



Cross-Cultural Assessment of Attitude towards Federalism: The Cameroonian Experience

by

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Abstract

The attitude of the Cameroonian government towards federalism seems to speak into the Nigerian situation. While Nigerians are seeking for a realistic federalism, Cameroonians have lived and experienced the breakaway from Nigerian to form a federal republic of Cameroon. Cameroonians have their stories as they lived the federalism. At a certain moment, the two Cameroons were merged to become one nation by administration. The faction that feels marginalized is now struggling in two fronts to break into a second federation experience or secede and become an independent state. The Cameroonian government of Mr. Paul Biya has been seeking to implement a ten-state federalism, which has never worked for more than a decade now. The intention has remained a myth to the marginalized part of the country. Some citizens see the Union as a utopia. Realizing that the myth is stifling the development of the complaining part of the country, there have been agitations in the parliament and on the ground, calling for a return to the former two states federation. The response of the government to the demands of the worrying groups has further split the group into parties - one party seeks the return to a two-state federation, while the other wants a total secession to an independent state from La Republic du Cameroon and yet, another group, which Kemende (2004) called "The privileged slaves" are backing the government for a ten state federated country. The mega issues are emanating from the way the two cultures crisscross each other.

Key words: attitude, federalism, cross-cultural, myth and the Cameroonian experience.

1. Introduction

Federalism in Cameroon is more an experience of two independent countries with different cultures which have come to joke themselves together. Nigeria may have the same experience in cultural aspects. Furthermore, Cameroons have language divergence which makes Cameroon different from Nigeria. According to Ngole (2017), Cameroon has 360 ethnic groups with similar dialects which can be equated to languages. As from the colonial era, Cameroon retained two of the languages of their colonial masters: French and English. This shows that each Cameroonian speaks at least two languages viz a national language

and a dialect. The bilingualism of the country considers French and English but the bilingualism of the individual may actually be seen as trilingual or multilingual persons. It is in the use of these cultural and bilingual values that this paper has taken to heart, to research into the effective functioning of federalism in Cameroon for those who may have time to compare two countries.

Federalism in Cameroon had been very progressive. At a certain moment, it started retrogressing. The country started from federalism to a United Republic and from the United Republic of Cameroon to La Republic du Cameroon. Considering that this was from the formal name that the French Cameroon had before unification, pundits see La Republic as being fade-up with the union and had chosen to withdraw. Now the tussle is for La Republic to allow the Southern Cameroonians who wish to return to federalism to totally secede to independence.

The theoretical framework of the Cameroonian situation can be analyzed from the functional structuralism of Radcliffe-Brown (2013) albeit two identical structures exist with a shaky foundation. One structure depicts federalism, while the other does not. La Republic du Cameroon had not understood what it takes to be in a federal state when they accepted the Southern Cameroons as a separate country. That was a country with its own structure in search of a better living condition. The Southern Cameroons came with their own structure as they had experienced with the Nigerian federalism. Though the Southern Cameroons were allowed to settle down with La Republic du Cameroon, they were denied to work hard in their structures and had no reason to change because of an incoming structure.

La Republic du Cameroon had to embark on dismantling the structures of the Southern Cameroonians. The tools they used were "Presidential Decrees" and the change of mentalities to suit that of La Republic du Cameroon. The methodology was to send personnel to work in the regions of the Southern Cameroons, using much authority within and speaking French. They concentrated in doing their work in French without minding whether the people understood what they were saying or doing. They were more interested in implanting the French structures than trying to understand the English structures. Radcliffe has insisted that (i) corporate groups as social entities persist in times despite changes in their membership (that means, the focus should be on structural functionalism of the organization and not on people who come and go). (ii) He also pays attention to the social structure like in the case of Cameroon federalism, which comprise rules and regulations governing relationships between the individual parties that came together to live as a federated country.

Studying the federalism of Cameroon's two cultures as the cultures crisscross each other, Malinowski (2009) said: "The best is to spend some time in each other's culture". Other anthropologists like Mead (2012), Benedict (2012) and so on, see Radcliffe-Brown (20113) as ignoring or depreciating the works of other parties in the study of cultures. One cannot formulate a scientific study of Cameroons but use functionalism of the structures. The study of federalism in Cameroon fits into this frame.

2. Objectives of the Study

The general objective of this paper was to explain the political situation in Cameroon both when it was a federated state and now as a Republic of Cameroon and compare it to that of Nigeria.

4. Materials and Methods

The methodology used for this paper was qualitative. After discussing this point in a focus group, a state journalist took up federalism talking point on the state media. Popular opinions showed that Cameroon was bilingual and not necessarily the individual Cameroonians and that Cameroon is cultural diverse and therefore, not truly united. Some informants also complained of the working atmosphere in Cameroon to be dominated by the air of one culture playing the boss and the other culture plays the servant. There is the general feeling of change to have a successful one Cameroon. Yet, as Besong (2018) put it, effective change in Cameroon will mean submitting to the domineering culture. We have only examined and reported the facts on the ground as things happened through participant observation and anthropological inquiries.

There was the use of participant observation which was actually the dominant method with the help of props for a better insight. We did random selection of respondents and used questionnaires to elicit vital information. For an in-depth discussion, we used a focus group to verify and expand our scope in the subject. Participants here were also randomly selected from all available starts of life as possible. A number of articles were reviewed, artefacts examined and analyzed we could actually not use one method to navigate into a topic like this one. This is why we have more than one method.

5. The Attitude of French Cameroons towards the Anglophones

Anyone who enters Cameroon, the first impression is that Cameroon is a peaceful country. This is the song on the lips of every Cameroonian in leadership. Their definition of peace is the absence of war. Even in the presence of arms struggles in more than one front, the comfortable individuals who are loyal to the government machinery still sound like people who have not notice the presence of war. It is easy to notice that there is unity in the French zone in order to face the Anglophones as a common target. Even when the Anglophones agitate, much attention is paid to the aggressive army who go destroying arm less civilians, women and children without any attention to the request of the Anglophone regions of Cameroon. Cameroon had seven regions earlier known as provinces, two provinces for English speaking Cameroons and five for the French speaking. In 1983, three more were split and added to the French Cameroon to make eight provinces. The English Cameroon remained two provinces to date. According to Mukete (2013), the reason for this action was administrative because no concrete explanation was actually given. Other informants said that it was an attempt to assimilate the Anglophones or give the impression that they were just a handful of them.

In the process of attempting to assimilate the Anglophones, the gap between the French and English was getting wider. The creation of new provinces toady known as regions and the withdrawal of the French Cameroon from the United Republic of Cameroon to La Republic du Cameroon were all done by presidential decrees. No opinion was sought from the public. By these attitudes, the country lost its federalism and was no longer a federated country, but the republic of Cameroon as the Anglophones tried to translate it. This name was there when the Southern and the Northern Cameroons were negotiating where they belong. In a way, one can say that the French were the ones who first withdraw from the Southern Cameroons when they renamed the country La Republic du Cameroon instead of the United Republic of Cameroon. Bime (2012) said: "The English-speaking side of Cameroon is actually treated more like a tribe and not a country". The fact that the country has French and English for national languages, out of three hundred and sixty

different tribes, English is treated like one of the privilege dialects chosen for a national language. Anyone who aspires to have a top job in Cameroon has to learn French and accept it as a working language at the jobsite. This is how Anglophones have managed to some attractive jobs in the country. Besides that, if any of the Anglophones is given a top job, that person must have a deputy who must act like the boss to the main officer because he or she must be French. The deputies in most cases are answerable to a higher authority than the immediate boss.

The English part of the country happens to be endowed with natural resources that are not common in the French Cameroon. Crude oil for the production of petroleum supplies is from the English side of the country. For example, the forest which provides the best wood which is now exploited and exported to France, the zoos, cattle and other products that the country depend on, the oil rich Bakassi peninsular that was recently reclaimed from Nigeria all belong to the English Cameroon. The interesting thing is that the leaders of such companies are hardly of the English extraction. Some managers practically live in the French Cameroon and go to work, some by helicopters. This is to show the attitude of the French as compared to that of the English. According to Ewumbua-Monono (2005), the French live in luxury by exploiting from the English. Anglophone workers usually have duty posts that place them as subordinates under French bosses or simply belong to the manual labour force of a company. Though the resources are extracted from the English regions, the cost of purchasing and consuming these same commodities is higher in the English regions than in the French. Ewumbua-Monono (2005) added that it seems easy to understand the French Cameroon needed the Anglophones because of their land and resources. Road infrastructure in the English Cameroon is simply a nightmare. It does not matter how rich an Anglophone may be, the roads will have to dictate the type of car that an elite must buy if he or she intends to go home one day with his or her car.

In Cameroon, two different systems of education exist. There is the typical French system of education which takes several stages to finish. After primary school, there is secondary education which takes four years for a student to finish an aptitude test to earn a certificate "Certificate Aptitude Professional (CAP)". The certificate is based on technical education and sport is at the centre of the examination. The candidate must pass in all the many doted subjects with some at the minimum of one mark, coefficient five. If any candidate returned a zero (0) the candidate can bribe his or her way or may have to miss out in the whole examination that year. From that stage, the candidate moves to what they call "*probatoire*". This is more like a preparatory examination or promotion to do a certificate examination. This *probatoire* is so important to the French system that a candidate may remain without attempting the certificate examinations because he or she has not pass *probatoire*. In Cameroon, an attestation is given to anyone who passes the *probatoire*. This attestation is equated to the English subsystem of education as equivalent to one paper advanced level. The next examination is called the *baccalaureat* examination which is the right equivalent of the two or more papers in the advanced Levels. This examination qualifies the candidate for university studies.

At the university level, the nuance is not so different. The French have what they call LMD (Liscence, Matries et Doctoral) system. Liscence is the English equivalent of the Bachelor, Matries is Masters one, that is one year without a thesis and Masters for two years studies or more. Doctoral follows the same pattern. LMD is foreseen for and equivalent of BMP (Bachelor, Masters and Doctor of Philosophy, PhD). This is only being implemented because of the agitations that have brought about the request for a return of federalism. In

fact, from the secondary school system, Anglo-Saxon education is looked low in favour of the French diplomas which do not make up a full certificate or degree. the probertoire, which is supposed to be a promotion test results, turned out to be an equivalent of one paper Advanced Levels of the General Certificate of Education (GCE) so that nothing disfavours the French. Students with probertoire register and write competitive examinations with it and pass while Anglo-Saxon candidates with about five papers in Advanced Levels write and fail. Ndongo (2017) remarked that Anglophones are so dull that they cannot pass such public examinations. What has to be noted here is that these competitive examinations are set from the French syllabuses. The English sub system of education is looked upon as an education for subordinates, which is more like to enslave them to their ideas of good education. For instance, sport and citizenship are cardinal subjects in their system, while Anglophones take Religious Studies seriously as the moderating subject for human ethics and deontology. This subject is done in Cameroon solely by the Anglo-Saxon education system. It will be interesting to note that the Religious Studies as a subject is not used as one of the combinations of subjects for employment in Cameroon as compared to sport and citizenship. This shows already the attitude of French Cameroun towards anything Anglophone.

Cameroon federalism recognizes two systems of education, French and English, but does not use both for employment equally. Most of those who succeed from the English section may have to study the two syllabuses, taking French for the job market. The country recognizes that she is a bilingual country but the working language is French. French is seen as the dominant language in Cameroon and English is seen more as a dialect belonging to an ethnic group of people called "Anglophones". They are not two countries to give Cameroon the status of a federated country but a tribe. Since there are many registered tribes in Cameroon, Anglophones are perceived as one of the many tribes and does not deserve any special treatment different from the one given to other tribes.

At a certain moment, the Anglophones are seen as impostors into La Republic du Cameroun's national quiet enjoyment. They do not deserve to share in the national cake or in the leadership of the country. Anyone trying to do so may be received as an adopted sons or daughters. That person is to do things the way they are instructed and not according to training or the law. The Anglophones are not to be trusted. Any post that is headed by them must have a deputy from the other side of the country. In most cases, the deputies are considered the most reliable ones. To understand even more, in the Anglo-Saxon colleges and universities, important subjects like hard science are taught by the French who do not speak or understand a single word in English. When English speaking children go to French schools, they are forced to learn and write their examinations in French. The teachers have no reason of remorse because the English speakers are the ones who choose to join La Republic du Cameroun, they were not forced. Many see the Anglophones as negligible and may be forgotten about. According to Ndongo (2017), the minister of Cameroon higher education, the Anglophones are "Two cubes of sugar that should be dissolved and forgotten in a basin of water". This is referring to the ten regions of Cameroon where the English occupy only two of the ten regions. Note has to be taken that it is the political consideration of the land that the Anglophones are occupying only two regions. If the land was occupied by the French, it would have taken four or more Regions from inception.

6. Federalism and its Mafia

The federalism of Cameroon is more of mafia in the sense that the referendum was betrayed by the differences in the two languages. The French Cameroun first attracted the English Cameroon as per the wages they paid to other citizens. The wages are much and the Nigerians paid little or nothing to their workers then comparatively. Working for the government in Nigeria was more or less the job of patriotism by people who sacrificed some time for the state before looking for what to do next. To have much money was either for the individual to operate a business or work for a private company. In East Cameroon, the opposite was true. The Cameroon government paid much money to their civil servants as salaries and the conditions to operate a business was tightening. Since the Southern Cameroonians had no money to start-up a business, they were attracted to the French Cameroon, believing that they were to be treated the same as the French Cameroon treated her citizens. This rather had to do with a long time of waiting for the prosperity to be realized. The Southern Cameroons had to realize that the things were not working out the way they expected to see happen. They started galvanizing forces to develop their own side of the state to become functional and enrich their heritage. Means of saving the little money they raised were established. There were common initiatives and saving opportunities where local produces were preserved for the future buyers or were sold to the shareholders for remediate needs. This was what the southern Cameroonians called "Marketing Board and Cameroon Bank". They had branches in other towns in the South-West and North-West Provinces. This action kindled interest in mega farming, since the people could now afford the cost. At this time, bigger cooperatives were developed and many recruited those who could accept the work for the cooperatives. There were places like the Wum Area Development Authority (WADA) in Menchum division. The Ndop Rice, Ndu Tea and Tole Tea Estates. These were feeder organizations to the Marketing Board or the fallouts of the Marketing Board and the Cameroon Bank mitigating skills.

The foreign organizations then came in like the Cameroon Development cooperation (CDC) and employed many people at low wages. This company was diverse in their productions. Their products included mainly cash crops that were exported like banana, rubber, tea plantations and sugarcanes. Our informants explained that cocoa, coffee and maize were largely produced by the individual farmers and sold to the buyers. This according to them was where the mafia started. Some individuals who claimed to be buyers for the world market started bringing faulty scales to buy the produce. They decided the cost price of a kilogram of the product, claiming that it was from the undulations in the world market currently. La Republic du Cameroun saw the Marketing Board and the Cameroon Bank activities as a threat to their mafia and started sabotaging their credibility to the Southern Cameroonians. The government then brought in workers from the French Cameroun to work and study the structures. The French workers were mostly working like supervisors. According to Elad (1993) this was purely an Anglo-Saxon structure the French government proposed centralization of the cooperation in Yaounde. From there, huge sums of monies were withdrawn from state activities, salaries of Civil servants and other state activities. The programmes developed to sustain the English Cameroon started dwindling. As if that was not enough, another mafia was right at the point of deciding whether the Southern Cameroon was to join La Republic du Cameroon or Nigeria.

Mukete (2013) an eye witness of how things evolved, now still alive when interviewed, he explained that many meetings were held and it had to go into voting to show whether the Southern Cameroonians were to join La Republic du Cameroon or the

Federal Republic of Nigeria. "Ballot papers were prepared and were labeled Yes or Oui". As of that time, the Southern Cameroonians had no idea of the French language. The understanding was that it was the business of the English-speaking people and French people were not to be part of the voting. Yet in preparing the ballot papers, the French made the ballots bilingual. "Yes" was to show that the voter was voting in favour of joining La Republic du Cameroun and "Oui" actually is the French version of "Yes". This means that there was no ballot paper for "No". Therefore, whether people were voting for No or Yes, all the voters were voting "Yes". There was no alternative. One could suspect the possibility of null ballots. These could be taken for No, which could be beckoning for a third option which was not given, the option to stand as an independent country was not given. It was like deciding that the Southern Cameroons must depend on the Federal Republic of Nigeria or cause La Republic du Cameroon to experience a federation with two countries. This seems to have been for the resources of the land and not the people. The Northern Cameroon which finally remained with Nigeria does not seem to be better than their counterparts who went to La Republic du Cameroon.

In their progressive mission of assimilation and colonization of the land of the Southern Cameroons, La Republic du Cameroun started dismantling of structures that were remarkable symbols of the Southern Cameroon that was in partnership with their country. There were two houses for national legislations; the Southern Cameroon House of Assembly, which was located in Buea, and one for La Republic, which was located in Yaounde. They were finally merged to become one House of Assembly with the Headquarters in Yaounde. Still, about the House of Assembly, the Speaker was to be English if the President was French. According to Stiftung (2012), the constitution was further mutilated to read that "The President and the Speaker may not come from the same place". Until now, the Speaker has been a northerner who is not English, except they want to push through their old age idea that the Anglophones are a tribe from Nigeria. In the strand, then the speaker until now is from the North and they have a different language from the French and English. They use such dialects in their everyday life but for official use, they must use one of the two official languages. The French language is generally used there.

In this union, if the president was French, to take what is obtainable until now, the vice president ought to be an Anglophone who should stay in Buea, the political capital of Southern Cameroon. As the process of assimilation continued, the post of the vice president was abolished. The French system of the second state officer in command was introduced, which should be known as the post of Prime Minister. The Prime Minister is understood to be the first of all the ministers appointed by the government to moderate government activities and report to the president. The Vice President is normally from the best loser in the election. On the other hand, the prime minister here is appointed by the president and has never been appointed outside of the ruling political party. He is of course, appointed alongside the other ministers and can be fired by the same president. As a prerequisite, he must be proficient in the French language. The prime minister must live and work in Yaounde. Until now, prime ministers have one or more vice prime ministers who are answerable to the president and not the prime minister. Until now, the first vice prime minister has always been the minister in charge of defense. The rest can be named as much as they may not need the direct influence of the prime minister into the affairs of that ministry. The vice president lodge now called the prime minister's lodge is deserved in Buea. No one lives there.

There was the house of chiefs to support administration. According to Mukete (2013), the complaint came that, "it was expensive to run the House of Chiefs and the National Assembly". One was abolished with no replacement. What we see in Buea now is only to a monument. To introduce French domination on the territory, the ten Regions syndrome was introduced. The mafia in the region stuff is to monitor and grasp what is beneficial only to the Anglophones, so that it can be shared to the rest of the regions. It does not work the same, if the beneficial item was generated from the French zone. Until now, the Anglo-Saxon schools are flooded by French students, especially, secondary students. The idea is that, whatever is destined to the English world, can easily be redirected to the French. One of the examples is the Commonwealth scholarships; the French students either take them or no one benefits from the scholarships. It can never be the same with benefits from La Francophonie which is a French Organization like the common wealth of nations. When the Anglophones agitated that they are not well handled, the slogan of decentralization of government to the regions came up. The intention was to bring in the wealth from English and French Cameroons and divide it by ten, which was one of the reasons of raising the French from five regions to eight, so that they can have a s much. It has never been effectively implemented because the English who are losing have never complained. Any idea that is brought up in the national house of assembly must have the element of assimilation. There has been a programme like bilingualism commission which is intended to introduce more French students into the English system and not the other way round. English teachers are sent to teach English in typical French areas and to French teacher is sent to teach French to the Anglophones. What we see are French teachers of different subjects sent to teach subjects like physics, biology and mathematics to their migrated students in typical English schools.

7. The Two Cultures of the French and English Cameroon

French and English seem to have many uncompromising ways of doing things. There is an explosive part in the French, which has to do with systematic domination and assimilation. Elad (1993) recognized that "Once in friendship, it is the French who will always ask what he or she benefits from the friendship", if nothing substantial is found, that friendship may not last. This seems to be a cultural trademark for the French. There had for instance been this idea of the two systems of education. We notice many francophone children in English schools, George (1956) remarked that these people are interested in English schools, not because they love the English language but because English language is a universal and business language. When the francophone learns the English as a second language, the chances of the Anglophones. When a job opportunity is advertised, there will be a clause for the sake of regional balance that twenty Anglophones are not needed. The change here will be according to Ndongo (2017): "Anglophones are not necessarily people from the two English speaking regions of Cameroon but anyone who can speak English is an Anglophone". The even went on to elucidate that his son is more Anglophone than himself. They totally forget or had never known that the language of a people determines the culture and tradition of the people. As we continue reflecting, the French person is yoked to as English person because of the benefits he or she derives from the union. This benefit is both from the global world and on the soil on which the English person dwells. The two cultures are hardly the same; the idea of unitary state in Cameroon gives a chance to tolerate some of the habits for the snake of living together.

Notice on the other hand, the English person does trust people so quickly. This is part of the English culture as they grow up to understand. This is because they believe that everyone is made in the image of God. If they are the children of God, therefore all flesh is of God. If this is seen from the perspective of the English culture, they will notice what Anderson (1992) said: "The English person is influenced by his or her believe in the word of God, the Bible", they easily give up in a struggle, trusting that vengeance is for God alone and not man. Since he is the unique father and knows all his children, he will punish those who are doing things contrary to his instructions. This is what keeps an English person together with people of different works of life. Living together now in a culture which depend on the power of suppression, we can see that much is hidden, which cannot be hidden from God anyway. The French culture has strongly influenced the system of the two culture in a way that people see them looking at God like a threat even to their way of doing administration. The first punishment to the Anglophones for loving God is that there should be no Christian activities in most public places, like praying, reading the Bible, singing church songs and so on the second is that religious studies, which is a subject for a certificate examination should not be included as part of the papers considered for employment. There is no state university faculty that offers a programme that leads to a degree in matters of religion in Cameroon. The teaching of the subject, as it is accepted by the General Certificate of Education (GCE) board is done by the clergy and affiliates who are not trained in government universities. The state accepted the subject to be examined by the GCE board so as to accommodate the English subsystem of education. Since the government is more or less the only or largest employer in Cameroon, that subject has become a taboo subject to students who past the minimum subjects of four for the ordinary levels and two at the advanced levels including religious studies.

Somewhere else, religious studies, as a subject is treated under the faculty of culture and religion. Other universities chose to put it under the faculty of social and religious studies and others still handle the subject in its right, including other religions. These things don't matter to the francophone who are the decision makes in Cameroon. The trouble now is that they have been caught in a web. The disrespect of religious studies has brought into a stalemate with the English people who respect God with passion on one side and the French are on the other side. Like ever, the administration has taken up its pen to issue a decree as usual. The one that makes the exercise funny is this one that the common law now be translated into English and made available and used in all the courts. This had never happened in the history of the union. Court cases in the Anglophone courts were handled in French and the French use the criminal law. Imagine an old man with a case in court, the judge comes and handles everything in French from start to finish. A sentence is pronounced in French and he is taken to prison without understanding what has transpired. As the English people are complaining of the domination of the criminal law in the Anglophone zones, teachers were also complaining of French leadership in English schools. Nearly all the leaders in university facilities in the English Cameroon were in the hands of the French with their own way of handling such academic matters. In a bit to quieten the struggle as usual, decrees were singed. Once of the decrees was creating a common law faculty in all the eight state universities in Cameroon. According to Aronof and Jan .(2013) "the bases of the common law studies is the religious authoritative books". The lawyer may want to know what God says about a case and reason out the national of the action. The common law is interested in human dignity. It puzzles anyone of good thinking, if such

faculties have other bases of their studies. The bases here are rooted in the Anglo-Saxon culture.

Beside their mission to dominate in the education system by imposing their own kind of leadership, the attempt had been to cause the education system to drop the Anglo-Saxon method and follow the adopted French system from France. The first attempt is that the English system of education is upheld and praised but no responsible examination shall ever be set from their syllabuses for recruitment. After long periods of agitations, the best to do was to sparingly translate some of the examination questions into English to enable jobseekers to try. The problem still remains that the questions are having different origins, the French syllabus and most of the questions are poorly translated. French words are retained in the text. Anyone with a purely Anglo-Saxon background can hardly compete with those who are comfortable in the French system of education. A onetime minister of education Njoya (1982) got scholars to translate the both French and English examinations into the various languages. The French wrote English examinations and vice versa. More Anglophone past the francophone examinations and the reveres was not true for the francophone candidates. Of course, he did not live long in the government job. He has a political party now, trying to challenge the government. He is of a very negligible number of those who see a problem with the government. Until today, there are francophone students who are proud to tell their colleagues that they hold the certificate of Njoya. It presents the student as tough. The French culture is quite different from the English culture.

As the minority, the English-speaking Cameroonians have learned to progress in difficulties because the easy way will never come. Therefore, in their struggle to suppress the English culture, the elites who are loyal to the French administration have often been used as mercenaries to face the tough jobs. When the Anglophones agitated that they were marginalized, a bilingualism commission was created by a presidential decree. The person to head it is an Anglophone, he and his learn were sent to solve the problems of the two English speaking regions. What many people kept asking is the use of the group in a purely political problem. The name of the group according to Paul Biya (2017) is “commission du bilingualism et multiculturalism”. The English culture is considered one of the many cultures in Cameroon and not a nation and should be kept at base. This is a national culture, the English culture which willingly accepted to unite with the French culture of La Republic du Cameroon to form one federated country. Now, English is treated like a tribe and their culture. This bilingualism has nothing to do with the distribution of natural resources of the land. It is being given to an Anglophone and coerced to perform arbitrary tasks. Now that the country is in a type of turmoil, the Prime Minister who is English is pressurized to go and talk to his English brothers and sisters. What he has to tell them is known only to the French administration. Responsible ministerial posts have never been held by an Anglophones. Territorial administration has now been given to an Anglophone with moderations and he is asked to go and quieten his brothers and sisters of the English extraction. It is the same thing that has happened to the ministry of secondary education to show how English people are treated in times of hardship, not in sharing the national cake.

8. The Myth of Living Together

There is much cordiality in both the English and the French people living together in Cameroon. They interact at different levels with pidgin as the lingual France which is easy to learn. The more the both interact with each other, the more they become helpful to one another and will like to stay on for some time. Some end-up helping each other to get

good jobs and some even inter-marry. Their life together is not threatened in any way. What is threatening Cameroonians is that people of the same age group, grow up together and may write the same competitive examination when they have studied together, the French will pass and the English candidates will fail. In the case where some remnants are caused to pass, the French may be given a duty post and the English becomes their subordinates. Some of these selections are discriminated from the information given when the candidates are applying to write the competitive examinations. The information will give details of where the candidates come from, the first of the official languages and so on. According to Fida (1944), the candidates actually don't pass by writing the quiz but by where they come from. In most cases, all English scripts are considered failed except one has a recommendation from the hierarchy. In certificate examinations, the highest score to give is an average mark. The culture of living together is quite smooth as long as it is among the commoners in the society with no ambitions. When success comes and the climbing of the ladder of hierarchy, discrimination sets in. Living together is not a problem as long as the English people show no sign of ambition. If any English person wishes to overcome the myth of living together and look ahead, the person should not share his or her ambitions. Investing on entrepreneurship and not in government jobs is to live of subordination. An Anglophone is hardly trusted in Cameroon by the French.

These are things that make English Cameroon to look back to the moments of reunification with disdain. If there had been no irksome happenings as described, unification in Cameroon will not be a problem. Where practicality dominates senseless egoism, the results are felt in the office. The working language soon turns from French to dialects. This is a source of strength in some cases, the local languages are used furring interviews, it is sometimes used to test the owner of the name which resembles a French person's name of a particular tribe greetings are flashed in the dialect while the examiner watches the reaction of the candidate. If the candidate must be taken for the job, they will see that the worker is placed at a particular jobsite. According to Elad (1993): "An Anglophone cannot be placed above a francophone". If that happens, another authority is attached to the English person with some privilege above the English person. Cameroon is known out there as a peaceful country because the English person has learned to endure sorts of things. With the dependence and trust in God, the Anglophone also thinks of the wellbeing of their children after them. An English person thinks of keeping legacies. If the present is threatening the future of the next generation, they find it needful to pipe down not to enslave the next generations. If the English person keeps insisting on a course, it has to be inspired by what that action holds for the future of the next generations. For instance, we have touch quite much already in politics there is assimilation, in economics there is exploitation, in education there is a sharp dichotomy and in living together there is domination. From a very long term experience, the English person believes that the English culture of dignity may soon come to total annihilation in Cameroon. So, those alive should fight to preserve it.

Many English speakers who travel to the French zone of Cameroon without being bilingual, in most cases they will need a guide or associate with someone who knows French. If not, such a person will be frustrated as the one enters the French zone. Such a thing could be observed vice versa but of pidgin which is an easy means of communication from local business lingua France. That means in the French zone, stopping a taxi is in French or the person stays as long as there can be a Good Samaritan to help. The sign posts are practically in French. Everyone is expected to read French as they travel along. The

French system functions as though there was no second language in Cameroon. It is only after some agitations that some individuals can make their sign posts bilingual. The domineering syndrome comes up for the few who must put up a bilingual sign post. According to Bakari (2017): “The order of the alphabet E for English and F for French should be followed in that order on any writing”. In the English zone as we may observe, there are some sign posts typically in French without a translation. Those who are bilingual the French words come first. If the English words are to be added, they will be in italics or in smaller characters and or colour. All these are to show forth that federalism in Cameroon until now has been a myth and not a reality. Each time, the other part of the country has to be reminded that there is another country. As that seems to be real to some, the government just gets up and forms some cosmetic adjustments. When the Anglophones seems to be satisfied with the action, the old fashion comes back waiting for another agitation as a means of reminder.

Until now, official communiqués from administration still come out in French, when there is an agitation as usual, an on-the-spot translation is given by anyone who may not be an official translator. In most cases, the translations give different interpretations. Though the country is known as bilingual, if the communiqué is wrongly translated, the French version stands out as the authentic one. Anyone who takes from the English version may have no justice if the matter goes to court. Hoping to have a job in Cameroon through competitive examinations alone is utopia because from the announcements to the final publication of results of successful candidates, everything is done in French. That can also explain why those who are interested in the examinations may be late or never get the information because it is in French. At the time agitations is so near or past. When the results are out, those who hear follow the results in French, before the information reaches the English candidates; the person would have been replaced, believing that the candidate has rejected the admission offer. The French are not interested in media information which is in English and vice versa. Elad (1993) recollects a local anecdote that “if you want to hide some useful information from the masses, put it in writing”. The worst is when you put it in a language that is unappealing to the readers. The myth of living together for the Anglophone in Cameroon is more like the survival of the fittest. As long as anyone is not interested in learning French, the person should stop hoping to become anyone important in Cameroon. To become independent is offensive to administration, which is largely French. If anyone insists to open a business so as to become independent, the business will be assessed to pay punitive taxes which should be above the expected turnover.

In politics, those who rule are either appointed by the government or the government accepts the kind of people that are not loyal to the people who elected them. Everyone in any post of responsibility in most cases must wear the uniform of the ruling party. Anyone, who belongs to the party in power must drum some convincing support and manifest hate for his or her brothers and sisters in favour of the government mercenary. If not, the person risks losing the post. During elections, of course, the civil servants actually use state infrastructures to mobilize those who have to vote for the candidate(s) of the ruling party. It is understood by the least person, young and old in Cameroon that whether people vote or not, the ruling party is the winning party. The administration has made it possible that the economy and political lives of the citizens is in their hands. They are the ones who put food on the tables of every loyal servant and protect them against anyone who has in mind to destabilize it. According to Mukere (2013), those who are appointed by the government become spics for the government against their own struggling Anglophone

brothers and sisters. Living together is tantamount to living for the head of state. Everything about the head of state must be nice, if he is passing be all businesses and movements must stop until he passes. Once his movement is announced, even if it has to take the whole day waiting, no one should budge. The people who live in luxurious houses and drive the most comfortable cars are civil servants in Cameroon. Many have more than one bank account, each with billions and not the business brokers. This is the paradox of our myth of living together presents.

9. The Cameroonian Experience

The experience the Cameroonians are going through is that of a war between two nations but the international community perceives it as internal crises among the same people who are having an in house fighting. What actually is happening in Cameroon is more like a fight between two nations that were united and doing fine. The thing that baffles Cameroonians especially the English-speaking Cameroonians is that the president will openly declare war against his own people. These are the same people who live work and pay taxes to the government and the government will use the tax money to buy arms and kill the same people with them. The country was known as the Federal Republic of Cameroon. By a referendum, it was renamed the united Republic of Cameroon. At a certain moment, La Republic du Cameroon that got united with the Southern Cameroon withdrew and renamed itself, La Republic du Cameroon. Since that change by a presidential decree, things have never been the same for the English Cameroon. The English Cameroon was left without a definite name yet, in everyday life things were changing. As we indicated earlier, the Anglo-Saxon system of education was treated like an education for a captured people. They study had to maintaining the international standards of education has a wonderful future out of Cameroon but really not for domestic use. Seeing that the Anglophones excelled in international matters, francophone administrators have not only destroyed the Anglo-Saxon structures but are involved in discouraging Anglophones from doing what they know best to be right. They own what the Anglophones own but it is not in their culture. If we take the way of life, the French are the ones who introduced the way of dressing with gene trousers on sport shoes and putting on a cost in official meetings. This does not represent an English person. It is not in the English culture to be properly dressed and stand chewing a piece of bread, along the road and perhaps playing games of chance. The French don't know how to invest. They earn today and spend with no reserves for the future. Their culture does not take sexuality from a moral perspective. Though gay marriage is not common in Cameroon, lesbianism and homosexuality is present. Occultism is a major means to manipulate those they see as slaves and will like to maintain them as such.

The way forward has been for the Anglophone elites, after a very long time of observation to start agitating from the lower house of assembly, the national assembly. This has brought untold suffering on the Anglophones in Cameroon. The president has openly declared war and given the Anglophones names. Before now, the western region of Cameroon, which is French, had agitated to have their share in leadership. The administration called them Markizals and mercilessly massacred them. Since it was an intra squabble, this ethnic group quickly regrouped themselves and looked for means to survive. This has made this tribe very industrious and they have many economic brokers in Cameroon. According to Nsai (2004). They are also the most skeptical people with their riches. They hardly trust strangers. They share their wealth with others with an eye on receiving more in return". In this way, the Bamelike people don't trust the government until

now. Many rich people in Cameroon come from among the Bamelike people but they hardly put their money in banks. Just as they have learned from the time they were labeled Markizals, they have also learned to help one another to survive. Their monies are put in Nganggi group meetings and borrowed out to members for self and community development. To see the riches of a Bamelike person, it might not be found at the jobstic if he or she happens to work outside of their local habitat. Any work outside of home is taken for a local farm where the individual works and brings the proceeds back home. Their wealth is seen back home in many responsible villas, flips of cars, women and how far each person's child can go into further guides. Should there be any little feast of any kind; one will be able to see an explosion of wealth in the organization, coverage, food and drinks among other expenses. These are places where they show the prowls of their wealth.

This union of the Bamelike in Cameroon, because of their experiences with La Republic du Cameroon, albeit they are part of them by virtue of having French as their first of the two national languages, also makes them the tribe that is one of the largest in Cameroon. According to Mukete (2013): "They are also so much seen as a people who are largely involved in occultism". All these are to maintain the bond between them, not to betray each other. Certainly, the people embarked on rapid multiplication of the population to have strength as backup, never to face the same melancholy in future. This was from their experience with La Republic du Cameroon and it makes them not to trust anyone outside of their ethnic group. In matters of marriage, someone may want to know, it is easier for their girls to marry outside of their tribes and succeed than the boys. The boys may be willing but the family of the boy may still have to manipulate the boy even with children in the union. There is a high possibility of a second wife, sometimes without the knowledge of the first wife; exogamy is really not welcomed in this ethnic group. Their main focus is on inheritance. According to them from informants, those people who practice exogamy risk losing their hard-earned wealth to an outsider. Therefore, the family of the boy believes that they are protecting their children from working hard and in their absence: a stranger son will inherit and take the wealth away. The experience with La Republic du Cameroon has made them to be very practical.

The present experience with the Anglophone is a resurgence of such an enslaving experience common to colonial times. Anglophone has been given names tantamount to the Boko Haram insurgences that attacked Cameroon from the North of the country. Cameroon used names common to other parts of the globe. The insurgences were called 'terrorists'. They were considered an Islamic religious sect. Their origin as the discussion unfolded showed that the origin is not actually known but they are stemming from Nigeria. This group killed and kidnapped wealthy people for ransoms. The government that claimed not to know them regularly arrange for the release of their abducted people who mattered to them. Many questions were asked why the government could not dialogue with the so-called terrorists to leave Cameroon alone. According to the government spokesman Bakari (2017), who himself is from the north of Cameroon, the insurgences want to cut off the North of Cameroon and make it an Islamic state. Therefore, they were named terroristic. The whole country, like one person contributed money, food, and other properties to support the army to push back Boko Haram. When that was seen as *savoir-faire*, a law on terrorism was enacted in parliament proposed by the government. It was clear that anyone with arms was seen as a terrorist. It was like a prelude to what was in store for the Anglophones in Cameroon.

As usual, one cannot get anything substantial from La Republic du Cameroon without a fight. Since Anglophones felt marginalized and the culture disappearing, lawyers started fighting against the use of the criminal law in the English regions of Cameroons because it had no human face. The litigant who brings a case to court is considered the righteous one. The innocent person could remain in jail for years. The easiest thing to do is to let the jailed person go home without a hearing. The criminal goes about free and boastful. The judgment is drafted and executed in French. So, the common law lawyers started agitating for a return of the common law to the Anglophone regions and the magistrates who could not function in English be transferred out of the English regions. It was even understood that the Common Law book was in French. So, the strike action included the translation of the Common Law into English. La Republic du Cameroon did not take this lightly. Lawyers were brutalized by forces of law and order, their wicks taken and many lawyers thrown into jail. Since the Common Law is more an Anglophone identity, the teachers soon realized too that they were also suffering from French domination in the education system. "They joined, forming a consortium of nongovernmental organizations the education (NGOs) to have a dialogue with the government on the happenings on the ground. The first and second meetings held and conclusions were reached. The first was to listen to the grievances of the striking consortium. The second was to cause the consortium to sign an undertaking with the governmental that they will call off the strike. The watch word was that "government has accepted all the requests of the consortium as genuine". The Anglophones knew that it was just rhetoric and requested for a return to federalism. Their idea was to handle their problems without the intervention of La Republic du Cameroon anymore. The Anglophones were named terrorists, followed by brutalization, kidnapping, killings, looting, raping, and burning of houses and properties like cars, motorbikes and anything that could make life meaningful to any Anglophone.

Since then, Anglophone Cameroon has never been the same. War was declared on the two English speaking regions by the President Paul Biya himself. The army, the police, the gendarmerie, the rapid intervention force and all sorts of forces were released to annihilate the Anglophones. There have been lots of killing, burning of houses, arbitrary arrests, destruction of property and all sorts of atrocities of the government are so inhuman that they can never live under the leadership of La Republic du Cameroon again. They named the Anglophone regions that joined from Nigeria "Ambazonian land" who till now have been fighting with cutlasses, stones, elubs and guns to defend the Amba land. Armour cars and automatic rifles are being used on the fighting youth by the government forces. Many of the forces are also being killed and, in their frustration, they turn to kill the innocent citizens. Every man is seen as a fighter against the government forces, and is shot at. Women, men and children are named rats, dogs, cockroaches and many other offensive names and are destroyed as such. One could see pregnant women being shot at the point of delivering. One can see pregnant women shot in the process of delivering their babies and both pas away just like that. In the French Cameroon, when they hear of schools closed down, killings and other atrocities in English Cameroon, it sounds like normal to the francophone Cameroon. For them, life must go on as programmed unperturbed. The election Calendar of the country is respected amidst the striking regions. There are reports on state media which sound like nothing is happening in Cameroon. According to Stark (1976), Federalism was like voluntary slavery by the patriarchs. It has brought untold sufferings on the Anglophones in Cameroon without mercy both from domestic elites and the eternal communities. The international community sees the Anglophone problem in

Cameroon as an intra squabble that need internal inspiration to handle. Instead of going to the Anglophones to hear their version, quests go to Yaounde, to discuss with the enemies of the Anglophones and go back brainwashed that the problem is from the Anglophones. English Cameroon can be described as orphans that were abandoned to an ungrateful mentor who instead of mentoring has tormented them and will neither let them go nor let other know that this forsaken country is suffering.

10. Conclusion and Recommendations

In conclusion, it is seminal to reiterate that Cameroonians live together as a means of survival of the fittest. The atmosphere that looked like master and servant relationship has ignited a squabble which has reached a certain point and proven that it is a struggle between two equal states. The mafia that has taken a long time to be dismantled has finally been uncovered. Historical facts that were conceived in languages without cultural synchronization in values are seen and expounded on by pundits. The myth of decentralization and the long-standing unrealized rhetoric has come to a standstill. The bearers have received some heat to a breaking point. The cultures of the French and English have finally seen the strong and weak points of each other. Unfortunately, the facts are beyond repairs because the damage is great. There is no sign of remorse from the offending side. At local levels, much has been done to see human beings as sacred in their right but the French culture has an approach to such issues, which easily give names and make others scapegoats of their errors. The Cameroonian experience of federalism is quite unique because of their cultural and linguistic diversities. Their converging point may be that the two French and English regions have the same president. As to whether they both believe in the president and the government is another story of its own. Federalism in Cameroon has never been a reality, it is a calculated myth.

1. Parties that take part in political amalgamation of other nations should be ready to intervene and give meaningful assistance when such countries are in crisis.
2. Structures of interventions in national and international matters should be realistic and respect the structures put in place and not individuals.
3. If possible, structures should insist to have individuals who can be above financial trappings. Leaderships that deal with national and international matters, to manage human lives, should be above trappings of all kinds.
- 4.

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