

## Beyond the Ballot: Moral Reflections on Unity, Restraint, and Civic Responsibility in Post-Election Cameroon 2025

Osanga Benjamin Osanga

Ph.D. Student, The University of Yaoundé 1, Cameroon

**Abstract:** Cameroon’s 2025 post-election period presents both political and moral challenges; a pivotal moment for civic responsibility, national unity, and the consolidation of democratic norms. Decades of entrenched power, allegations of electoral fraud, systemic failures, and social inequalities have created a climate of distrust, frustration and civic fatigue among citizens. This article explores how Cameroonians can confront the challenges of contested political transitions through moral and civic responsibility without resorting to violence. This article examines the post-election moral landscape through a philosophical lens, drawing from Kantian moral law, Gandhi’s principle of non-violent moral authority, Mandela’s vision of ethical leadership, and Walzer’s insights on justice, the paper emphasizes that ethical reflection, moral restraint, and strategic civic engagement are necessary to preserve life, dignity, and social cohesion while confronting systematic injustice. Using a reflective-analytical approach based on personal testimony from the Bakassi and the Anglophone crises, historical insights, and global philosophical principles, the article provides practical ethical imperatives indispensable for citizens and political actors to uphold unity, justice and dialogue, asserting that true political change requires moral courage, civic restraint, reconciliation and long-term ethical engagement and not through coercion or dominance.

**Keywords:** Cameroon, post-election, civic responsibility, moral restraint, non-violence.



This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

### Introduction

Cameroon stands today at a moral and civic crossroads. The 2025 presidential election, with results expected on 27th October, is more than a contest of votes—it is a test of the nation’s ethical resilience. For forty-three years, citizens have lived under a regime whose longevity has been secured through institutional manipulation, allegations of electoral fraud, and the suppression of dissent. Roads remain in disrepair, unemployment and poverty persist, and opportunities are reserved for the few while the majority struggle to survive. Many Cameroonians rightly view this system as a “failed state,” one where justice is selectively applied and public trust is fragile.

Yet within this landscape of systemic failure and deep social inequalities, the pressing ethical question arises: how can a society navigate contested political transitions without sacrificing its humanity? History, both personal and national, offers sobering lessons. I have witnessed the Bakassi conflict, where war reshaped lives and hopes, leaving long-term displacement and uncertainty. I have lived through the Anglophone crisis, where ten years of unrest have destroyed communities, schools, and futures, displacing families and fracturing trust between citizens and the state. These experiences underscore the real human cost of political confrontation when ethical frameworks collapse.

At the same time, Cameroonians are not naïve. They know that electoral fraud is real, that institutions are captured, and that speaking truth to power carries real risk. Citizens' anger, therefore, is neither imaginary nor trivial—it is legitimate, earned through decades of neglect and oppression. But the urgent question remains: if violence is unleashed in response to injustice, who bears the cost? History and reason remind us that the costs of violence are borne not by politicians or elites, but by ordinary citizens—the youths, families, and communities whose lives and futures are sacrificed in the name of fleeting political victories.

This article does not claim to have all the answers, nor does it pretend to experience every hardship firsthand. Rather, it seeks to acknowledge grievances, validate the moral outrage of citizens, and offer reflections grounded in ethics, civic responsibility, and historical insight. Drawing on the wisdom of Kant, Mandela, Gandhi, and others, it argues that sustainable change is not achieved through violence, but through moral courage, disciplined civic action, and the steadfast protection of life, dignity, and communal integrity.

Cameroon's post-election moment is therefore both perilous and opportune. It is perilous because the temptation to react with anger and violence is strong, and because the consequences of such actions are immediate and irreversible. Yet it is opportune because every citizen has the capacity to exercise moral restraint, uphold ethical principles, and contribute to a culture of civic responsibility that outlives any political contest. The true measure of national victory is not in who occupies political office, but in whether Cameroonians collectively choose prudence over passion, dialogue over destruction, and unity over division. History and philosophy alike demonstrate that responding to oppression by abandoning moral principles does not achieve liberation—it perpetuates cycles of suffering and domination. The challenge, therefore, is to confront the "elephant in the room" of systemic electoral manipulation and authoritarian governance, not with brute force, but with courage guided by conscience, reason, and the moral law that sustains justice.

This work synthesizes comparative African and global post-election experiences, philosophical reflection, and local realities to offer actionable guidance for Cameroon's citizens and leaders. By weaving personal testimony, historical insight, and ethical analysis, it situates the current political moment within both the lived experience of Cameroonians and the enduring principles of moral philosophy. In doing so, it affirms that civic responsibility, moral restraint, and reasoned dialogue are not signs of weakness, but the foundations for lasting peace, social cohesion, and the eventual transformation of the nation's political life.

## **1. Electoral Fraud, Systemic Failures, and the Moral Challenge**

Cameroon's post-election landscape is shaped by more than ballots—it is conditioned by decades of allegations of manipulation, institutional bias, and suppression of dissent. For many citizens, the 43-year continuity of the ruling regime is inseparable from systematic electoral fraud, the instrumentalization of justice, and the use of security forces to intimidate and silence opposition. Institutions designed to safeguard democracy—ELECAM, the judiciary, and local governance structures—are frequently instrumentalized for partisan advantage, leaving ordinary citizens with little recourse. Past episodes—from the 1992 presidential elections to 2018—reveal patterns of

coercion, intimidation, and institutional inertia that have left many feeling that the mechanisms of justice are, at best, constrained. Alexis Dipanda Mouelle's infamous 1992 assertion that "my hands are tied" remains emblematic of the limits imposed on even well-meaning officials within the system. These perceptions, however deeply felt, do not constitute actionable proof in the eyes of the law. Cameroon remains formally a state of law, and in any lawful society, claims—no matter how passionately held—must be substantiated with evidence to trigger legal remedies or systemic change. While the evidence for some claims may be contested in formal courts, the perception of systemic fraud profoundly affects the civic psyche. The tangible consequences are clear: disillusionment with formal democratic processes, heightened social tension, and the temptation to seek redress through violence. Riots in Dschang, Bafoussam, Limbe, Douala, and Kousseri over contested results are stark reminders that the stakes are not merely political—they are deeply human. Ordinary citizens, particularly the youths, face the harshest consequences, while political elites remain insulated from danger, perpetuating cycles of frustration and despair.

Yet acknowledging the reality of fraud and systemic failure does not absolve citizens or communities from the responsibility to act in accordance with conscience and reason. In other words, the absence of impartial oversight or accountability does not nullify the moral duties of citizens; rather, it magnifies them. Kant's conception of moral law reminds us that justice depends upon adherence to principles that extend beyond personal interest or immediate expedience. He insists that moral law is the foundation of justice: a society cannot claim to uphold rights where ethical principles are absent. The ethical imperative, therefore, lies in navigating this environment without succumbing to despair or violence; to resist wrongdoing without replicating it—to confront the "elephant in the room" not as goats rushing blindly, but with strategic restraint that preserves life, dignity, and the moral high ground. Where electoral fraud becomes normalized, the moral framework of society is threatened: actions guided solely by impulse, revenge, or self-preservation erode civic cohesion and institutional legitimacy. In practical terms, the moral challenge in Cameroon is stark: how does a society preserve life, dignity, and the possibility of justice when the very mechanisms intended to protect them are compromised?

Historical experience provides cautionary lessons. In Kenya (2007–2008) and South Sudan (2013 onwards), unaddressed grievances and identity-based manipulation led to widespread violence, displacement, and lasting trauma. Conversely, in Ghana (2000–2020) and Tunisia (2011–2014), ethical leadership, civic engagement, and structured dialogue prevented escalations despite contested elections. Mandela's moral leadership in South Africa illustrates how persistent, principled civic engagement can gradually delegitimize entrenched power, even when immediate victory is impossible. Gandhi's philosophy of non-violent moral authority reinforces that restraint in the face of oppression does not signal weakness but asserts moral high ground and legitimacy. These examples highlight a crucial insight: violence is not the inevitable response to electoral injustice, even under oppressive conditions. What matters is the cultivation of moral authority, civic responsibility, and strategic patience, guided by principles that safeguard life and dignity.

Cameroon's context adds layers of urgency and complexity. Personal experience highlights the human cost of systemic violence. The Anglophone crisis, which has displaced millions, destroyed infrastructure, families fractured, fragmented communities, and left deep psychological scars on the youths and families of affected regions. Similarly, the Bakassi experience, whose aftermath continues to affect livelihoods, identity and social reconciliation remains fragile—demonstrating that territorial resolution achieved through conflict leaves lingering uncertainty and divided loyalties among populations—vivid reminders that violence carries a heavy, often generational cost that outlives political victories. These experiences illustrate that brute force fails to deliver true justice, making moral clarity and restraint central to any viable response. My personal witness to these crises underscores that the stakes—displacement, loss of life, economic precarity are not abstract: they are the survival, education, and well-being of ordinary Cameroonians, particularly

the youths, who risk becoming instruments of political ambition. The victims of political mismanagement are rarely the elites; they are the ordinary citizens whose lives are disrupted, whose families suffer, and whose communities bear the scars of conflict. This lived experience informs the article's central premise: moral and civic responsibility in post-election Cameroon is inseparable from a recognition of the human toll of violence. To advocate for non-violence is not to abstractly theorize, but to acknowledge firsthand the stakes for families, youth, and communities. Responding to perceived injustice with violence may satisfy immediate emotion but often reproduces the very cycles of suffering it seeks to end. To navigate post-election realities ethically, citizens must cultivate moral vigilance:

- 1.1. Document and verify irregularities meticulously, recognizing that evidence is central to any claim of wrongdoing.
- 1.2. Engage in non-violent civic strategies, such as parallel vote tabulations, community monitoring, and lawful reporting, ensuring that participation does not become self-destructive.
- 1.3. Preserve the moral authority of dissent: anger and frustration are understandable but must be channeled into constructive advocacy rather than retributive action.

Therefore, the moral challenge before Cameroonians is not theoretical. It is immediate and personal: how to confront systemic fraud, institutionalized oppression, and threats of violence without sacrificing ethical integrity, without allowing despair to dictate action, and without exchanging one cycle of domination for another. The question is not whether injustice exists—it does—but how to respond in ways that uphold justice, protect human life, and maintain the moral ground necessary for real societal transformation. To face the “elephant in the room”—an entrenched dictatorship and recurrent electoral fraud—requires courage, strategic patience, and unwavering adherence to principles that preserve the possibility of justice, even when the system itself seems designed to frustrate it. By framing civic engagement as a moral, rather than purely political, undertaking, Cameroonians can assert agency without surrendering to cycles of violence that have historically exacted a devastating toll.

## **2. Comparative and Philosophical Insights**

Cameroon's post-election moment, while unique in its historical and cultural context, resonates with experiences from other nations where citizens have faced entrenched power, contested elections, and systemic oppression. Comparative reflection provides both cautionary tales and ethical guidance, emphasizing that strategic, principled civic engagement can preserve life and dignity even under authoritarian conditions.

### **2.1. Lessons from Global Experiences**

#### **South Africa and Apartheid (1948–1994):**

The struggle against apartheid demonstrates the power of sustained, disciplined civic action. Years of civil resistance, international solidarity, and moral advocacy gradually eroded the legitimacy of an entrenched regime. Gandhi's principle of non-violent moral authority and Mandela's vision of ethical leadership were instrumental: they prioritized strategic restraint and moral credibility over immediate retaliation. Though immediate overthrow was impossible, the cumulative impact of ethical action paved the way for meaningful transition.

#### **Eastern Europe's Non-Violent Movements (1980s–1989):**

Movements like Poland's Solidarity and the Velvet Revolution in Czechoslovakia illustrate that institutionalized non-violence, documentation, and civic vigilance can destabilize authoritarian rule. Strikes, civic monitoring, and coordinated advocacy did not guarantee overnight change, but

they gradually undermined the regime's moral authority, demonstrating that power loses its grip when confronted with disciplined, principled citizens.

### **Philippines' People Power Revolution (1986):**

Here, mass mobilization combined strategic verification, documentation, and patience to delegitimize an entrenched dictator. The movement succeeded not because of violence, but because citizens exercised moral courage collectively, amplifying truth and civic integrity until institutional collapse followed.

### **2.2. Philosophical Reflections**

From a philosophical standpoint, these examples underscore the ethical dimension of civic engagement. Philosophers and leaders across history offer guidance for navigating morally compromised systems: Kant's (1795) conception of moral law asserts that ethical action is binding regardless of immediate outcomes: the rightness of an act is measured by adherence to duty, not by its efficacy. In contexts where institutions fail and electoral manipulation is suspected, moral law guides citizens to resist wrongdoing without becoming perpetrators themselves.

Mandela (1994) illustrates that ethical leadership entails service, humility, and long-term vision, even when confronting entrenched authoritarianism. Gandhi (1931) models non-violent moral authority as a force capable of sustaining social transformation without sacrificing life and dignity. Walzer (2006) highlights that justice requires patient deliberation, even in the face of systemic oppression, and that reckless action often undermines the very principles it seeks to defend. That is, he reminds us that justice is not achieved through unrestrained violence, but through reasoned, principled engagement that preserves life and dignity. Gandhi and Mandela extend this principle into practice: moral authority is a form of social power stronger than brute force because it sustains cohesion and legitimacy, even in the face of oppression.

Contemporary African philosophers also extend this moral vision into the realities of globalization and postcolonial governance. Kwame Anthony Appiah (2006), in his work *Cosmopolitanism: Ethics in a World of Strangers*, reminds us that moral obligation transcends tribe, region, or political affiliation; it rests on our shared humanity. Likewise, Achille Mbembe (2017), in *Critique of Black Reason*, challenges Africans to reclaim moral and intellectual sovereignty by resisting the politics of resentment and fatalism. Both thinkers converge on the idea that ethical renewal in Africa must begin with self-reflection, dialogue, and the refusal to internalize oppression. Their insights deepen the case for moral restraint as not merely a political necessity, but a civilizational duty.

These perspectives collectively reinforce the thesis that restraint and strategic ethical engagement are not weakness but moral strength.

### **2.3. Implications for Cameroon**

For Cameroon, these comparative insights carry profound implications:

- 2.3.1. Ethical Vigilance:** Citizens must act with conscience as their compass, documenting irregularities while avoiding retaliatory behavior.
- 2.3.2. Strategic Patience:** Change under entrenched power is rarely immediate. Preservation of moral high ground ensures that when opportunity arises, citizens are ready to act collectively and coherently.
- 2.3.3. Collective Moral Authority:** By coordinating civic action, amplifying verified truth, and resisting coercion, Cameroonians can assert agency without succumbing to the cycle of violence that has historically inflicted devastating costs.

Cameroon's path is not one of naïve imitation but of adapted ethical strategy, informed by global experience and grounded in moral philosophy. It emphasizes that citizens do not need to become “elephants” to face elephants: strategic, principled, and non-violent action—rooted in reason, conscience, and ethical duty—remains a formidable form of resistance.

### 3. Ethical and Civic Recommendations for Sustaining Post-Election Peace

Building upon the moral and comparative analysis, this section proposes actionable strategies for Cameroonian citizens, leaders, and institutions to navigate the post-election period with dignity, ethical clarity, and resilience. While the grievances of ordinary citizens are profound—ranging from perceived electoral fraud to historical marginalization—violence cannot be the arbiter of justice. Instead, the nation's moral and civic integrity must guide action. The following recommendations are designed to respect grievances, acknowledge the real threat of electoral manipulation, and emphasize non-violent civic engagement as the path to sustainable change.

#### 3.1. Ethical Leadership and Moral Governance

Leaders bear the moral responsibility to model restraint and integrity:

**Promote Transparency and Accountability:** Leaders must communicate openly about electoral processes and outcomes. Transparency, even if incomplete, fosters public trust and limits the space for rumor and unrest, aligning with Kant's concept of duty and moral law which emphasizes that moral obligations persist regardless of institutional corruption; ethical leadership begins with honesty and clarity (1795).

**Avoid Provocative Rhetoric:** Leaders must temper partisan triumphalism. Words shape behavior—unmeasured rhetoric can inflame anger and provoke violence. Historical examples show that measured, reconciliatory communication can avert escalation. Raymond Aron (1966) reminds us that diplomacy and restraint are critical in tense political climates.

**Champion Inclusive Governance:** ethical leadership requires listening to marginalized voices, acknowledging historical grievances, and prioritizing dialogue signals that leadership is guided by justice rather than power. Nyerere's vision of moral governance emphasizes the long-term societal benefits of inclusion.

#### 3.2. Civic Responsibility and Non-Violent Action

Ordinary citizens are the ultimate guardians of sustainable peace:

**Practice Restraint and Patience:** Frustration at perceived electoral fraud is real, but moral responsibility demands reflection before action. Even when emotions run high, citizens should refrain from retaliatory or impulsive actions. Restraint preserves life, dignity, and the possibility of justice.

**Engage in Constructive Dialogue:** Public discourse, whether online or in communities, is critical. Citizens should prioritize reasoned debate focus on verified facts, over rumor or incitement, avoid inflammatory rhetoric, and elevate civic discourse. Strategic communication can strengthen civic norms without escalating conflict.

**Document and Report Peacefully:** Coordinated, non-violent documentation of irregularities—through independent monitoring, citizen reporting, and collaboration with trusted civil society networks—ensures accountability as grievances are preserved as evidence without provoking retaliation or endangering lives.

#### 3.3. Institutional Strengthening and Civic Education

While the system may appear compromised, long-term change requires capacity-building and moral culture:

**Support Independent Oversight:** Strengthen the role of credible, impartial observers and civil society in electoral monitoring. Clear, independent mechanisms reduce perceptions of bias. Citizens' parallel vote tabulations, when ethically coordinated, can provide accountability while minimizing risk. Even in hostile environments, persistent scrutiny undermines illegitimate practices.

**Promote Civic Education:** Schools, universities, and civic or community initiatives must cultivate a culture of tolerance, ethical reflection, dialogue, and civic responsibility. Mandela (1994) emphasized that moral education is crucial as it instills the moral foundation necessary for societal stability.

**Implement Conflict Resolution Mechanisms:** Mediation committees, citizen forums, truth-telling initiatives, and peace councils allow grievances to be addressed without resorting to violence. Lederach's principles of sustainable reconciliation highlight the importance of constructive engagement (1997).

### 3.4. Media Responsibility and Ethical Communication

Media platforms shape public perception and must prioritize truth and social cohesion:

**Accuracy Over Sensationalism:** Verification is essential. Journalists and social media actors carry the duty to distinguish verified facts from rumors before dissemination. Kantian ethics reminds us that truth-telling is foundational to justice.

**Promote Peaceful Civic Engagement:** Highlight stories of reconciliation, civic courage, moral restraint, solidarity, and constructive engagement reinforce norms of non-violence and collective responsibility.

**Monitor and Mitigate Hate Speech:** Early identification and countering of inflammatory content is vital to prevent escalation and protects citizens from mobilization into violent acts.

### 3.5. Moral Remembrance and Reconciliation

Historical awareness strengthens civic consciousness:

**Acknowledge Past Conflicts:** Societies must confront previous injustices to prevent repetition (Walzer, 2006; Arendt, 1970).

**Foster Reconciliation Initiatives:** Truth commissions, community dialogues, and commemorative events transform collective memory into a moral guide.

**Embed Ethics in Civic Rituals:** Civic ceremonies that reflect on duty, restraint, and national unity reinforce moral foundations.

### Synthesis of Moral Imperatives

The interplay of history, philosophy, and lived experience leads to a singular conclusion: facing entrenched systemic injustice demands a careful balance of awareness, moral courage, and strategic patience. Violence, while immediate in effect, guarantees long-term suffering. Moral restraint, ethical civic action, and disciplined engagement protect both life and the possibility of enduring political transformation. Cameroon's post-election moment is therefore a moral litmus test: whether citizens collectively choose prudence over passion, reconciliation over revenge, and unity over division. By integrating ethical leadership, civic responsibility, institutional reinforcement, media accountability, and moral remembrance, Cameroon can navigate post-election challenges without sacrificing life or dignity. These measures transform moral capital into a shield against violence, demonstrating that democracy is not only procedural but principled, reflective, and sustainable.

### Conclusion: Moral Stewardship and the Future of Post-Election Cameroon

Cameroon's post-election moment is not merely a political transition—it is a moral test. The ballots may decide leadership, but the true measure of the nation lies in how citizens and leaders respond to systemic injustice, historical grievances, and civic frustration. The stakes are not merely political—they are ethical, human, and societal. The path ahead is fraught with temptation: to abandon moral principles, to respond with violence, or to allow despair to dictate action. Yet history and philosophy teach that resistance without conscience is hollow, and anger without reflection only perpetuates cycles of suffering. Cameroonians must embody moral restraint guided by reason, conscience, and ethical responsibility. Kant's vision of perpetual peace (1795) reminds us that stability is achieved not through reactive violence but through adherence to moral law. Sun Tzu (2000) emphasizes that the greatest victories are won without conflict, while Gandhi (1931) and Mandela (1994) illuminate the enduring power of non-violent moral authority.

Leaders are entrusted not just with power but with moral stewardship: they must govern with humility, transparency, inclusion, communicate with clarity, and exercise authority as service, not domination—they are the moral scaffolding upon which social cohesion and civic trust are built. Nyerere (1967) emphasizes that legitimacy rests on justice, inclusion, and moral cultivation of citizens. Opposition voices bear the ethical responsibility of critique tempered by commitment to unity, echoing Arendt's (1970) principle that power and violence are opposites.

Ordinary citizens, meanwhile, face an equally profound responsibility. Democracy is not merely procedural; it is lived through daily acts of restraint: refraining from retaliation, prioritizing dialogue over rumor, and transforming anger into understanding, even in the shadow of oppression. Gyekye's philosophy of communal humanism reminds us that the health of the polity is inseparable from the ethical life of its citizens.

Historical and comparative lessons reinforce these imperatives. Libya, Rwanda, Sudan, and Cameroon's own Bakassi and Anglophone crises testify to the devastating costs of unrestrained violence and the costs of abandoning principles. Violence, though sometimes tempting as a quick solution, does not restore justice—it replaces one wound with another. As Kant would insist, moral law sustains justice, even when the political system appears corrupt. Gandhi and Mandela further teach that non-violent moral authority, exercised with patience and courage, can shift the arc of history. Walzer (2006) and Aron (1966) highlight that patience, reasoned dialogue, and moral courage are indispensable to preserving life and liberty.

Cameroon's post-election moment is thus more than a political transition—it is a moral litmus test. The ultimate measure of post-election success is not who occupies offices of power but in whether citizens collectively choose prudence over passion, unity over division, reconciliation or moral integrity over retaliation or revenge. Restraint, ethical engagement, and strategic patience are not weakness—they are the quiet strength that preserves life, dignity, and the possibility of genuine change. In this light, facing the "elephants" of entrenched power, systemic fraud, and historical injustice requires neither blind confrontation nor passive acceptance. It requires moral clarity, civic responsibility, and a shared commitment to justice. The highest office in the Republic, then, is not the presidency or Minister—it is the conscientious citizen who acts with ethical courage amidst adversity. The one capable of transforming grievances into moral renewal, civic education, and enduring peace, where Cameroon can ensure that democracy is principled, reflective, and sustainable. Cameroon's future will not be written by the loudest voices of anger, but by the quiet persistence of moral citizens who refuse to mirror the corruption they resist.

## REFERENCES

1. Arendt, H., *On violence*. Harcourt, Brace & World, 1970.
2. Aron, R., *Peace and war: A theory of international relations*. Doubleday, 1966.

3. Appiah, K. A, *Cosmopolitanism: Ethics in a world of strangers*. W. W. Norton & Company, 2006.
4. Gandhi, M. K., *Hind Swaraj or Indian home rule*. Navajivan Publishing House, 1931.
5. Gyekye, K., *Tradition and modernity: Philosophical reflections on the African experience*. Oxford University Press, 1997.
6. Kant, I., *Perpetual peace: A philosophical sketch* (M. Campbell, Trans., 2006 ed.). Cambridge University Press, 1795.
7. Lederach, J. P., *Building peace: Sustainable reconciliation in divided societies*. United States Institute of Peace Press, 1997.
8. Mandela, N., *Long walk to freedom: The autobiography of Nelson Mandela*. Little, Brown & Company, 1994.
9. Mbembe, A. (2017). *Critique of Black Reason* (L. Dubois, Trans.). Duke University Press.
10. Nyerere, J. K., *Ujamaa: Essays on socialism*. Oxford University Press, 1967.
11. Ricoeur, P., *Memory, history, forgetting*. University of Chicago Press, 2000.
12. Sun Tzu., *The art of war* (S. B. Griffith, Trans.). Oxford University Press, 2000.
13. Tutu, D., *No future without forgiveness*. Doubleday, 1999.
14. Walzer, M., *Just and unjust wars: A moral argument with historical illustrations* (4th ed.). Basic Books, 2006.
15. Martin Luther King, Jr. *Strength to love*. Harper & Row, 1963.
16. Voltaire, *Candide*, 1764.
17. Levi, P., *The drowned and the saved*. Summit Books, 1987.
18. Osanga B. O., *Civic reflections on post-election moral responsibility in Cameroon* [Unpublished manuscript], 2025.