

REPUBLIQUE DU CAMEROUN
Paix – Travail – Patrie

**COMMISSION DES DROITS
DE L'HOMME DU CAMEROUN**

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REPUBLIC OF CAMEROON
Peace – Work – Fatherland

**CAMEROON HUMAN
RIGHTS COMMISSION**

**SUB-COMMISSION IN CHARGE
OF HUMAN RIGHTS PROMOTION**

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**STATEMENT BY THE CAMEROON HUMAN RIGHTS COMMISSION
TO MARK THE INTERNATIONAL DAY OF THE WORLD'S INDIGENOUS
PEOPLE**

Theme: *Indigenous youth as agents of change for self-determination*

9 August 2023

The Cameroon Human Rights Commission (hereinafter referred to as "the Commission"), established by Law No. 2019/014 of 19 July 2019 and inaugurated on 29 April 2021, following the swearing in of its members before the Supreme Court sitting in Combined Chambers,

Recalling that Resolution A/RES/49/214, adopted by the United Nations General Assembly on 23 December 1994, established 9 August as the International Day of the World's Indigenous People¹,

Considering that the date marks the day of the first meeting of the UN Working Group on Indigenous Peoples within the Sub-Commission on Human Rights, held in Geneva, Switzerland, in 1982²,

¹ Cf. <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N95/767/06/PDF/N9576706.pdf?OpenElement>, accessed on 5 August 2023.

² Cf. <https://www.in.org/fr/observances/indigenous-day/background>, *International Day of Indigenous Peoples*, 9 August, accessed on 10 July 2023.

Recalling that the purpose of the Day is to promote international cooperation to better address the problems of indigenous peoples in areas such as human rights, the environment, development, education and health³,

Recognising that there is no universally accepted definition of the concept of indigenous peoples, in 1987 the United Nations, through José Martínez BOBO, its Special Rapporteur of the Working Group on Indigenous Populations of the Sub-Commission on Human Rights, defined *indigenous communities, peoples and nations as [groups] linked by historical continuity with pre-invasion societies and with the pre-colonial societies that developed on their territories, who consider themselves distinct from other segments of society which now dominate their territories or parts of such territories. They now constitute non-dominant segments of society and are determined to preserve, develop and transmit to future generations their ancestral territories and ethnic identity, which constitute the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems*⁴,

Considering further that indigenous peoples in the Cameroonian context are considered to be "all the peoples that constitute the demos of the country, each people being indigenous to its own territory, [and that] only indigenous peoples whose vulnerability is established by their socio-economic situation as a consequence of historical injustices [in particular the dispossession of their lands] are eligible for the constitutional and international protection of indigenous peoples"⁵,

Commending the theme chosen by the United Nations for this year's commemoration, "Indigenous youth as agents of change for self-determination," which places particular emphasis on climate action and the green transition, mobilisation for justice and intergenerational relations,

Recalling that the rights of indigenous peoples are specifically recognised and protected at the national, regional and universal levels because of their unique nature, way of life, particularly precarious situation and threats to their lives,

Considering the preamble to the Constitution of Cameroon of 18 January 1996, which provides that "the State shall ensure the protection of minorities and safeguard the rights of indigenous peoples in accordance with the law. [It shall protect [...] the young",

Considering also that Articles 55 and 57 (1) and (3) of the said Constitution provide that "the regional and local authorities of the Republic shall be the Regions and the Councils [and that] the Regional Council shall be presided over by an indigenous person from the region elected from among its members for the duration of the term of office of the Council,"

Considering the African Charter on Human and Peoples' Rights (ACHPR) adopted on 27 June 1981 in Nairobi, Kenya and ratified by Cameroon on 20 June 1989 which, in Article 22

³ International Day of Indigenous Peoples, <https://www.journee-mondiale.com/194/journee-internationale-des-populations-autochtones.htm>, accessed on 10 July 2023.

⁴ Peuple autochtone, définition de Peuple autochtone et synonymes de Peuple autochtone (français), <https://dictionnaire.sensagent.com>, accessed on 10 July 2023.

⁵ James MOUANGUE KOBILA, *La protection des Minorités et des Peuples Autochtones au Cameroun, Entre reconnaissance interne contrastée et consécration universelle réaffirmée*, Paris, Dianoïa, 2009, 295, p. 15.

(1) states that *"All peoples shall have the right to their economic, social and cultural development with due regard to their freedom and identity and in the equal enjoyment of the common heritage of mankind"*.

Also recalling the United Nations Declaration on the Rights of Indigenous Peoples, adopted by Resolution 61/295 on September 13, 2007 by 144 States, including Cameroon, an instrument which provides, in its Articles 1 and 3, that *"Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law, the Universal Declaration of Human Rights [as well as the Covenants relating to civil and political rights, and to economic, social and cultural rights]. Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development"*,

Recognizing that "indigenous peoples, in the exercise of their right to self-determination, have the right to self-determination and self-government in all matters relating to their internal and local affairs, as well as only to have the means to finance their autonomous activities⁶, [and besides, they] *have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions*⁷ ",

Recalling further that the above-mentioned Declaration states, in its Article 2 that *"indigenous peoples and individuals shall be entitled to the enjoyment of the rights and freedom recognised and guaranteed in the present Charter without distinction of any kind such as race, ethnic group, colour, sex, language, religion, political or any other opinion, national and social origin, fortune, birth or other status"*,

Recalling Resolution E/RES/2000/22 of the United Nations Commission on Human Rights which established, on 28 July 2000 in Geneva, the Permanent Forum on Indigenous Issues which deals with these in the context of economic and social development, culture, environment, education, health and human rights⁸,

Strongly recalling Resolution ACHPR/Res. 489 (LXIX)2021 of the African Commission on Human and Peoples' Rights of 5 December 2021 on the recognition and protection of the right of indigenous and local populations in Africa to participation, governance and use of natural resources,

Taking into account the Report on the twenty-second session of the Permanent Forum on Indigenous Issues held from 17 to 28 April 2023 at UN Headquarters on the theme Indigenous Peoples, Human Health, Global and Territorial Health and Climate Change: A Rights-Based Approach, which stresses, in its Point 93, that it is essential for indigenous peoples to have direct access to funding, which implies changing existing strategies and methods so that indigenous peoples are genuinely able to achieve their own development aspirations,

⁶ UN Declaration on the Rights of Indigenous Peoples, originally published by the Department of Economic and Social Affairs, September 2007, Article 4.

⁷ *Ibid*, Article 5.

⁸ UN, Fact Sheet No. 6, The Permanent Forum on Indigenous Issues, p. 1.

Recalling that indigenous peoples are among the first to suffer directly from the consequences of climate change due to their dependence on and intimate relationship with the environment and its resources; climate change exacerbates the difficulties already faced by vulnerable indigenous communities, such as political and economic marginalisation, loss of land and resources, human rights violations, discrimination and unemployment⁹,

Bearing also in mind that on 17 April, at the opening of the session of the United Nations Permanent Forum on Indigenous Issues, the UN Secretary-General drew the attention of States Parties to *"the ways in which indigenous peoples are deprived of their human rights, and commended them for the role they play in efforts to protect nature and conserve biodiversity*. [Indeed, they hold a large part of the solutions to the climate crisis and are the guardians of global biodiversity]"

Noting that indigenous peoples represent 476 million people in 90 countries, and that although they represent only 5 per cent of the world's population, they are now 15 per cent of the most marginalised people on the planet¹⁰ because of their extreme poverty, including young people,

Recalling the assertion by Ms. Rubi LOPEZ, Project Manager at the Food and Agriculture Organization of the United Nations (better known by its English acronym, FAO), that *"children and youth are our future, but they are also our present."*

Noting that in most indigenous communities, young people play a leading role in forging a path between traditional knowledge and modern trends to find solutions to challenges such as food insecurity, Covid-19, climate change [FAO, excerpt from Ms. Rubi LOPEZ's speech on the management of development projects, 14 July 2002], justice and intergenerational relations,

The Commission notes that paragraphs 1 and 2 of Article 2 of Convention (No. 169) of the International Labor Organization (ILO), which stipulates that *"Governments shall have the responsibility for developing, with the participation of the peoples concerned, co-ordinated and systematic action to protect the rights of these peoples and to guarantee respect for their integrity[and that] Such action shall include measures for:*

(a) ensuring that members of these peoples benefit on an equal footing from the rights and opportunities which national laws and regulations grant to other members of the population

(b) promoting the full realisation of the social, economic and cultural rights of these peoples with respect for their social and cultural identity, their customs and traditions and their institutions

⁹ *Peuples autochtones, Voix autochtones : Changements climatiques et peuples autochtones*, accessible on https://www.un.org/esa/socdev/unpfii/documents/backgr_climatech_fr.pdf.

¹⁰ <https://www.banquemondiales.org/fr/topic/indigenous-peoples>, accessed on 10 July 2023.

(c) assisting the members of the peoples concerned to eliminate socio-economic gaps that may exist between indigenous and other members of the national community, in a manner compatible with their aspirations and ways of life,

Noting that Cameroon's rich ecosystems have not produced the expected economic wealth and are instead threatened by climate change and unsustainable practices, and that between 2001 and 2020, more than one and a half million hectares of forest will be lost due to changes in temperature, rainfall and drought, increasing the risk of poverty and hunger for these populations. Under current climatic conditions, approximately two million people live in drought-prone areas. In conflict-affected regions, for example, food security, land degradation and drought exacerbate conflicts over increasingly scarce natural resources.¹¹,

Emphasising that the first victims of climate change will be the most vulnerable groups, such as indigenous peoples and minorities, whose livelihoods and homes will be severely affected, and that 1.3 million people are at risk of falling into poverty, particularly in rural areas, unless urgent action is taken to promote rapid, resilient and inclusive growth¹²,

The Commission recalls that, per the International Labour Organization Convention (No. 169) concerning Indigenous and Tribal Peoples, adopted by the International Labour Conference at its 76th session in Geneva in 1989, in cooperation with the institutions of the United Nations, four internationally recognised criteria make it possible to identify indigenous populations, including those in Cameroon, such as:

- The occupation of, or attachment to, a particular territory
- The voluntary maintenance of cultural characteristics, which may include aspects of language, social organisation, religious and spiritual values, modes of production, and laws and institutions
- Self-identification and recognition by other groups as a distinct collectivity
- The experience of assimilation, marginalisation, dispossession, exclusion or discrimination,

Noting that in Cameroon, all peoples who meet some of the four above-mentioned and internationally recognised criteria are entitled to benefit from national, regional and international protection specific to indigenous peoples, which includes not only the 4Rs, but also the following groups, broken down by regions,

The Commission recalls that, during the audience granted by the CHRC Chairperson to a delegation from the Office of the United Nations High Commissioner for Human Rights, accompanied by two representatives of the United Nations Centre for Human Rights and Democracy in Central Africa on 11 April 2023, they underlined that "it is not for the United Nations or any government to say who is indigenous and who is not", pointing to the "essential criterion of self-determination" as the basic rule in such matter,

¹¹ World Bank, Press release no. 2023/017/AFW of 4 November 2022.

¹² *Ibid.*

The Commission is concerned about the difficulties that indigenous peoples are still encountering and which increase their vulnerability. Such as:

- cases of expropriation of ancestral land from indigenous people in certain areas (Dikolo, Ebo'o, Vallée du Ntem, Bomono, Tibati, Kribi, etc.) in favour of industrial companies, with traditional chiefs and local administrative authorities as accessories
- repeated clashes and misunderstandings between certain communities sharing the same geographical area, such as farmers, herders and nomadic pastoralists in the Far North Region, over the occupation and use of land
- attacks by terrorist groups against indigenous communities
- recurrent cases of physical or moral violence, kidnapping of family members with livestock by armed bandits or "hostage-takers" holding them for ransom, theft of livestock, etc.
- the low rate of registration of civil status documents and the lack of identity documents among members of indigenous groups, due to ignorance of the importance of these documents and the procedures for obtaining them
- geographical isolation, nomadism, insufficient awareness of the usefulness of civil status documents and lack of access to these services in certain isolated localities, all of which contribute to the problem of statelessness
- the high rate of illiteracy due to the lack of financial means to pay school fees
- their exploitation and marginalisation by other dominant communities
- their lack of representation in decision-making
- discrimination, early and forced marriages and rejection of young indigenous girls
- the use of hard and natural drugs within these communities, which particularly affects young indigenous people
- deforestation, which has multiple causes: population growth due to exodus and migration, intensification of artisanal farming (scorched earth), expansion of artisanal mining techniques and the spread of illegal practices in this sector
- temperature variations, changes in rainfall and increased drought, which further expose indigenous and minority populations to the risks of poverty and famine;
- the difficulty of access to justice for indigenous peoples and minorities due to the natural language barrier, the lack of translators and interpreters specialised in their languages in the courts, and ignorance of the legal instruments and institutions that promote and protect them
- the gradual disappearance, due to modernisation, of certain indigenous languages, customs and practices, which are dying out as a result of the lack of transmission of ancestral knowledge and know-how to young indigenous people

Like the Committee on the Elimination of Racial Discrimination, meeting during its 106th session from 11 to 29 April, in the context of Cameroon's compliance with the International Convention on the Elimination of All Forms of Racial Discrimination,

The Commission is deeply concerned about the persistent obstacles to the right of access to justice by certain indigenous peoples and minorities, in particular due to the unavailability of adequate interpretation services at all stages of the proceedings,

The Commission commends the Government's efforts to combat poverty and promote the social inclusion of indigenous peoples and minorities, particularly through:

- the development by the Ministry of Social Affairs of a National Plan for the Development of Indigenous Peoples until 2035 (PNDPA), which aims to promote the fundamental rights of indigenous peoples, facilitate their access to basic social services and actively involve them in Cameroon's development policies
- the meeting between Cameroon, experts from seven African countries (Cameroon, Niger, Nigeria, Central African Republic, Democratic Republic of Congo, South Sudan and Chad) and development partner organisations to find lasting solutions to the recurrent problems that the populations and especially indigenous peoples encounter concerning particularly insecurity, lack of pasture, climate change, etc., which took place in Yaounde on 11 July 2023
- the signing of the decree of the Minister of State Property, Surveys and Land Tenure of 8 June 2023 on the retrocession of 207 hectares of land from SOCAPALM to the indigenous population of the Bomono community in Moundou Division, Littoral Region
- the workshop for the participation of the various stakeholders in the project for the sedentarisation of transhumant people in Mayo Rey, held on 11 and 12 August 2022 at the Relais Porte Mayo Hotel in Maroua, during which the participants made the following recommendations for the review of the location of the project officials:
 - Adopt a multi-disciplinary and multi-sector approach in developing the project, to promote synergies and the pooling of efforts between the key players in transhumance
 - Include investment aspects in the design of the project
 - Carry out an X-ray of the laws and regulations of the countries concerned and traditional informal agreements (customs and traditions of the people), to identify complementary areas for effective management of transhumance
 - Strengthen the active participation of stakeholders in the development process of this Project, including CSOs, indigenous peoples, women and young people.

The Commission encourages the Government to continue to promote and protect the rights of indigenous peoples and to work towards the enjoyment by young indigenous people of the right to self-determination, with special emphasis on reducing the vulnerability of these peoples through:

- the promotion of their ancestral cultures through an increase in cultural activities that will strengthen intergenerational ties
- mobilising young natives for the full realisation of their right of access to justice and a fair trial, and
- funding community projects to adapt to climate change and promote a green transition
- finalising the handover of pieces of SOCAPALM land (an additional 100 hectares) to the indigenous people of Bomono in the Moundou Division, Littoral Region

- monitoring, control and redress of cases of expropriation of ancestral land from indigenous groups in certain areas (Dikolo, Ebo'o, Valée du Ntem, Tibati, Kribi, etc.) for the benefit of industrial companies and, where appropriate, the retrocession of such pieces of land to these groups.

In particular, *the Commission recommends* that the Ministry of State Property, Survey and Land Tenure take further practical steps to ensure that all indigenous peoples who have been granted a retrocession decree are able to regain possession of their land.

The Commission recommends that the Ministry of Agriculture and Rural Development develop and promote agriculture, forestry and land use based on climate-resilient policies and techniques in order to integrate new measures to mitigate the adverse effects of climate change and promote sustainable development in all agricultural and ecological areas of the country.

The Commission recommends that the Ministry of Housing and Urban Development integrate the impacts of climate change into the design, greening, planning and financing of cities to improve the resilience and well-being of indigenous people in urban areas.

The Commission recommends that the Ministry of Mines, Water Resources and Energy and the National Mining Corporation of Cameroon:

- protect indigenous children, women and young people from the dangers of illegal mining (in this case, drug use, prostitution and abusive exploitation)
- strengthen controls on the exploitation and expansion of artisanal mining techniques, to preserve the ecosystem of indigenous groups and thus protect the right to life of people and animals, and
- adopt new strategies to put an end to illegal practices in this sector of activity.

The Commission recommends that the Ministry of Arts and Culture and the National Commission for the Promotion of Bilingualism and Multiculturalism step up awareness-raising activities to combat the gradual disappearance, as a result of modernisation, of certain indigenous languages, customs and practices, which are dying out due to the lack of transmission of ancestral knowledge and know-how to young indigenous people living in cities.

The Commission recommends that the Ministry of Justice, the Ministry of Territorial Administration, the Ministry of Decentralisation and Local Development through the Local and Regional Communities, the General Delegation for National Security, the National Bureau of Civil Status and Elections of Cameroon, in so far as they are concerned, take the following measures:

- Strengthen the campaigns for the issuance of civil status documents and facilitate the procedures for their issuance, particularly with regard to birth certificates, national identity cards and voter cards, in order to enable indigenous peoples to fully enjoy their right to identity and citizenship

- Facilitate indigenous peoples' access to decision-making bodies where they can discuss the protection of their ancestral land, their right of access to land ownership, to justice and to all other areas of public life to which they are entitled
- Ensure that indigenous groups are no longer exploited or marginalised by dominant communities, per the international conventions on racial discrimination duly ratified by Cameroon
- Take new concrete measures to resolve disputes arising from repeated confrontations and misunderstandings between indigenous peoples and certain communities with which they share the same geographical area.
- Vigorously combat the cultivation, trafficking and consumption of drugs within these vulnerable communities, which particularly affect young people, as well as the repeated attacks by terrorist groups and "hostage-takers",

The Commission recommends that the Ministry of Basic Education and the Ministry of Secondary Education, each as far as it is concerned, take further concrete steps to:

- Provide free primary education in all communities where indigenous groups are settled, while facilitating their access to textbooks and school supplies, thereby significantly increasing their literacy rate
- Build schools close to the settlements of indigenous communities and develop flexible curricula adapted to their way of life,

The Commission recommends that the Ministry of Social Affairs and the Ministry for Women Empowerment and the Family intensify awareness-raising campaigns among the indigenous population about:

- The importance of civil status documents, particularly birth certificates and national identity cards, and the implementation of economic development programmes to empower them
- The dangers and harmful effects of discrimination and early and forced marriages of young indigenous girls on the stability of families.

For its part, **the Commission will spare no effort** to continue to promote and protect human rights and especially the rights of indigenous peoples, through training workshops, awareness-raising campaigns, advocacy, visits to detention centres and fact-finding missions, and through handling complaints and self-initiated investigations, including via its **toll-free number 1523**.

Yaoundé, 08 AOUT 2023

 **James MOUANGUE KOBILA**

APPENDIX: Provisional list of vulnerable indigenous peoples in

Cameroon

- the Pygmies, who represent about 0.4 per cent of the population and are divided into three subgroups, namely the Bagyèli or Bakola, the Baka and the Bedzang, who live in the South and East Regions respectively, as well as in certain communities in the Centre Region, particularly in the Ngambè-Tikar area (Mbam and Kim Divisions)
- the Mbororo, who are nomadic peoples whose number is estimated at over one million divided into three groups: the Wodaabe in the North Region, the Jafun in the North-West, West, Adamaoua and East Regions, and the Gallegi, also in the East, North-West, Adamaoua and West Regions, mainly along the borders with Nigeria, Chad and the Central African Republic
- the Sawa in the Littoral and South-West Regions, a small part of whose population lives in the South Region (particularly in Batanga). In any case, the Sawa include the following groups:
 - o the Baneka, Bakaka, Bakem, Balong, Bankon, Bonkeng, Mbo'o, Pongo, Bakoko peoples of the Division of Moungo
 - o the Douala people of the Wouri Division
 - o the Yabassi, Bandem, Banen, Banya, Dibom, Bodiman, Ewodi, Mbang, Moya, Dibom peoples of the Nkam Division
 - o the Malimba, Bakoko, Ndonga, Bassa, Pongo-Songo peoples of the Division of Sanaga-Maritime
 - o the Banyang of the Manyu Division
 - o the Bakole, Ngolo-Batanga, Oroko, Yabassi peoples of the Koupe-Manengouba Division
 - o the Bakossi, Bakweri, Mongo peoples of the Fako Division
 - o the Bimbian and Oroko peoples of the Ndian Division
 - o the Batanga, Ngoumba, Bongwe and Iyassa peoples of the Ocean Division
 - o the Bafaw, the Balong and the Barombi in the Meme Division,
- the Babouté or Vuté, Mboum, Péré or Koutine, Nyem Nyem, Waawa, Kwandja or Kondja, Peuhl, Tikar, Gbaya, Dii or Dourou peoples living in the Adamaoua region (Banyo, Tibati, Tignère,

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Kontcha, Meiganga and Ngaoundere)

- the peoples of Peulh, Guiziga, Mousgoum, Massa, Toupouri, Mbororos, Moufou, Douvanger, Kera, Mandara, Zoulgo, Mada, Nguemdjek, Podoko, Morah Mafa, Mofole, Gawar, Gadala, Tourou, Dlhama, Daba, Bana, Hide Kapsiki, Moundang, Guiziga, Pohri, Hadjarey, Sarah, Djoumkoune, etc, who live in the six Divisions of the Far North Region
- the Dowayo, Fali, Guidar and Lamé, who live in four Divisions of the North Region (Benoué, Mayo-Louti, Mayo Rey and Faro)
- the Mendankwes, Mankons, Nkwens, Pinyins, Bali Nyongas and Bafut peoples (in the Mezam Division), the Wimbams, Fumtehs, Kakars, Mbessas, Mbembes peoples (in the Donga Mantung Division), the Aghems, Isimbis, Furu peoples -awas, Ukpwas (in Menchum Division), the Nsos, Nonis and Okus (in Bui Division), the Bamunkas, Babas, Bali-kumbats (in Ngokentunjia Division), the Koms (in Boyo Division), and the Metas, Ngies, Njikwas, Batibos and Wirikums (in Momo Division), all from the North-West Region
- Gbaya, Képéré, Pol, Mboum, Bamvélé, Bobili, Maka (in Lom-et-Djérem Division), Kaka, Bangangtou, Médjimé, Gbaya (in the Kadey Division), Maka, Dejem, Badjoué, Akpwakoum, Djem, Bikélé, Omvang (Haut-Nyong Division), the Bidjouki, Konabembé, Mbimou, Mbombo, Yanguéré, Bangangtou, Essel and Baka (Boumba-et-Ngoko Division), in the East Region
- the people of Bamvele, Baboute, Badjia, Yezoum, Yangafeuk, Kaka (Haute-Sanaga Division), the people of Batchenga, Biyaga, Manguissa, Eton (Lékié Division), the people of Koro, Ngam, Sanaga, Yambassa, Lemande, Balom, Bekké, Nkokwé, Gouifé, Bapé, Yambetta, Nyokon, Banen (Mbam and Inoubou Division), Tikar, Sanaga, Baboute, Baveuk, Ndjanti (Mbam and Kim Division), Mvele, Ewondo, Bene, Tsinga and Eton (Mefou and Afamba Division), Ewondo, Elegu, Yanda, Etenga, Bene, Tsinga, Bassa peoples (Mefou and Akono Division), the Mvog-Ada, Mvog-Betsi, Etoudi, Tsinga, Mvog-Ekoussou, Mvog-Atemengue, Ndong, Mvog-Mbi, Mvog-Beling, Mvog-Ebanga, Mvog-Mbi, Mvog-Beling, Mvog-Ebanga, Mvog-Atangana Mbala, Emveng, Emombo, Angok (Mfoundi Division), the Bassa and Bakoko peoples (Nyong-et-Kellé Division), the Yebekolo, Yembama, Yelinda, Mvog-Nyengue, Omvang, Sso, Mbidambani, Maka,

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Essankom, Yengono, Essankom peoples (Nyong-et-Mfoumou Division), the Bene, Mbidambani, Enoah and Ewondo peoples (Nyong-et-So'o Division), all from the Centre Region

Fussep, Baleng, Bamougoum (Mifi Division), Bachua, Balépo, Bamedji, Bamendou, Bamegnia, Bamekoue, Bamelo, Bamepah, Bametougoung, Bawa-Bamelo, Gagong-Kombou, Madjui-Mantset, Mogni-Njingha, Ntounga, Topelou, Batcham, Bangang, Bamougoug, Bamessingué, Balatchi, Bamenkombo, Babété, Bamendjinda, Bamendjo, Bafounda, Bamesso, Bagam, Bamenyam, Bamendjing, Bati (in Bamboutos Division), the Bamoun and Tikar (in Noun Division), the Foto, Foreke-Dschang, Fongo-Ndeng, Fossong-Wentcheng, Fotetsa, Fontsa-Touala, Bamegwou, Fotomena, Fomopea, Fongo-Tongo, Fossong-Ellelem, Bafou, Baleveng, Bamendou, Bansoa peoples, Balessing, Baloum, Santchou, Fondonera, Fombap (in Menoua Division), Bayangam peoples, Batoufam, Bandrefam, Bangang-Fondji, Bandjoun (in Koung-Khi Division), the Bangangté peoples, Bangoua, Bamaena, Bongoulap, Batchingou, Bangang-Fokam, Bahouoc, Bazou, Balengou, Bakong, Babitchoua, Baloua, Bambou, Bandounga, Boulou (in Ndé Division), the Baham peoples, Bamessing, Bametchetcha, Baloumgou, Bandenkop, Mendjieu, Schela (in Hauts-Plateaux Division), the peoples of Badoumka, Baboate, Babouantou, Bakoven, Baloum, Fondanti, Mentchem, Bakondji, Bapoungue, Foumbele, Fonti, Fotsi, Fon Kouakem, Fondjomoko, Foyemtcha, Mboebo, Bana, Bakassa, Bandoumkassa, Batcha, Balouk, Fopouanga, Komako, Bafang, Baboutcheu-ngaleu, Bankondji, Bassap, Baboutcha-Nitchou and Babone (in Haut-Nkam Division), all in the West Region