

**Transcript of Q&A Section (lightly edited, anonymized)**  
**Cameroon: Paths to Peace in a Pandemic, Webinar 2 – April 25, 2020**

Why has France, USA, China, South Korea and the rest of the G8 or G20 members remained silent towards the crises and killings? Is it because of their interest in the natural resources in Africa- and will not like Africans (Cameroon - Southern Cameroon) to be in charge of managing these resources? why have they been silent towards these?

Thank you for your presentation. My concern is that while there were efforts to consolidate power in Yaounde, you do not address what was happening in the north-west and southwest in terms of self-autonomy (federalism). Can you address this reality?

I hear you Professor Eyoh. But disagree fundamentally at your characterization of the origin of the problem. The SCNC has existed since the 1960's. It was meant to be two-states of equal importance. The fact that some anglophones were coerced to ignore the terms of the agreement does not mean that the terms of agreement were respected.

Are secessionist groups - reps represented in this discussions? Prof Eyoh failed to address the root causes. How can peace be achieved if the problem is cast from a cosmetic superficial manner.

What do u mean as Hausa Fulani?

Thank you for your key insights Professor Eyoh. Please, can you comment more on how diverse ETHNICITIES across Cameroon can work TOGETHER to radically decentralize the state? When will this moment be opportune? Will it be at Biya's demise?

Ms Manning...you are probably right. But think of Ethiopia/Eritrea or Sudan/South Sudan or Somali/Somaliland. The emergence of the splits were due to non-respect of terms of historical agreements. All of these countries fought wars.

Am originally from the Anglophone region aka Southern Cameroon. The 1st Speaker spoke about the Elites in Yaounde being the Issue. He also proposed a "Radical Decentralization" as a potential Solution. In my opinion I just find it hard for the Mindset of Regime Folks to Change after ruling the Country for over 35 Years. There have been massive Human Rights abuses and killings. The regime also had a so-called "National Dialogue" which did not resolve the deep issues. My Question to the Panelist: Is it possible to advocate for a Third Party, say the US, the United Nations or the Swiss Government, to hold talks between the Separatist Leaders, as well those locked up in the Maximum Prison in Yaounde, and the Regime Leaders. A more open process with a Third Party championing the process, can certainly help to resolve some of the deep rooted issues.

In a practical way, what can the government of Canada do?

Can any of the panelists address similar political situations in Africa? I am aware of Catalonia in Spain.

Hi professor Manning, thank you for great (comparative) insights. Your comment about insurgent leaders and whether or not continuing the war or having peace benefits them was thought provoking. Research has shown that using local (traditional) forms of peace building have been more successful in the long run than other peace building projects (e.g., truth and reconciliation commission ). My question is for you and professor Eyoh: What roles can traditional approaches to peace-building process in Cameroon, across Africa and across the Global South, provide long term an systematic changes?

For Dickson Eyoh: what's the level of external actors involvement in the present situation in Cameroon/ Cameroun?

Thanks you Prof Eyoh. One issue you raised is that of the integration of the elites into the government system and Prof Manning picks on that and asks the role of the ordinary citizen in negotiations. Again when you began you pointed out that the situation of Cameroon is that of a rise against marginalization because the government polarized the elites to have their way. Would it not be better to qualify the Cameroons situation as a rise against an elitist system which doesn't reflect the power structures of the various actors that make up the country? How would you account for the fact that the now called 'Anglophones' enjoyed a political system with structures that were completely depleted when they joined the federation? How can this be applied within the framework of peace building?

Question for Professor Manning: I agree with your statement that civil wars recur, and I'm already thinking about the next civil war in Anglophone Cameroon some decades from now. Do you think the Biya government's gloating over military actions and its seeming indifference to the pain and suffering of Anglophones will make the next civil war inevitable?

Zartmann's ripe moment or mutually hurting stalemate needed for mediation success seem blurry in the Cameroonian conflict. How do we as peace builders exploit the imbalance in power dynamics to push for negotiations?

How can we solve the problem of lack of proper coordination within the non-state armed groups and identify a valid spokesman should the good office of an external actor be used to facilitate negotiations in Cameroon?

Do the panelists agree that borders achieve at time of independence should be maintained as a way to preventing war? If so, then what are their views on the secessionist groups who see this as the starting point for a lasting solution?

Very interesting presentation from Professor Manning. Please can Professor Dickson Eyoh comment on this for the case of Cameroon, for example 'settlement has to address exclusion'. Biya has given hardly any indication that he wishes to reduce social exclusion, in fact the reverse. Hospitals are poor. People die from easily treated diseases. Education is poor. The standard of living is low. Whilst he is very rich.

Thank your insights Professor Sindre: You make a great point about how dialogue is essential to resolving secessionist conflicts. You mention donor support. My question is for you and professor Manning: When we speak of external help and donor support, whom are we speaking of? Do OTHER African nations have a key role to play in this process? For instance, could Nigeria, hypothetically speaking, be this form of "external help"? I guess what I'm trying to ask is: can African nations help EACH OTHER resolve conflicts rather than relying on Western intervention?

There is a concern about the armed groups and the difficulty to get them to disarm or come to negotiation. About how many people are we talking about or better yet approximately how many people make up the separatist forces? Also, is it not a little risky to focus entirely on separatists at the expense of addressing the problems which gave birth to the crisis to begin with?

What roles can foreign governments play in creating a political will to bring about a settlement.

Prof. Sindre, How do we bring the government to the point of caving to tract 1&1/2 or tract 2 diplomacy given the state does not even recognize the non-state armed groups in Cameroon as legitimate enough to negotiate with?

Why do you (panelists) think the international community (the UN, EU, AU, ECCAS, etc) has been inactive in the crisis so far apart from the provision of humanitarian aid?

If you (The Global Campaign for Peace & Justice in Cameroon) intend to hold future webinars, beyond next week's, that is, please endeavor to include humanities scholars among your speakers. Thank you.

Are there any thoughts around trauma awareness in post-war reconstruction?

Question for all three panelists: Given the current speculations in Cameroon about Biya's health and well being, what do the panelists think will be the net effect on the conflict by a Biya permanent absence from the scene?

Thank you for your great response on gender professor Sindre!

Are faith communities playing any role in peacebuilding and conflict transformation at the community level? eg working with village peace committees? forming Children peace clubs in schools... women peace groups and their role in mediation at the community level...

What explains the international community's cold feet in engaging in a peace process in the Cameroons? What needs to happen for the dynamics in the crisis to change and an eventual real dialogue between all stakeholders?

I think contrary to Prof. Eyoh the Cameroonian post colonial experience has a nuance difference from that of the colonised territories in that it harbours a post colonial identity which is shaped by the legacies of the Germans, the English and the French. The conflict in Cameroon is not an ethno territorial one but that of a bicultural one based on the appropriation of English and French culture of governance and administration

What does Prof Eyoh think about the fact that the 1972 Referendum was illegal according to the Fouban Constitution and also fraudulent with answers being YES and OUI?

Territory & Identity are at the center of the conflict. It is only when it is viewed in that manner, that honest solutions may begin to come up. Resolving issues of territories are done everyday across the continent. The crisis was there from since the options given by UN for Southern Cameroonians to be compelled to just two choices. Many Southern Cameroonian politicians then **VEHEMENTLY OPPOSED** it. So I submit that the framing by Prof Dickson is not only incorrect and misleading by comes across as bias.

Good morning. I don't think that Federalism is a bad thing. What do you think about the so called government Statement concerning Ngar-Buh massacre. Do you attached any consideration on it?

To Professor Dickson Eyoh: Based on what the other speakers have said about intra-state conflict in other parts of the world, how do you think the conflict in Cameroon will progress?

From what we know so far about the crisis, most of the finances for the rebels come from the Anglophone diaspora. At this point of a global pandemic, do you think the lack of finances from abroad, (considering the impact of the pandemic on remittances to Africa over the past months) could facilitate a peace process where the rebels are willing to lay down arms?

The inability of the Cameroonian diaspora to unite and speak with one voice is further fueling the destructive nature of the conflict in Anglophone Cameroon. Is this characteristic of the diaspora in conflicts in other parts of the world and how can an external actor succeed to bring them together for the sake of peace?

Good Talk Gyda. You are the most knowledgeable about conflicts like the one in Cameroun

How does the diaspora help when they are known to be funding the rebel groups? Could the Cameroon crisis move towards solution if the diaspora is not included?

Do you have any ideas about what it would take to get the perspectives of the Anglophone Bishops receive support internationally and create the conditions for a dialogue?

THANK YOU for a spirited webinar. This was really great! There should be a part TWO later on in the year or in 2021!

share a link to the webpage on our emails... thanks

Looking forward to receiving a link to the audio. This is very rich presentation - wow - from Yde Cameroon

### **Questions submitted online since the first webinar**

Will the condition placed by the French government before its “accompanying of the Cameroonian government” in the reconstruction of the South West and North West regions facilitate a Peace Accord between the Cameroonian government and the Anglophone separatist movement?

What specific word do we have from Kumbo?

What is your assessment of the level of understanding of international law and global politics by separatist and diaspora leaders?

Even after the pandemic do we still stand a chance against Boko Haram in the North?