**Human Rights Council Advisory Committee**

**Questionnaire on patterns, policies, and processes leading to incidents of racial discrimination and on advancing racial justice and equality (‘systemic’, ‘structural’ and ‘institutional’ racism)**

*Dear stakeholders,*

*Please answer the questions that are most relevant to your field of expertise or operation. There is no need to answer all questions if some are irrelevant to your work.*

*Please respond as succinctly as possible, listing factors and giving relevant examples.*

*Please, as far as possible, provide clear examples of best practises.*

Please note the following: The Advisory Committee understands its mandate under resolution 48/18 as aiming to draw attention to ‘systemic’, ‘structural’ and ‘institutional’ racism. All these terms refer to understandings of racism that go beyond individual conduct (such as hate crimes or racial slurs), and extend to characteristics of societies more generally (such as residential segregation that disadvantages members of a particular race, or barriers that disproportionately constrains members of a particular race in becoming homeowners). **‘Systemic’ racism** refers to a system in which ‘patterns, policies and processes’ (and cultural representations) work to perpetuate inequalities and patterns of discrimination against one or more racial or ethnic group. **‘Structural’ racism** may be defined as ‘the set of norms, rules, routines, patterns, attitudes, and standards of behaviour, both de jure and de facto, that give rise to a situation of inferiority and exclusion against a group of persons in a generalized sense, with these traits perpetuated over time and even generations’ (A/HRC/48/72, para 18). **‘Institutional racism’** is a related concept, and refers to the policies and practices in institutions that have the effect of producing outcomes that continuously disadvantage or favour a particular a racial group. The term may also relate to pervasive beliefs and accepted ways of doing things within an institution (referred to as ‘institutional culture’).

Stakeholders who respond to this questionnaire should please keep this focus in mind.

Respondents should also keep in mind that the Human Rights Council in 2022 set up the Independent Expert Mechanism to Advance Racial Justice and Equality in Law Enforcement, which is mandated to report to the Council on ‘the root causes of *systemic racism in law enforcement and the criminal justice system*, the excessive use of force, racial profiling and other human rights violations by law enforcement officials against Africans and people of African descent’ (emphasis added).

Below are two sets of questions. As the title of the first set of questions indicates (‘Questions to ALL stakeholders’), these questions should – to the extent that they are relevant -- be answered by all stakeholders. Private actors (such as companies, corporate entities and businesses) should, in addition, also answer relevant questions from the second set of questions.

**QUESTIONS TO ALL STAKEHOLDERS:**

1. Is there a working definition or understanding of systemic, structural or institutional racism in your country/by your government/your organisation?

***In my country Cameroon, there are working definitions and concepts that determine how someone can be treated in the country by government officials, in offices and in private or civil societies and faith-based organizations. There are a range of discriminatory terminologies such as:***

1. ***“Anglophones” or “Anglofools” or “les enemies dans la maison” (enemies in the house). These terms derogatorily refer to those of the two English-speaking regions of the country out of ten regions. Eight regions out of ten are French-speaking. These are terms that when used towards an Anglophone citizen, it means that s/he is less deserving compared to a Francophone. They should be treated with scorn. Anglophones or Anglofools have since 1961 been treated as either second class citizens, scorn, or less deserving of any opportunity or privilege in the country of Cameroon. This discriminatory tendency had grown until it exploded in 2016 and led to a war between the French-dominated government of La Republique du Cameroun against Anglophones known various as British Southern Cameroon, West Cameroon, Anglophone Cameroon and now Ambazonia.***
2. ***“Bamilikes” or “tontinards” This are also discriminatory political appellations, mainly within the political configuration of La Republique du Cameroun. These refer to people from the tribe of the opposition political leader, Prof. Maurice Kamto of Cameroon Renaissance Movement (MRC) political party challenging President Paul Biya of the Cameroon People’s Democratic Movement (CPDM) party that has been in power for about 40 years. Tensions and deadly conflicts have been going on openly and hiddenly. Loyalists of the President continue to use the State machinery at her disposal to attack, compel submission or ruin businessmen and State functionaries supporting this formidable opposition Leader.***
3. ***“Sardinards”, “Betis”, or “owondos” refer to the people from the tribe of President Paul Biya. They are the most favoured and protected people of the country to the annoyance of the rest of the citizens of the country.***
4. ***“Nordis:” These are those from the majority Northern three regions of the country. They consider themselves are terribly marginalized and discriminated upon. There is serious tension within them as they have held several meetings that are threatening to the government of the country. They are in top and commanding positions of the government.***
5. ***Discriminatory nomenclatures. There is a subtle practice of discrimination going on in Cameroon based one’s name. One’s Region, Division, and Subdivision of origin can be determined by his or her name. At a very basic level, one’s village and family can be known from his or her name. Someone can either be favoured or discriminated upon just from the name and that is very common in Cameroon. Atangana, Ondua, Balla, Ngo’o can be attributed to the Central and East Regions or Owondo people; Mouelle, Moukoko, Ebua can be attributed to the Littoral Region; Kale, Lyonga, Nnoko, Ngolle, Enow, Agbor, Tabe, Ayuk can be attributed to people from the South West Region; Ndi, Che, Fai, Berinyuy, Mbah can be attributed to people from the North West Region, Konchou, Kamene, Manfou, Ngandieu can be attributed to persons from the West Region just to name a few. This is a very subtle and serious institutional racism and discrimination that is practiced in Cameroon and many people are either quietly excluded from employment opportunities or are employed or even targeted either by the government or the private sector based on their names. The Elite professional schools are filled by persons from either particular regions or French-speaking part of the country.***

***When a Minister or Director is appointed to high position both in the government and private sector, members of his family or tribe or Region suddenly become intelligent and experts to work in that service. His/her staff in the office and downline services are recruited from either his/her family, village, tribe or Region. That is why it is common to enter an office and hear staff members speaking in a particular tribal language or the language of the Boss.***

***There are other minor tensions and agitations of tribal and discriminatory nature that are going on but have not acquired national or systemic, structural and institutional character like the ones cited above. It is important to underscore that these discriminatory tendencies are not officially open and documented part of government’s policy, but are the unofficial and oral policy of those who wield power, the favoured tribes, and influential people within the government and in the society. It was revealed, however that there is a secret document of the government, highly classified known as “PLANS D’ ADOPTION” of Southern Cameroonians. They have systematized it and it is being passed on from generation to generation as a doctrine. This has been seen manifest in several circumstances; especially that the CPDM party has been in power for about 40 years and has become more of a cult whose doctrines, written or oral must be unquestionably adhered to by its members.***

***In 1986, I went on holiday to my uncle in Douala. I was about 15 years old then. We went playing football with other young people in the quarter. Our Francophone peers kept calling my cousin and I as “les Biaffra.” It was my very first time to hear a word like that. I asked why we were addressed as such. My cousin told me that they mean that we are Nigerians. I asked him if they do not know that we are from Bamenda-North West Province. He told me, that is how they ridiculously call every Anglophone. I was surprised that these Francophones do not know that Bamenda or Anglophones are Cameroonians.***

1. Is systemic, structural or institutional racism a prominent issue in your country? Is there any official acknowledgement that systemic/structural/institutional racism exists; and that it is a problem? In what sectors does systemic/structural/institutional racism occur – for example, access to justice, access to services, enjoyment of socio-economic cultural rights? (Refer to decided cases by national courts where relevant.)

***The government of Cameroon and the powers that be have acknowledged these, especially with the devastating and explosive emergence of the rumbling and protracted Anglophone Problem in 2016 that led to the ongoing armed conflict or war against Anglophones in the country. The most affected sectors were the judiciary and the educational sectors of Anglophone or Western Cameroon. With respect to the judiciary, Judges trained on the French Civil Law, from 2010 were increasingly being sent in their numbers to handle legal issues in Anglophone Courts that are of the Common Law tradition. These French Judges and Magistrates could not properly speak the English Language, which is the language of the Anglophone population. Wrong judgements and miscarriage of justice were harmfully noticeable. These brought a lot of tension, agitations, complaints and protests led by the Common Law Lawyers of Anglophone Cameroon.***

***The educational sector was also very negatively affected. French-speaking teachers were systematically and increasingly being sent to Anglophone schools to teach when they could not properly speak the English language. Their spoken English language was just bizarre. They were just destroying the students. They were using a stupid mixture of French and English languages in teaching. The students were just thrown into confusion. Examination questions were poorly translated from the French language to the English language. The situation was getting terrible by the day. A technical examination question was translated from the French to English language thus: “What is the function of candle in the engine of a car?” Obviously every Anglophone technical student had to fall this question because candles are not found in the engine of a car.***

***After several written complaints by the English-speaking Teachers Trade Unions for years about this wilful and systematic destruction of the Anglo-Saxon educational system of the Anglophone community, the government of Cameroon kept ignoring the complaints until the teachers, students and parents took to the streets in 2016. That led to the ongoing armed conflict or war in and against Anglophone Cameroon because of government’s unwillingness and intransigence to give a lasting and acceptable solution to this systemic, institutional and structural discrimination and assimilation of the minority Anglophone population.***

***The government of Cameroon acknowledges the existence of this systemic, structural and institutional racial discrimination. That was why they organised a Grand National Dialogue in 2019 to see how to resolve the crisis. The government created the National Commission for the Promotion of Bilingualism and Multiculturalism, opened a Common Law section at the State Higher Professional Training School for Administrators known as (ENAM), and transferred some of the Francophone Magistrates or Judges and teachers away from the Common Law Courts and from some of the Anglophone schools.***

***These measures have not, however resolved the tensions and armed conflict or war going on between the government and the Ambazonia separatists’ militia. The problem of racial and linguistic discrimination remains very acute in the country. Government’s reluctance to decisively provide lasting solutions to these discriminatory tendencies supports the argument that these discriminatory tendencies are part of government’s undocumented public policy, especially as President Paul Biya admitted in Paris in 2019 during the Mo Ibrahim Peace Forum from the 11th to 13th November that for over 50 years they have been trying to assimilate the Anglophones to no avail. They have now given them a “Special Status.”***

1. What do you consider to be the root causes for systemic patterns of racial inequality?

***The root cause of the systemic racial discrimination in Cameroon is her colonial history that was not properly considered and administered before forging one country out of two different historical people-French Cameroun and English Cameroon. There is also a very strong economic desire to have absolutely control over the rich natural resources of Southern Cameroon by the French-dominated country. There are also political reasons like weakening the people to dominate them.***

1. What legal measures, if any, has your country put in place to address systemic, structural or institutional racism? (These could be constitutional provisions, anti-discrimination legislation, policies/strategies/national action plans, administrative measures, or the establishment of institutions such as equality bodies.)

***The government has created the National Commission for the Promotion of Bilingualism and Multiculturalism. Recognition and respect of the bi-cultural nature of the country. These are official declarations of the government, but a vast majority does not trust the government, especially when it comes to the Anglophones. These institutions are just there for public show, political and diplomatic arguments. Concretely and practically, they are redundant because they are part of the system.***

1. More specifically, has your government/country taken any special/positive (‘affirmative action’) measures to ensure that past hindrances and obstacles to racial equality are overcome? (If so, please provide details.)

***The government has created the National Commission for the Promotion of Bilingualism and Multiculturalism, The National Human Rights Commission, has engaged the process of Decentralisation of the government with Regional Assemblies and the process of redeploying English-speaking teachers to English-speaking schools and French-speaking teachers to French-speaking schools. But then a vast majority doubts the genuineness and seriousness of the government to implement these measures. They are selectively implemented for public show, political and diplomatic arguments.***

1. What extra-legal measures, if any, has your country put in place to address systemic, structural or institutional racism? (These could be educational, awareness-raising, measures related to racial equality in sport, access to and quality of healthcare, etc.)

***There is the government initiated campaign against hate-speech. This campaign sounds attractive, but is incomplete without campaigning against hate-policies and hate crimes. Whichever measure the government is putting in place, it is intended to pacify mainly the Anglophone population because there is hardly any commitment to it. It can be violated with impunity in favour of the government or the powers that be. A vast majority of Anglophones know this very well because this political disguise has been going on since 1961.***

1. How effective is the practical/actual implementation and enforcement of these measures? Have they been successful in addressing systemic, structural or institutional racism in your country?

***The Anglophone community has not really noticed any significant change as the same discriminatory tendencies and practices are still going on. There is really nothing concretely and genuinely to show forth, apart from rhetoric, slogans, propagandas and manipulations. This is justified by the fact that the war in Anglophone Cameroon is still going on, ghost towns are still being respected by the population when announced and the Monday’s ghost towns have remained since 2016 till date despite government’s coercive several attempts to end it. The population, where they are safe, still comes out in their numbers yearly to celebrate their independence day on the 1st of October every year. They argue basing on history that French Cameroon had independence on the 1st of January 1960, while Southern Cameroon was still a UN Trust territory under British administration and were granted a manipulated independence on 1st of October 1961 and coaxed into joining French Cameroun.***

1. How has the ongoing COVID-19 pandemic brought to the surface and exacerbated systemic, structural or institutional racism in your country?

***The Anglophone population was quite skeptical about the intention of the government with respect to COVID 19. They were many fake cases and deaths declared to be positive. Many people saw it as a tool in the hand of the government to eliminate their enemies. Some key Anglophone personalities that were reported to have died of COVID 19 were rather suspected to have been eliminated by the government under the pretext of COVID 19. The military used COVID 19 to extort money from the Anglophone population as the COVID 19 measures to combat it were stricter within Anglophone community, and the military financially exploited the situation. There are many stories in the community about this. COVID 19 was used discriminatorily and arbitrarily against the Anglophone community. Many people boycotted government hospitals because they were used to deal with the people. They were seen as death-traps. With the fading away of the COVID 19, the population is now gradually and critically regaining trust in government hospitals.***

1. To what extent is disaggregated data gathered by state and non-state actors in your country to identify systemic, structural or institutional racism, and to track progress in the measures adopted to address systemic/structural or institutional racism? Is any other data gathering tool used specifically to capture date related to systemic/structural or institutional racism? (Please provide details; refer to quantitative and qualitative data-gathering methodologies, where relevant.)

***Until now, one is not aware of any organised method for data collection on systemic, structural, and institutional racism and discrimination in Cameroon. But at a quick look, of over sixty government Ministers, only about five are Anglophones. There are certain Ministries that for over 60 years have never been occupied by an Anglophone like Justice, Finance, Armed Forces, Foreign Affairs amongst others. There may be some civil society organisation on Human Rights gathering and documenting such data unknown to me.***

1. To what extent has national antiracism policy research with a bearing on systemic racism been undertaken by national institutions/researchers, and what research is being undertaken, if any? (Please provide references if any.)

***Unknown***

1. In your country, what are the main human rights challenges arising from systemic, structural or institutional racism? List and explain them succinctly.
2. ***Arbitrary arrests. Being regarded as second-class or conquered people, Anglophones can be arrested, tortured and put behind bars for any charge.***
3. ***Injustice: it is normal for an Anglophone to be denied justice because s/he is an Anglophone.***
4. ***Intimidation: The Anglophones live a life of perpetual intimidation from Francophones as they have impressed on their sub-consciousness the feeling of inferiority complex.***
5. ***Violation of healthcare rights: Many Anglophones have been dragged from the hospital and killed by the military in the sight of everyone present on pretext that they were Amba fighters. Medical personnel have been beaten and some killed by the military for administrating treatment to wounded Amba fighters, but they themselves, when wounded go to the same medical personnel for treatment.***

***Doctors Without Borders that was providing humanitarian medical care to the impoverished sick and wounded Anglophone populations living in the North and South West regions in the context of the ongoing war was banned and asked to stop functioning in these two regions.***

1. ***Confiscation of people’s property: The military have carted away a lot of people’s valuables and money forcefully.***
2. ***Destruction of Property: People’s houses and businesses in their thousands have been burnt in more than 500 villages by the military. They have used kerosene to pour in bags of rice, groundnuts and other foodstuffs whenever they broke into people’s provision stores and homes.***
3. ***Rape: Many girls and women have been raped by the military and armed men. People’s wives and daughters have been forcefully taken away by armed men for sexual exploitation.***
4. ***Infanticide: Many innocent babies have been killed in Anglophone Cameroon. Some were forcefully taken away by the military and sacrificed for ritual purposes. There was the shockingly unbelievable scene where the military dropped a one-year old child in a pot of boiling palm oil when they invaded a village where women were locally processing palm oil. They ran for their dear lives leaving behind the baby who was killed by this inhuman method.***
5. ***Genocide: Tens of thousands of Anglophones have been killed, sometimes indiscriminately and for no crime or reason, but just because they were Anglophones.***
6. ***Molestation and maiming: Many Anglophones have been molested, tortured and other maimed because of who they are. People’s hands have been amputated by armed men as commended by some of their leaders. Many workers of the Cameroon Development Corporation (CDC) suffered from this.***
7. Are specific resources allocated to address structural or institutional racism in your country?

***Unknown***

1. In your country, which government agency has the mandate of combating and preventing racial discrimination? To what extent does the agency take issues into account related to systemic, structural or institutional racism in its mandate? (Please provide the most recent annual reports of this agency.)

***No known Agency***

1. Do you think reparations for the root causes of systemic, structural or institutional racism (such as Transatlantic Slavery, colonialism and apartheid) have a current role to play in redressing systemic, structural or institutional racism, and in eradicating it?

***It should be highly considered***

1. How are systemic patterns of racial discrimination addressed within the framework of the Sustainable Development Goals (SDGs) 2030 agenda? In your view, do the SDGs contribute to advance racial justice and equality? (Refer to eg SDGs 1, 3, 4, 5, 6, 7, 8, 10, 11 and16.)

***No idea***

1. Is the existing international framework, for example as it relates to the governance of international organisations, sufficient to deal with systemic, structural or institutional racism?? If not, what more can be done?

***It is not sufficient because they are stifled by sovereign governments who can ignore and undermine them if they see them as obstacles or threats.***

***What needs to be done is that such human rights institutions be established as UN Agencies with autonomous powers and immunity void of any government’s influence to function. They should be able to handle cases of human Rights violations to their objective and satisfactory end. They should be visible on the ground with regional, divisional and sub-divisional structures, using the organisational set up of Cameroon, for instance.***

1. Is the existing national legal and human rights framework, if any, sufficient to deal with systemic, structural or institutional racism? If not, what more can be done?

***They are not sufficient to deal with systemic, structural and institutional racism. The National Human Rights office in Cameroon is an arm of the government, on government’s payroll. Therefore, they cannot be very effective and objective as the population would want. There are many Human Rights civil Society Organizations, but they are frustrated by government mechanisms that stifles or frustrates their work.***

***The UNOHCHR needs to establish national, regional and divisional offices that are autonomous, trustworthy and effective and active on the ground. Otherwise, they can set up National and Regional Human Rights Courts of Appeal where if human rights cases are not considered fairly handled, can be referred to.***

***Faith-based organizations should be more and more engaged in issues of Human Rights and be empowered on how to deal with them. They possess a commanding and greater influence on the populations in the society. They need to be engaged as key actors and stakeholders in the pursuit for the respect of human rights.***

1. What are the responsibilities of key stakeholders (UN agencies, states, NHRIs, civil society organisations, technical community and academia, private sector) in addressing systemic, structural or institutional racism and racial discrimination? (Elaborate on what they can do to address systemic patterns of racial inequality.)

***They need to be more active, proactive,***

***and available to create awareness on issues of Human Rights, systemic, institutional and structural racism and racial discrimination. They need to increase their education, sensitizations through workshops, training and approaching perpetuators and pointing out to them their atrocious activities on humanity and societal development.***

1. To what extent are private actors responsible for systemic patterns of racial discrimination in your country?

***In terms of recruitments or employments, most of them oftentimes are sadly discriminatory. The tribe or region of the leadership, CEO and Senior administrators determine who is to be recruited. Merits and competences are not always the criteria, but one’s origin and connection to the authority. That is why in some institutions the use of tribal language for communication is very common.***

1. What role do you consider new emerging technologies, such as artificial intelligence based on algorithms, play in eradicating or sustaining systemic patterns of racial inequality?

***Unknown***

1. Are there any other ‘good practices’ by your State or other stakeholders (such as business or civil society organisations) that advance racial justice and equality, and address systemic, structural or institutional racism? If yes, could you please share these practices?

***There are many civil societies in my country advocating for respect of human rights, campaigns against hate speeches, advocating for justice and peace and offering humanitarian goods and services to the helpless masses.***

1. Do you have any recommendations to any stakeholder that you think would advance efforts to address systemic, structural or institutional racism either at the national or international level? Please share those.

***-Issues of Human Rights and discriminations of all forms should involve everyone. This requires continuous advocacy or awareness of the masses on such issues.***

***-Issues of Human Rights and discriminations of all forms should be factored in every UN, continental and national and local Agency.***

***-Faith-based, religious and traditional authorities be engaged in the drive for Human Rights, just and inclusive humanity and society. They with Civil society Organizations be empowered beyond advocacy to remedial actions to arrest cases of Human rights violations, racial and tribal discrimination.***

***-That there should be a kind of national synergy between the various civil societies working on human rights. This may enable them adopt a common approach to address human rights issues in their country. Should this happens, they will become formidable and impactful. The OHCHR can assist and facilitate this by providing the list of Human Rights organisations and related organisations of each country. They can initiate this by organising a workshop for them during which a common platform and working mechanism is adopted by them.***

***-Special Human Rights Tribunals be established regionally, nationally and at the basic administrative strata of every nation easily accessible by everyone for the entertainment of complaints. These tribunals should be autonomous from State control and influence. They should really be independent.***

**Humbly submitted by,**

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