# War and High Banditry as a New Fact of Nomads' Displacement Culture in C.A.R

Adamou Adamou[1]

[1].Leinden University, ASC, Ngaoundere, Cameroon

adoamo@gmail.com

This present paper intends to explore the survival strategy developed by men and women in the context "post" civil war in the central Africans countries in general and in the Central Africa Republic in particular.

Until now nomads are defined as people who spend their life moving around seeking for their cows' pasturage. Furthermore nomadism itself is known as a specific culture of numerous ethnic groups. So mobility/migration characterise nomads life style.

Then, this migration is a voluntary one. They migrate freely along transplanting their culture everywhere they settle: pasturing, milking, dancing, practising "*Soro*" etc.

Beside this the context of civil war in CAR has implied another and even more tragic displacement: The *Mbororo* coming in large number as refugees from Central African Republic to the Meiganga and Bertoua regions; South East of Ngaoundéré (Adamawa region of Cameroon). Due to the warlike situation in the Central African Republic, with political instability and increase criminality in the bushes the *Mbororos* have lost their cattle. Most of the herds are either stolen or taken as a tribe for the kidnapping of the *Mbororos* children.

Insecurity in the bush and civil war in Chad and in the Central Africa Republic have increased the robberies activities both in town and in the bushes where some rebels are settled. These robbers kidnap the *Mbororos'* children in the bush and ask a huge ransom otherwise the kids are certainly killed. Many children have been simply victim or killed in this situation. Rebels are counting on the local population in the villagers to survive if not nomads in the bushes are asked to provide them both money and food. Thus *Mbororos* have no option than moving to another place secured and saved again. This place is the Eastern and Northern Cameroon where they confront another challenges: Marginalisation; something which contributes to reinforce or built their identity. I should underline that the growth of the new technology such as mobile phone has played an important role in increasing the criminals' strategies (De Bruijn 2008). For example it facilitates their contact with their patrons who, sitting in town, guide them and gives them information about the arrival of the army after their criminal operation.

What I question in this paper is how the nomads' identity such as "*Mbororoku*" is transplanted in both cases? I presume in their free movement which is nomadism, the proudness to implant the culture come first while when in their new situation it is marginalisation the face which contribute reinforce their identity.