

**Transcript of Questions Submitted**  
**Cameroon: Paths to Peace in a Pandemic, Webinar 1 – April 18, 2020**

My question: Please, can you comment on women's roles in the peace talk process? In other words, is there room for traditional and formal women's organizations at the mostly-male dominated peace talk table?

Thank you very much for this webinar. Given the extent to which the population in the English-speaking part of Cameroon has lost confidence in, and radicalized against the central government in Yaounde, what do you think can be done to bring back unity.

Prof. Amin alluded to a questionnaire. Could we learn more about this research?

I am currently working for an NGO active in Bamenda in the field of refugee welfare and human rights. I would like to ask two small questions: (1) How is the debate in Cameroon, in the region, and internationally, raising the issues faced by the most marginalized categories of refugees and IDPs in the Anglophone Crisis - women, children, elderly and persons with disabilities? (2) How can the national/regional/international communities do more and cooperate more productively to raise and subsequently address such issues? Thank you very much.

Thank you for your presentations. I would like to ask what internal or external factors would need to change for the Cameroonian government to participate in peace talks and embrace a peace process?

Hi. Good initiative. We are still waiting the results of the so called inquiry for the Biya's regime. I don't think they are willing to do anything but to loose time. What do you think about that?

If the February massacre is not anything new in the Anglophone crisis, how is it possible that it has been able to attract international attention to the crisis? What makes the massacre so special to have elicited the global response?

My very warm appreciation to those who have initiated this webinar series. History, especially in the African context, tells us that without justice the situation in Cameroon will only get worse. Think of Ethiopia/Eritrea, Somali/Somaliland, Sudan/South Sudan. Do you believe that without going back to the basis of the unification, there is a chance for lasting peace?

At Canadians for Peace in Cameroon, we have been referring to "The Crisis in Cameroon". Do you think we should be using the term "Civil War" instead?

What's the role of oil in this?

Thank you everyone. Many of us strongly believe and rightly so that the most fundamental problem for Anglophones is the form of state - particularly since the abolition of the federation in 1972. All other issues such as centralisation, lack of recognition, poor governance, marginalisation and so forth stem from there.

For Ilaria Allegrozzi: Are you still banned from traveling to Cameroon? And following the visit of the HRW Central Africa Director to Yaounde, has the Cameroonian government revoked access to HRW again after your Ngarbuh report?

What could convince the Government to get into talks?

Dr. Richard Moncrieff: thank you for your thoughts! fascinating! As to why Yaounde has not recognized the historical grievances of Anglophone: isn't how one understands history, shapes memories of the national past, be a powerful political tool? Recognizing the marginalization of anglophone means giving up control and power to how history is remembered and even WRITTEN in texts, school books, etc.

Have there been cases on self-determination for anglophone Cameroon taken up in the African human rights system - the ACHPR or, if relevant, court (if Cameroon has made a declaration under the African court's optional protocol). If so, what has been the African system's position? If not, why has redress at a regional

level not been pursued? A related question - have the AU political organs addressed this from a perspective of self-determination in any way?

Are the Anglophone factions really monolithic, is the threat of divided interests and goals something that poses a serious risk to peace?

Who are those Anglophones that you think the government can talk to? Do you see any of the Ambazonia leaders as more of an obstacle to talks than others (Cho Ayaba, Sako, Chris Anu, Etc)?

I agree with Mr Moncrieff but over the last 30 years the Government of Cameroon has not shown any interest to implement anything. The decentralisation idea has been on the table for almost 30 years. Article 66 on declaration of property has never been implemented. How does he think that things can change now?

My question goes to Dr. Richard Moncrieff which is this: What do you think could be the potential geopolitical implications of COVID-19 on the Anglophone conflict in particular and Cameroon as a whole-country harboring several violent conflicts?

Cameroon's strong central government in Yaounde is indirectly aligned with French colonial and financial policy. And it is very conceivable that France is responsible for this "Anglophone" War not being on the UN's Security Council. What avenue or avenues can be explored to bring pressure on France especially, to bring about dialogue in Cameroon?

For Illaria- you have been attacked both by the Ambazonians and by the Government. What Ambazonian actors do you see as the largest obstacle to progress such as Chris Anu, Cho Ayaba, Akwanga, etc?

Absolutely, that was not dialogue at all. The so-called "special status" was imposed by members of Biya's CPDM party whereas even non-violent and respected Anglophones like Cardinal Tumi went there with elaborate proposals on the form of state, especially the restoration of federalism.

Thanks for the webinar and the speakers. I couple of comments: please don't speak of the Anglophones as a single society. They aren't. Neither is the Amba Boys movement, which is really just a collection of splinter groups that may or may not be concerned about independence. That said, the government has always marginalised the Anglophones, sharing crumbs with the Anglophone elite. Please don't use the word "genocide" or compare to Rwanda. As bad as the Cameroon situation is, it is not the same. Agreed that this is a major civil war, and considered an internal matter by most. When will there be a meeting without predetermined outcomes?

Do you (panelists) think a reform of the current Responsibility to Protect (R2P) framework can make a difference in the crisis?

I am trying to understand the role of the Anglophone separatists in this. They appear to be heavily militarized, and part of the crisis. Where do they get their political support, and where do they get the resources to create a military?

A number of women's groups have been pushing for peace and justice through genuine dialogue and they are ignored like everyone else. For example, we have SW/NW Women Task Force and another group led by politician Edith Kah Walla.

Isn't it that international silence that lead to the unwillingness of the Cameroon government to dialog?

I am so happy to get international actors articulating the issues people of the former British Southern Cameroon have been fighting to get on the table for the past four years. I am one of them. Thank you, Illaria for taking the bullets for us. Thank you Arkady, Julius & Richard. Question: What can we do to push decision makers at the level of the UN to start considering this civil war seriously and to seek to bring parties to the negotiation table wherein they play the role of a mediator? Regards

please excuse my ignorance of the situation, im from Canada and lived in Montreal Quebec a french represented province... and so to make this short, we have a bilingual government that recognizes French

Canada and so... this brings the country together. I mean we still have separatist but we live together all the same.

Thank you to all three speakers for your insightful presentations. I would like to come back to Richard's contribution. There is a trend when it comes to analysis of armed conflict in several francophone states whereby state making and governance issues are analysed in ways that minimise the impact of colonial rule and the modes of decolonisation. The colonial origins of these states set the stage for both the sort of state organisation that we see as well as the modes of governance. In the case of Cameroon, the Anglophone crisis as we now know it, is only symptomatic of many other challenges that are likely to continue to surface in non-peaceful ways. How are organisations like Human rights watch and International Crisis Group together with academics, engaging with the colonial origins of these challenges so to avoid intervention that might only exacerbate extant, and possibly ill-identified, issues?

I agree with Julius who talks of "the culture of fear and terror" and the "erosion of the people's culture" and everything raised by Ilaria. Julius raised several pertinent views as well. However, I humbly feel that the situation in Anglophone Cameroon is a GENOCIDE and not a CIVIL WAR. Anglophones are not fighting against francophones, but the military is largely involved in killing Anglophones. You have hardly heard the killings or burning of Francophone houses in Anglophone Cameroon.

Are there NGOs in Cameroon whose programs specifically target women in/from the Anglophone regions during this time of war? If so, what type of assistance do they provide?

Richard's view on dialogue is the best thing to do

to resolve the crisis you need to identify the root cause. what is it? do you know UK is liable? i am litigating against uk in london. they hold the solution

Can the panelists give us their views on the Swiss led initiative? To Ms. Allegrozzi, has the UNSC been lobbied to bring the war on the agenda?

To Ilaria: Have Ilaria and HRW thought about suing some of the government officials who defamed her because of her excellent reporting on Cameroon?

I also think it is important to consider the role of the arts, particularly literature, as a tool for raising awareness on the conflict and contributing to its peaceful and just resolution through genuine dialogue. In this respects I recommend three collections of poems - Ashes and Memories - Cendres et mémoires (2019), Corpses of Unity - Cadavres de l'Unité (forthcoming) and BEARING WITNESS: Poems from a Land of Turmoil (forthcoming).

BY THE WAY, CAN WE EXTEND THIS SESSION FOR 15 MINUTES GIVEN THE TIME TAKEN FOR INTRODUCTIONS AT THE BEGINNING?

Peace is a consequence of concrete actions in the field to encourage social justice

Thank you for an excellent webinar from excellent panelists. Great job!

THANK YOU FOR A GREAT SESSION! Thank you for forwarding our questions to the next speakers!

Maybe we think of an 1.30 webinar

Can you read out the questions?

Please share the questions as a document with attendees. Thank you.

Thank you for hosting such an interesting session and shedding light on this issue.

thank you all!

Will it not be fair to decide the faith of the Anglophones through a referendum?

### **Questions submitted online prior to the webinar**

Can peace be realized without justice? Will people accept peace just because they are the minority?

What are the possible options for sustainable peace other than secession?

What roles can women play in finding a peaceful and just resolution?

What are the roles of local languages, official bilingualism, the construction of post-colonial ethno-linguistic identities, and the post-colonial Anglophone-Francophone divide? What roles are Anglophone ministers in the current Biya government playing? What about PM Dion Ngute and his Major National Dialogue?

What challenges does the Southern Cameroons case pose to the UN Charter?

Does the AU have any role in the path to peace in your opinion?

What role is France playing right now in perpetuating the Anglophone Crisis?

How do we continue to protect our sources of information for those citizen journalists on ground zero who take enormous risk to provide first hand information to the world?

What must be done to bring President Biya or his government to a dialogue table?

Why have human rights organisations such as Amnesty International and Crisis Group not challenged the French Government over its silence about the atrocities of the Cameroon security forces and its failure to put pressure for an end to these atrocities?

(1) Is the United Nations aware that they the ones who created the Anglophone problem? (2) Does the UN security council know its obligations to protect civilians in crisis situation? Why is it that the lives of Southern Cameroonians are less important to the international community? (3) Why is that the UNSC prefer to intervene only in sovereign States where their interest is touched?