



Universiteit
Leiden
The Netherlands

Bridging Mobilities: ICTs appropriation by Cameroonians in South Africa and The Netherlands

Nyamnjoh, H.M.

Citation

Nyamnjoh, H. M. (2013, November 28). *Bridging Mobilities: ICTs appropriation by Cameroonians in South Africa and The Netherlands*. Retrieved from <https://hdl.handle.net/1887/22525>

Version: Corrected Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/22525>

Note: To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle <http://hdl.handle.net/1887/22525> holds various files of this Leiden University dissertation

Author: Henrietta Mambo Nyamnjoh

Title: Bridging mobilities : ICTs appropriation by Cameroonians in South Africa and the Netherlands

Issue Date: 2013-11-28

PROPOSITIONS

belonging to the thesis of Henrietta Mambo Nyamnjoh

Bridging Mobilities:

ICTs Appropriation by Cameroonians in South Africa and the Netherlands

- 1) Mobility has for a long time been pegged to physical mobility, including the mobility of goods, where face-to-face meetings are the norm. In the context of advanced communication technologies and induced mobilities, the concept of mobility can be understood in relation to the constellations of mobilities, such as virtual mobility, emotional mobility, cultural mobility and social mobility.
- 2) Information and Communication Technologies are unravelling the full extent of mobility and its multifaceted ways. Amongst the mobile communities of Pinyin and Mankon, current stories of mobility hinge on historical mobility. Comprehending the recent forms of mobility requires insight into their contextual background.
- 3) With phenomenal improvements in road and air transport, complemented by ICTs, we are witnessing the beginning of great waves of migration and mobility, with stringent policies reinforcing mutation. Rather than treating and perceiving migration in calamitous imageries, it should be seen in the light of a triple-win solution.
- 4) Contemporary mobility is defining new destinations of migration. In this regard, affluent African countries are becoming new destinations for migrants from less affluent nations.
- 5) Going native in fieldwork seems to be the plausible way of understanding one's community of study. In the face of globalisation, the 'native card' may not be the best solution; multi-sited research and comparing societies may yield better results.
- 6) Information is fundamental to the formation of a network society and the latter is a prerequisite to networking. The merging of both results in chain and successful migration.
- 7) The informal economy is by no means a survivalist form of business, nor can it be seen in dual categories. Instead, it is a thriving niche propelled by information and intricate networks and the will to succeed. Success is underscored by shrewdness and adeptness amongst the mobile communities of Pinyin and Mankon.
- 8) The constellations of mobilities impact on how mobiles negotiate their identities. Belonging to an association has become one way of holding on to the Pinyin-ness and Mankon-ness of mobile individuals from Pinyin and Mankon as well as to the cultural practices that these migrants seek to maintain. In the same vein, rituals reinforce identities and exclude those who do not belong. Associations should be understood within the framework of agency in the production of structures because these structures define belonging, identity and exclusion, and are a means by which action can be enabled.
- 9) Sidney Poitier maintains that 'it was an unwritten law in the Bahamas that when people who go to America to live write home, they put a little something in the envelope'. Migration has been marked by this unwritten law of interconnectedness and providing assistance to families. This period of separation is marked by emotions of missing kin and longing for reconnection. Communication technologies have offered mobiles the possibility of couching these emotions through various objects and memorabilia to reify the continuous presence of home and kin in alternative ways.
- 10) While the ICT revolution at first glance would appear to have changed society, the Pinyin and Mankon mobile communities are yet to effect fundamental change as cultural communities seek to reproduce themselves more than they embrace change. ICTs have simply assisted in reinforcing their cultural values and sociality and in intensifying communication and connectivity within the cultural logic of the Pinyin and Mankon.