

Original Paper

Folklore, Agri Entrepreneurship and Sustainable Development.

The Example of Group Farming by Youths in Malun Village.

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Abstract

The study investigates how folklore can contribute to Agri entrepreneurship and enhance sustainable development using the example of group farming by youths in Malun village of the Nun Division of the West region of Cameroon. Many researchers of diverse disciplines have made a lot of efforts to identify obstacles to sustainable development in African Communities. Some have identified certificate-oriented education, lack of basic skills in youths and an enabling political climate as foundations to poverty and the general misery plaguing many African communities but the proposed solutions to these causes seem to either lack adequate implementation, supervision or are not friendly to the environment and its users. Given that there is a huge cry against poverty and food insecurity within this context of the post COVID 19 pandemic, this paper explores the significance of folklore to sustainable development from the perspective of group farming, an indigenous approach to large scale farming and economic growth by youths in Malun village. Approaching the issue of sustainable development from the perspective of folklore has not received adequate scholarly attention from researchers. Through the participant observation and interview methods of data collection and using new historicism and performance theory as our lenses of analysis, the study found out that the oral culture of a people harbours indigenous knowledge systems that form a basis for an advanced technology which can easily be understood from the perspective of the people's productive life style. The study assumed that group farming, which is an aspect of Malun folklore, practised by youths is a relevant foundation for Agri entrepreneurship, which is a significant machinery in sustainable development.

Keywords

Folklore, sustainable development, group farming, Malun village

1. Introduction

This study explores the relevance of folklore to sustainable development from the perspective of group farming by youths in Malun village. It focuses on how the indigenous knowledge system of specific

groups of people within a community can be exploited to ensure food security, reduce food shortages and offer employment opportunities to youths living in the rural areas. The work discusses the significance of indigenous farming practices by youths of Malun Village in the Nun division of the West Region of Cameroon. The paper looks at sustainable development from the perspective of oral culture based on the leaning that culture and manner of perception have a great impact on development because they determine the way individuals and groups perceive reality and respond to occurrences around them. According to WIKIPEDIA.org, culture is a concept that encompasses the social behaviour, institutions and norms found in human society, as well as knowledge, beliefs, arts, laws, customs, capabilities and habits of the individuals in these groups. From this definition, it can be deduced that culture refers to all the way of life of a particular group of people in a particular locality. It is a set of beliefs, values, practices and behaviours shared by a social group encompassing knowledge, art, law, morals and customs.

On the other hand, Dorothea E.Schulz writing on oral culture and oral tradition in *Encyclopaedia of Africa South of the Sahara* says that, “The concept of African oral culture is closely related to oral literature and oral tradition. Where oral literature designates the various forms of literature delivered by words of mouth, the broader notion of oral culture shifts away from the product, that is, the text and includes the historical circumstances and the social setting in which the delivery of the oral text takes place” (359-360). What one notes from this citation is that oral culture takes into account both the historical and social context of the delivery of an oral text or practice. Schulz further indicates that, “oral culture refers to all practices and habits related to the use of the spoken word and draws attention to the consistency of the practices of oral communication” (360). Schulz’s definition of oral culture is appropriate to this study which explores the significance of indigenous farming practices to sustainable development, specifically the fight against food insecurity and poverty. Malun farming practices, employed by the youths is a traditional and cultural heritage. This practice that is transmitted orally from one generation to another is sustained by oral communication. It is an aspect of the people’s folklore which this study seeks to explore as a relevant instrument in agri entrepreneurship which in the context of Cameroon is a significant tool in the fight against unemployment, food shortages and food insecurity, poverty and reckless migration. There exist collective practices of various forms utilized in different contexts to sustain culture in oral communities. In the context of this study as observed through group farming practices by youths in Malun, these practices reinforce indigenous knowledge, and can enhance Sustainable development in various ways as will be seen in the analysis of this study that focuses on group farming by youths in Malun Village. Though for a country to develop Sustainably, issues of human right, gender equity, effective management of natural resources and social welfare are crucial, Kingsley Awang Ollong (2023) quotes the 1987 Brundtland commission, also known as World Commission on Environment and Development and defines the concept of Sustainable development as, “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (268). This definition is relevant to the study on group farming practices by youths in Malun village because one of the areas that can ensure economic growth is agriculture. Through relevant and

innovative practices in agriculture, sustainable development can be achieved because food security is linked to health and the general wellbeing of the citizens. In order to achieve sustainable development, there must be relevant action and practice by an individual or group that triggers economic growth and improvement.

In the opinion of Henry Kah Jick [2006] folklore is: “any beliefs, customs, and traditions that people mostly pass on orally from generation to generation” (14). The emphasis on this submission is on the fact that folklore refers to both verbal and nonverbal acts of human societies that are transmitted from one generation to another through oral means. Folklore is one of the most common ways through which cultures with unwritten forms express their thoughts, philosophical perspectives to life, ideology etc in form of cultural transmission. It is associated with the memories, histories, and a means through which oral communities express and preserve their dynamic living traditions, innovations and creative magnitudes.

Amit Kumar and Abhishek Prasad [2023] define folklore as, “the people’s knowledge which have been transferred from previous generations to newer generations in multiple forms of cultural practices such as folk songs, riddles, proverbs, rituals, festivals, oral stories, mythology etc.

Finnegan Quotes Honko and defines folklore as,

“the totality of tradition-based creations of a cultural community, expressed by a group or individuals and recognized as reflecting the expectations of a community in so far as they reflect its cultural and social identity. Folklore as a scholarly term is used in a broad sense to refer to manifestations of traditional knowledge: that is cultural practices and expressions learned through word of mouth, imitation and demonstration and custom.

Aspects such as craft, architecture have imaginative and features and are transmitted from generation to generation through the spoken word [11].

Group farming is one of the many cultural and traditional activities that are transmitted orally which continue to reflect the social identity of the Malun people. It is an arena for the manifestation of traditional knowledge that learners through word of mouth and continuous human practices/interactions.

Finnegan further posits that the term folklore formerly perceived to keep the original evolutionists connotations of survival from ancient and communal tradition, of anonymity, and of belonging to the rural unlettered ‘folk’, has transcended the view and “are now challenged by leading professional folklorists who stress significance of individual creativity, of modern forms, and of urban as well as rural context” (11).

AI overview sees entrepreneurship as the process of creating, launching and managing a new business venture, often involving innovation, identifying opportunities and taking financial risks to generate profit or social value. It is about turning ideas into action, solving problems and building something new, whether a product, service or process driving economic growth and societal change.

Agri-entrepreneurship is the practice of applying innovative business-oriented approaches to the agricultural sector, transforming farming from traditional production into dynamic ventures that create

value, generate profit and address challenges like food insecurity. It involves identifying opportunities in the entire agri-business value chain-from farm to table and developing solutions through new products. A lot of attempts and efforts are being made by researchers in different disciplines to ensure Sustainable development but there is inadequate research on the domain of folklore which transports useful indigenous knowledge system which can be exploited from the perspective of the users to reduce poverty. There are specific formulae on how to achieve Sustainable development but this study looks at the subject from the exploration of the human resources inherent in Malun folklore.

Folklore has a great influence on a people's rate of development in that though the climate and the nature of the soil may determine the kind of crops in a locality, the people's culture, attitude and ideology can influence productivity. In the example chosen for this study, the method used by the Malun youths to collectively carry out labour on their farms emanates from their cultural heritage and the belief that many hands do light but more work.

The Malun Fondom is headed by a Fon. Oral sources hold that the group of people who form the nucleus of the Malun Fondom and are of the royal household migrated from Kilun in the Jakiri sub division of Bui division in the North West region of Cameroon. They are a metaphor of the migration web that characterizes the lives of many groups of people inhabiting the grass field of Cameroon today.

The Malun people speak Tikar but due to the presence of different groups of people who have settled there to do farming pidgin English and French are mostly used to ease communication. Many children in Malun hardly go to school and therefore majority can neither read nor write. The primary school which is the first to be built in that locality is only 5 years old. This should be one of the reasons why early marriages characterize the lives of young girls in Malun village. Malun is situated on the plain that stretches from Magba in the Nun division of the West region to Sabongari in Donga and Mantung division and Mbohnso in Bui division of the North West region of Cameroon.

The climate of Malun is favourable for crops like cassava, rice, coffee, cocoa, pepper, palm, cocoyam, beans, castor beans, soya beans, maize and different types of fruits and vegetables. The people are farmers, hunters, fishermen, cattle rearers and weavers. They either sell their produce on the spot or carry them to markets in neighbouring villages to sell since there is no market there yet.

In the dry season, the mornings are very cold but during the day, the sun is so intense and the heat is suffocating. But during the rainy season the climate is moderate and very friendly.

Forest Robinson and others recognize Stephen Greenblatt as the founding father of new historicism. "Greenblatt defines the approach as a practice rather than a doctrine" He identifies Michel Foucault, Fredric Jameson and Jean-François Lyotard as sharing his view because of their emphasis on the question of art and society as related institutionalized practice (321). According to Wilfred L. Guerin et al, "New historicism seeks to bring down the boundary between separate disciplines, particularly politics and literature (322).

The implication here is that new historicism does not focus on a literary text as an isolated entity and this is illustrated by Robinson who puts it that, literature as a once socially produced and socially productive

entity always exists within a particular socioeconomic context and always transforming that context as well. What one deduces from this concept is that content and context are mutually inclusive with respect to an oral text and a new historicist focuses on both. One finds this observation relevant to the study of folklore and its significance to sustainable development because group farming among youths of Malun village is a cultural heritage. The spirit of organising themselves to work in groups is a practice that is deeply rooted in their cultural, ethical and philosophical perspectives to life. This practice which emanates from their ideological outlook to the world shapes their world view and how they respond to the realities of life as lived in their natural and cultural habitat. The new historicist is concerned with both the literary and the non-literary. The non-literary in this context is the agricultural background of the Malun people which provides a basis for orature and an enabling locus for other exchanges.

As already stated, folklore is a broad term that embodies, oral literature, oral tradition and refers to all the practices of the oral communities that have survived from generation to generation through the spoken word. It also extends to all practices such as ways of building houses, farming, craft and other ways of being and acting as a distinct people which are not written but continue to acquire life through memory, practice and performance. This brings to mind the significance of performance for that is what sustains the transmission from one generation to another.

Ruth Finnegan (1970) looking at the properties of unwritten cultures writes that the significance of the actual performance be given more attention in collections and analyses of oral forms. She has stated that “oral literature is by definition dependent on a performer who formulates it in word on a specific occasion there is no other way in which it can be realized as a literary product” (4). The implication here is that an oral text can only come to life through live performance by a live performer in front of a live audience during an occasion. What Finnegan means here is that performance is the core and life of oral literature, because without live performance in a live community oral literature and culture remain lifeless. Finnegan’s statement on the significance of performance in oral literature is relevant to group farming by youths in Malun village in that, the group and its practice bring the culture of people to life and contributes to preserve it for other generations to come.

2. Methods

2.1 Field Work

The data for this paper was collected through the participation and observation methods. The researchers had to move into the Malun community where they participated in the farming activities of the informants. The songs were recorded, and pictures and videos taken in the field.

2.1.1 Transcription and Translation

Since the informants are not native speakers of the Malun language, they sought the services of a local who transcribed and translated the songs (data) before analysis was done.

3. Results

This paper contributes to a better understanding of the relationship between culture, agri entrepreneurship and sustainable development. It has made use of group farming which is an aspect of Malun folklore to illustrate how specific folklore practices and dimensions of thinking can influence creativity, innovation and entrepreneurship. Group farming as an aspect of Malun folklore constitutes a distinctive socio-cultural stamp of the people. The study found out that group farming among the Malun people emanates from their folklore and can help to involve local communities to develop an entrepreneurial spirit in agriculture. The analysis has also aided to bring out the intersection between folklore, agri entrepreneurship and sustainable development. Judging from the activities of the farming groups in Malun, the analysis in this paper revealed that African oral cultures possess dynamic avenues where indigenous knowledge systems and local thinking patterns cohere to affect economic growth, social cohesion and cultural relevance which contribute significantly to sustainable development from the perspective of agriculture. These farming groups play a crucial role in preserving, reviving traditional farming practices and knowledge systems that may be at risk of fading away. The groups create platforms that empower their communities economically as they become avenues for sustainable livelihood and income generation thereby contributing to poverty alleviation and reducing reckless rural to urban migration among youths in Malun village.

The group provides a space where collaboration can emerge to further enhance the reach and impact of agri entrepreneurship venture in the Malun oral community. These groups also bring out the significance of preserving Malun folklore and its contribution to sustainable development through participating in poverty reduction, curbing unemployment and reducing food shortage through agriculture. As these youths work together on different farms located in different areas of the village, they embrace and harmonize sustainable practices that contribute to environmental protection. These groups showcase the rich Malun cultural heritage by bringing out the intersection between folklore, agri entrepreneurship and sustainable development which can further give the Malun oral community global visibility.

From the analysis in this paper, it is assumed that folklore and Agri entrepreneurship present a valuable combination for creating sustainable and profitable business ventures. Farming together as a team strikes the right balance between commercial viability and cultural preservation. This aspect of the Malun folklore can make a significant economic contribution in the community due to its dynamism. Through the various farming activities carried out by the groups, the youths develop entrepreneurial skills thereby, unlocking the world of opportunities that celebrate tradition while embracing modernity. The innovative integration of folklore into entrepreneurial ventures holds valuable promises for community development in Malun village. The group does not only contribute to the preservation and revival of Malun cultural legacy as well as sustainable business models that enrich the community members; they build cultural relevance, reinforce social cohesion and enhance economic growth, all of which are significant ingredients in the sustainable development agenda. Group farming as an economic body strengthens the knowledge economy, as Malun traditional wisdom and practices find relevance in the modern space.

What the study found is that Malun folklore provides a platform through which the rural people can think locally and act globally.

4. Textual Analysis

4.1 Folklore and Wisdom in Leadership

Given that literature whether written or spoken is a product of a particular society at a particular time which intends shapes that society, this analysis will focus on the relevance of group farming which is an element of Malun folklore to agri entrepreneurship which is a significant tool in sustainable development. The paper uses the example of group farming by youths in Malun to demonstrate that folklore is a relevant machinery in sustainable development.

Folklore provides wisdom used in leadership which is a valuable commodity in sustainable development because the human resources are of paramount importance in building a sustainable future. Farming as group is as aspect of Malun folklore which emanates from the historical context and cultural heritage of the people is transmitted from generation to generation through the oral means which are both verbal and Non-verbal. The youths work in teams to achieve a common goal as they all seek to improve their economic conditions. This practice of forming groups to work on the farm and improve productivity is a relevant venture in the fight against poverty and food insecurity. Farming among the Malun people like other groups in African communities and the different methods used to improve yields are transmitted orally.

Group farming provides a platform for the members to acquire wisdom and leadership skills which are significant qualities in sustainable development. Working together on the farms as a group is a communal creation. A group as an instrument of positive change has transformative power that surpasses individual actions. The idea of organizing groups to work under leaders playing different roles soothes feelings and triggers passion for better economic and social conditions in the community.

The farming group by youths in the Malun village is an oral activity. It is seen as a performance context where there is a performer and the audience. During clearing, there is a leader who does the measuring and partitioning of the piece of land to be tilled for that moment. After measuring, it is shared equally among group members who always make efforts to finish within record time. The oral culture of the Malun people come to life through this farming activity which is a platform through which the youths acquire practical wisdom and leadership skills in agri entrepreneurship. For example, when there is a hectare of land to be cleared or tilled, and planted, the group and its leader go to the farm as early as 6:00 am and use a measuring tape to do the measuring. The land is divided into 20 by 20 meters which they refer to in their oral culture as rooms. In the context of their oral mind, they know that a hectare of land contains 25 rooms. Some of these farming groups can use two days to work on a hectare of land and there are stronger ones that can do it just for a day. The strength of the groups vary and depend largely on the leadership skills of the leaders and the efficient collaboration of the members.

The leaders use wisdom to divide the farm into rooms so that each member participates equally, thus

encouraging hard work, a feeling of satisfaction and respect. The implication here is that these farming groups are a platform that offers training in leadership skills. It provides a channel for group members to work together as a team to achieve the goal of the day. Each member works tirelessly so as not to drag the group behind and distort their next program. The leader is usually one of them whose history indicates that he is very hard working, tolerant and slow to respond to acts of indiscipline such as disrespect, insolence and disobedience from any group member.

Leadership skills in oral culture as seen through group farming by Malun youths is influenced by wisdom and lessons acquired from farming. Those leading the group are those who possess qualities such as patience and justice which they use to nurture and pull the group members along. Through equal distribution of the farm into portions which they refer to in their oral culture as rooms, the leaders show qualities of reliable persons. This helps to build trust which is the foundation of influence that defines the personalities of the leaders. The equal distribution of the farm brings out the transparent quality of the leaders who are consistent in their duties.

The leadership skills of the Malun farming group leaders are further brought out through his management of unpredictable circumstances such as climatic conditions. For example, during the raining season, rainfall can distort their program and upset their schedule for the week. Rain may start immediately after the distribution of the rooms. The leaders in their craftsmanship wisdom can suspend the activity and give time for them to resume together, after the rain.

The activities of the group on the farm provide a stage where positive exchange of values occur. This is in line with Finnegan's view that, without its oral realization and direct rendition by singer or speaker an unwritten literary piece cannot easily be said to have any continued or independent existence at all" (5). What this means in relation to folklore and agri entrepreneurship as ingredients to sustainable development is that in oral cultures, oral performance is an educational medium where exchange of wisdom and leadership skills take place. The central role of performance in oral cultures is emphasized by Simon Gikandi (1994) who states that "performance is generated through participated in, and shaped by the community and its needs. Apart from providing entertainment for the community, the performances of various oral forms have also a social bearing" (584).

What one deduces from the aforementioned point is that a group without an activity is lifeless and irrelevant to its community. The distribution of portions of the farm into rooms keeps this aspect of malun folklore alive because the leader is the performer and there is the audience which is not only limited to the members of the group. The need to work on the farm offers an occasion for the performance to be realized. The activity of the farm and the significance of the group are realized in performance. The group is therefore, the extension of the community. Group farming as a product of Malun oral society is dynamic and sensitive to the changes that occur in that society. The events of a particular social unit at a given period shape its literary production which is in turn given direction by the happening in that very society. The implication here is that as the new historicist have it, the boundary between the literary and the non-literary are porous. Thus, Robinson's emphasis is that "the relation between text and its context, its author,

and its audience as more or less literal mirrorings or direct influences, pass from one autonomous zone to another” (105). Veesper is true of Malun folklore as he shares Robinson’s view and writes that, “the literary and the non-literary “texts” circulate inseparably” (xi).

The idea here is that the new historicist view of society is interdisciplinary and transdisciplinary in nature. This perspective is relevant to the study of folklore and agri entrepreneurship in relation to sustainable development because given the constantly evolving world, no discipline exists in isolation. The farming group of Malun youths offers an opportunity for them to look at the solution to poverty and food insecurity using what they can produce. The fruits of good leadership such as tolerance, self-control and team development are born. Through wisdom acquired from the past farming experiences, the leader and group member see the need for collective action in order to effectively respond to the economic realities of the moment. In this way the group develops an entrepreneurial anatomy in agriculture and agri entrepreneurship, which are significant ingredients in sustainable development.

4.2 Folklore and Social Cohesion

Social cohesion is one of the foundational blocks of sustainable development and group farming by youths in Malun village provides a fertile ground for its survival. A key driver in sustainable agricultural development and group farming among youths in Malun village is seen by this study as a worthy activity because it provides a favourable condition for social cohesion to thrive. Despite the fact that group farming among the people of Malun emanates from their oral culture and has been preserved only through memory and continuous practice, it can aptly respond to contemporary realities. This is because every oral society uses oral performance as the only means through which their cultural identity and ethical philosophy can be preserved and transmitted from generation to generation. Sustainable development can remain an absurd dream to people who cling to their tribal ethnic and regional differences. The farming groups in Malun whose objective is to do farming ignore the cultural differences of the members and think only on agriculture that has brought them together. This view is a significant foundation of agri entrepreneurship, which is one of the key drivers in the fight against poverty, unemployment, food shortages, food insecurity and general misery.

The youths who are members of these groups are not only from Malun. They are young Nigerians and Cameroonians from different regions who collaborate with those born in Malun to achieve a common goal. In this way, they build team spirit and act as a single body to achieve their dreams. The group offers an opportunity for youths from different ethnic groups and languages to come together and share their various experiences. They collectively learn indigenous ways of making agriculture more profitable for the common good of their well being as individuals and as a group.

The group is a meeting point which allows the youths of different communities to have discussion on varied topics. This helps them to make new friends and build bonds that can go a long way to create new markets strategies that may improve their economic and social conditions. Farming together in a group also gives them the opportunity to work together, tolerate each other and learn how to engage in useful and profitable dialogue which has no cultural boundaries. They all see each other as a team since they all

have common daily objectives. The activities of the group whose principal purpose is to work on the farm are in line with Frantz Fanon (1968) when he points out that “Each generation must out of relative obscurity discover its mission, fulfil it, or betray it” (548). Fanon’s view read in relation to the farming group by youths in Malun village in Cameroon needs a new voice that will drive them to a path which will aptly respond to the pressing needs of the present. There is an urgent call for them to become entrepreneurs in agriculture and perceive it first from the perspective of their oral cultures.

The group here is acting together as a body demonstrating that without the activity collectively performed by these youths on the different farms, their oral culture will be dormant and lifeless. In this vein, the group becomes a sustainable medium of education on the fight against poverty. In line with this view, Gikandi emphasizes the significance of oral performance in oral culture thus: “Oral performance is also an important instrument in the educational system, for not only does it act as an incentive to and reward for socially approved actions, but also its recital is a reminder to all present of what qualities and conduct are praiseworthy” (568). What one deduces from this quote is that the continuous existence of groups that do farming in Malun sustains an important educational medium that is dynamic in character. Gikandi further writes: “Although African societies have developed writing traditions, Africans are primarily an oral people, and it is that tradition that has dominated the cultural forms created in the continent” (579). The message here is that though Africans read and write, especially in European languages, the key concepts of their sustainable development exist essentially in oral forms.

The farming group by youths in Malun village is a platform for the execution of social cohesion. The youths in the group communicate freely with each other. They mostly use Pidgin English which is acting here as unifying factors. The leaders and their assistants are not only children from Malun village. The aspiration of these groups whose performance I observed goes beyond tribal, ethnic, regional, language and national boundaries. All they focus on is how to finish their rooms be it clearing, tilling, planting or harvesting. If a member negotiates a contract for the day, all the members gather and work and the person collects all the money. It is an obligation to finish from the group first before engaging in individual activities later in the day.

The group is an atmosphere for the promotion of social responsibility, respect, tolerance and forgiveness. This is because they do not function as individuals. That is why group task must be accomplished in the morning before each member engages in their different daily chores.

4.3 Folklore and Cultural Relevance

The farming groups create a favourable climate for cultural relevance. Within the group, members have authentic conversations with each other. Since the members of the group are from different cultural backgrounds, leaders and other members learn and use knowledge from their various localities to integrate them into the group. In this way, the different members become responsive to the unique cultural characteristics of their group. The groups sustain values such as respect, humility, punctuality, tolerance and honesty. The group can thus be read as a point where larger universal values such as morality of action, individual desires and collective yearnings are vividly employed.

The analysis of the activities of these groups by youths in Malun in relation to argi entrepreneurship and sustainable development illustrate how a people's folkloric tradition can interfere in addressing contemporary human realities. The youths engage in practices such as crop selection, and farming techniques that are in conformity to the beliefs, customs and traditional agricultural practices of the Malun oral community. This enables them to concert and indulge in meaningful and profitable dialogue that helps them to innovate and use new farming techniques that are suitable to their climate, nature of soil and cultural context.

Malun like other oral communities has long standing cultural practices that are deeply enshrined in their cultural heritage. They have specific crop varieties like beans, cocoyam, yam, cassava, groundnut, rice and castor beans. Within the context of their oral culture, they have various traditional techniques of preserving seeds and crops. Members of the farming groups learn these techniques as they interact with each other on daily basis during work. Here one sees that the youths in Malun village deploy their oral practices related to farming to serve political, economic, social, ecological and ethical purposes. In this line, it can clearly be seen that important traditional information or knowledge related to farming in different cultural contexts are not available in the classrooms or textbooks because Western pedagogy applied to Africa cannot possibly engulf the different social units in a uniform manner.

Group farming as read from the activities of the youths in Malun is a worthwhile venture because it can shape entrepreneurial behaviour and innovative perspectives to agriculture. Working together in groups spur many to take risk, develop financial independence, and creativity. Since the youths are from diverse social backgrounds, cultural diversity fosters innovation by offering new ideas and approaches to the fight against poverty through agriculture. This further enhances cultural interconnectedness. It also discloses the intersection set between agri entrepreneurship, where cultural heritage and traditional knowledge creates suitable and profitable channel in agricultural businesses. Since folklore serves as a repository of ancestral wisdom, group farming among youths in Malun gives the members the platform where knowledge on how to integrate traditional wisdom on planting techniques, seed selection and preservation, suitable resource management with modern business practices are disseminated and utilized. Given that a group is an instrument of change, group farming aids members to collectively learn sustainable farming methods like soil management, water conservation which can reinforce and inform organic eco-friendly argi businesses. Through farming together in groups, the youths in Malun indulge in conversations which teach knowledge on how to create unique, culturally significant products and experiences on economic activities such as traditional food processing methods with unique formulae.

The relevance of group farming as an element of Malun folklore to culture lies in its role as a living repository of community's identity. These groups that do farming on different farms and areas of the village are vehicles and agents that transmit the mores, values and beliefs of the people from generation to generation thereby keeping them alive. Amit kumar and Abhishek Prasad (2023) share this view and further state that,

Folklore is one the most common ways of expressing ourselves in form of cultural transmission.

Folklore which is quite often not always tied to the past practices, is one of the most acceptable behaviours we share with one another considering the essentiality of it towards the social and cultural values. Folklore refers to the local community knowledge system, so promoting folklore directly links to developing community-based knowledge. (358)

The contention here is that folklore is an integral part of people's daily lives, shaping their understanding of the world and carrying the essence of their ancestral wisdom and culture.

Group farming is relevant to Malun culture and sustainable development in the area of agriculture because in addition to the fact that it sustains and perpetuates valuable aspects of their lives, it disseminates cultural treasures from generation to generation. Entrepreneurship in agriculture emerges from group farming as an effective means to sustainable development because through the efforts of the group, the youths participate in poverty reduction, curb unemployment and reduce rural exodus and reckless migration. Individuals in Malun face unemployment, poverty, food shortages, inadequate infrastructure all of which can be alleviated through the emergence of rural entrepreneurs. Through relevant bonding by group members during their various activities on the farms, they develop ideas on how to convey the principles of agri entrepreneurship into specific practical plans of actions that guarantee productivity and economic growth, at the level of the village and beyond.

Group farming, as an aspect of Malun folklore is a workable machinery that forms a foundation for sustainable, community driven economic development. Through the different activities of the group such as clearing, tilling, planting, harvesting, grinding rice etc, one identifies the meeting point where agriculture and entrepreneurship reside, transforming traditional farming into a value-added business thereby fostering rural economic growth. The act of farming in groups is a practice that is deeply rooted in in the Malun past. It helps to empower the Malun oral community thus turning indigenous knowledge into a commercial venture. The implication here is that this aspect of Malun folklore is not simply an expression of culture but an excavation site of sustainable and innovative farming practices. The group further aids in boosting sustainable economic advancement in that, they provide labour which leads to increase in yields which helps to reduce hunger and poverty.

4.4 Folklore and Economic Development

Through observing and participating in group farming in Malun village, agri-entrepreneurship viewed from the angle of folklore can provide a platform for sustainable economic growth. Group farming among youths in Malun is a cultural and dynamic instrument, which motivates the inhabitants to figure out new ways of combining resources. Farming as a group is a practice among the Malun people which comes from the past and sustains local community knowledge systems that help to promote and reinforce economic development for a sustainable future in the area of agriculture.

From AI overview, "the intersection of folklore (traditional knowledge and technical heritage), agri-entrepreneurship, and sustainable development form a potent frame-work for rural empowerment and environmental stewardship". The argument here is that approaching agri-entrepreneurship from a people's folklore can trigger significant economic growth that enhances sustainable development in the

rural area. This is because aspects of folklore like group farming in the Malun oral community incorporate ancestral wisdom such as indigenous seed saving that can build unique high value businesses, which promote environmental sustainability and at the same time reducing rural to urban migration. The farming group is an environment where traditional knowledge on agriculture merges with entrepreneurial spirit to advertise and market local, cultural, or heritage-based farm products based on relevant local wisdom and authenticity. These youths engage in farming activities that respond positively to the realities of our modern times. They engage and become rich in sustainable agricultural practices rooted in traditional knowledge on agricultural methods which are eco-friendly. These include knowledge in crop rotation, intercropping and other forms like companion planting, which protects soil health and conserve water. For example, there are crops that cannot be planted simultaneously especially intercropping cassava with crops that take more than six months to mature. These groups thus become pedagogic spaces where members of the Malun oral community exchange knowledge on how to protect their environment against wild fire, wind and water erosion which go a long way to foster economic development.

The groups are instruments of change and development in that through verbal means, they take different decisions on how to make more money through different farming activities. Youths in Malun make money from their various groups through activities such as clearing, tilling, planting, sending away birds from picking rice that has just been spread and harvesting. These youths are very occupied in their various groups during the rice season, which in their oral culture starts from August to January. In the month of August, these youths organize themselves in their various groups and clear, till and spread rice on different farms owned by different people. Each time their services are needed, their leaders meet with farm owners and make arrangements on how much they will accept in terms of money and after the agreement, the leader and his or her assistance, take the group to the farm, so that they all evaluate the distance, the level of the weed or grass on the farm, the nature of the shrubs and how much labour, time and energy they will all put in to accomplish the task. After this evaluation by all the members of the group, they all decide and discuss with their leaders how much to collect from the farmer as food money. This indigenous Malun approach to economic development through different agricultural activities is a foundation for a sustainable future. These activities by youths who organize themselves in groups to engage in different types of works related to farming help to reduce poverty, unemployment and rural exodus. These groups help to burst production leading to increase yields, which go a long way to ensure food security, reduce food shortages and poor health. This is because food is related to good health in that a healthy and right diet enhances a healthy body and only healthy citizens can participate meaningfully in the sustainable economic growth of their economy.

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