

Ambazonian Leader, Fon Gorji-Dinka Replies CAM Explaining "Why Only the TRUTH SHALL SET US FREE"

THE REPUBLIC OF AMBAZONIA

From the desk of the Head of State

February 12, 1995

His Excellency, Ambassador M. Ekwoge Epie
National Chairman
Cameroon Anglophone Movement

Your Excellency

ONLY THE TRUTH SHALL SET US FREE

I acknowledge receipt of a fax copy of your letter. Since we are not sure of ever receiving the original letter, I am responding without the benefit of reading what you enclosed.

Let me give thanks to God for opening a dialogue between you and me. If you believe, as I do that God is the cause and effect of all things, then we must acknowledge that Cameroun's annexation of our Ambazonia is as much the work of God as her liberation which is now in course. We, human beings are mere tools in God's hands. Of God so chooses, he uses one of us as a vessel of honor and another as a vessel of dishonor, but all to glorify Him. Hence our prayers should be that he might use us as vessels of honor.

Your Excellency: I am exceedingly pleased that Dr. John Ngu Foncha, the architect of it all, has confessed that our country is under annexation, repeat ANNEXATION. I am equally pleased that SCNC has immediately joined the cry against Cameroun annexation. If our wise men have come to see only today, what we saw ten years ago, and stated in:

(a) The New Social Order, and (b) The Revolt of Ambazonia (all in 1985), then it proves that it is not law or human wisdom, but God who had enabled us to see.

The annexation of one country by another creates an international problem. It is not a cultural problem, neither is it a problem of multi-partyism, democratization, decentralization, or federation of twenty, ten, four or two states or other constitutional reforms.

So now that our elders and wise men have come to identify with us that the problem is annexation, which is an international problem, then, unless they are guilty of intellectual dishonesty, they must also agree that our methodology must meet international criteria; namely:

(a) The name of the complaining nation must be stated clearly and totally distinct from that of the accused country, Cameroon.

(b) The annexed nation must seize the international forums (the UN, the OAU, and the ICJ).

(c) Use the techniques of international law and practice to pursue the case

(d) Possibly some self-help action at the local level, etc, to buttress the international effort.

So you and I should give thanks to God for enabling Ambazonia file at the United Nations in October 1990 the following:

(1) A Proclamation asserting Ambazonian independence [1990].

(2) A Complaint accusing Cameroun of aggression [1990].

(3) A Request for Ambazonia to be seated as UN member state [1990].

(4) A Complaint to the OAU [1993].

(5) An intervention at the ICJ Bakassi proceedings) [1994]

HCB28/92, the first victory God gave to us was through the above case which established a **judgment in rem**, binding not only on Cameroun, but on the world at large, and in the records of the judicial branch of the culprit nation Cameroun herself, stating thus:

(a) That Ambazonia is a sovereign nation.

(b) That Ambazonia is illegally and forcibly occupied by Cameroun.

(c) That all elements of Cameroun authority in Ambazonia be expelled.

(d) That all Ambazonians MPs be withdrawn from Cameroun parliament.

By this judgment, God has provided a legal justification within Cameroun law, which those whom you say wish to resort to an armed struggle, can call their action, an extra-judicial act of self-help, in execution of a judgement against a contumelious party.

If our citizens want to take action, e.g., to expel elements of Cameroun authority from Ambazonia, or to prevent Ambazonian MPs going to Yaounde, etc., all these would be in execution of a judgment. They would operate as a Judgment Execution Task Force (JETForce).

So how does the **HCB28/92** impede the home front in their quest for restoration of our sovereignty? On the contrary it gives legal cover for your home front action.

You would agreed that if all the street demonstrations, the ghost towns, etc, had been directed to preventing our MPs from going to Yaounde, Ambazonia would have been seated at the UN by now. For, their participation in the government of Yaounde is the only area that compromises our independence in the eyes of the international community.

God Sent Bakassi Dispute Now God in his mysterious ways has created the Bakassi dispute forcing Cameroun to appear before the World Court to give a legal base for extending her boundary from Mongo to Bakassi. God equally has enabled Ambazonia to file an intervention.


The CAM National Executive meeting of August 1994 in Bamenda, hailed the Ambazonian intervention and endorsed it as representing the position of CAM on treating our problem at the UN and ICJ. In the CAM statement faxed to us, a call was made for a link up between the external and internal restoration forces.

We greeted this request with appreciation. When your henchmen, Moses Nkwo and Simon Munzu came here, we thought one or the other or both of them were coming to enable us work out the modalities of linkage. But none of them accepted to meet us despite my efforts and those of CAM, USA.

As the time has arrived for God to bring Ambazonia out of bandage, He will use who ever He pleases to do the job. The strategy is His, and we will only be tools in His hands. Whatever role He has assigned to each of us in this liberation process, he Himself will ensure that each person plays that role superbly so as to be adequately rewarded by Him.

I therefore do not share your fears that "We, the civilians leaders, may be at the point of loosing control". There is none of us in control for, God and God alone is in control, and none can take that control from Him. However, I perfectly agree with your offer that "If someone else has the capacity and the energy to carry Southern Cameroons forward, WE YILED TO THAT PERSON". That exactly is what my collaborators and I have done and would encourage you all to do also, namely "YIELD TO GOD, OUR EVERLASTING FATHER. He will use us the way He pleases.

By calling us to drop the Ambazonian strategy, you are asking us to declare the extinction of the state of Ambazonia, to withdraw the cases we have stated at the UN and ICJ, and to close our diplomatic corridors already engaged with our cause. Is your suggestion, Sir that we must do all this so as to let CAM people function? How does the Ambazonians agenda prevent any genuine restorationist from functioning? If CAM has evolved to that objective that we have been resolute on "Independence for our country"..I do not see how we cannot agree on a common strategy. CAM professes a multi-faceted approach as stated in your letter, but **I cannot understand why a two-prong approach, i.e., "DIPLOMACY & STRUGGLE" is not acceptable to you?**

Let us stop rationalizing our egocentric ~~posturing~~  Dinka RIOTS of 1985? Who educated them for the launching of SDF, which they mistook for a restoration movement? Who

educated them for the AAC-1 and AAC-2 actions; confronting the enemy and enabling our wise men to function? Who educated them in the ghost town operation, the disabling of a helicopter with a catapult, and the forming of a human wall to protect Fru Ndi? **Was it the masses, which took us into slavery? Is it not the so-called elite?**

It is an insult to our people to suggest that they need to be educated on the yoke on their necks, which we the so-called elite got Yaounde to impose on them. **So let us have the courage to admit our faults or mistakes and seek to function within the most viable strategy. Ambazonia is not a club or an organization, but a nation, and as such, it has external and internal scenarios.** The strategy involves a constructive engagement on both. If our elites and pundits have agreed that our problem is **annexation**, then we have skipped the huddle for arranging for every willing restorationist to function. Or do we have to wait another ten years for this to happen?

Let us now treat some of the contradictions in your memo.

In one breath CAM hails Ambazonian ICJ offensive and adopts it, and again give testimony that our operatives have been instrumental to the creation of CAM cells. Then in the next breath you accused us of being an impediment to the CAM and request our dissolution. I think that CAM members have totally evolved to believing that independence for our country is the **ONLY OBJECTIVE/GOAL, then you ought to seek ways for mutual cooperation and not ask for our dissolution for, we have not faltered. We have been resolute on our sole goal while others did vacillate.**

Our Restoration Movement will automatically die the day Ambazonian Constitution is operational in Ambazonia. Until then, we have to operate as a revolution fluid and amorphous. Let me reveal a secret. **A few of us prepared for the opening salvo of our struggle at the Bamenda CNU Conference in 1985. We agreed on Dr. Bernard Fonlon as our leader. But certain things happened and I was made the leader. This is why my signature appears on the "New Social Order". This is why I became the scapegoat to endure the penalties of leadership.** Some of the person who were associated in the initial stages are Drs. Anyangwe, Ngwasiri, Tazo Asonganyi, Angwafor, Nentang Jua, Ngeka Luma, Dr. Youngbang, Layers Nukwelle-Ngoh, Atud Kem, then Vincent Feko and above all **Dr. Siga Asanga and John Fru Ndi.** These two, while others took cover, they publicly identified with the cause and inter-acted with me in the prison cell, during my house arrest and in my exile.

Should I now be the object of a massive campaign, moral sabotage and character assassination only because I stood firm and held the restoration flag high while others fell apart? What exactly is my crime? If after our elites have gotten rejected and/or are tired of hobnobbing with the enemy and come back to the fold, why should they insist that the set-up God has enabled us to established while they were gone should first be dissolved before they can function as restorationist? One would expect such to say, "I am back to the fold; what can we do for our country?" -with such words as debates, sensitization, and education of our masses. **It is our masses that find difficulty in educating the so-called intellectuals.**

Who educated our masses to sack the Bamenda Police Station in 1983? Who educated the masses to organize the GCE RIOTS of 1984? And who educated them to organize?

In your letter, you mention that I have had contacts with members of CAM executive, and this is true. I have always initiated these contacts in a genuine effort to liaise with your group and all others, but these efforts have not been reciprocated by CAM as a body.

I am accused of being dogmatic which is definitely not. I would suppose that it is an elitist strategy to beg the question. **It is true that I lack flexibility and compromise on the goal of independence for our country, but is that not the ultimate goal you now seek? If CAM is tolerant to those you call "mish-mash", it would be an insult to ask those who have been resolute on the goal to disband.**

Let us learn from areas of selfless devotion to a cause. Most of the resistance groups in France, especially Mitterrand's Group hated Charles De Gaulle. But once De Gaulle escaped to London and declared himself Head of State of Free France, all the internal groups rallied behind him till France was liberated and the French constitution restored. Did that stop French from voting some one else to run a free France? Absolutely not!

Take the case of South Africa: Once the ANC was banned Oliver Tambo made his escape into exile. The Home front took orders from him for all the strikes and fights. In this way they got the international community to rally behind Tambo and brought pressure to bear on the apartheid.

So if our so-called elites find it difficult to align themselves with the restoration movement, then they are for something else and not for the restoration of the independence of our country. The ball is in your court Sir, and I trust that God would enabled you respond the way He has predestined.

Many thanks, Your Excellency, and may the peace of God be with you and the brethren back home.

I am yours fraternally,

Fongum Gorji-Dinka

Please Note: I can be personally contacted

In the United Kingdom at
phone/fax xxxxx, or

In the United States of America
C/O AMBAZONIAN MISSION
P O B 2109 . Kalarama Stn.2
Washington D.C. 20009
Phone/fax 301-xxx-xxxx