

Faith-Based Advocacy and the Politics of Inclusion: A Critical Analysis of Employment Practices toward Persons with Visual Impairments in the Cameroon Baptist Convention 1954–2025.

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Abstract: Faith-based organizations have historically played a central role in education, health, and social welfare provision in Africa, particularly in contexts of weak state capacity. In Cameroon, the Cameroon Baptist Convention (CBC) had emerged as a leading advocate for the education and socio-economic empowerment of persons with visual impairments through its schools, inclusive education programs, and disability empowerment initiatives. Yet, a significant contradiction existed between CBC's public advocacy for inclusion and its internal employment practices. Drawing from both primary and secondary sources, this paper demonstrates that, the CBC's employment realities for long have consistently contradicted its advocacy discourse, as the Convention has historically played a pioneering role in disability advocacy in Cameroon since 1984, with their commitment not translated into the systematic recruitment of persons with visual impairments into mainstream employment positions such as administration, finance, theology, project management, or institutional leadership. The study contends that this paradox reflected deeper cultural, theological, and institutional logics that shape how disability was framed within faith-based organizations. By situating the CBC within broader debates on inclusion, development, and organizational accountability, the study recommends that the CBC should revise their internal employment policies, practices and structural setup to accommodate these impaired persons, so as to align external programming with internal employment justice.

Keywords: Faith-based organizations, disability inclusion, visual impairments, employment, Cameroon Baptist Convention Health Services and empowerment

I. Introduction

Across Africa, faith-based organizations (FBOs) have long functioned as pivotal actors in education, healthcare, and social transformation (Clarke, 2008:835). Historically embedded within missionary encounters and colonial governance structures, these institutions continue to exert cultural and moral authority in post-colonial society's right to the international scene (Affah, 2025:213). In Cameroon, the Cameroon Baptist Convention (CBC) emerged as one of the most influential FBOs, particularly in the domains of education and health. Through its schools for the blind in Kumbo(Banso) and Nkwen, inclusive education initiatives were developed, with disability empowerment programs like that conceived in 2009 as the Socio-Economic Empowerment of Persons with

Disabilities(SEEED) Program, the CBC succeeded in positioning itself as a leading advocate for persons with visual impairments in Cameroon (Custer, 2017:44).

Scholarly debates on disability, empowerment, and inclusion have evolved significantly over the last four decades, moving from medicalized interpretations of impairment to socio-political and rights-based frameworks. Central to this shift was the argument that disability is not merely a biological condition but a socially produced form of exclusion shaped by institutions, cultural norms, and power relations (Affah, 2025:6). Oliver's seminal articulation of the social model of disability marked a decisive break from deficit-oriented thinking by locating disability in social barriers rather than individual impairments. He posits this when he states that, people are disabled not by their bodies, but by the failure of society to accommodate difference. (Oliver 1990, 11-12). This position reframes exclusion from employment and professional participation as an institutional failure rather than an individual limitation. Building on this foundation, Colin Barnes extends the social model by emphasizing structural discrimination in labor markets, particularly for persons with visual impairments. Barnes contends that employment exclusion persists not because disabled persons lack competence, but because organizations reproduce ableist assumptions about productivity and leadership (Barnes 1991, 24-26). Within this framework, limiting visually impaired individuals to narrowly defined roles such as Braille teaching constitutes a form of occupational segregation, even when carried out by organizations that publicly advocate empowerment(interviewed). This insight is especially relevant to faith-based institutions whose moral authority usually mask exclusionary practices.

From a human development perspective, Amartya Sen's capability approach offered a complementary but distinct lens. Sen argues that true development must be assessed not by resources or intentions, but by people's actual freedoms to achieve valued functioning's (Sen 1999, 74–75). Education and vocational training alone, Sen insists, do not constitute empowerment if individuals are systematically denied opportunities to convert skills into meaningful employment. In this sense, empowerment programs that fail to culminate in inclusive professional participation remain incomplete. Sen's framework exposes a critical weakness in institutional models that emphasize training without transforming employment structures. Martha Nussbaum further advances this argument by insisting on institutional responsibility for inclusion. She maintains that social justice requires public and private institutions to guarantee the material and social conditions necessary for full participation, including access to dignified work (Nussbaum 2006, 172-174). Nussbaum explicitly critiques charitable or paternalistic approaches to disability, warning that they often reinforce dependency rather than equality. Her position challenges faith-based organizations to move beyond benevolence toward rights-based employment practices.

Politics is traditionally associated with the state, governance, and public authority. However, contemporary political and institutional theory conceptualizes politics more broadly as the exercise of power within social institutions, including religious and faith-based organizations. As Steven Lukes argues, politics operates not only through overt decision-making but also through the "mobilization of bias," whereby institutional norms and practices determine whose interests are considered legitimate and whose are marginalized (Lukes, 2005:15). From this perspective, politics is embedded in organizational structures, recruitment systems, and professional hierarchies. To this paper, the politics of inclusion refers to the tension between public advocacy and internal institutional practice. In the case of the Cameroon Baptist Convention, this politics is evident in the organization's long-standing advocacy for persons with visual impairments through schools, rehabilitation centers, and public awareness while simultaneously maintaining employment structures that marginalize these same individuals.

Armed with this understanding, Faith-based institutions such as the Cameroon Baptist Convention therefore function as political spaces, even when they do not engage in partisan politics. Their employment policies, internal governance structures, and definitions of competence shape access to power, resources, and socio-economic mobility. As Iris Marion Young notes, institutional arrangements can perpetuate injustice even in the absence of discriminatory intent, particularly when structural norms systematically disadvantage specific social groups (Young, 1990: 47). the exclusion of persons with visual impairments from regular employment positions within

faith-based organizations is not apolitical, but a political outcome produced by institutional power relations. This selective inclusion reflects what Pierre Bourdieu describes as symbolic power, where institutions define legitimate roles and competencies in ways that appear natural but are socially constructed (Bourdieu, 1991:34). As earlier noted, disability is not primarily located in individual impairment but in social, economic, and institutional barriers that restrict participation (Oliver, 1990:12). Inclusion, therefore, must be understood as the removal of these barriers and the creation of conditions for full participation in all spheres of life, including employment. As Barnes and Mercer emphasize, inclusion that is limited to service provision without access to power and employment constitutes partial and symbolic inclusion rather than substantive equality (Barnes and Mercer, 2010:78).

Within the field of education, disability scholars have long emphasized the inseparability of educational inclusion and professional inclusion. Slee argues that inclusive education loses its transformative potential when it is disconnected from post-school opportunities, noting that school inclusion without labor market inclusion reproduces symbolic rather than substantive equality (Slee 2011, 98). This critique is particularly salient in contexts where visually impaired persons receive specialized education but encounter closed institutional pathways afterward. In such cases, education functions paradoxically as preparation for exclusion rather than participation. Erevelles contends that empowerment narratives often conceal power asymmetries when organizations control both the definition of empowerment and access to employment (Erevelles 2011, 45-47). She argues that inclusion must be evaluated not by the visibility of programs, but by who holds decision-making authority and professional power within institutions. This perspective invites critical scrutiny of advocacy organizations that employ disabled persons symbolically while excluding them from administrative, managerial, or technical roles.

Taken together, these scholarly positions converge on a key insight: empowerment without employment inclusion is structurally incomplete. While advocacy, education, and vocational training remain necessary components of disability inclusion, they are insufficient if institutions fail to model inclusion internally. The literature therefore supports the argument that organizations especially faith-based bodies with moral and social influence must align their internal employment practices with the inclusive values they promote externally. Failure to do so risks reproducing what scholars describe as benevolent exclusion (Barnes 1991, 31), where support exists without genuine equality. By engaging historical, cultural, and organizational perspectives, the study situates the CBC case within broader global debates on disability, employment, and faith-based development. While CBC's programs had emphasized empowerment, dignity, and socio-economic participation, its internal employment practices when observed closely, revealed a troubling dissonance. Visually impaired persons many of whom had benefitted from CBC-supported education and trainings since the 1980s were rarely employed across the organization's administrative, professional, or managerial structures. Instead, their inclusion was largely restricted to Braille instruction and related auxiliary roles. This paper interrogates this contradiction, asking the foregoing central question: How can a faith-based organization that publicly champions the empowerment of persons with visual impairment simultaneously reproduce their exclusion within its own institutional structures.

II. Historical Role of Faith-Based Organizations in Disability and Education

Faith-based engagement with disability in Africa must be understood within a longer historical trajectory shaped by missionary paternalism, charity models, and later rights-based approaches. Early missionary education for persons with disabilities often framed impairment as an object of compassion rather than as a social identity with rights and agency. As Comaroff and Comaroff observe, missionary institutions frequently combined welfare with moral regulation, shaping how vulnerability was interpreted and managed within Christian frameworks (Comaroff and Comaroff, 1991: 216). In Cameroon, missionary-led education for the blind emerged primarily in the 1960s, focusing on literacy, religious instruction, and basic vocational skills (Tokoh, 2025:152-153).

Glaring evidence towards the empowerment of the blind in Cameroon dates back to the mid-1960s when discussions were made by the American protestant missionary body on the possibilities of opening a special center

for the empowerment of blind Cameroonians. An initiative which developed exclusively in former West Cameroon and by 1967, the American Protestant missionary society opened the first center in Bavinga, (Buea) to train these individuals in braille literacy and vocational skills (Tokoh, 2025:151). Though originally confined within a prison setting, the centers location and premises was very inaccessible, attracting a lot of criticisms, which resulted to a campus constructed for the special center in Buea town by 1980. It should be noted that, by 1970, the center was handed over to the West Cameroon Federal Government and its name changed from the West Cameroon School for the Blind to the Rehabilitation Institute for the Blind (Tokoh, 2025:151). The instructors in this very first empowerment center in the Federal Republic of Cameroon were trained from Nigeria and London by the American Protestant missionary society. Between the years 1968-1980, the center had trained over 230 blind Cameroonians cross the nation with the statistics of those from English speaking Cameroon slightly above 118(NAB, 1974:12). This explains why by 1981-1982 when the Roman Catholics under the banner of the Tertiary Sisters of Saint Francis of Assisi (TSSF) decided to extend their healthcare work and vocational empowerment to cover the visually impaired in their Saint Joseph's Children and Adult Home (SAJOCAH) earlier established in 1976, the very first employees who served as braille instructors were visually impaired that had completed their braille literacy from the Rehabilitation Institute for the Blind in Buea (Affah, 2025:95).

The Cameroon Baptist Convention and its department in charge of healthcare service provision guided by the medical theory of disability and motivated by the limitations of SAJOCAH established a center for the visually impaired below its Bansa Baptist Hospital premises in 1984. This center became a leading empowerment center for the visually impaired in the nation by 1990, training over an estimated 400 pupils on braille literacy by the year 2015(interviewed). Though originally designed for the teaching of braille literacy to the visually impaired pupils, it was later on transformed into an inclusive center in 2018. These category of persons received their formation, primary and secondary education within the confines of the integrated School for the Blind. By this we mean, the center under the auspices of the CBCHS championed the inclusion of the visually impaired into public secondary schools, while retaining the responsibility of providing the needed resources and human capital to enhance the education of these persons within the nation (interviewed). Owing to the existing gap with respect to the educational and professional inclusion of the visually impaired, the CBCHS fashioned an empowerment program known as the Socio-Economic Empowerment of Persons with Disabilities (SEEPD) in 2009, to foster both the education and professional inclusion of these category of individuals in Cameroon (interviewed).

Prior to 2020, persons with visual impairments who completed either primary or secondary education were largely unemployed with the Faith Base organizations like the CBC providing just temporary braille teaching opportunities to a few of these individuals. Field research revealed that, only about 3 percent of the total number trained in the integrated School for the Blind situated in Kumbo(bansa) and the CBC SIEP project Nkwen established in 2018 had employed persons living with visual impairments as tutors on short term contract bases(interviewed). The CBCs institutional setup, programs and advocacies reshaped the public space perception of disability, fostered inclusion and the development of legal frameworks that protected and promoted the rights of persons living with disabilities in general, the visually impaired inclusive. It should be noted that, while these efforts expanded access to education, they also entrenched occupational segregation, channeling visually impaired persons into narrow professional pathways deemed appropriate for their condition (Miles, 2002: 88-91). This historical legacy continued influencing contemporary institutional practices, even as discourse shifted toward inclusion and empowerment.

III. Cameroon Baptist Convention and Disability Advocacy

Founded in 1954, the Cameroon Baptist Convention operated an extensive network of churches, schools, hospitals, and development programs (Robert, 2010:200). Through the Cameroon Baptist Convention Health Services (CBCHS), the Convention runs disability-focused initiatives such as the Socio-Economic Empowerment

of Persons with Disabilities (SEEPD) and Inclusive Education programs that operates in phases of 2-3 years (Affah, 2025: 167). These initiatives emphasize access to education, vocational skills training, assistive technology provision, and community sensitization. The organizations public message had consistently highlighted dignity, inclusion, and empowerment for persons with disabilities. Annual reports and program statements frame disability as a development concern requiring structural intervention rather than mere charity (CBC annual report, 2014: 32). Such discourse aligns with global development narratives influenced by the UN Convention on the Rights of Persons with Disabilities (United Nations Convention on the Rights of Persons with Disabilities, 2006).

The CBCHS had prioritized capacity-building among educators as a means to make mainstream education accessible to learners with disabilities. Through the SEEPD program, 41 resource teachers were trained in Unified English Braille and sign language interpretation across 2017 and 2022(interviewed). Participants were equipped with inclusive curricular strategies to support learners with visual and hearing impairments in ordinary classrooms rather than segregated settings (interviewed). To further advance teacher capacity, the Empowerment and Disability Inclusive Development (EDID) program under CBCHS facilitated a three-day national training workshop in Yaoundé on inclusive education from the 18-20 August 2025. This seminar gathered teachers from across Cameroon to promote strength-based teaching methods that enable educators to integrate learners with disabilities into mainstream classrooms. It should be noted that, these trainings offered more insides not to the visually impaired that were mostly neglected in the professional labor market and institutional internal employment capacity workshops. Rather their impairment was designed to be a stepping tool for the organization to strive in public social welfare advocacy and provision, while earning a living, while the impaired who had been empowered continue to live below the poverty line, relegated to the accidental benefits of their empowerment initiatives (interviewed).

The organizations innovated assistive technology to bridge barriers to learning for the visually impaired. In 2014, for the first time the Cameroon General Certificate Education (GCE) Board received a donation from the CBCHS SEEPD program, designed to facilitate the brailing of examination papers for the visually impaired. Such gestures were equally extended to the Catholic base empowerment center, SAJOCAH Resource Room in 2014 and the University of Bamenda in 2017(interviewed). In 2022, the SEEPD program donated another Braille embosser and acoustic hood valued at over 7 million FCFA to the Cameroon General Certificate of Education (GCE) Board. This equipment facilitated large-scale production of inclusive examination materials, improving access for visually impaired candidates nationwide (Affah, 2025:234). Their programs equally supported physical infrastructure that enhanced inclusive learning environments (interviewed). The Regional Inclusive Education Resource Centre (RIERC) in Bamenda, constructed with partners and handed over in August 2012, functions as a hub for braille services, pedagogic resource production, and training for teachers and learners with impairments (interviewed). Similarly, the establishment of an inclusive education resource center in the West Region (Lycee Classique de Bafousam) in 2019 had enabled visually impaired students to access computers equipped with speech-to-text software and assistive devices, fostering ICT skills essential for 21st-century learning and professional inclusion (Tokoh, 2025:155).

through partnerships notably with the Liliane Foundation, it provided annual scholarships to approximately 500 learners with visual impairments, covering school fees, didactic materials, and assistive devices including braille slates, talking clocks, and calculators. Under the EDID program, CBCHS had serve over 1,000 children with impairments annually through health interventions that include assistive devices, corrective surgeries, medications, and physiotherapy. These services improve individual functionality and promoted sustained participation in education and community life. Through the EDID Program, over 3,000 children with various impairments benefited yearly from social inclusion activities such as inclusive sports events, holiday camps, and disability awareness campaigns that engage both disabled and non-disabled children, the visually impaired inclusive (Affah, 2025: 178).

Beyond direct service delivery, CBCHS influenced national policy and planning. In 2022, the EDID program signed a Memorandum of Understanding with the Ministry of Basic Education, the University of Bamenda to promote inclusive education in Cameroon, officially recognizing CBCHS as a key government technical partner (Tokoh, 2025:156). The program also trained local councils and disability inclusion planners in inclusive development to ensure accessibility and participation in local government planning and budgeting (Toke, 2017:55). As noted earlier, Programs like SEEPD and EDID have directly impacted thousands of learners and their families while influencing educational policy and community attitudes toward inclusion. These achievements position the Convention as a national leader in disability education advocacy. However, as revealed from a cross section of those living with visual impairments interviewed and analyzed, programmatic success and external empowerment did not automatically translate into inclusive employment practices within the CBC itself, creating a disjunction between advocacy outcomes and institutional internalization. The critical issue lies not in what organizations promote externally, but in how they operationalize inclusion internally.

IV. Employment Paradox within the Cameroon Baptist Convention

Research across sub-Saharan Africa shows that persons with disabilities experience disproportionately high unemployment, often justified by assumptions about productivity, accommodation costs, or client perceptions (Zamo, 2013: 102). Even organizations advocating disability inclusion may unconsciously reproduce these logics by confining disabled employees to symbolic or specialized roles rather than integrating them across institutional hierarchies. Within faith-based organizations, theological interpretations of service, charity, and calling had further complicated inclusion (Zamo, 2013: 103). While compassion motivated advocacy, it also had reinforced paternalistic employment practices that limited autonomy and professional advancement (Yong, 2011: 67-68).

Evidence from CBC-affiliated institutions suggested that persons with visual impairments were often under very special arrangements employed as Braille teachers or resource personnel. While these roles remain valuable, their exclusivity reflected a form of occupational confinement. By confining visually impaired persons largely to braille teaching and disability-related functions, the CBC implicitly reproduces a hierarchy of labor that limits their professional identity. This contradiction reflects what Amartya Sen describes as a failure to translate capabilities into functioning (Amartya, 1999:87). Although visually impaired persons for the most case had acquired their education, skills, and professional competence through CBC-supported institutions, the organizational structure had not enable them to convert these capabilities into stable employment and socio-economic security. Consequently, persons with visual impairments remain positioned as objects of advocacy rather than subjects of institutional participation. It was categorically revealed by all those interviewed that, visually impaired individuals since the establishment of CBC empowerment centers in 1984 and 2018 respectively, as well as the crafting of disability empowerment programs like SEEPD, had not even for once hired these persons for administrative offices, program coordination roles, finance departments, or leadership positions within the CBC or CBCHS (interviewed). For some of the visually impaired interviewed, it was confirmed that they operated as resource room braille guides with individuals like Chiamba, Wirndzerem and Banadzem testifying their experiences to be very exclusionary in the short term they successively worked in the Baptist schools for the Blind in Kumbo and Nkwen(interviewed).

This pattern constitutes what disability scholars like Shakespeare had describe as symbolic inclusion, where presence is permitted only within narrowly defined, impairment-specific spaces (Shakespeare, 2006: 54). Such inclusion affirms advocacy narratives without challenging institutional power structures. The paradox becomes more pronounced when juxtaposed with CBC's empowerment programs. It should be noted that, the SEEPD Program and related initiatives train visually impaired persons in entrepreneurship, leadership, communication, and vocational skills beyond Braille instruction. Yet these skills rarely translated into employment within the very institution that provides the training (interviewed). One visually impaired had even wandered loudly in a related interview that "how on earth can the SEEPD program of the CBCHS designed to empower persons with

disabilities, not even have a composition of these very persons in their payroll for performing assigned task as permanent employees” (interviewed).

To make matters worse, in a related interview with some visually impaired persons, it was revealed that for those of them who were empowered in the Baptist pastoral seminary in Ndu, they for the most case over the past 14 years written to the director of CBCHS and the management of CBC for recruitment as Chaplin’s in different healthcare units or educational establishments to no avail, as their applications and plights were silently ignored. This to these impaired individuals was strange, especially from an institution that advocated for their rights and empowerment. This very negligence and unwillingness to hire the visually impaired as counselors and Chaplin’s in their hospitals was a direct manifestation of discrimination, despite their public calls for inclusion in all sphere of human life (interview). This disconnects raises critical questions about institutional trust, role modeling, and accountability. As Sen argues, empowerment without opportunity risks becoming rhetorical rather than transformative (Amartya, 1999: 88).

To think that, the advocacy propagated by the CBCHS through their SEEPD empowerment activities as from 2009 had yielded fruits, as the public especially the government of Cameroon legislated laws to protect these disable persons. the 2010 law on the protection and promotion of the rights of persons with disabilities(PWDs); it’s 2018 text of application and the 2022 inclusive law all called for full social, educational, vocational and professional inclusion of persons living with impairments(interviewed). The implications of CBCHS presence as a leading advocate for socio-economic and professional inclusion of PWDs in general, was the recruitment of persons with visual impairments into the public service as teachers in Basic education, Secondary educational institutions and Higher educational institutions as from the year 2010-2025(interviewed). Paradoxically, non-of these visually impaired persons had been formally employed as a permanent staff within the leading advocate institution CBCHS, causing us to refer to the institutional internal employment practices to be void of the virtues propagated by their programs. Their presence in disability advocacy and empowerment were observed to be salient in disability organizations and associations like Coordinating Unit of Associations of Persons with Disabilities(CUAPWD) established in 2005, and the Hope Social Union for the Visually Impaired (HSUVI) founded in 2003 (Kita, 2023:45).

Persons living with visual impairments since the establishment of CUAPWD and HSUVI had occupied leading positions in administration, finance, management and coordination of programs. It was within this context that the CBCHS as from 2005, preferred to partner with these DPOs to implement programs in rural communities, strengthened local participation and promote socio-professional inclusion. Consequently, these individuals emerged to the frontline of empowerment and advocacy through their associations and networks, and not necessarily within the operational workspace of the CBCHS (interviewed). Little wander disability advocates in the North West Region like Sammy, Danny, Samisco, Vital, Ndepis and Petrus (all visually impaired) emerged under the auspices of their associations (interviewed). They just like many others were beneficiaries of the CBCHS empowerment initiatives, but were never directly recruited to serve in the CBCHS programs as permanent staff, except for facilitating workshops and implementing programs under the banner of their associations. One is tempted to draw from such analysis and field observations that the empowerment initiatives crafted and implemented by the CBCHS were purposely for the benefits of the institutional image, workers, leading administrators and for public recognition and donor acceptance.

The persistence of limited employment inclusion within CBC reflected broader cultural narratives surrounding disability and competence. In many African societies, as was the case in Cameroon, disability remained associated with dependency, regardless of educational attainment. These perceptions shape hiring decisions, even within organizations committed to social justice. Institutionally, FBOs like CBCHS prioritize stability, donor expectations, and reputational risk. Their employment principles were guided by what Comaroff had observed in an earlier study when he opined that, hiring visually impaired persons into visible professional roles was perceived

consciously or unconsciously as challenging established norms of organizational efficiency and authority (Comaroff, 1991:219).

From a power perspective, the CBCHS long standing attitude of restricting visually impaired persons to Braille teaching enabled the organization to maintain existing hierarchies while projecting an image of inclusion (Clarke, 2008: 836). These dynamic mirrors what Foucault describes as disciplinary inclusion, where participation is allowed only within controlled boundaries (Foucault, 1977: 195)? With this understanding, the organization presented an image of inclusion, while the leaders and staff consistently demonstrated social inclusion and professional segregation (Affah, 2025:189).

The CBC case highlights a broader challenge for faith-based development actors as, the need to align moral advocacy with institutional practice remained imperative. For organizations that wield moral authority, internal exclusion undermines credibility and weakens the transformative potential of advocacy (Nussbaum, 2006:174). This is because, Inclusive employment policies, transparent recruitment processes, workplace accommodation, and leadership pathways for persons with disabilities are not optional add-ons, but they are integral to authentic inclusion ((World Health Organization, 2022). Faith-based organizations are uniquely positioned to model such practices, given their ethical frameworks and community influence. To this effect, the paper recommends that, there is a serious need for the CBCHS to revise their internal employment principles. By this we imply the institution should actively promote the recruitment of visually impaired individuals across all their educational and healthcare institutions, as well as ensure these individuals are at the core of empowerment program conceptualization, implementation and evaluation. This can only be visible when they are employed and are part of the structure right to administration, not just in specialized centers. This includes offering roles in regular primary and secondary schools, as well as in community empowerment programs such as Socioeconomic Empowerment initiatives, like those of the SEEPD and EDID Programs. Also, it is crucial for the organization to further step up their inclusion, by integrating reasonable accommodations into visible departments, ensuring that visually impaired employees have all the support they need to succeed. This can include adaptive technologies, flexible work arrangements, and tailored training programs (Smith & Jones, 2021: 15). By taking these steps, the Cameroon Baptist Convention will not only uphold its advocacy for inclusion but also serve as a model for other organizations in Cameroon and beyond.

V. Conclusion

For long, the Cameroon Baptist Convention had made undeniable contributions to the education and empowerment of persons with visual impairments in Cameroon. Through Their schools for the blind established in Kumbo and Nkwen in 1984 and 2018 respectively, their disability empowerment initiatives, implemented under the banner of SEEPD and EDID programs crafted in 2009 and 2014, persons with visual impairments were successfully empowered in braille literacy, digital tools usage, educational advancement, vocational skills, livelihood empowerment, access to public amenities and institutions, employment opportunities with the public sector and the legislation of laws to protect and promote the wellbeing of PWDs. Despite these laudable public achievements, CBCHS limited internal employment inclusion revealed a structural and cultural paradox that cannot be ignored. Advocacy that was not mirrored by institutional practices, challenged the very marginalization it for decades been dismantling. This article as it was announced and argued throughout the analysis, contends that true inclusion requires more than programs, it demands organizational self-reflection, structural reform, and the redistribution of professional opportunities. For faith-based organizations like the CBCHS that operates at the intersection of health, evangelism, education and disability inclusion and development aligning internal employment practices with external advocacy remains both a moral and institutional imperative.

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