

INTERNATIONAL JOURNAL OF LAW
MANAGEMENT & HUMANITIES
[ISSN 2581-5369]

Volume 7 | Issue 6
2024

© 2024 International Journal of Law Management & Humanities

Follow this and additional works at: <https://www.ijlmh.com/>

Under the aegis of VidhiAagaz – Inking Your Brain (<https://www.vidhiaagaz.com/>)

This article is brought to you for “free” and “open access” by the International Journal of Law Management & Humanities at VidhiAagaz. It has been accepted for inclusion in the International Journal of Law Management & Humanities after due review.

In case of any suggestions or complaints, kindly contact Gyan@vidhiaagaz.com.

To submit your Manuscript for Publication in the International Journal of Law Management & Humanities, kindly email your Manuscript to submission@ijlmh.com.

The Impediments Affecting the Rights of Indigenous People in Cameroon: The Case of The East Region of Cameroon

ABERLTINE NYAMIA BENGYELA¹

ABSTRACT

Areas occupied by indigenous people have gained attention during the recent era due to the growing interest in natural resources and rich nature of the soils and environment in which they find themselves. In order to bring development in these areas, the government is bound to violate some of their rights which leads to the detachment from their cultures and environment which they are have so much affinity to. However, some challenges such as little or no benefit in terms of exploitation of natural resources, loss of habitats, custom and traditions and the non-rehabilitation of sites after use and many others serve as a hindrance to full enjoyment of their rights.

Keywords: *Impediments, Rights, Indigenous People, East Region, Cameroon.*

I. INTRODUCTION

Despite the rights that have been put in place to protect the indigenous peoples and communities, there are a number of problems which are being faced by the local community which includes:

(A) Destruction of the Customs and tradition of indigenous peoples

Cameroon has many ethnic groups with different customs and traditions which are linked to heathier land which they consider part and parcel of their life. The UNDRIP in its Article 33 and 34 states that, indigenous peoples have the rights to promote, develop and maintain their institutional structures, distinctive customs and spiritual background in accordance with international humanitarian standard. ²Also, it goes further to provide that, indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures. Hence posing fear on these secret ancestral sites for lack of its protection and destruct ruction from natural resources explorers who are exploiting the

¹ Author is a student at University of Buea, Cameroon.

²Indigenous people have the right to determine their own identity or membership in accordance with their custom and tradition. This does not impair the right of indigenous peoples to obtain citizenship of the states in which they live.

mineral resource rich forest arenas³.

The indigenous people in general and particularly the pygmies in the East region of Cameroon has their own customs and traditions which they practice and believes in them. Worthy of note is that , the order passed by the government of Cameroon for the pygmies to leave the forest arena has greatly hindered their native people from carrying out their traditional practices and the rights successfully since they are scared of being caught by the security placed by the government to control the entire forest and make sure all pygmies are out of the forest ,to them in the old, when a woman puts to birth, a traditional right was carried out by the community leaders and parents of the new born to officially welcome and initiate the baby into the pygmy community⁴.

The initiation was called the “Bohniih” also, there was the “the njenhgii ‘’ this was a cultural week which was a dance performed in forest for one week by singing and dancing round the forest to celebrate the birth of a child or new born to indicate that the child has been fully accepted by the entire community.⁵

(B) The Boohniuh Traditional dance display by the Baka Women.

Notwithstanding, from the moment they were sent out of the forest to move to the nearby villages out of the bush, they loosed all these traditional values and has not been able to put the culture into practice since all instruments and traditional rights accessories are all found in forest. Again, the banned in the killing of some wild animals such as the elephant has restarted their appetite for eating of meat⁶. To them, they had a culture in eating elephant and it was the sole animal that was been eaten with pride since they considered it to be very big and able to feed the entire family for over a week or two.

But now, with recent development brought by the government, that animals should be protected in the forest, they can't have access into the forest talk less of having an elephant killed for their consumption⁷.

Again, when indigenous school children are introduced only to national discourse at the expense

³Abega, S C. & Logo B.P 2006, *Marginalization des Pygmees d'Afrique Centrale*.Paris , France :Maisonneuse & Larose ,Afredit.S

⁴ The Resolution 61/295 of the UNDRIP in its paragraph 11 explains that, it recognizes that, respect for indigenous knowledge, cultures and traditional practiced contributes to sustainable and equitable development and proper management of the environment.

⁵ Interview with chief Mbembou cuc of the Baka pygmies at the Bifolone neighborhood Est region at the messamena sub-division .carried out on the 24th of June 2024.

⁶ Indigenous World, the International Working Group of Indigenous Affairs .Esk SkilensTrykkeri <https://www.iwgia.org/images/publications/iw-2006.pdf>. Accessed October 2018.

⁷ Interview with a pygmy by name Chesmbemmo Avoto. Residing at the Bifolone Baka Pygmy neighborhood. Done on the 4th of July 2024.

of their native discourse, they are in danger of losing part of their identity , their connection with their parents and predecessors and , ultimately of being caught in a no man's land whereby they lose an important aspect of their identity while not fully becoming a part of the dominant national society.

(C) Loss of Habitat by the Indigenous People.

Initially, the pygmies lived far off in the forest wherein they used huts as their homes made out of leaves and grass gotten from the forest. With governments decision for all pygmies and persons living in the forest to move out and join other indigenous in towns and nearby villages and start a civilized life style makes life more difficult for the pygmies. The tendency here is that, these set of peoples are very much attached to the forest life style so much so that they find it difficult to move town and start a living where they can't even understand the languages and other things in the new arena.



Picture 2: This image shows the nature of homes the pygmies have.

At times, when they are sent out, the huts are burnt down to scare them away from the forest. There is equally the availability forestry officers and security in the forest place to be surveying the environment to make sure no pygmy or person of that community is seen around the forest areas⁸. However, the Baka pygmies of Bifokone community in East Region of Cameroon complaint that, when they are sent out of the forest, there is usually no accommodation provided for them to settle with their families to begin a new life out of the forest.⁹

Also that in 2003, they came out of the forest and had no place to settle during that moment, for they could only have a piece of land from their in-law . That is a Bifolone Bantu Native who got married to their Baka sister and a daughter in the early days of their existence which inter-

⁸ Interview conducted on the 8th of June 2024 at the Bifolone Market square with a group of pygmies.

⁹ Interview with Messa Paul Marabu an Indigene of the Baka Community. Carried out on the 21 of June 2024 at the Messamena Sub-Division.

tribal marriage took place felt bad with the situation seeing how stranded the pygmies were after being sent out of the forest. He then decided to welcome the pygmies in his native place of known as "Bofolone" village where in he gave them a piece of land to settle with their wives and kids.

The Baka of the Bifolone neighborhood have testified that, up till date the government has not provided an accommodation for them ever since they left forest. Hence a big challenge for them to actually survive with the new place and life out of the forest zone.¹⁰ They all still have hopes and pleads the government see into their challenges and provide them with comfortable site to stay with kids and wives so that they can enjoy the rights all other citizens are enjoying without distinction since they have been restricted from their right to their original homes and habitats for reasons of preserving the forest and animals.¹¹



Picture 3: The type of Huts used by the pygmies.

In the towns where they have a new settlement place, they turn not to have those huts and deep tree skins and stems to stay in. But rather they have mud thatched houses made of sticks and trees which are been cut from the nearby farms and forest. It should be noted that, these set of person were very satisfied with the lifestyle and herbal treatment method in the event of and health issue on the kids and other persons in the forestry. They usually record numerous healing with the use of herbs when they have a health challenge¹².

However, with order passed by the government for all forest inhabitant to leave and move to

¹⁰A brief discussion during an interview with the Chief of the Baka Bifolone pygmy's community in messemena Sub-Division. Done on the 2nd of July 2024.

¹¹ Interview session with Sawala David during a conference meeting with the Baka people at the Bifolone palace. Done on the 5th of July 2024.

¹² Joiris, D,V 1996. A Comparative approach to hunting rituals amongst the Baka (Southeast Cameroon). In SKent ed Cultural diversity among twentieth century Foragers: An African Perspective, p245. Cambridge University Press.

the nearby villages and towns came to kill this practice which the pygmies had put into force for a very long period of their existence. But now, they are out of the forest and can barely find these herbs around town for treatment. Besides the availability of the hospitals and health centers created and set up around the Bifolene area is of little or no use to them since they find it very expensive.



Picture 4: The image is showing us the transition from a hut in the forest to a mud thatched houses in the new settlement are.

This has been a big problem to the pygmies and indigenous persons who lived under huts before where in they spent little or no money to get their leaves and sticks for the building of their homes. But now with advent of the forestry laws not allowing anyone stay far in the forest has caused them find difficulties in building houses since they have to start adapting with the mud house system out of the forest life style.

(D) Health Problems

Initially, the pygmies were known to treat their sick persons traditionally with the use of herbs such as barks of trees, roots, leaves from trees and grass in the forest. They had little or no knowledge on how modern hospital and medical facilities operate in the days. Leaving out of the forest makes things difficult for them to get access to the herbs for treatment¹³. The fact that they find health facilities very expensive for them to afford still poses a great problem to health on their path. On their part, they fear that these hospitals and health centers are usually located very far off from their community which they have to trek long distances before getting there or pay very high transportation cost to get to the hospital for treatment.¹⁴

¹³ Ohenjo, N. Willis R., Jackson Good, K & Mugarura, B 2006. Health of Indigenous People in Africa .367, 1937-1946, The Lancet Special Issue on Indigenous Peoples.

¹⁴ Interview with Bambo Meuponga native of the Bifolone Baka pygmy residing in Messamana Sub-division. Done

In addition, even with their efforts to use the hospitals for treatment is usually futile since they usually meet no staff available to receive and diagnose their problems. For the health units are usually abandoned and closed by the health administrators sent to the area for administration of treatment.



Figure 5: Image of an abandoned Health center in Bifolone Messanema Sub-Division Taaenon on the 8th of June 2024.

This is one of the greatest health challenges in around the Baka Pygmy area. Availability of a health unit but with no staff to run the activities and eventually abandoned due to the poor nature of the environment with lack of good road networks, electricity and telephone network. Also, with the improper follow up of the government for a smooth functioning of the social amenities set up in the interior communities, the indigenous still tend to prefer using the available herbs for treatment and traditional midwives for child birth. To them, traditional midwives demand just six thousand francs for child birth in their homes while the hospital and other health units would demand a very high cost of hospital bills which they usually find it difficult to be able to pay the bills making it difficult for them to freely enjoy and benefit from the health facilities provided by the government¹⁵.

(E) Unemployment and Neglects from the the government

Indigenous people do not always take part in developmental projects set up by the government in their communities. Worthy of note is that most of these persons are uneducated and have undergone little or no training in education and trade. Usually most of them have only farming and hunting skills since they are not yet civilized and exposed in the society. With them it is difficult for them to take part in developmental projects in their communities since they are

on the 34th of June 2024.

¹⁵ Tchoumbe, B. 2005. Indigenous and Tribal Peoples and poverty reduction strategies in Cameroon. Geneva, Switzerland; International Labour Organization.

not trained and lack the necessary expertise to partake in the developmental process and project in case of one. In addition, the government usually comes with their workers who are already well trained in the domain of work that is to be done in a particular project hence seeing no need to employ the pygmies to take part in the developmental activities in the community and equipments¹⁶.

With this form of neglect and isolation during the period of developmental projects like roads, building of schools and hospitals, the indigenous peoples tend to feel so sidelined in the society and always having that complex that they are not of any importance to the society and prefer not staying out of the forest. Reasons some of them are still very attached to the forest despite the fact that they are already out and living a semi civilized life.

Also, the fact that the government usually keep them away from certain occasions in the country makes it difficult for them to socialize and actually gain ground in the society. For example the National day celebration that takes place every 20th of May in the Cameroon has never been celebrated in the Baka community. They are always not invited to the main cities of the country to celebrate the day or are often given fake promises by the government officials that they shall come and carry out the celebration but never would they show up. That in 2022, the National day celebration in the Mefou Sub division was to take place in Bifoune as Promised by the state officials in the east but they all prepared and waited for them administration to no avail.¹⁷

However, the indigenous peoples in the East Region of Cameroon are equally found in natural resource rich milieu like Batouri which has gold and diamond in some of its part. These indigenous people are known to own these lands rich minerals like gold and are always occupied by the explorers with governments permission to exploit the mineral in these areas. It should be noted that, to exploit these minerals in the forest where they are found, the inhabitants of that areas must leave in order for them to have a smooth exploitation of the gold causing them to face some life challenges such as ;

(F) Improper waste management.

The management of waste product in the local community is very poor. This is seen as a result of the abandonment of waste working materials on the working site after extraction of the natural resource. The effective enjoyment of the right to healthy environment entails indigenous

¹⁶ Toda, M. 2014. Peoples and Social Organization in Southeast Cameroon. African Study Monographs, suppl, 49, 139-168.

¹⁷ Interview session with Ndomba Eric, Ngangue Eric, Biango Felix and Evina Chaudé Erouchi at the Bifoune central Market square, carried out on the 4th of July 2024.

peoples continue to effectively use their environment for farming, fishing and or sustainable livelihood after mineral exploitation. However, for this right to be enjoyed, waste generated by mineral exploitation, must and should be properly managed. Generally, from the above analysis, the waste management plan is incorporated into the environmental management plan proposed by the mineral operator following the environmental impact assessment study. In addition, effective waste management enhances proper protection of the environment and avoid soil, water and air pollution.

Law No 89/02 of 27 December 1989 on toxic and dangerous management of waste prohibits the introduction, production stocking, transit and spill of toxic waste in Cameroon.¹⁸ According to this law, toxic waste contains flammable explosive, radioactive substances which poses a threat to human life, animal, plant and the environment.¹⁹ Consequently, Local industries generating toxic waste are obliged to declare the volume and nature of their production and ensure their elimination without posing any threat on both man and the environment.



Abandoned metallic waste of catipilar parts with traces of engine oil on the ground situated at Kambelle Batouri Mining ground.

Waste should be properly managed to avoid the risk of destroying the vegetation on which the indigenous population depends on them for a living. Most indigenous peoples are farmers, fishermen or pastoralist. By spilling toxic waste into the soil, in water or in the air, the local population loses its guarantee for rights to enjoy a healthy environment. Throwing Mining waste in water kills marine livelihood and fishes on which the indigenous people depends on for sustenance. Spilling mineral waste products in waterways accentuates the distortion of water ways thereby ejecting huge quantities of mud, toxic waste and others preventing fishes and other marine ecosystem from breeding. The water management code prohibits the spilling,

¹⁸ Article 1 of 1989 law.

¹⁹ Article 2 of the 1989 Law.

discharge , deposit infiltration burying , deposit of any liquid , solid or gaseous substance and particularly industrial waste capable of distorting both surface and underground water.²⁰

Non Rehabilitation of site after use

The rehabilitation of mining site entails the restoration of the mining site to its original natural state. Generally , site rehabilitation should be done with strict and well researched strategies of the generation of natural ecosystems. Mine rehabilitation entails to minimize and mitigate the environment of rocks , and soils overturning and juxtaposing top soils with subsoils thereby transforming the fertility of the soil.

Abandoned open mine pits constitutes a lot of danger for indigenous peoples and local population. When mine pits remain open , they set a death trap for animals and human beings . when grass grows overhead, it gives the impression the pit is normal land. Shepherds tend their flocks to pasture believing they are on the right tract and out of a sudden , animals fall into the pits sometimes, the shepherds fall into the pits as well.



Picture 6; Non rehabilitation of site at Kambelle mining site in Batouri Sub division in the East Region of Cameroon.

The abandoned site open pits accumulate stagnant water thereby breeding mosquitoes which are the major malaria and elephantiasis spreading vector in sub-Saharan Africa. Considering that mosquitoes breed on stagnant water , abandoned open mining pits encourage the breeding of mosquitoes in these mining areas.

²⁰ Article 4 of the 1998 water Management Law.



Abandone Mining site in Batouri at the Kambelle Picture taken on the 28th of May 2024.

With some indigenous peoples as local miners holding their spades and local mining tools

The non rehabilitation of site prevents local communities and indigenous peoples from returning to their usual activities when the mines are closed. These abandoned sites are not only an eye sore to the indigenous peoples but the local communities lost their right to earn a living from a healthy environment .

The mining legislation provides that an environmental rehabilitation sequestered account shall be open and kept in a bank approved by the monetary authority . Such account shall be open for each mining operation , in the name of holder of the mining permit who is bound to make deposits therein. It shall serve as a guarantee for final rehabilitation , and closure of the site . Nevertheless, in the case of insufficient fund for the final rehabilitation , additional work shall be at the expense of the operator²¹ . Unfortunately all these provisions are violated and thereby violating the rights of indigenous peoples to a healthy environment .

Again with the coming of a mineral explorer in the community, it is considered to have started in 2011 just as tourism . The Chinese are known to have come to this site just for survey and later on discovered gold. In Kambelle locality in Batouri sub -division in the East Region of Cameroon, the indigenous peoples lived in their caraboot and mud thatched houses where they carried out their farming and fishing without any worry but in 2011, the Wnag Dekonga Chinese miners came in and seek little consent and started surveying the area and in 2013 they decided to work with the government and obtained permission to mine in the Kambelle village in Batouri.

In that same year, they destroyed houses in Kambelle leaving the indigenous peoples of that village and the pygmies who had left the forest for settlement in Kambelle homeless. Some were compensated for their homes and landed properties loss but others received little or nothing from such destruction. In other quarters, peoples were just chased out of the land for

²¹ Article 130 of 2016 Mining code.

reasons that the government has given them the permission to mine on that particular part of east region with any consultation from the indigenous peoples. This gesture greatly deprived them of their right to their homes and consultation before invading their land and community for any exercise.²² Their houses were all destroyed with the use of caterpillars and nothing was given to some indigenous²³. While fifty-thousand franc was handed to some lucky persons in the village who lost their homes and land to the miners.



Picture 7 ; its on how indigenous peoples houses are being destroyed by the Chinese mining company in the Kambelle neighbourhood in Batouri East Region of Cameroon.

The indigenous peoples in this situation are deprived from enjoying their right to land and personal property. However in 2015-2016, millions were given to some indigenous people to relocate to another site and start a new life making it very difficult for the affected person to meet up the standard of life and life style of the new area in which they decide to go and settle.

(G) Poor Remuneration after Labour

With indigenous people who are found in these mineral rich areas, they tend to work as local labourers to the explorer so as to gain some finance to be able to meet up with their daily life and sustenance. Most of these indigenous people serve as local miners and usually after work they are not compensated or they are given very little payment not measure up to the amount of work put in²⁴. The UNDRIP provides for the rights to have access to financial support from states through international corporations, for the enjoyment of the rights contained in the declaration.²⁵ As mentioned in the Labour code, 1992, remuneration for work done is mandatory

²² Interview from indigenous peoples of the Kambelle community who serve as local miners in the mining camp. Done on the 28th of June 2014. In the East region of Cameroon.

²³ Personal observation during interview with the indigenous peoples of Kambelle.

²⁴ Tchoumbe, B. 2005. Indigenous and Tribal Peoples and poverty reduction strategies in Cameroon. Geneva, Switzerland; International Labour Organization.

²⁵ See Article 3 of the UNDRIP.

and must equally be calculated in monetary terms ²⁶.

Also, it is important to note that , for the same type of work. ²⁷and level of proficiency, workers shall be entitled to the same remuneration irrespective of their origin , sex ,age,status and religion. Amount of monthly wages are to be fixed by mutual agreement or by provision, regulations pr collective categories and their salaries will be fixed by negotiations within the frame work of collective agreement or agreement with institutions in accordance with the labour code as mentioned above.Unfortunatly Cameroon is to negotiate its collective agreement for the mining sector .The absenec of a collective agreement makes it difficult to detemine salaries.

The is the Problem of increase in the prices of Basic commodities

The fact that there is an increase in the influx of peoples in locality , prices of goods and other basic commodity becomes veryhigh leading to high cost of living. Uusally indigenous poepls and the pygmies from the forest comes to the town and meets a new life style that would always invove cost of living being high that was nsve r experinced at the level of the forst or interiors. In the forest, the pygmies had no bills to pay .things like electricity bills , water billis buying of ingrdients to cook was nsver their lifestyle.But with the idea of them finding theirslevesout of the forst to nearby village and starting a civilized lifestyle has caused them to suffer the issue of high cost of living as they face the prices of basic commodities in the out of forest life²⁸ .

(H)Crime wave

There is equally an increasein crime wave in the village when people come in their numbers. With regard to the forest peoples, they tend to loss their structures and craftin the hans of theieves who visit them for site seeing. The Baka Pygmies of the Bifolone community have lossed all their traditional tools kept in the show room for display to those who visit them and want to know more about their culture .



Picture 8; The Show room of the Baka Pygmies purely empty with just old pictures of

²⁶ Ngambouk Vitalis, Factores Impeding Social Service Delivery Among the Baka Pygmies of Cameroon. Journal of Progressive Humsn Service, Vol 30, 2019.<https://doi.org/10.1080/10428232.2019.1581041>.

²⁷ Article 61(1) of the labour Code.

²⁸ Abega ,S C 1998 Pygmees Baka, le drit a la differeence; Yaounde , inades.

dicinaries and some great figures of the pygmy community in the East Region of Cameroon.

Some of them attest the items are being stolen and sent to other more advanced mesiums in the society in other parts of the country and even abroad. Hence the peaceful life experienced in the forest and the interior is not really the same out of the forest since there is high level of theft and other crime waves in the locality. Eventually depriving them of their traditional rights.

(I) Education Gap

To often, education systems do not respect indigenous peoples diverse cultures. There are few teachers who speak their languages and their schools often lack basic materials. Educational materials that provides accurate and fair information on indigenous peoples and their life are particularly rare. Despite the numerous international instruments that proclaim universal rights to education, indigenous peoples do not fully enjoy these rights and an education gap between indigenous peoples and the rest of the population remains critical worldwide²⁹.

Also, indigenous children find education to be irrelevant. They find the education rendered to them by the state promotes individualism and a competitive atmosphere, rather than communal ways of life and cooperation. They are not taught relevant survival and work skills suitable for indigenous economies. And they often return to their communities with formal education that is irrelevant or unsuitable for their needs. They are forced to seek employment in national economy, leading to lack of development, vicious cycle of social fragmentation, especially because the jobs and salaries available to them often will not match their educational achievements and backgrounds³⁰.

More so, indigenous children faces some obstacles to education. They are likely to arrive at school hungry, ill and tired, they are often bullied and the use of corporal punishment is still widespread. Ethnic and cultural discrimination at schools are major obstacles to equal access to education, causing poor performance and higher dropout rates. Indigenous girls in particular, experience difficult problems related to unfriendly school environments, gender discrimination, school based violence and sometimes sexual abuse, all of which contributes to high dropouts rate.³¹

²⁹ United Nations Department of Economic and Social Affairs, Indigenous peoples, un.org/development/d.

³⁰ United Nations 2016. Indigenous Peoples Right to education. Accessed November 13, 2018. <http://hdr.undp.org/en/media/hdr-1996-en-overview.pdf>.

³¹ United Nations Indigenous Peoples Right to Education Accessed 13th November 2018. <https://www.un.org/en/events/indigenousday/pdf/background-indigenousday-2016.pdf>.

II. CONCLUSION

From the presentation of the various problems faced with regards to the protection of the rights of indigenous peoples, within the context of the East region in Cameroon, it is clear that there are a plethora of laws, policies and institutions put in place but are poorly implemented. It is also seen that the government is interested only in its activities that can yield some income for the state and not on the wellbeing of the indigenous peoples.

III. RÉFÉRENCES

- Abega, S.C & Logo BP 2005, *Marginalization des Pygmées d'Afrique Centrale*. Paris France: Maisonneuse & Larose, Afredit.
- Abega S.C. *Pygmées Baka, Le droit à la différence* ; Yaounde Cameroon.
- Barelli Mauro . Free, Orfeo and Informed Consent in the aftermath of the UN Declaration on the Rights of Indigenous Peoples: The international Journal of Human Rights .16 ,1-24, .2012.
- Indigenous qQWorld, The International Working Group of Indigenous Affairs .Esk Skilentrykkeri <https://www.iwgia.org/images/publications/iw-2006-pdf>.
- Joris,D,V 1996.A Comparative approach to hunting rituals amongst the Baka(south East Cameroon). In *Skented Cultural diversity among twentieth century foragers: An African Perspective*, p245. Cambridge University press.
- LAW No 89/02 of 27 December 1989 on Toxic and Dangerous Management of Waste.
- Law No 2016/017 of 14 December 2016 on the Mining Code in Cameroon
- Ngambouk Vitalis; Factors impeding social service Delivery Among the Baka Pygmies of Cameroon .*Journal of progressive Human Service* vol.30 2019.
- Ohenjo, N.Willis R, Jackson Good, K & Mugarura , 2006 .*Health of Indigenous Peoples in Africa* .367 -The Lancet Special Issue on Indigenous Peoples.
- Tchoumbe, B, 2005. *Indigenous and Tribal Peoples and Poverty reduction Strategies in Cameroon*. Geneva, Switzerland; International Labour Organization.
- Toda,M. 2014. *Peoples and Social Organization in South East Cameroon*. African Study Monographs, Supply 49,139-168.
- UNDRIP (2007). *United Nations Declaration on the Rights of Indigenous peoples*.
- United Nations 2016.*Indigenous Peoples Right to Education*. e at <https://hdr.undp.org/en/media/hdr-19996-en-overview.pdf>.
- United Nations Indigenous Peoples Right to Education 2018.<https://www.un.org/en/events/indigenousday/pdf/backgrounder-indigenousday-2016.pdf>.
- United Nations Department of Economic and Social Affairs, *Indigenous Peoples*, un.org/development/d.