun.

Kindorientierte Gemeindeentwicklung

Mit diesem Ansatz begegnet Plan der Kinderarmut und Kinderrechtsverletzungen. Neben allen am Projekt beteiligten Erwachsenen spielen auch die Kinder eine aktive und wichtige Rolle für die Überwindung von Armut. Unter dem Motto „Mit Kindern und für Kinder“ ermutigt Plan sie, ihre Potenziale zu entfalten und sich der Gemeindeentwicklung zu beteiligen.

Grunddaten

Einwohner:	16 Mio. (Deutschland [D]: 82,4 Mio.)
Lebenserwartung:	46 Jahre (D: 78 Jahre)
Kindersterblichkeitsrate:	166 pro 1.000 Lebendgeburten (D: 5 pro 1.000)
Pro-Kopf-Einkommen:	640 US\$ (D: 25.250 US\$)
Alphabetisierungsrate:	Frauen 64 %, Männer 79 %
Landesfläche in km ² :	475.440
Hauptstadt:	Yaoundé
Amtssprachen:	Englisch, Französisch
Religion:	Christentum (50 %), Islam (20 %), lokale Glaubensrichtungen

Geografie und Klima

Kamerun liegt an der Westküste Zentralafrikas. Als „Afrika in Miniatur“ erstreckt es sich über verschiedene geographische und klimatische Zonen: das Küstentiefland mit feuchtem, äquatoralem Klima im Süden, Regenwald und Savanne im zentralen Hochland von Adamaua sowie im Norden Gebirge und das trockene Tschadbecken, das bis zur Sahara reicht. Das Klima ist tropisch.

Geschichtlicher Überblick

Archäologische Funde lassen vermuten, dass Kamerun schon vor 50.000 Jahren von Menschen bewohnt war. Im elften Jahrhundert dehnte sich der Einfluss des Islams durch Einwanderung, Handel und Eroberungen aus. Ab dem 15. Jahrhundert bestimmten die Portugiesen den Küstenhandel mit Sklaven, Palmöl und Elfenbein. Im Binnenland dominierten die Douala den Handel.

