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Health benefits of soybeans

Soybeans or soya beans, a potent source of plant-based protein, offer other beneficial plant compounds. They may reduce your risk of cancer and alleviate menopause symptoms, but excessive consumption may cause digestive problems.

Like most whole foods, soybeans have a number of beneficial health effects.

May reduce cancer risk

Cancer is one of the leading causes of death in modern society.

Eating soy products is linked to increased breast tissue in women, hypothetically increasing the risk of breast cancer.

However, most observational studies indicate that consumption of soy products may reduce breast cancer risk.

Studies also indicate a protective effect against prostate cancer in men.

A number of soybean compounds —

including isoflavones and lunasin — may be responsible for the potential cancer-preventive effects.

Exposure to isoflavones early in life may be particularly protective against breast cancer later in life.

Keep in mind that this evidence is limited to observational studies, which indicate an association between soy consumption and cancer prevention — but do not prove causation.

Alleviation of menopause symptoms

Menopause is the period in a woman's life when menstruation stops.

It is often associated with unpleasant symptoms — such as sweating, hot flashes, and mood swings — which are brought about by a reduction in estrogen levels.

Interestingly, Asian women — especially



Japanese women — are less likely to experience menopause symptoms than Western women.

Dietary habits, such as the higher consumption of soy foods in Asia, may explain this difference.

Studies indicate that isoflavones, a family of phytoestrogens found in soybeans, may alleviate these symptoms.

Soy products do not affect all women in this way. Soy only seems to be effective in so-called equol producers — those who possess a type of gut bacteria able to convert isoflavones into equol.

Equol may be responsible for many of soy's health benefits.

Daily intake of 135 mg of isoflavones for

1 week — equivalent to 2.4 ounces (68 grams) of soybeans per day — reduced menopausal symptoms only in equol producers.

While hormonal therapies have traditionally been used as a treatment for menopausal symptoms, isoflavone supplements are widely used today.

Bone health

Osteoporosis is characterized by reduced bone density and an increased risk of fractures, especially in older women.

Consumption of soy products may reduce the risk of osteoporosis in women who have undergone menopause.

Source: <https://www.healthline.com>

NW health delegate lauds commitment of women in sector

The North West Regional Delegate of Public Health, Dr. Ambe Lionel, has commended the commitment of women in the health sector of the Region.

He made the statement during the celebration of the International Women's Day on March 8.

Dr. Ambe noted that the celebration was as a reminder of the vital role women continue to play in sustaining health ser-

vices in the region, often working with remarkable resilience despite the challenging context.

The gathering, the Regional Delegate said, highlighted solidarity, reflection, and appreciation of the role of women in the health sector.

The event brought together female staff from the various services of the Regional Delegation, who used the occasion not only to celebrate but also to reflect on their shared

professional and social challenges.

During their exchanges, participants discussed ways of strengthening collaboration, supporting one another in the workplace, and improving their contributions to the health system in the region.

The Regional Delegate went further to encourage the initiative and commended the commitment of the women serving within the regional health admini-

nistration. To male colleagues, he urged them to reinforce the spirit of unity and teamwork within the institutions.

During the event, the women proudly showcased their cultural elegance, while celebrating their achievements and contributions to public health service delivery in the Region.

At the end of the celebration, the Regional Delegate congratulated the women, applauding their dedication and resilience in

carrying out their duties despite the difficult working environment in the North West Region.

The women, at the end of the gathering, agreed to a shared commitment and also hoped to meet next year with the ambition of organising and celebrating even more structured and impactful achievements, and further strengthening their voice and visibility within the health sector.

Chi Emeh



Five oils to mix with Castor Oil for faster, healthier hair growth

Coconut oil

Coconut oil is one of the most popular oils used in hair care.

Unlike many oils that simply coat the hair, coconut oil penetrates the hair shaft and helps prevent protein loss. This strengthens the hair strands and reduces breakage.

When mixed with castor oil, coconut oil lightens the thick consistency of castor oil, making it easier to apply and distribute evenly across the scalp.

Experts suggest mixing one part castor oil with two parts coconut oil to create a smoother blend that is easy to wash out.

This mixture is particularly beneficial for dry, brittle or heat-damaged hair.

Almond oil

Almond oil is a lightweight oil that is rich in vitamin E, magnesium and healthy fatty acids. It helps nourish the scalp, improve hair texture and add natural shine to the hair.

When combined with castor oil, almond oil softens the heavy texture of castor oil, creating a silky treatment that hydrates hair without leaving it overly greasy.

The blend can help: reduce hair breakage, improve softness and shine, make hair easier to comb and manage. This combination is especially helpful for people whose hair tangles easily or appears dull.

Rosemary oil

Rosemary oil has recently gained popularity due to growing research on its potential to support hair growth.

Studies suggest rosemary oil may help stimulate blood circulation in the scalp, which can encourage healthier hair follicles and reduce hair loss. Because rosemary oil is highly concentrated, it should never be used alone. Instead, only a few drops should be added to a castor oil blend. In this mixture, castor oil moisturises the scalp and strengthens the hair, while rosemary oil stimulates the follicles, creating a powerful natural scalp treatment.

Jojoba oil

Jojoba oil is unique because it closely resembles the natural oil produced by the scalp, known as sebum. This allows the scalp to absorb it easily without clogging



pores or creating buildup.

When mixed with castor oil, jojoba oil helps maintain a balanced scalp environment by preventing excessive dryness or oiliness. It can help, calm an itchy scalp, regulate oil production, improve overall scalp health. This blend works well for people with oily roots but dry hair ends.

Argan oil

Often referred to as "liquid gold," argan oil is rich in antioxidants and essential fatty acids that help repair damaged hair.

When combined with castor oil, argan oil smooths the hair cuticle and adds softness and shine. The mixture creates a nourishing treatment that leaves hair looking glossy and healthy without feeling overly greasy. It is particularly beneficial for, Frizzy hair, coloured or chemically treated hair, hair exposed to frequent heat styling

How to use the oil blends

For best results, apply the oil mixture directly to the scalp and massage gently for several minutes to stimulate blood circulation.

Leave the oil on the hair for at least 30 minutes, or overnight for deeper nourishment, before washing with a mild shampoo. With regular use, these oil blends can help maintain a healthy scalp, strengthen hair strands and reduce breakage, all important steps towards achieving longer, fuller hair.

Yaoundé Int'l Book Industry Fair unites stakeholders in production chain

The 4th edition of the Yaoundé International Book Industry Fair, SIILY, concluded at the esplanade of the National Museum of Cameroon in Yaoundé, under the theme: “Books in the era of Artificial Intelligence”.

The fair, which opened on March 11, 2026, by the Minister of Arts and Culture, Bidoung Mkpatt, officially closed its doors yesterday, March 14.

At the opening ceremony, the Minister of Arts and Culture, Bidoung Mkpatt, was joined by the Country Director of the African Institute of Informatics, members of the diplomatic corps accredited to Cameroon, and several other dignitaries.

The book fair attracted over 13 countries from across the globe, including India, Türkiye, France, Gabon, Morocco, Germany, Chad, Italy, the USA, Burundi, Canada, Russia, and Cameroon, the host nation. Türkiye was this year’s special guest of honour.

According to the fair’s promoter, Hermann Matchadje, the event’s aim was to unite all stakeholders in the book production chain.

“We noticed there was no platform where actors in the book

production chain could meet and share ideas for the growth of the industry. It was essential that authors, publishing houses, editors, printers, and distributors meet annually to promote the book sub-sector”, Matchadje explained.

He also used the occasion to make an appeal to the Minister of Arts and Culture, stating that the industry is eagerly awaiting the implementing decrees of Law No. 2021/024 of 16 December 2021, which governs the organisation and promotion of the book industry in Cameroon.

Matchadje further highlighted the fair’s significant growth, noting, that: “This 4th edition is special. We censored over 458 publishing houses in Cameroon. And it was a privilege to have the Minister of Arts and Culture preside over the opening ceremony and receive the delegates in audience. It is a great sign that we are moving forward as we grow. I want to express our profound gratitude to the Minister for his unwavering support since the very first edition”.

The delegations at SIILY also had the opportunity to be received in audience by the Minister of Arts and Culture. During the

gathering, the participants expressed gratitude to the Minister for his involvement since the opening of SIILY.

This meeting provided a platform for professional exchanges between the member of government and the foreign participants at the fair, who also received symbolic gifts from him.

Addressing the participants, Minister Bidoung Mkpatt expressed gratitude to them and the organising committee for their dedication to promoting Cameroon’s book industry. He further noted that the fair aligns with the Head of State’s vision, as outlined in the National Development Strategy 2020-2030, SND30.

While saluting the initiative, Minister Bidoung Mkpatt further reaffirmed the commitment of the government, via his ministry, to support actions aimed at promoting books and reading in Cameroon.

The four-day fair featured activities including roundtables, panel discussions, artistic exhibitions, training workshops focused on this year’s theme, book launches, and an award ceremony.

Albert Njebusi



Minister Bidoung Mkpatt visiting exhibition stands at SIILY



Officials at SIILY

Fako:

Bwitingi women celebrate 2026 Women’s Day in grand style

Bwitingi village, a community in Fako Division of the South West Region, has celebrated the contributions of women towards and development and progress of their community.

The entire community rolled out the red carpet for women on International Women’s Day, as a recognition of their efforts.

The Bwitingi Traditional Council and village veterans, with full backing from the village chief, spearheaded the celebration on March 8, 2026.

Itongo Ngande Samuel, the driving force behind the initiative, said the goal was simple yet powerful: to remind local women just how special, beautiful, strong, and development-oriented they truly are.

“Today is about showing our women that they are worth celebrating,” Samuel told participants, adding that “they are the backbone of our homes and our community”.

The men of the community handle hou-



Bwitingi women exercising during the D-day

sehold chores, cooking, and other daily tasks, freeing the women to relax, dance, and enjoy the day without lifting a finger. The gesture drew smiles and applause throughout the village.

Chief Ewome David could not hide his delight as he watched the community come together as one.

“It fills my heart with joy to see our entire village joining hands to honour our women. This is how we build a stronger, more united Bwitingi,” he said.

A colourful march-past at the Buea Bongo Squares kicked off proceedings, followed by communal cooking sessions and a series of cultural performances that highlighted the countless contributions women make to family life, agriculture, education, and village development.

Addressing the women, Chief Ewome urged them to continue spreading messages of peace, unity, and love. He also made a bold promise: “Next year’s celebration will be even bigger and better”.

The women themselves were visibly moved as many described the day as a powerful sign that they are deeply valued not only by their husbands and by families, but by the entire community.

Timothy Shing

Bafut women launch peace, dev’t initiative to rebuild community

Women from across Bafut Subdivision in Mezam Division of the North West Region have launched a peace and development initiative, dubbed BAWOPEDEM, a grassroots movement aimed at restoring peace and rebuilding community life.

The initiative was launched on March 7, 2026, at the esplanade of the Bafut Palace. The event was coordinated by the Mezam Divisional Representative of the movement who doubles as founder of Vision of Hope, Hon Shundale Marceline Ayu-Nbi.

Traditional authorities, religious leaders, mothers, daughters and community stakeholders committed to shaping a new path for Bafut Fondom attended the launching.

It took place under the theme: “Women Rising for Peace, Development and Restoration of Bafut Subdivision”.

In the opening address, Hon Shundale Marceline Ayu-Nbi emphasised the urgency of organised women leadership in confronting the consequences of nearly ten

years of socio-political crisis in the North West and South West Regions.

She described the initiative as a structured movement of women determined to rebuild stability, strengthen families and promote development across Bafut.

Discussions throughout the programme explored three central topics; why women must lead, why peace and development must be embraced, and how women can practically champion both.

Presentations stressed on the role of women as custodians of family stability, mediators in community disputes and key influencers of future generations.

Participants noted that organised women networks could strengthen dialogue and guide peaceful engagement within communities.

The ceremony also featured a candle lighting, symbolising a shared commitment to peace, followed by a cultural interlude and a group brainstorming session focused on practical community solutions.

The initiative’s structure was further



Women in family picture

presented to the women, outlining a General Assembly, interim executive committee and quarter level women peace committees responsible for mobilisation and local coordination.

The women proposed an action plan including monthly peace meetings, community sensitisation campaigns, economic empowerment programmes and support networks for widows and displaced women to keep the initiative going.

The event concluded with the distribution of gifts and a collective peace pledge, where participants waved peace symbols and committed to promote reconciliation and development across Bafut.

Chi Emeh

How do you spend your money?

With Cyprian Ntiamba Obi Ntui



Remind them to speak evil of no one

This admonition from Paul, in the letter to Titus, 3:1-2, is difficult to keep when all we can remember of someone close to us is the harm he or she has done us over the years.

It is easy to speak kindly, and even praise people who have done us good, or offered us a favour. But not so for people who, through their actions and snobs, have proven that they are our enemies.

In verses cited above in the book of Titus, Saint Paul reminds us to speak evil of no one; to avoid quarrelling; to be gentle, and to show perfect courtesy towards all people.

These are some of the Bible verses which many evil-mined people remember, quote and use to take advantage of practicing Christians. Knowing that a Christian will strive to act right and be ready to forgive.

Despite that, the Bible urges us to guard against sinning by our tongue. Because the Holy Spirit teaches us that much of life is defined by words.

Through words, God created the Heavens and the Earth. Just as with our words we can build or mar our destiny. The words of the scriptures are the primary way that God speaks to us.

Jesus is called the word. Words

allow us to communicate with others in an understandable way.

Words have great significance

Because words matter, we should be careful every time we open our mouths to utter them. Jesus said of words: "Out of the abundance of the heart, a person's mouth speaks", Luke 6:45.

So, what we say and the way we say it communicate a lot about what is going on in our hearts. Even if we are trying to make ourselves look good, and speak kindness through lies, the fact that such are lies indicate at heart that we are liars.

In our world today, you have to be a liar in order to get rich quick. In Proverbs 21:6, the Holy Bible states, "Getting treasures by a lying tongue is the fleeting fantasy of those who seek death." In other words, those who get gain by lying are seeking eternal death. They will spend eternity in Hell because they lied to obtain temporary treasure now. The word of God is hard on the issue of resorting to deceit in order to get gain.

The Book of John explains the history of lying. "You are of your father the devil, and the desires of your father you want to do...he is a

liar and the father of it" (John 8:44).

Lying without repentance and forgiveness leads to "the second death" described in Revelation, which says, "all liars shall have their part in the lake which burns with fire and brimstone, which is the second death" (Revelation 21:8).

Many people say they lie to protect themselves, to keep from hurting others and also to get out of trouble. One writer has defined a lie as "a coward's way of getting out of trouble." This definition is fitting because it takes some real courage and moral fiber to tell the truth.

Truth hurts and attracts attacks from people who tend to see those who do not defend a lie, as enemies of the majority. In difficult situations very few people can afford to stand for the truth, keep to their word or stand by their inner conviction.

Sadly, lying is one of those sins people tend to think of as not a big deal, since the hurt is not immediate and might not be very obvious. But Proverbs 6:16-19 states: "These six things the Lord hates, yes, seven are an abomination to Him: A proud look, a lying tongue, hands that shed innocent

blood, a heart that devises wicked plans, feet that are swift in running to evil, a false witness who speaks lies, and one who sows discord among brethren."

On our human scale, lying doesn't rank high up there, but what about God's scale? Proverbs 12:22 tells us, "Lying lips are an abomination to the Lord; but they that deal truly are His delight."

So, it is clear how God feels about lying. He hates it. Lying is contrary to the nature of God. Now what is the nature of God? The Bible says that God is truth.

The worst scenario is those who tell lies but keep trying to make others believe the lie as truth. In the long run, repeated lying can become habitual and natural to the liar. And woe betide a people who have such a personality or group of people as their leaders. Indeed, when mentors are insensitive to truth, and when they treat truth with disdain, the decay of society and destruction of a people is certain. For the fortunate Christian who keeps striving for integrity by avoiding this sin, God promises a lot for him, and we are confident that because God cannot lie, His promises are sure.

Dunamis
With Maxcel Fokwen

Yield to His word

It is not enough to just say you are a Christian. Speaking in tongues, praying for hours shouting, fasting or attending several masses irrespective of denomination does not guarantee Heaven. It does not also mean that you have missed the target but it is just not enough.

Some of us have lasted decades around churches, crusades and all kinds of church programmes to the extent we are taking things for granted. Shockingly, some take it for a joke. When you sit in church and spot someone busy playing game on their phone then something is wrong.

Such a behaviour doesn't mean the pastor or whoever is ministering at the moment is boring. It is you who is not serious. You are/have not yielded properly.

Casually, there are people who

before visiting a native doctor or a herbalist are told the dos and the don'ts and they condition themselves to respect without hesitating.

But when it is the church, you start irrelevant arguments. The same arguments and funny character that caused your grandfather, father, mother and relatives to be suspended from church groups that manifesting in you.

Listen to me, ask yourself if truly you have yielded to God's word. It is easy and sweet to say I was born a Christian. Oh my parents were church elders and so on and so forth. What decisions have you deliberately taken that you are sure of since you became a Christian?

Jokes aside, are you really sure you know God personally? Many of us just hear and read about

God. That's all. As far as you are concerned, there is no difference between the church and your village development meeting!

Little wonder people fight in church over money, contracts and positions! Haven't you seen people right insight a church who discredit anything a pastor says linked to money? The truth is, most of those with such perverse minds are themselves not clean and pure in heart.

I have serious information for you. This life you are living, is not yours and you will render account the day you die. So relax, the journey is long. In Ezekiel 15:1 scripture says: "And the word of the Lord came to me saying".

You see that when God's word comes, there is a speaking. God's word has been coming to many of us since we were born but we have deliberately refused to yield. If you don't yield to God, how can His message and word gain expression in your life?

God continues to come to us every day through different circumstances and ways but we have refused to yield. For how long will you strive with your Maker? You who can't cope with small headache is striving with God?

You, who God picked from nowhere and today you are

enjoying some leverage which even you can't explain is now trying to challenge God? Do you have power? Are you immortal? The best advice is that which we give to ourselves.

Sometimes, sit back and reflect on your journey with God. If you are the gateman in heaven can you allow yourself to gain access into this place where life is everlasting? No! Let's leave it at your level, that, you are allowed to play God, will you give yourself a pass mark in how far you have been on the race course?

My brothers and sisters, think and think again. Ponder on these things because, truly there is no time. You may think there is still much time left but in reality, there is no time. Allow God to work on you and work through you.

You are too jumpy and think you know more than God? Allow God to take over you. When God has His way in your life, things start taking shape without any stress.

There are so many things God wants to tell you every day but you are too busy claiming you know Him and perhaps don't even need to follow His timing. These things are serious.

Read and ponder.



Boy killed in Bertoua concrete slab collapse

A 15-year-old boy has lost his life after a concrete slab collapsed on him at a construction site in Bertoua, East Region.

The victim, identified only as Aboubakar, was said to be a pupil in the CM2 class in the Francophone subsystem of education, which is an equivalent of Class Six in the English sub-system of education.

The teen is reported to have returned from school shortly before the unfortunate incident occurred.

According to accounts from residents, the young boy had been asked to assist in removing wooden supports used to hold a freshly poured concrete slab in place during construction.

The activity is reported to have been taking place at a one-storey building project site near their family home.

Eyewitnesses said the accident happened at about 3 p.m. while the wooden supports under the veranda slab were being removed. A section of the concrete slab is said to have given way, trapping the teenager underneath.

Residents of the neighbourhood are said to have immediately rushed to the scene in an attempt to rescue him, but their efforts proved unsuccessful.

By the time help arrived, Aboubakar had already succumbed to his injuries, accounts hold.

The sudden death of the pupil has left the community in shock. Some neighbours lamented why children are sometimes asked to assist in construction tasks.

They said the incident has exposed some of the dangers involving minors at construction sites.

Some residents stated that the process of removing wood on building like that which claimed Aboubakar's life needs expertise and strength and not any kind of person especially a child.

Investigations are said to have been opened to establish the circumstances surrounding the death of the teen as well as examine the quality of materials used at the construction site.

Morine Tanyi

Yaounde:

Decomposing body of varsity student found in room

The decomposing body of a student of University of Yaounde II Soa, has been found in his room.

The deceased, identified as Bulawah Conrad, was discovered lifeless last Friday March 13.

The discovery was made after neighbours forced open the door of his room, given that he had not been seen for several days.

According to residents in the neighbourhood where Bulawah lived, he had not been seen for two days, sparking suspicion among many, coupled with a pungent scent that was emanating from his room.

Worried, neighbours are said to have eventually decided to break into his room only to behold his decomposing body with his phone connected to the wall, suggesting he might have suffered an electrocution.

Witnesses are quoted as having disclosed that the body was already in a state of decomposition, suggesting he might have been dead for more than 48 hours before being found.

Initial observations at the scene indicated that the death may be linked to his mobile phone, sources indicated.

Reports suggest the student's body bore visible burn marks, while a damaged mobile device was discovered beside him, still plugged to a charger.

The findings, sources noted, suggest the student may have died as a result of a phone explosion or electrocution while the device was charging.

Authorities have not yet issued an official statement confirming the exact cause of his death.

However, investigations are expected to determine what truly happened.

The tragic incident has left students of the residential area in shock and consternation. The deceased's classmates and friends are quoted as having remembered him as being a quiet and dedicated learner.

The incident has once again raised concerns about the dangers associated with charging mobile phones improperly, particularly overnight or with defective chargers and batteries.

Safety experts often warn that using low-quality chargers or leaving devices plugged in for extended periods on the bed can increase the risk of overheating or electrical accidents.

Meanwhile, his body has been ferried to the mortuary pending funeral arrangements.

Morine Tanyi

Women's Day:

Pastor reportedly beats wife, cites Bible verse to justify assault

A pastor of a revival church in the PK16 neighbourhood in Douala, in the Littoral Region, is reported to have allegedly assaulted his wife on Women's Day.

The preacher, we gathered, reportedly struck her repeatedly in the eye, citing a biblical passage to justify the violence.

The incident, we gathered, occurred inside the couple's home. During the confrontation, he is said to have referred to a verse from the Gospel of Matthew, telling her she should be satisfied to see with one eye.

The passage, drawn from Matthew 5:29, speaks about removing one's eye if it causes wrongdoing. The pastor reportedly used the scripture to explain his actions while continuing the assault.

The incident came amid mounting alarm over violence against women and girls in the country. Official government figures indicate that 26 cases of femicide were recorded nationwide in the first two months of 2026 alone.

In a message marking the International Women's Day, the First Lady, Chantal Biya, drew attention to what she described as an alarming increase in violence against women.

Her statement emphasised that the fundamental right of women to live free from violence remains a major concern and called for joint action by both men and women to confront the problem.

The message also highlighted the role of women across sectors, including science, agriculture, commerce, technology and industry, noting their contributions to economic and social development.

Government authorities have also acknowledged continuing challenges, despite existing policies aimed at promoting gender equality.

The Minister of Women's Empowerment and the Family, Prof Marie Thérèse Abena Ondo, recently pointed to the persistence of discriminatory social practices, limited access to land and inheritance rights, and the low representation of women in decision-making roles.

Authorities say efforts are ongoing to strengthen economic empowerment programmes for women, expand their participation in leadership and reinforce measures to address gender-based violence, including the creation of Gender Desks in police stations and the training of law-enforcement personnel to handle such cases.

Mercy Foso



Censored image of the pastor

Dakar immortalises late Manu Dibango in grand theatre mural gallery

A fresco honouring the late Cameroonian saxophonist, Manu Dibango, has been unveiled at the Grand Théâtre National Doudou Ndiaye Coumba Rose in Dakar, placing the musician among a gallery of celebrated African cultural figures.

The artwork was revealed recently inside the theatre, where a series of wall murals is being created to pay tribute to prominent personalities from African and diasporic cultures. The initiative was launched by the theatre's Director General, Serigne Fall Gueye, as part of a project to commemorate influential artists whose work shaped the continent's cultural heritage.

The murals transform the interior corridors of the theatre into a permanent exhibition highlighting major figures of African music. Manu Dibango's portrait now appears alongside other renowned performers including Mory Kanté, Youssou N'Dour, Baaba Maal, Doudou Ndiaye Rose and Ismaël Lô. The collection of frescoes forms a visual tribute to generations of artists who have contributed to the development and international reach of African music.

Manu Dibango, widely recognised for his distinctive saxophone style, gained global prominence through the hit track Soul Makossa. The song became an international success and influenced numerous musical movements and artists across different continents. Throughout his career, the Cameroonian musician developed a style that blended African rhythms with jazz and other global sounds.

The Dakar tribute highlights the musician's role in connecting African music to international audiences. His work linked musical centres including Douala, Paris, New York and Dakar, reflecting the cross-cultural exchanges that shaped his career and reputation.

The Grand Théâtre National Doudou Ndiaye Coumba Rose plans to hold an official ceremony to inaugurate the full series of frescoes once the artistic project is completed. Cultural figures and representatives from the arts sector are expected to attend the event.

Mercy Fosoh



Modern day dating, marriage:

Love, gold digging or survival strategy?

Modern day dating and marriage have entered a phase where questions of income, job security and financial prospects are no longer whispered concerns but central considerations in how relationships are established and sustained.

The shift is being shaped by wider economic pressure. Rising living costs, persistent youth unemployment, underemployment and job insecurity have altered how individuals assess long-term relationships.

For many, financial compatibility is no longer viewed as a bonus but as a prerequisite.

Even online, dating profiles now routinely list occupations, lifestyle expectations and future plans, while early conversations often revolve around work, earnings and ambition.

The question hanging over modern day relationships is no longer simply "Do you love me?". It is increasingly "Can you afford me?".

Stephanie Yolande, a 28-year-old Secretary in Yaounde makes no apologies for her dating criteria.

"I need to see that a man is financially viable before I invest my time and emotions in him. It's not about being materialistic, it is about being realistic. How can we build a future if he cannot even take care of himself?" she questioned.

Others advanced similar calculations, driven less by materialism than by fear of financial strain.

"I ask about work on the first or second date. It's not about judging someone. It's about knowing whether we're even living in the same reality," a 29-year-old Logistics Assistant, Daniel, said.

For his part, a recently employed graduate, Marc, admitted he evaluates potential partners differently now than he did five years ago.

"I look at whether she's financially responsible, whether she has her own income or ambitions. I can't carry the entire financial burden of a relationship in this economy," he said, adding that he earns barely enough to survive.

Nigerian Afrobeats artiste, Davido, gave voice to the financial realities of

love in his 2019 hit, Assurance, declaring: "Love is sweet, but when there is money, it is sweeter".

For many, it articulates that financial security fundamentally alters the experience of love.

When survival meets judgement

The financial vetting process, however, carries different social consequences, depending on who's doing it. Women who openly prioritise financial stability face accusations of gold digging.

On the other hand, men doing the same are often praised for being responsible or protecting themselves from exploitation.

According to a young influencer who requested anonymity, there's a double standard.

"If I say I want a man who's financially stable, I'm a gold digger. If a man says he wants a woman who's financially independent so she's not after his money, he's being smart. But we're both doing the same thing which is assessing financial compatibility," she said.

Men too say they are increasingly evaluating partners through an economic lens, though in different ways. Some say they feel pressure to appear financially stable, even when they are not. Others admit they now seek partners who can contribute equally.

"I don't want to be someone's project. I want a partner, not a dependent," Ahmed, an IT technician stated.

Across social media and online forums, users reveal divisions. While some defend financial considerations as essential life planning, others condemn the practice as mercenary and destructive to genuine connection.

A businessman in Yaounde described his cautious approach to dating, saying he avoids showing off wealth at the start.

"I want to know if she's interested in me or my wallet. I've been disappointed before by women who disappeared when they realised I wasn't going to fund their lifestyle," he explained.



Love & economic anxiety

For many, these individual decisions are framed by economic hardship and uncertainty.

Patricia, a Pharmacist in Douala, said her perspective on relationships changed after a difficult marriage.

She recalled: "I married for love at 24. We were both struggling financially but convinced love would sustain us. Three years later, we divorced. The constant stress of not affording rents, and arguing over every franc killed what we had."

She added that: "Now, I won't date anyone who isn't financially stable. Call it gold digging if you want. I call it learning from my mistakes."

Between 'gold digging' & pragmatism

The line between reasonable financial expectations and exploitative gold digging remains hotly contested.

For some, focusing on financial security feels transactional. For others, it reflects adaptation.

Calis Tabong, a Guidance Counsellor at a private Secondary School in Yaounde, draws a distinction. "There's a difference between wanting someone who's financially responsible and targeting someone specifically for their wealth whilst feeling nothing for them. One is pragmatic, the other is predatory, he said.

Sociologists note that during periods of economic uncertainty, relationships often become more strategic.

Marriage and long-term partnerships are seen not only as emotional bonds but as economic units designed to share risk and resources.

Yet, many insist that love and money are not mutually exclusive. "I don't want to be rich through someone. I want someone who understands responsibility, the same way I do," Esther, a teacher, underscored.

Moral reckoning

The debate over 'gold digging' continues to dominate conversations, but its meaning appears increasingly blurred. What some describe as opportunism, others frame as survival strategy in an economy that offers little safety net.

"People act like love exists in a vacuum, separate from the material world...but love doesn't pay school fees. Love doesn't put food on the table. I'm not saying money is everything, but pretending it's nothing is naïve," a startup founder said.

The debate shows no signs of resolution. As economic pressures grow, many young Cameroonians are caught between romantic hopes and financial realities. Increasingly, matters of the heart depend on matters of the wallet.

Mercy Fosoh

Minister, new KOICA Director discuss health cooperation

The Minister of Public Health, Dr Manaouda Malachie, and the new Country Director of the Korea International Cooperation Agency in Cameroon, KOICA, Kim Yukyum, have discussed strengthening cooperation in Cameroon's health sector.

This was during a meeting that took place last Friday March 13, in Yaounde.

Kim Yukyum, it should be said, assumed office on February 14, 2026.

The encounter served both as an introductory visit by the new Korean cooperation head and an opportunity to reinforce collaboration between Cameroon and the Republic of Korea.

Minister Manaouda indicated that the audience came at a strategic moment, as he prepares for a working mission to South Korea in the coming



Dr Manaouda Malachie and Kim Yukyum during exchange

days.

The visit, the minister said, is expected to further consolidate cooperation ties between Cameroon and KOICA, particularly in the area of emergency medical services.

At the centre of the planned mission is a major structural project, aimed at establishing a

modern Medical Emergency Centre in Cameroon.

According to the Minister, the initiative is intended to significantly improve the organisation, coordination, and efficiency of emergency health management across the country.

He told his guest that the

centre will strengthen the country's ability to respond quickly and effectively to medical emergencies.

Kim Yukyum used the meeting to reaffirm KOICA's determination to continue supporting Cameroon's health sector. He outlined his mission and expressed readiness to deepen cooperation ties with authorities in key areas of public health development.

Drawing on experience gained during his previous assignments in Ghana and Tunisia, the new KOICA Country Director insisted on the importance of sustainable partnerships and knowledge exchange in strengthening national health systems.

The audience also provided an opportunity to review the achievements already realised through the cooperation between Cameroon and KOICA.

Among the notable milestones highlighted was the support provided by the Korean agency for the operationalisation of the Yaounde Emergency Centre in 2016, as well as initiatives aimed at modernising and expanding the country's emergency medical services network.

Commending the quality of the partnership, Minister Manaouda reiterated government's commitment to maintaining and expanding the collaboration with the Republic of Korea.

He noted that such partnerships play a crucial role in reinforcing the resilience and efficiency of the country's health-care system, ultimately improving access to quality medical care for the population.

Morine Tanyi

At 2026 EPI coordination meeting:

Gov't reaffirms commitment to strengthen immunisation

Government has, through the Ministry of Public Health, reaffirmed its commitment to strengthening vaccination coverage and protecting children's health.

The fresh commitment was announced Friday March 13. This was during the first ordinary session of the Inter-Agency Coordination Committee, ICC, of the Expanded Programme on Immunisation, EPI for 2026.

It was chaired by the Minister of Public Health, Dr Manaouda Malachie. The gathering brought together government officials, technical partners and civil society organisations involved in the country's vaccination programme.

Also present were representatives from major international health organizations such as the World Health Organisation, UNICEF, and Gavi, the Vaccine Alliance, alongside local partners and actors working in the field.

The meeting provided an opportunity for stakeholders to review progress made in recent years and outline key priorities for the year ahead.

According to officials, the Inter-Agency Coordination Committee serves as a strategic platform for dialogue and decision-making within the EPI in the country.

Convened quarterly, the



Cross-section of participants during meeting

Committee allows stakeholders to harmonise actions, monitor vaccination progress, and coordinate technical and financial support for the national immunization programme.

During the session, participants focused on three key issues shaping the vaccination agenda for 2026. These included; the review and approval of the 2025 EPI activity report, the validation of the 2026 Annual Work Plan, and an analysis of the co-financing mechanism for vaccine procurement.

The discussions built on conclusions from the annual performance review held earlier in the year in Bafoussam, where experts evaluated the previous year's achievements and defined priorities moving forward.

Minister Manaouda Malachie praised the continued support of international partners and national institutions that contribute to improving Cameroon's vaccination system.

He highlighted several milestones recorded in 2025, noting that these achievements reflect sustained efforts to make vaccines accessible to every child, particularly those living in remote or underserved communities.

Among the notable advances was the intensification of strategies aimed at reaching so-called "zero-dose" children, those who have never received a routine vaccine.

Health authorities also strengthened the national vaccine supply chain, improving transport

and storage capacities to guarantee the safe delivery of temperature-sensitive vaccines across the country.

Logistical improvements were particularly significant, officials noted, adding that government acquired new refrigerated trucks and transport vehicles dedicated to vaccine distribution, increasing the national fleet responsible for transporting vaccines and other heat-sensitive products to seven.

In addition, Cameroon the Minister said, expanded its cold chain infrastructure by installing 1,863 solar-powered refrigerators in peripheral health facilities.

These installations have raised the proportion of health facilities equipped with adequate cold-chain technology to approximately 82 percent, Dr Manaouda noted.

The Minister acknowledged support from international partners, including a donation of more than three million vaccine doses from the government of Brazil, which helped sustain vaccination activities despite logistical challenges.

Another major initiative introduced in 2025, he said, was the creation of a network of parliamentarians dedicated to supporting vaccination efforts. The platform, he said, aims to strengthen political advocacy and mobilize

sustainable domestic funding for immunization programmes across the country.

The minister commended the dedication of EPI teams and partners working across the country. He reaffirmed the government's determination to build a resilient and inclusive vaccination system that guarantees every child regardless of location, access to life-saving vaccines.

Despite the advances, health authorities emphasized that several challenges remain in 2026. These include maintaining gains in vaccination coverage, reducing the number of zero-dose children, and ensuring that the government meets its co-financing commitments for vaccine procurement.

The programme, it was said, will also focus on integrating gender and inclusion considerations while supporting country's transition toward the new Gavi Alliance strategic framework.

Two nationwide vaccination campaigns are expected to mark key moments in the year, it was announced. A follow-up campaign against measles and rubella is scheduled for September 2026, while a catch-up campaign targeting cervical cancer prevention through vaccination of adolescent girls is planned for October, authorities stated.

Morine Tanyi

Kupe-Muanenguba:

Beneficiaries shun scholarships because of insecurity

Lingering insecurity in some remote communities in the South West Region, is still disrupting socioeconomic and other activities, including regular school attendance. This was disclosed on March 10, in Government Secondary School, GSS Nueba-Nninong, in the Kupe-Muanenguba Division of the South West Region, when the school administration received a delegation of donor institutions.

The Principal, Nhon Enongene Joseph Alobwede, told the visitors that only 12 of the 30 students who were offered scholarships by the Summa Cum Lauda Sango Madiba Information and Learning Resource Centre, SCL-ILRC Foundation, actually attended school for the last academic year.

The SCL-ILRC officials visited the school to assess the effect and evaluate the impact the scholarships they awarded in 2025 to meritorious students were creating in the school specifically, the student population and the community in general.

Rather than revitalise academic excellence in the target institution, considered to be remote and educationally disadvantaged, representatives of the SCL-ILRC and sister Veronique Ntube Sita Foundation, expressed shock that only 12 of the 30 beneficiaries consumed their scholarship awards, while 18



Group photo of scholarship beneficiaries, school and donor officials after their meeting

other beneficiaries had fled, not only the school, but the community and were now living as internally displaced away from the community.

The donors told reporters that they came down to the school to review the performance of previous beneficiaries, disburse another instalment of awards, and motivate students towards better academic excellence in upcoming end of year examinations, said they were not encouraged by the realities they found on ground.

Mejang Jennet Abwe, who spoke on behalf of donors, told reporters that the scholarships they offered were intended to boost enrolment in not only GSS Muebah-Nnining, but other remote schools in the Division, and motivate students to strive for better academic performance.

However, she said only 12 students returned to the school,



School principal, Nhon Enongene Joseph Alobwede, welcoming foundation members to his school



Mejang Jennet Abwe, presenting scholarship document to a beneficiary on behalf of awardees

In this regard, she promised them that if the school scores 100% at the GCE O Level, each student would be entitled to 50,000 FCFA; while every form five teacher would receive 300,000 FCFA. Meanwhile, for each "A" grade a student scores, it will attract an additional bonus of 20,000 FCFA.

Apart from insecurity, students, who spoke during the meeting, raised other challenges they face in the school, including persistent bullying, dilapidating infrastructure of the school campus, frequent blackouts, among other hindrances.

Though the students expressed gratitude to the donors, other partners and their teachers, who they say are very supportive.

Cyprian Ntiamba Obi Ntui

Organisation reveals three million Cameroonians suffer food insecurity

The Non-Profit Organisation, CARE Cameroon, has revealed that 3 million people in the country are in a situation of food insecurity and nearly one in three children suffer from chronic malnutrition.

The organisation revealed the statistics on Wednesday, March 11, in Yaounde. This was during a workshop on Non-State Actors in Cameroon's Agri-Food Systems.

The workshop was attended by representatives of peasant organisations, civil society, youth and women's groups, businesses, and development partners, and the Ministry of Agriculture and Ministry of livestock.

It had as objective to strengthen the engagement of non-state actors in the transformation of agri-food systems in Cameroon, develop a common understanding of the Kampala CAADP framework, enrich and validate the mapping of the landscape of non-state actors in Cameroon's agri-food systems, strengthen coordination and governance among non-state actors, and identify national advocacy priorities and develop a practical action plan to support the transformation of the agri-food system.

Officials disclosed that in a country so rich agriculturally, millions of people still struggle to access sufficient food in terms of quantity and quality, revealing that more than three million people are in a situation of food insecurity, and one in three children

suffers from chronic malnutrition.

CARE Cameroon further revealed that more than 60% of the population lives from agriculture and livestock, with the state doing a lot to promote local production, notably through the import-substitution policy.

Discussions during the workshop cantered on the Kampala Declaration on the Comprehensive Africa Agriculture Development Programme from 2026 to 2035, CAADP, which was adopted on January 2025, by heads of state of the African Union.

The declaration commits African countries to increasing agri-food production by 45% by 2035, reducing post-harvest losses by 50%, and tripling intra-African trade in agri-food products, while strengthening food and nutritional security in the countries.

The CAADP Non-State Actors Group is working across the continent to strengthen coordination and alignment of different stakeholders in support of the strategy and action plan, with the national workshop representing a crucial step in concretizing the continental vision of the CAADP in Cameroon.

Speaking to the press, CARE AU Engagement Lead, Chikondi Chabvuta-Mkawa, said Cameroon has the potential which is highly agriculture-based and a lot of the commitments that are within CAADP are what can be translated into practical actions by the farmers, pri-

vate sector, and where government, non-state actors, NGOs should be putting more resources.

She said "we all need to support this agenda and if we have everyone working together to have African agriculture that is able to reduce debt but also able to have farmers afford inputs, then we will transform agri-food systems by ensuring 10% towards agriculture".

Youth involvement

Talking on the Kampala Declaration, Chikondi said it is the first declaration that clearly mentions youth.

"The youth are good at entrepreneurship we have seen youth bringing in technology that helps to make agriculture easier but also grow at scale with a very minimal effort, so if we support the youth through this Kampala agenda, you are assured that the youth will be able to prosper," Chikondi said.

She further added that with the involvement of youth, issues of unemployment will go down because the youth are able to innovate themselves and agriculture mechanisation becomes a reality that works for mechanisation but also reduces impacts of environmental degradation.

"What the Kampala is showing us is that we should mechanize while making sure we are also saving the soil. Soil health is important, we have to protect the soil, protect the trees as we are producing for now and the future,"



Officials during workshop in Yaounde

noted Chikondi.

A Senior Technical Councillor at the GIZ, Marthe Epassy, said the CAADP Strategy and Action Plan 2026-2035, Declaration on "Building Resilient and Sustainable Agrifood Systems in Africa" outlines a 10-year plan to transform Africa's agrifood systems.

Epassy said: "It will build on the successes and deepen the progress achieved after two decades of CAADP implementation, during which Africa significantly improved in economic and agricultural growth, poverty reduction, nutrition outcomes, and agricultural trade expansion".

She further disclosed that GIZ has opted to support Cameroon in the implementation of an action plan to materialize the commitments of the recent Kampala Declaration. She said "It is true that in the past the performance of all African countries has not been satisfactory in achieving the public investment budget which was planned at 10% and several constraints are noted, COVID, insecurity situations in countries".

"With the new Kampala declaration, we are changing perspectives to say it is not only the budgets dedicated to agriculture but the budgets

dedicated to the food system. When we talk about the food system, you understand that ministerial or sectoral departments such as agriculture, health, livestock, environment, forests, education are included and if we capitalise on that, we are well above 10%," said Marthe.

She further added that the contribution of GIZ is to be able to put all the actors around the table, notably non-state actors, producers, civil society and the private to produce a roadmap that will be developed and implemented and also present results that have or have not been achieved.

The GIZ official said the CAADP agenda offers a vision, but it is through collective leadership and coordinated action that this vision will become reality.

"Let's use these three days not only to discuss the challenges, but to build the partnerships, strategies, and commitments necessary for the transformation of Cameroon's agri-food systems. If we succeed, we will not only strengthen agriculture, we will also improve nutrition, livelihoods, resilience, and prosperity for millions of people," she said.

Chi Emeh

Women's Day:

Chief Barrister Evanjoh unites Upper Bokova, Bonavanda women to celebrate

Women from the Upper Bokova Chiefdom and the Bonavanda area in Buea Subdivision, Fako Division of the South West Region came together on Sunday March 8, 2026 in a display of unity and solidarity as part of activities marking the 2026 edition of the International Women's Day.

The event held with a special focus on the themes of love, peace, social cohesion, and community development.

Chief Barrister Abel Nyoki Evanjoh, the traditional ruler of Upper Bokova Chiefdom, who played a pivotal role in mobilising and supporting the women, making the occasion particularly meaningful, spearheaded the celebrations.

The day started with a march past at Bongo Square, where the women from these communities met with their peers from other parts of the Subdivision for the traditional march past. They later converged afterward at the Bokova community hall for further festivities and reflections.

The event was organised in collaboration with Fako Women for Development FAOWDA, Bonavanda branch, which represents women across 13 villages in the Bonavanda area, a



FAWODA-Bonavanda area branch during the March pass at the Bongo Square

community development zone covering villages around Bokova, Bonakanda, Bova, and others in Buea Subdivision.

In his address, Chief Evanjoh congratulated the women for demonstrating maturity and a strong spirit of social cohesion. He praised the massive turnout, noting that it was his desire that such a gathering bridges divide by bringing together individuals who might otherwise have avoided one another.

He urged the participants to leverage the day as a platform to promote love

toward one another and their neighbours. Emphasising values central to his leadership, he called on the women to embody love, peace, and unity in all their actions; starting from the home, extending to husbands, children, and the broader community. He positioned them as vital agents of change, development, and unity, aligning with his ongoing efforts to unite his people despite longstanding divisions within the community.

Nanyongo Agnes, representing



Chief Barrister Evanjoh, architect of celebration in Upper Bokova

FAWODA-Bonavanda, saluted Chief Evanjoh for his substantial support. She said his encouragement had inspired massive participation from women across the area not just FAOWDA members but all women.

"The chief provided both financial and material assistance, ensuring the day was uniquely memorable and impactful," she explained.

Timothy Shing

Clergy's World

With Morine Tanyi

Bamenda:

Preparations heighten ahead of Pope's visit

Preparations are intensifying in the North West Region as Catholic faithful ready themselves to welcome Pope Leo XIV during his upcoming apostolic visit to the country in April.

Within the Bamenda Ecclesiastical Province, excitement and anticipation continue to grow as church authorities and lay faithful mobilise to ensure the historic event unfolds successfully.

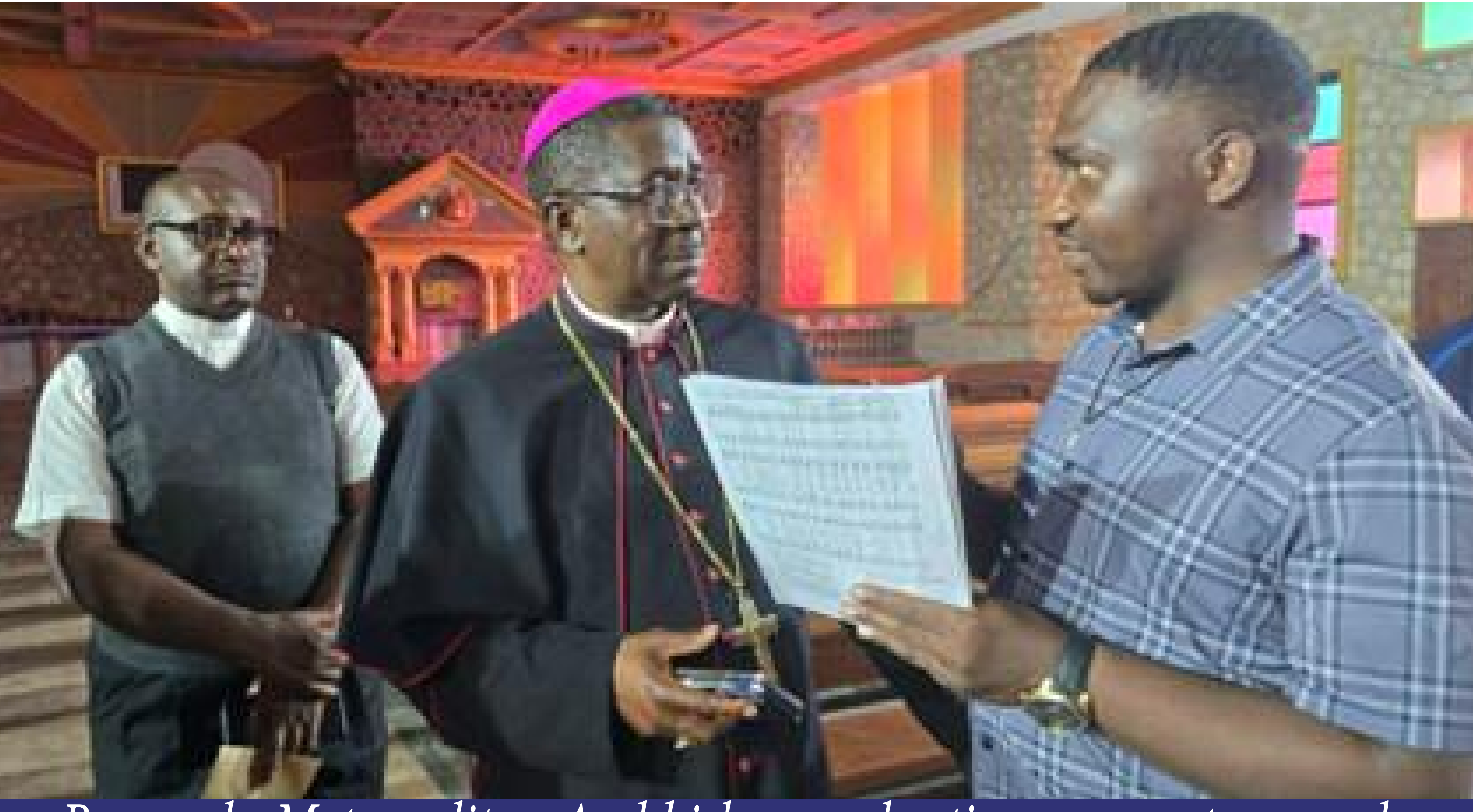
The Metropolitan Archbishop of Bamenda, His Grace Andrew Nkea Fuanya, has been overseeing works at the Metropolitan Cathedral in Mankon.

The place of worship has been transformed into a hive of activity as stakeholders converged to fine-tune arrangements for the forthcoming apostolic visit of the Pontiff.

His Grace Nkea has been chairing meetings of the Steering Committee charged with coordinating preparations.

During the meetings, members assessed progress made on logistics, liturgical organisation, security planning, and communication strategies.

In a release signed recently, the



Bamenda Metropolitan Archbishop evaluating preparatory works

Provincial Episcopal Conference head, Archbishop Nkea, announced that the Holy Father will undertake an apostolic visit to Cameroon from April 15-18, 2026.

According to the statement, the Pontiff will visit the Bamenda Ecclesiastical Province on Thursday, April 16, barely a day after his arrival in Yaounde.

During his stay in Bamenda, the Pope is expected to address a cross-section of the faithful at the Saint Joseph's Metropolitan Cathedral

Mankon, a symbolic centre of Catholic worship in the region.

He will also preside a solemn Holy Mass at Bamenda Airport, which is expected to draw thousands of worshippers from across the ecclesiastical province and beyond.

Church authorities have already designated key coordinators to oversee the various aspects of the visit. Monsignor William Neba has been appointed General Coordinator for the event, while

Rev. Fr Beltus Tabefor Asanji and Priscilla Agendia will handle communication coordination.

Rev Fr Derek Che Cho has been tasked with overseeing liturgical arrangements for the papal Mass and other religious ceremonies.

Several committees comprising representatives drawn from across the ecclesiastical province have also been constituted to ensure no detail is overlooked. These committees are expected to manage areas such as hospitality, protocol, crowd management, and security liaison and media coordination.

Following the Steering Committee meeting, the majestic sounds of choral practice began echoing through the cathedral's vast interior.

During the meeting a 200-member choir drawn from different parishes across Bamenda commenced rehearsals. The singers rehearsed liturgical hymns that are expected to accompany the papal celebrations.

The archdiocese, in the note, also issued guidelines for the faithful regarding participation in the historic event. Members of prayer

and action groups have been encouraged to attend in their respective national uniforms.

Other participants have meanwhile been urged to wear the special fabric produced by the National Episcopal Conference of Cameroon to mark the occasion.

Clergy who will concelebrate the Mass with the Pope are expected to wear uniform chasubles procured from Rome over white albs, officials said.

Priests have been advised to contact their respective diocesan offices for details on how to obtain the vestments required for the ceremony.

Another highlight of the visit will be the public reception planned along the route from Bafut to Bamenda. The faithful are expected to line both sides of the road to greet the Holy Father as his motorcade travels toward the cathedral.

Archbishop Nkea has called on all Catholics in the province to collaborate fully with the directives issued by church authorities, emphasising that the success of the papal visit depends on collective participation and discipline of all.

Middle East:

Pope renews calls for peace, pays tribute to slain priest

Pope Leo XIV has renewed his call for peace in the Middle East and paid tribute to a Lebanese priest who was killed during the latest wave of violence in southern Lebanon.

He made the call while speaking at the conclusion of his weekly general audience in St. Peter's Square at the Vatican. The pontiff said he was praying for peace across the region, particularly in Iran and Lebanon, where tensions and armed confrontations continue to threaten civilian lives.

The Pope also referred to the funeral of Pierre El Raii, a Maronite Catholic priest who lost his life earlier this week. According to reports, the cleric was killed on Monday while attempting to rescue a wounded parishioner during fighting in southern Lebanon.

Describing the late priest as a devoted

pastor who remained faithful to his mission even in times of danger, the Pope expressed deep sorrow over the tragedy.

"May the Lord grant that his shed blood be a seed of peace for beloved Lebanon," the pontiff said during his address. He urged the faithful to remember the priest's sacrifice and to continue praying for reconciliation and stability in the region.

The pontiff also urged the international community to intensify efforts toward peace and to support the people of Lebanon during this difficult period.

The death of Father Pierre El Raii has drawn attention to the deteriorating security situation in Lebanon. In the area, clashes and cross-border tensions have increasingly placed civilians, including religious leaders at risk.

Officials from the Holy See have voi-

ced growing concern over the humanitarian and social consequences of the ongoing conflict, particularly for vulnerable communities already struggling with economic hardship and political instability.

Lebanon has long been regarded as a key center of Christianity in the Middle East, hosting one of the region's most significant Christian populations.

The country is home to the Maronite Catholic Church, one of the oldest Christian communities whose roots trace back to the early centuries of Christianity.

However, prolonged conflicts across the Middle East have significantly reduced historic Christian communities in several countries, making Lebanon an increasingly important stronghold for the faith.



Pope Leo XIV

Body of Christ fetes Rev Dr Felix Omobude at 80

The global Christian community has joined the Body of Christ in celebrating the 80th birthday of renowned Nigerian preacher, Felix Ilaweagbon Omobude.

The respected spiritual leader whose decades of ministry have left an enduring imprint on Pentecostal Christianity in Nigeria and beyond was celebrated March 14.

The General Superintendent of Gospel Light International Ministries, also known as New Covenant Gospel Church, Rev Dr Omobude, celebrated 80 amid tributes from church leaders, ministers, and believers who gathered to honour him.

Fondly referred to as general of the gospel, the celebration highlighted his life of dedication to preaching, spiritual mentorship, and the advancement of Christian values.

Among the many congratulatory messages, Nigerian televangelist Apostle Prof Johnson Suleman praised the octogenarian preacher for his remarkable legacy of faith and consistency.

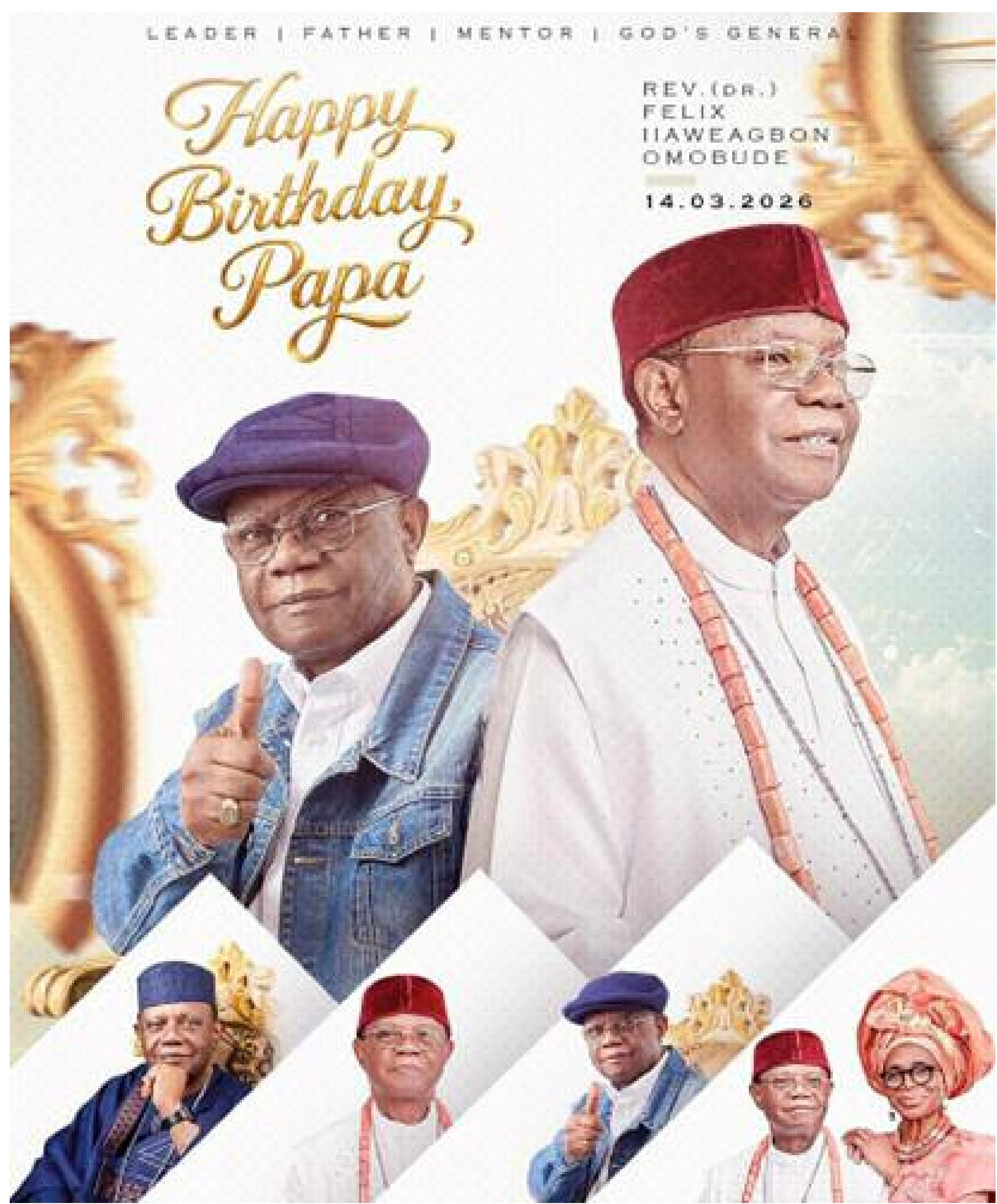
In a heartfelt message, Apostle Suleman described the celebration as a moment to honour a legend and general of the gospel. He commended Omobude for a life that exemplifies integrity and steadfast service to God.

"It was a great time to honour a legend and general of the gospel on the auspicious celebration of his 80th birthday. Baba Felix Omobude, thank you for being unique, integral and consistent. Your life has taught us that every minister should focus on durability, consistency and purity," Apostle Suleman wrote.

Born on March 14, 1946 in Evbuobanosa in Edo State, Nigeria, Omobude rose from humble beginnings to become one of the most influential Pentecostal leaders in the country.

Over the years, he is widely recognised for his disciplined leadership, profound biblical teachings, and commitment to spiritual revival.

His journey into ministry dates back to the early 1970s when he encountered the gospel during a crusade led by the late



Archbishop Benson Idahosa.

According to reports, what began as curiosity soon transformed into a life-changing call to Christian service, eventually shaping a ministry that has spanned more than four decades.

In 1988, Omobude founded Gospel Light International Ministries in Benin

City, Nigeria. The ministry has since expanded to include numerous branches within Nigeria and abroad, focusing on evangelism, humanitarian outreach, and the spiritual development of believers.

The respected preacher also played a significant role in national Christian leadership. He served as the sixth National President of the Pentecostal Fellowship of Nigeria, one of the largest umbrella bodies representing Pentecostal churches in the country.

His tenure from 2013 to 2021 was marked by efforts to strengthen unity among Pentecostal churches and promote moral values within Nigerian society.

Over the years, Omobude has also distinguished himself as an author, teacher, and mentor to younger ministers. His writings on spiritual maturity, leadership, and Christian living continue to influence believers across denominational lines.

As part of the birthday celebrations, several events including thanksgiving services, lectures, and humanitarian outreach activities were organised to commemorate the milestone. The celebrations also provided an opportunity for many to reflect on the preacher's enduring impact on Christian ministry.



Inside The Books

With K. K. Bonteh

A literary review of The Lone Voice of Unity

K. K. Bonteh's *The Lone Voice of Unity: John Ngu Foncha and the Unfinished Promise of West Cameroon* (2026) is a hybrid work that occupies a distinctive place between historical biography, moral reflection, and carefully crafted literary narrative. Far more than a conventional life story, it functions as an extended elegy for a betrayed political ideal and a quiet indictment of postcolonial statecraft.

Voice and tone

The book's greatest literary strength lies in its voice and tone. Bonteh adopts a measured, almost liturgical cadence that mirrors the temperament of its central figure. Sentences are deliberate, often meditative, rarely hurried. The prose carries an air of dignified restraint — the same restraint Foncha himself displayed throughout decades of marginalization.

This stylistic choice is not accidental: it allows the reader to inhabit the emotional world of a man who preferred persuasion over polemic, dialogue over denunciation, and patience over precipitate action.

Narrative structure

The narrative structure is classical in its arc yet deeply Cameroonian in its texture. Bonteh divides the story into six

parts that trace a tragic curve:

1. The Dream of a People — origins, teaching years, political awakening

2. The Road to Reunification — plebiscite campaign, negotiations

3. Power and Disillusion — Vice Presidency, creeping centralization

4. The Long Silence — exile at home, observation under Biya

5. The Letter That Shook History — the 1990 resignation

6. Legacy — unfinished questions and moral meaning

Each section builds cumulatively, like layers of red earth on a Bamenda hillside. The effect is cumulative disillusionment told without melodrama — a slow, almost geological erosion of hope.

Landscape and moral geography

Particularly effective are the landscape descriptions that open many chapters. The hills of Nkwen, the mists of Bamenda, the red earth, the village squares lit by oil lamps recur as quiet leitmotifs. These are not mere scene-setting; they root Foncha's political life in a moral geography. The land itself becomes a witness to broken promises.

Literary reconstruction

Bonteh makes restrained use of literary reconstruction — imagined conversations, internal reflections, atmospheric scenes. These moments are handled with transparency and discipline (the author's note explicitly acknowledges them), and they succeed in humanizing a figure who might otherwise remain distant or statueque.

Foncha emerges not as an icon, but as a serious, thoughtful, sometimes weary man who carried the weight of an entire region's aspirations.

The Lone Voice: Central metaphor

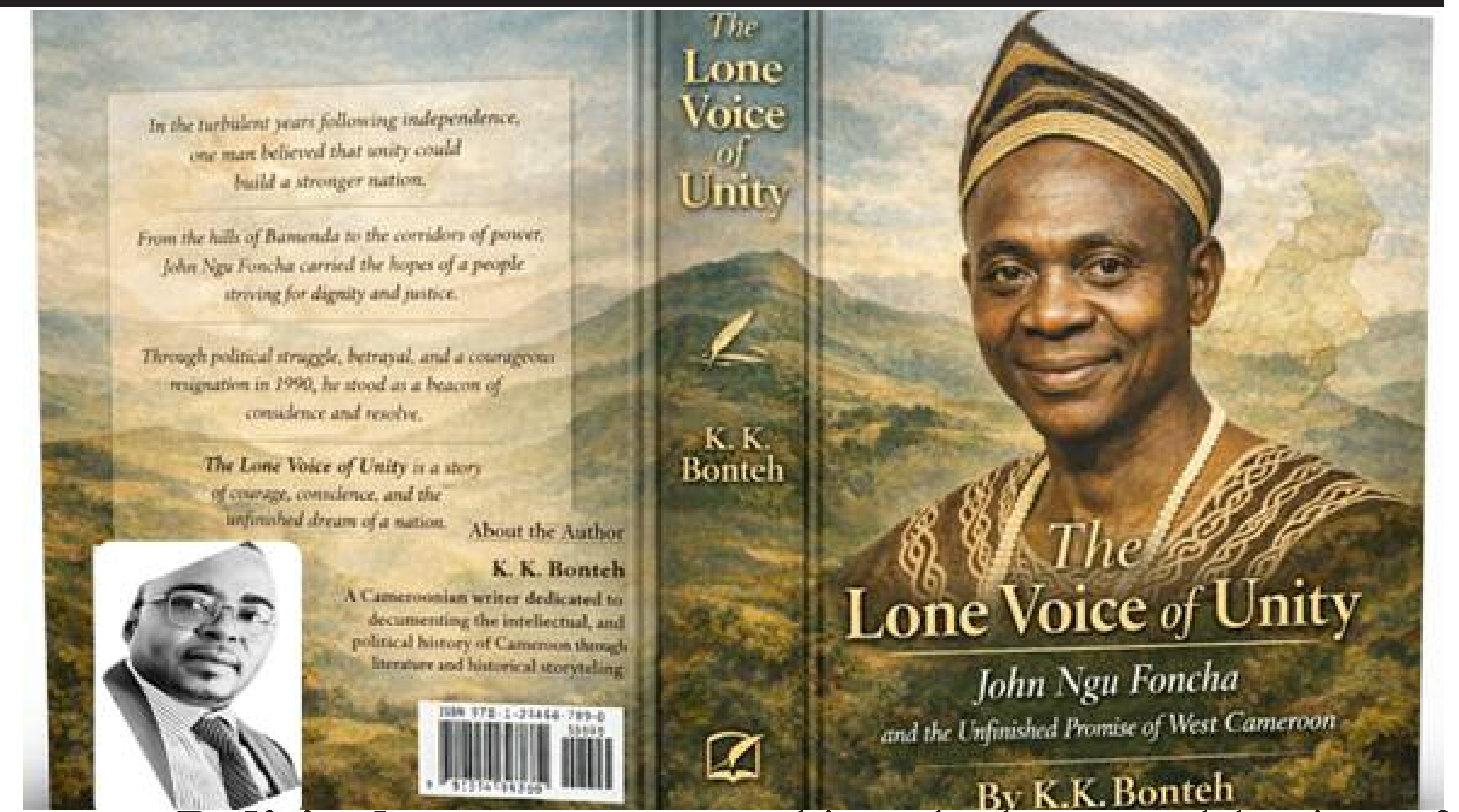
The book's central metaphor — the lone voice — is both powerful and poignant. It captures Foncha's increasing solitude without ever lapsing into self-pity.

- The voice begins strong and persuasive in the 1950s and 1960s.

- By the 1980s, it has become quieter, more internal.

- In 1990, it speaks one final time with calm, devastating clarity.

This metaphor is reinforced by the structural placement of the resignation letter as the narrative climax — a letter that is reproduced, quoted, and commented upon with the gravity it deserves.



Political nuance and moral seriousness

Critically, the work avoids two common pitfalls of politically engaged literature:

- It neither demonizes individuals nor romanticizes resistance.

- Ahmadou Ahidjo and Paul Biya are presented as complex political actors pursuing their own logic of state consolidation rather than cartoonish villains.

- Foncha himself is portrayed as fallible — patient to the point of near-paralysis at times, perhaps too trusting in dialogue.

This refusal of caricature lends the book moral seriousness.

Tone and emotional register

Some readers may feel a certain restraint bordering on austerity in the emotional register. Grief, anger, bitterness are all present — but held in check.

- Those seeking fiery lamentation or sweeping polemic may find the tone too temperate.

- Those who value dignity and intellectual sobriety will find it almost perfect.

Historical and prophetic significance

The *Lone Voice of Unity* is

ultimately less a celebration of one man than a mourning for a political possibility — the possibility that Cameroon might have become a genuinely bilingual, bicultural federation built on mutual respect rather than majoritarian dominance.

It is, in that sense, both historical and prophetic.

Next steps

A detailed chapter-by-chapter publication and analysis will follow immediately after this general review for readers seeking a deeper structural, thematic, and stylistic examination of the work.

**K. K. Bonteh is a Cameroonian writer, literary critic, and historian whose work focuses on postcolonial African politics, historical biography, and cultural reflection. Known for his meticulous research and elegant prose, Bonteh has authored multiple works exploring the intersections of history, morality, and literature. His writing combines analytical rigor with a deep appreciation for narrative craft, making him one of Cameroon's most insightful contemporary literary voices.*

Wellness Awareness

With Nten Matilda Nguin



Constructive silence: An asset to peace

Disappointment in relationships is not always a failure; sometimes it is simply a redirection toward emotional maturity, self-discovery, self-respect, and better compatibility in the future. In many ways, this also serves society by preventing the replication of cycles of bitterness, pain, frustration, and violence often born from dysfunctional homes.

Living in a society where people's values and worth are often judged by their ability to nurture and sustain healthy relationships, a failed relationship is, in most cases, misunderstood and interpreted as a failure in life. This has caused many to struggle in silence. Such perceptions can be overwhelming, and resilience is not always guaranteed.

The truth is, we cannot always control other people's actions, attitudes, or behaviours, but we can always control how we respond to them. One of the most powerful assets in doing so is silence.

The tendency is that, when people experience relationship disappointment, their reactions follow varied patterns. While some with just withdraw, isolate themselves and avoid conversations around relationships, others will face it like soja aunts with raging anger and balme-game. And yet another set will engage in seeking validation.

- **Anger and blame:** While some people try to escape from facing the problem, others confront it like warriors on a battlefield, full of anger and blame. Funny enough, breakups or relationship disappointments can make people behave in ways that seem almost insane. Sometimes, they can't even remember who they are or who to blame. At one moment, they blame

themselves; the next, it's their partner; and before the blink of an eye, they are blaming third parties. They say and do things they can never take back, some they will not be able to face when they finally heal. They hurt many people through their words and actions but at the end, they are never themselves.

Most times, when they finally heal, they refuse to acknowledge their actions, attitudes, or behaviours. They struggle to comprehend them because, after a breakup, the person in some cases becomes almost a caricature of themselves.

- **Quick emotional replacement:** For some, the goal becomes proving a point or painting the other person as "bad" by quickly replacing their partner. To them, finding a seemingly better replacement brings comfort hahaha!

The bitter truth is, when you rush into a new relationship without fully healing, identifying the root causes of the breakup, and addressing what you need to fix in your own life, you often end up bleeding on people who never cut you. By doing this, you might adopt the "monkey style," hopping from one partner to another, or be forced to endure the worst conditions because of the fear of stigmatisation and labeling. Our society does not smile at such situations, they are always ready with fuel to add to the burning fire.

- **Seeking validation from others:** In this era of digitalization, many have turned social media into courtrooms and family councils. Nowadays, it is very common for people to wake up one morning and announce their breakup on social media, without consulting anyone for possible

mediation by family. The question is: who are they trying to impress?

These actions are often fueled by the dying desire to seek validation from social media, which seems to have become the standard court of law; followers quickly form camps and defend their chosen clients! Others turn to family and friends, but often only tell one-sided stories that favour them and feed their ego.

While these reactions are understandable, they often prolong the pain rather than ease it.

Silence, however, offers something different: it creates space for reflection, shields your emotional wellbeing, and allows you to regain clarity before making any decisions.

Choosing silence is not about avoidance; it is a conscious, intentional, and courageous act that prioritises reason over reaction, peace over war, healing over judgment, and self-respect over external validation. In this way, silence becomes not just a coping mechanism, but a powerful tool for reclaiming control over your emotions and your life after a breakup.

- **Silence enables emotional protection:** Silence nurtures in us the ability to prioritise and protect our dignity, while guiding our emotional stability and intelligence as negative emotions settle and give way to clarity and closure. When we walk away without accusations, blame, or reactions, we save a whole lot of energy, energy that is needed during the stage of reconstruction. Choose silence and peace every time.

- **Silence creates space for reflection:** When disappointment strikes, the mind becomes crowded with mixed emotions. Choosing to respond with silence allows us to create an accommodating space within ourselves, helping us reflect deeply on our lives and our own contributions to the breakup. It gives us the opportunity to unders-

stand the problems we were in and seek solutions that protect our future well-being.

The mental space needed to reflect on what happened, the lessons the experience has taught us, and how we can avoid similar situations in our next relationships and even use these lessons to guide emerging generations can only be nurtured through positive silence.

- **Silence saves the stress of unnecessary provocation and conflict:** Sometimes, responding to every provocation after a disappointment only deepens the wounds. It keeps us tethered to our pain, but choosing silence can stop the cycle of arguments, confrontations, and endless justifications. Silence allows both parties to calm down without drama and move on peacefully.

- **Silence enhances inner healing:** Positive silence provides a nurturing environment for deep reflection, self-discovery, and planning for the future. It also awakens the spirit and inspires the desire to pray and connect with our Creator for divine guidance. Choose silence today, and walk away in majesty.

- **Silence preserves self-respect:** When you successfully choose and adopt positive silence without harboring malice after a breakup, you have won a gold medal for yourself. Not every battle deserves a response or reaction; in many cases, silence portrays strength, maturity, wisdom, and self-respect. Would you choose silence today, even amidst the pain?

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Entertainment and Culture Corner

Cameroonian actors, comedians seek stronger professional recognition

Members of Professional Actors and Comedians Guild, known by its French acronym, GACP, have launched its 2026 activities with a renewed call for stronger recognition, better working conditions and improved social protection for actors in Cameroon.

The development was made during a press conference held at the Douala Grand Mall on Friday March 13. It brought together actors, filmmakers and media professionals from across the country.

Speaking during the event, the President of the guild, Hervé Gabriel Guet, outlined an ambitious action plan aimed at professionalising the acting profession and strengthening the visibility of Cameroonian actors both locally and internationally.

According to Guet, the launch of the 2026 programme marks a decisive step in structuring the acting profession in Cameroon.

He explained that the guild intends to advocate for better working conditions and a more dignified professional status for actors who contribute significantly to the country's cultural and creative industries.

"The objective is to ensure that actors are not only recognised for their talent, but are also protected socially and professionally," he said.

Among the key initiatives announced is the creation of an Official Catalogue of Actors, which will serve as a professional database aimed at promoting Cameroonian talents to local and international producers.

Training and international opportunities

Another major component of the 2026 programme is the development of international training opportunities.

The Guild plans to facilitate capacity-building programmes and partnerships that will allow actors to benefit from specialised training and exposure to global film markets.

Members believe such initiatives will help improve professionalism within the sector and strengthen the competitiveness of Cameroonian actors in the international entertainment industry.

Call for solidarity within the sector

During the discussions, GACP member, Marcus Mangwele, emphasised the importance of unity among actors and stakeholders in the creative sector no matter their region of origin. He talked of the importance of incorporating English-speaking talents to those of French language expression as a means to solidify their voices and create impact with their arts.

He noted that collaboration and collective organisation remain essential in addressing challenges facing actors, including irregular employment conditions and limited professional protection.

Mangwele added that initiatives such as the guild's programmes will help create stronger networks within the film and entertainment ecosystem.

Promoting cohesion through sports

As part of activities marking the launch of the 2026 programme, members of the Guild and media professionals also took part in a cohesion sports walk organised at the Parcours Vita in Douala.

The event aimed to strengthen solidarity among actors, while raising awareness about the need to support the growth of Cameroon's film industry. Through its 2026 action plan, the Guild hopes to push for reforms that will give actors a clearer professional status and improved social protection.

Stakeholders say strengthening the structure of the profession is essential to ensuring that actors can build sustainable careers while contributing to the growth of Cameroon's cultural economy.



Cameroon actors and comedians at meeting

Artiste, Ulanda, releases visuals for new song, Ta Femme

Cameroonian singer, Ulanda, popularly known as Mama Makossa, has released the visuals for her highly anticipated new song titled Ta Femme, drawing attention from fans and music lovers across the country.

The music video features the renowned artiste, Ngah Rinyu, whose on-screen presence adds a lively and engaging touch to the production. The visuals showcase colourful scenes and energetic choreography that complement the rhythm of the track.

In the video, Ulanda takes viewers on a cultural journey as she symbolically visits the country's northern communities, incorporating vibrant dance steps and movements inspired by the region. The performance highlights cultural diversity, while celebrating the spirit of unity through music and dance.

Listeners have also praised the singer's vocal delivery on the track, saying the way Ulanda carefully places her vocals throughout the song creates a smooth and satisfying listening experience, blending melody with the upbeat tempo that defines her Makossa-inspired style.

With the release of Ta Femme, Ulanda continues to strengthen her presence on the Cameroonian music scene, offering fans a visually appealing and rhythmically engaging piece that celebrates both music and culture.

In a social media post, Ngah Rinyu appreciates Ulanda for spotlighting women in her song and also expressed her gratitude to her colleague for adding her in the beautiful masterpiece about women



Designer, AZABU, welcomed home after showcasing work in Paris

A group of enthusiastic youth gathered at the Douala International Airport to welcome Cameroonian creative, AZABU, following his participation in an annual fashion show in Paris, France recently at one of the world's leading fashion shows.

AZABU, whose journey in fashion began in Bamenda, North West Region, was invited to showcase his work at the prestigious event, marking a significant milestone in his career. The reception at the airport reflected the pride and excitement of young people from his community, who came out in numbers to celebrate his achievement.

Speaking after his arrival, the designer reflected on the long path that led him to the international stage.

"From the very beginning of my career in Bamenda, it had been one of my biggest dreams to have my art on a runway in Paris, the most fashionable city in the world," he said.

"It was a dream which seemed unrealistic to my peers back then but today here we are," he added.

AZABU's participation in the Paris show, he said, highlights his growing presence and that of Cameroonian designers on the global fashion scene. His journey, he disclosed, from local beginnings in Bamenda to presenting his art in Paris is seen by many young creatives as a symbol of determination and the power of pursuing one's vision.

Community members who welcomed him at the airport said his success serves as inspiration to many young people aspiring to break into the creative industries. They described his achievement as proof that talent from Cameroon can gain international recognition when given the opportunity.

They went further to tell other designers not to give up on their dreams but to keep pushing as they never know who is watching or the plans God has put for them.

As celebrations continued at the airport, supporters expressed hope that AZABU's breakthrough would open more doors for emerging designers from the country and further showcase Cameroon's rich cultural creativity on the world stage.



AZABU during runway show in Paris

Advertising firm, McCANN, launches campaign to combat domestic violence

On the heels of International Women's Day, the advertising agency, McCANN, has launched a public awareness campaign aimed at sensitising communities about the growing problem of domestic violence against women.

The initiative, rolled out as part of the Women's Day month celebrations in Douala, seeks to encourage the public to recognise the warning signs of abuse and take action before situations escalate into tragedy.

According to reports cited during the campaign, at least 19 women have lost their lives since the beginning of the year as a result of domestic violence. Campaign organisers say many of these cases showed early warning signs that were often ignored or excused.

The campaign message focuses on how victims and observers sometimes justify abusive behaviour using the word "but." The campaign said phrases such as "he is violent, but he loves me, and he insults me, but he provides for the family" are common examples women use while tolerating abuse from their partners.

Organisers stress that such justifications can normalise abuse and prevent victims from seeking help early enough. "Many times the signs are there, but they are dismissed with a 'but,'" campaign advocates explained. "When we ignore these signs, the consequences can be devastating".

Through community outreach, social media messages, and public discussions, the campaign calls on citizens to work together to challenge the culture of silence surrounding domestic violence.

Advocates say preventing domestic violence is a shared responsibility that requires families, communities, and institutions to speak out and support victims.

The message, the campaign organisers said, is clear and no excuse should justify abuse, and communities must unite to eliminate the "but" that often hides the reality of domestic violence.

It ended by stating that "in Cameroon, women die every year at the hands of a man who once said he loved them, often, they stay to preserve a family to protect their children so they repeat a sentence that justifies everything, he hit me but he is the father of my children. delete the but".



Yaounde:

Authorities seize 4,740 litres of adulterated fuel

Authorities in fight against illegal fuel trade have seized 4,740 litres of adulterated fuel in Yaounde and surrounding communities. The seizure was made during a recent crackdown operation.

The operation was conducted by the agents from the Ministry of Water Resources and Energy in collaboration with security forces.

The exercise, according to a note from the communication unit of the ministry formed part of intensified measures aimed at protecting consumers and safeguarding the country's regulated petroleum distribution system.

Officials are quoted in the note as having disclosed that the adulterated fuel, often mixed with unauthorised substances such as water or other additives, poses serious risks to vehicle owners and the environment.

Authorities explained that the seizure followed routine inspections as well as intelligence gathered on suspected illegal fuel activities in several neighbourhoods in the capital.

Acting on the reports, enforcement teams conducted targeted operations that led to the discovery and confiscation of the illegal petroleum products, the note stated.

Officials explained that, appropriate legal procedures have been initiated against individuals suspected of being involved in the illegal trade.

The operation was led by the Minister of Water Resources and Energy, Gaston Eloundou Essomba. He stated that the government remains determined to dismantle networks involved in the illegal fuel trade.

According to him, such activities not only endanger consumers but also under-

mine the national economy.

"Fuel that has been mixed with unauthorised substances can seriously damage vehicle engines, increase environmental pollution, and pose safety risks to users," the minister warned.

Investigations revealed that some of the seized fuel had been circulating in the black market, where it is reportedly sold for about 1,000 FCFA per litre, attracting unsuspecting buyers looking for cheaper alternatives.

However, experts cautioned that the long-term cost of engine damage and mechanical failures caused by adulterated fuel often outweighs any short-term savings.

Authorities stressed that the illicit fuel market also weakens the country's formal petroleum distribution system by diverting customers away from licensed filling stations. This, the said, results in significant

revenue losses for the state and distorts fair competition within the sector.

In recent times, the government stepped up surveillance operations across Yaounde and its environs to identify and dismantle supply chains involved in the illegal trade.

Similar inspections, officials said are equally being carried out in other major cities as part of a nationwide campaign to restore order in the petroleum sector.

The Ministry of Water Resources and Energy has repeatedly urged citizens to remain vigilant and purchase fuel only from authorised filling stations.

It has always encouraged people to report suspicious activities related to the sale or storage of petroleum products in their communities.

Morine Tanyi

Njang Music:

A living Kom cultural tradition as projected by Busta P

Njang music, a traditional rhythmic art form rooted in the Kom communities of Cameroon's North West Region, remains one of the most culturally distinctive expressions of the grass fields heritage. It is characterized by layered percussion, structured rhythmic sequencing, communal call-and-response vocals, and integrated dance movements. Njang functions not merely as entertainment but as a medium of cultural transmission and communal identity.

Within Kom society, music occupies a central role in preserving oral history, reinforcing clan lineage systems, and marking ceremonial milestones such as marriages, festivals, and community gatherings. Njang performances often include narrative storytelling that reflects values of respect, honor, unity, and traditional social structure. The musical form is deeply intertwined with indigenous language, symbolism, and customary practices.

Unlike contemporary Afrobeats or mainstream African pop genres, Njang maintains a rhythmic architecture and ceremonial function that are specific to grassfields communities. The drum patterns follow layered and progressive cycles unique to the region, while the call-and-response format reinforces communal participation. The performance is inseparable from dance, attire, and cultural context, making authentic presentation dependent on cultural immersion and traditional knowledge.

The cultural uniqueness of Njang stems from several irreplaceable elements that cannot be replicated outside the Kom community.

Njang songs are performed exclusively in Kom (Itangikom), a language spoken primarily within the Kom Kingdom. The lyrics carry meanings and cultural references that lose their essence when translated, making fluency in Kom essential for authentic performance.

The rhythms are created using instruments unique to the region, including the balafon (a traditional xylophone), Kom-specific drum patterns that differ from other Cameroonian drumming styles, wooden flutes, and specialized percussion instruments crafted using methods passed down through generations.

Njang serves specific cultural functions tied to Kom royal protocols, life cycle events, and spiritual practices. The music plays essential roles in royal court celebrations under the Fon (traditional king), marriage ceremonies, funeral rites, and community festivals that maintain social cohesion.

According to cultural documentation, there are numerous dance groups like the Njang and Chong which perform at many occasions including funerals. Prince Yerima Afo'o Kom and Ateh Bazor are noted as two of Kom's most prominent



Busta P

folklore musicians.

Cultural observers note that Njang is not a recent musical innovation but a living tradition transmitted across generations.

"Njang music carries our identity," explains Dr. Ateh Francis Ngong, Board Chair of the Cameroon Music Art Corporation, better known by its French acronym as SONAMCAM. He adds that "It reflects our history, our marriage customs, our social values, and our communal rhythm. It cannot be separated from the culture that produced it."

The Njang tradition includes several distinct performance types, each serving specific cultural functions.

What is called Njang-fubom is performed by both men and women to entertain and promote the culture, typically at community celebrations and gatherings. On the other hand, what is known as Njangwain is performed primarily by women. It is a form that stresses the importance of oral tradition within Kom culture. The songs are memorized and passed on to audiences, carrying symbolic meaning that expresses the human condition.

Among contemporary artists working within this tradition is Zerubabel Paul Yem, professionally known as Busta P. Born on April 24, 1987, in Fundong within the Northwest Region of Cameroon, he has become recognized within Kom and diaspora communities for performing and adapting Njang music while maintaining its identifiable traditional structure.

Beginning his artistic journey as a street dancer in 2005, Busta P developed

an understanding of rhythm and cultural expression before transitioning fully into music. His early education in Fundong provided him with deep immersion in Kom language and customs. After facing educational interruptions in 2001, he demonstrated determination by returning to studies in 2015, earning his Ordinary Level Certificate and subsequently his Advanced Level Certificate at Holy Infant Evening High School in Yaounde Melen.

By 2014, Busta P had established himself in music with "Njang Adeng," a collaboration with fellow Kom artist Vinhora. The work demonstrated how traditional Njang rhythms could be presented to contemporary audiences while maintaining cultural authenticity. His subsequent recordings, including "Njang Recall" (2021), "Kwang Kwang" (2022), and "Adeng" (2024), have continued to incorporate traditional themes and Kom language lyrics.

His performances frequently incorporate traditional themes, including interpretations of Kom marriage rites and communal celebrations, presented through structured percussion patterns and dialect-based lyrical expression. The artist's work focuses on preserving the rhythmic sequencing and storytelling components characteristic of Njang.

Educates younger generations, strengthens identity

According to the President of the Woinkom, a cultural organisation in the UK, Vincent Mudame, "authentic Njang performance requires knowledge of our language, customs. When performed correctly, it educates younger generations and strengthens identity".

Mr. Yem's dedication to preserving and promoting traditional music and dance has been commendable.

Community leaders observe that artists who maintain the structural integrity of Njang contribute to cultural preservation at a time when globalization increasingly influences local musical expression. Busta P has received acknowledgment from cultural institutions and traditional leadership for his work in maintaining authentic Njang performance.

Dr. Ateh Francis Ngong of SONAMCAM describes him as "an extraordinary artist whose performances of traditional Kom dance and song are unparalleled." Such recognition from established cultural authorities underscores the importance of maintaining traditional art forms within their proper cultural context.

From 2019 to 2022, Busta P served as a featured artist at Texas Lounge in Yaounde, where he animated weekend performances with traditional music. According to the venue's management, his performances consistently drew

audiences and provided cultural entertainment that showcased Kom heritage.

Beyond performance, Busta P has engaged in cultural education initiatives. He offers training sessions focused on traditional music techniques, storytelling methods, and the proper playing of indigenous instruments. This work serves to transmit technical knowledge and cultural context to younger community members.

"Artists who teach these traditions ensure they remain alive," observes a community elder. "Njang is more than music; it is a cultural language. When the next generation learns the proper drum patterns, the meaning of the songs, and the appropriate contexts for performance, the tradition continues."

In recent years, diaspora gatherings have increasingly become platforms for sustaining indigenous traditions. Cultural conventions organized by Kom associations abroad serve not only as social reunions but as preservation spaces for music, dance, and oral heritage. These events provide opportunities for traditional artists to perform for audiences who maintain connection to their ancestral culture.

According to community organizations, such performances serve multiple functions: they educate second-generation diaspora members about their heritage, they provide elders with access to traditional arts they remember from Cameroon, and they create documentation of performance practices that might otherwise be lost.

Intangible heritage that requires active transmission

Cultural preservation advocates emphasize that indigenous art forms such as Njang represent intangible heritage that requires active transmission. Unlike written literature or visual arts, musical traditions depend on continuous performance and teaching to survive.

"As long as artists continue to perform and teach these traditions, they remain alive," notes Dr. Richard Munang, an environment and development policy expert with the United Nations Environment Programme who has championed cultural integration into development. "Culture must not be seen as separate from progress, but as a foundation for it. Artists like Mr. Yem demonstrate how traditional practices can inform contemporary identity."

As Cameroon continues to navigate the balance between modernization and heritage preservation, traditional musical forms such as Njang stand as enduring expressions of identity. Through continued performance, documentation, and education, the rhythm of Kom tradition remains present both at home and within diaspora communities.

Chinje Hopeson