

Cameroon: Chasing Shadows and Avoiding Substances

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Received: 📅 2024 Mar 29

Accepted: 📅 2024 Apr 18

Published: 📅 2024 May 07

Abstract

This piece of work is an attempt to show that Cameroonians cherish chasing what is less important. They ignore or avoid the substances of issues and go for less important points or issues. This situation is perceptible in a variety of domains (political, constitutional, educational, spiritual, cultural, ethical (moral), judicial, informational, etc). There is need to address this disturbing situation in both theoretical and practical ways.

Keywords: Chasing Shadows Ignore Avoid Substances Political Constitutional Educational Spiritual Cultural Ethical Moral Judicial Informational.

Introduction

In a good number of countries, institutions, governments, associations, etc all over the world, leaders and other persons spend a lot of precious time on less important issues. This is obviously done at the expense of more important ones. This paradoxical situation is perceptible in many spheres of life.

In Cameroon, the said situation is what, inter alia, and clearly renders this country very strange or odd in the world or sphere of respectable or reputable countries. It is noticeable at the political, constitutional, educational, spiritual, cultural, ethical (moral), judicial, informational and other levels.

Many political leaders in Cameroon cherish the idea of seeking and preserving power at all costs [1]. They do not bother about the fact that some persons are hurt in terms of feelings, possessions, aspirations, etc. In this connection, they inflict all sorts of violence on their opponents and enemies. Their weapons are insults, assaults, murder, arrogance, intrigues or schemes, etc, weapons which do not take into consideration the needs of their followers or constituencies.

A good number of Cameroonian politicians preach peace without creating a link between peace and justice. They spend a great amount of their time talking about or harping on the need to live in peace despite the social injustices experienced by Cameroonians in all sectors of their daily lives or activities. They do not care if peace is obtained by violating human rights (shedding human blood, arresting and torturing peaceful demonstrators, embezzling public funds, etc).

Cosmetic attention is being paid to the concrete mastery of

cultures in Cameroon. In other words, the government does not seriously handle cultural issues (inter-cultural activities such as dances, exchange activities, etc; the serious teaching and learning of Cameroonian cultures; etc). Cameroonians and their government do a lot of cultural talking on the media, etc. They act superficially in terms of cultural issues.

The Cameroonian Government invests a lot in the construction of non-cultural infrastructure at the expense of cultural ones. It does not prioritize the fact that a people's culture is a reflection of the level of dignity or seriousness of this people. It is in this light that it prefers to invest huge sums of money in the construction of stadiums, etc instead of doing so in the construction of good museums; the building of palaces for traditional rulers (chiefs, fons, sultans, lamidos, etc); etc.

Some stakeholders in Cameroon's educational system lay a lot of emphasis on financial issues at the expense of educational issues. In this connection, some teachers do not take their lessons seriously because of poor salaries and lack of other cases of financial motivation. They spend much time trying to obtain more than enough money at the expense of their various teaching duties in various schools, etc.

Many students spend much of their time in activities which have nothing to do with their education. In this vein, they indulge in the excessive consumption of drugs in and out of school campuses; they spend a good amount of their time in sex-related activities; they organize dreadful peer groups and peer-group activities which are harmful to their moral and social welfare; etc. Indeed, they pay more attention to non-educational issues.

At the ethical level, many Cameroonians now believe that being corrupt is one of the best ways out of their economic and social hurdles. It is in this light that civil servants, businessmen, church leaders, students, journalists, etc get involved in all sorts of corrupt practices for the sake of bettering their respective financial and economic situations as well as those of their families. They believe that a morally sound person is an outcast in the society.

The financial, economic and moral status of “feymen” is highly respected by a good number of Cameroonians. They like to be like these morally bankrupt persons. They admire their extravagant and extremely generous habits; dubious and deceitful approach to financial and economic issues; etc. These “feymen” are the role models of children, youths, women, etc. They influence these groups in so many ways.

At the constitutional level, many Cameroonians, in conformity with the 1996 Constitution, frequently express their love for peace [2]. They do so in many ways and mostly in verbal or oral terms. They neglect the more important part of peace which is peace in action. In other words, their approach to peace issues is not sufficiently practical. They do not express enough practical peace. It is in this light that they indulge in individualism, nepotism, tribalism, favouritism, etc.

Contrary to the footnote on Cameroon’s motto, many Cameroonians do not believe in work. They pretend to work for the development of their country. They go to work late, leave their offices before closing hours, harass their collaborators in various ways, embezzle State or public funds, etc. In a nutshell, their work philosophy does not highlight core work values. They do not love their fatherland!

In terms of informational matters, a good number of media houses in Cameroon criticize the current political system and other systems in this country without looking for practical ways and means of enabling Cameroonians to obtain commendable solutions from their criticisms. There is a wide gap between their critical analysis and their capacity to provide concrete solutions to the hurdles mentioned in the said analysis.

Conversely, many journalists and media houses indulge in sycophancy. They are out to please some personalities and stars in the political, economic, religious, sports, musical and other domains at the expense of the truth and the welfare of their country. They prefer to satisfy their material and financial needs at the expense of their professional and ethical values. They care more about their welfare.

In the spiritual domain, many Christians in Cameroon profess their faith just verbally in many circumstances. Their practical faith in the Almighty, which is supposed to be the basis of their Christian life, is trampled upon by them in their daily activities. In many cases, they neglect the substance of

this life (practical faith in God) and resort to earthly powers, etc. They mistakenly think that these powers are more reliable in these cases.

A good number of church leaders (catechists, deacons, priests, pastors, evangelists, prophets, bishops, archbishops, etc) have abandoned their initial vow or determination to detach themselves from material and financial obsession. They now focus their minds on property, money, etc at the expense of their spiritual welfare and that of their followers. Indeed, their activities have become money-making endeavours in many domains.

Cameroon’s judicial system does not uphold the right to human equality, a fundamental right expressed in the Universal Declaration of Human Rights. Many Cameroonians are above the law as evidenced by the verdicts of a good number of courts in Cameroon. Judges glaringly violate constitutional and other legal provisions with impunity in order to free these Cameroonians from judicial tribulations.

There is a lot of corrupt practices in Cameroon’s judicial system. Many judges are corrupt. They are very money-minded. They do not comply with the pricks of their respective consciences when handling court cases. The rule of law is frequently violated by them. Furthermore, some of their collaborators such as court clerks are as corrupt as they are. Corruption in Cameroonian courts is a great obstacle to the quest of justice.

On the strength of the presentation above, it could be inferred that Cameroonians chase shadows and avoid substances in a variety of domains (political, constitutional, educational, spiritual, cultural, ethical (moral), judicial, informational, etc). They are not serious in their handling of some vital issues in these domains.

There is great need for a change in their mindsets. In other words, they have to review or address in various ways and means (seminars, conferences, workshops, practice sessions, etc) their perception of the said issues so as to improve upon the modus operandi of life in the domains mentioned above [3].

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