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**Reconciliation Pedagogy as Peacebuilding through Education in the Context of
Cameroon**

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Abstract

Purpose: The aim of the study was to examine Reconciliation Pedagogy as Peacebuilding through Education in the Context of Cameroon

Methodology: Being a literature-based paper, there was introduction of the paper in which some concepts were defined, a review of relevant literature on Cameroonian scholarship about the ongoing crisis, review of global literature on reconciliation pedagogy, a description of the role of a Christian teacher as a reconciliation pedagogue, and a proposed reconciliation pedagogical framework from a Christian perspective.

Findings: The Christian Teacher can positively provide good influence to help address the current Anglophone crisis in Cameroon through pedagogy for contextual reconciliation. This would be seen in actual ethical paradigms like forgiveness, compassionate care, honesty, love, justice and equity as Christian virtues of being and doing, which is a potential gap in teachers' practice in a crisis situation. Hence, the paper seeks to provide a new paradigmatic shift in ethical discernment in teaching pupils/students who are the immediate beneficiaries of reconciliation pedagogy and the society at large. The focus is not on inculcating ideas but in shaping life through teaching and modeling of Christian virtues that would be constructive to the development of students and the society in general. This would be an integrative approach of historical, ethical, spiritual and practical principles and Christian thinking and doing.

Unique Contribution to Theory, Practice and Policy: The paper suggests a contextual pedagogy for the Christian Teacher's practice which is a form of summary of the roles they can play as reflective pedagogues. Hence, this paper sought to suggest reconciliation pedagogy from a Christian perspective for the Cameroonian context which is a characterized with human abuse and which both teachers and learners are victims. It is hoped that the suggested framework guides the Christian Teacher's practice towards the reconstruction of the society as a step in the process of reconciliation in view of the current Anglophone crisis in Cameroon.

Keywords: *Reconciliation Pedagogy, Pedagogue, Christian Teacher, Anglophone Crisis, Peacebuilding*

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INTRODUCTION

Pedagogy conceptually refers to the strategies, methods, and principles involved in facilitating learning within the classroom setting (Strong, Ward, and Grant, 2011). But philosophically, pedagogy is used as a framework that guides teacher's practice (Friesen and Su, 2023, Cortina and Winter, 2021, Freire, *Pedagogy of the Oppressed*, 1970; Freire, *Pedagogy of Freedom*, 2000). Reconciliation pedagogy is an educational approach aimed at fostering understanding and healing between the Anglophone and the Francophone, particularly in the Cameroonian context. Reconciliation pedagogy also seeks to address historical misrepresentations and marginalization of Indigenous cultures (MacGill & Wyeld, 2009). In this paper, reconciliation pedagogy is used as a framework that guides teachers' practices with significant potential for social change and learning (Ahluwalia et al., 2012). It incorporates critical pedagogy principles, emphasizing the importance of conscientization, dialogue, narrating, listening, and effecting change (Hattam & Matthews, 2012). That is, the approach combines critical analysis with relational aspects, drawing from critical pedagogy which focuses on the creation of a more inclusive, holistic understanding of shared cultural heritage and fosters empathy in the teaching-learning process.

Reconciliation pedagogy is a need in times of conflict, disunity, disagreement, and war; as is the case in the two Anglophone regions in Cameroon. There is history that predates the relationship between the French and English Cameroon which is beyond the scope of this paper. However, a brief narration of the ongoing crisis situates the context and necessity for reconciliation endeavors. Since October 2016 there has been an ongoing national crisis in these regions. The crisis began with the action of Anglophone lawyers who staged a peaceful protest in September 2016 in order to express their dissatisfaction over the perceived marginalization of the Anglophone Common Law practice in the country (Okereke, 2018, Mutah, 2022, Nfi, 2014). The government's response caused the Teachers Trade Union to also join in the strike in November 2016 to speak against the domination of French speaking teachers in Anglo-Saxon schools (Okereke, 2018; Nfi, 2014). An incident that started constructively through peaceful demonstrations resulted to fetish practice, banditry, as well as violence, which is endangering the peace of the population in the Northwest and Southwest regions of Cameroon. Several cases exist whereby the forces of both the English military referred to as Ambazonia boys (Ambazonia is the name given to these two regions by those who believe in secession) and the government militants seize the belongings of struggling citizens using their positions of authority.

For example, talking about the Ambazonian's boys, several cases exist whereby these military seized personal belongings of struggling citizens like vehicles, bikes, and more. There is the case of a bike seizure from someone the researcher knows which was pathetic because this was the means of livelihood for the family of the victim. As of Saturday 15th of October 2022, the researcher met with the wife of the man whose bike was seized going to request for cooked food from her mother's house in order to eat with her family. Countless similar situations perpetuated by both the government and Ambazonian militants exist. Many individuals have been displaced both within the country and without due to the threat of life by these militaries. In some parts of these regions, whole villages have been burnt down, and schools are not opened in most of these villages till date. Parents who can afford it relocate to city centers for the education of their children. Also, some parents send their children to cities where they can access quality education in comparison to what community schools can provide in some

villages where government schools are not open till date. Some of the children coming from these backgrounds have been traumatized due to the experiences of the crisis, making the classroom a good space for commencing reconstructive activities towards the shaping of the society. That is, reconciliation pedagogy is a needed model for teachers' practice in the context of contemporary Cameroon because pupils/students have been hurt and traumatized because of the ongoing crisis, and as a result developed an antagonistic perspective towards the current government, indicating a need for the reshaping of their perspective towards peaceful existence. In view of this, the question is, how can the Christian Teacher use the classroom space to transform the perspective of students who have been traumatized as a result of the ongoing crisis? That is, how can Christian Teachers provide a good influence on pedagogical practice in the context of the Anglophone crisis in Cameroon? This paper seeks to answer this question. Thus, the targeted population of this paper is teachers and students, particularly of the basic and secondary sector of the Cameroon education system. The framework for this paper is 2 Corinthians 5:19 which states, "that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation" (New International Version). Reconciliation pedagogy is suitable in addressing the historical and cultural aspects of the crisis because it seeks to propose a possible solution within the classroom through teachers' practice. That is, this researcher believes that teachers can work towards resolving the on-going crisis as they plan their lessons notes, being careful in their choice of words and use of illustrations, as well as modeling of virtues as steps in inculcating the principles of peaceful co-existence. As little as this process may seem, it can contribute towards the process of peacebuilding since education is accepted as a medium of social change. In the rest of the paper, there is brief literature on what Cameroonian scholars have done as a response to the ongoing crisis/ literature review on the global discussion on reconciliation pedagogy, the role of the Christian Teacher as reconciliation pedagogue, and a proposal for possible contextual reconciliation pedagogy for the Cameroon situation, and conclusion.

Brief Literature on Cameroonian Scholarship on the Crisis/Global Discussion on Reconciliation Pedagogy

The focus of this section is twofold, to identify what some Cameroonian scholars have researched on about the ongoing crisis and what other researchers have done toward using pedagogy as a tool for reconciliation in crisis situations. The review of Cameroonian scholars was limited to work done from the last eight years in the field of theology and education in addressing the current sociopolitical crisis in the country since scholars from other disciplines like history and politics seems to follow the same train of thought in addressing the crisis, which focuses on tracing the history of the crisis, its impact on the population, and what international bodies have done or failed to do in resolving the crisis.

Some Works of Cameroonian Scholars about the Ongoing Crisis

A research was conducted by some scholars sponsored by SODEI, a non-profit NGO in Cameroon. They focused on describing factors leading to the crisis and its impact on education (Akame, et al. 2021). This research work is a review of reliable secondary resources and provides a well elaborate description of the historical background that fuels the ongoing crisis, the political atmosphere that perpetuates it, and its impact on education. The study also reveals other crises such as the Boko Haram insurgency that spilled over to northern Cameroon, the

influx of refugees from central African Republic which increase the need for trained teaching staff to meet up with the growing need for quality education, the 2018 Municipal and Presidential Elections which led to increasing tension within the county with the rising opposition leader, Maurice-Kampto, the COVID-19 global pandemic which halted education, and the disruption of education in the two Anglophone regions due to the ongoing Anglophone crisis, which was the focus of the study (Akam et al. 2021). The research also provided “an overview of all the converging factors leading to disruption of school activities, outlined a timeline of school attacks, and provide an educational needs assessment for children of school going age in the Anglophone regions,” (Akame et al., 2021, p. 7), and described the alternative ways that parents took to educate their children through informal system by hiring teachers to teach their children at home or teachers using their homes to teach (Akame et al, 2021). This research indicates the effort of ensuring the continuity of education in the midst of the crisis but did not indicate any role that education is being used intentionally as a means of reconstruction, a gap which this paper seeks to fill.

Kouega made an elaborate analysis of the causes of the Anglophone crisis in relation to education in which he identified some key issues in the Anglophone educational system such as poor technical education, use of French language in the Anglophone institutions, and the difficulties that Anglophone students in French dominated tertiary institutions face (Kouega, 2018). Further, he suggested some solutions to the crisis in the educational milieu which include the creation of technical and professional institutions in the Anglophone areas, the need for curriculum development especially for language curricula, and bilingual competence as requirement for civil service. (Kouega, 2018). Although Kouega’s submissions are worth noting, he fails to reveal why existing technical and professional institutions in the Anglophone areas are inadequate and requiring the provision of more of such institutions. This is a gap in Kouega’s paper which demands further studies beyond the scope of this paper.

Also, Nele Wolter conducted a study among the internally displaced persons (IDPs) in Bafoussam, Western Region of Cameroon which is neighbor to the Northwest Region and host of many of the displaced persons from the Northwest region (Wolter, 2023). Wolter discussed (Waiting in displacement, (2) exploring the field; historical and methodological context, (3) Ageing and retirement in Urban Cameroon; responses and responsibilities within a shifting society, (4) Moving back, moving on? Waiting for the past, waiting for the future, and then (5) Conclusion. It was interesting to note from Wolter the dynamics of migrants as he describes the situation of the ageing Cameroonian IDPs that “waiting in displacement in older age is productively and actively shaped.” (Wolter, 1061). This is because, though mixed with unpleasant emotions, some of the IDPs “maintain a daily routine in order to control the present while being unable to control the future.” (Wolter, 1053). In view of the study focus, which was among ageing IDPs, he does not address the role of education in peacebuilding, a gap which this research paper seeks to address.

Asangna also does a historical/political analysis of the problems informing the crises, using narrative in which he narrates the factor leading to the ongoing Anglophone crisis. His main emphasis is on the marginalization of the Anglophone identity, which is generally accepted (Asangna, 2023). In his discussion, he makes several recommendations as the journey towards solving the problem which include (1) the formation of a united front, (2) the need for national dialogue/peace negotiation, (3) the need for constitutional and institutional reforms, (4) the prioritization of regional growth, and (5) the support of the international community in

resolving and establishing new policies that foster democratic governance (Asangna, 2023). Asangna does not directly address the role of education in resolving the national conflict, a gap in the literature that this paper seeks to address.

Morris-Chapman made a theological reflection in which he sought to present an Ambazonian theology (Morris Chapman, 2019). In his reflection he discussed factors leading to the crisis, a possible theological response to the Anglophone problem which seeks to let the gospel address the challenges of the Anglophone people, and a reflection on a possible Ambazonian theology of liberation (Morris-Chapman, 7-8). Morris-Chapman's reflection opens up the opportunity for other forms of reflection especially in the field of education which is generally accepted as the agent of national transformation.

Taiwe did a ground-breaking work in his dissertation study, *peacebuilding through education: the case of cameroon's anglophone crisis* in which he explored the role of education in resolving national crisis. He conducted a multiple case study inquiry among four Cameroonian schools using a semi-structured interviews and observations in which he analyzed documents. (Taiwe, 2022). In his study, he focused on peace education which gears at curriculum change. In addition, as an erudite scholar, using critical peace theory, Taiwe did a broad-based study in which he did a historical analysis of the discussions on peace education, and focused on local ways of understanding and paths to building peace from the Cameroonian perspective. (Taiwe, 2022, p.24). For example, he describes his discussion with his respondents in which they discussed local ways of inculcating peace education through the use of local proverbs or illustrations such as comparing the importance of national unity with the importance of family unity, and the use of the kola nut to illustrate unity. (Taiwe, 2022, p. 133-137). Taiwe reveals a need in the literature by describing the feedback from his field study amongst which include the need for professional training of teachers to equip them for peacebuilding techniques. (Taiwe, 2022, p. 137). This indicates a gap for proposals on other ways to improve teachers' practice, in this case, pedagogical practice. This is why this paper suggests reconciliation pedagogy from a Christian perspective as a step in peacebuilding through education.

Another work worth noting is Yenika's dissertation study that focused on engaging local communities in peacebuilding with focus on the Anglophone crisis. (Yenika, 2023). Using qualitative study through a focus-group interview, Yenika explored the role of community engagement in peace building in the two Anglophone regions by interviewing community members, civil society organizations and government officials. (Yenika, 2023, p. 195). The findings of the study indicated the need for community engagement in building for sustainable peace in these regions, and he recommended the "development of peace education programs, the promotion of intercultural dialogue and the inclusion of women and youth in peace building efforts especially those resident in the communities." (Yenika, 2023, p. 195-196). Yenika's study recognizes the role of education but does this in a limited way since his focus was on the engagement of the community at large in peacebuilding efforts. This gives room for a more detailed reflection done in this paper to examine how pedagogy can be used intentionally as a means of reconstructing the community by inculcating national values that can lead toward a peaceful nation.

In view of the above, this researcher applauds the various efforts of various Cameroonian scholars in addressing the current Anglophone crisis. Nevertheless, there is still need to think of contextual creative ways of using pedagogy intentionally as a step in peacebuilding process

in Cameroon as the global literature below will reveal. Hence, this paper adds to Taiwe's voice on how education in Cameroon can be used as a tool for reconciliation from the Christian standpoint.

Global Literature on Reconciliation Pedagogy

A perusal of the literature on reconciliation pedagogy from other contexts reveals a dynamic process of constructing contextual reconciliation pedagogies in view of the unique experiences of each context. (Pratt and P.J, 2019). Hence, attention was paid to the research work conducted by Canadian and South African researchers. Ana Ferreira & Hilary Janks, South African scholars, present a report on a research that a number of educators conducted to find out how reconciliation can be integrated into “desegregated English and Arts classrooms” space and empower students to investigate the work of Truth and Reconciliation Commission of South Africa, in order to help them become acquainted with their own history (Ferreira and Janks, 2007). It is worth noting that South Africans experienced a historical situation, Apartheid, which created much conflict with the residents of the nation, a situation that created multiple identities which are manifested in the education system of South Africa. Their research was an attempt to integrate reconciliation into teacher's practice with the goal of helping students know the history that informs the politics of the current South Africa. For example, Ferreira and Janks stated that, it was important for students to understand the social and historical situatedness of their identities in relation to those of others” ((Ferreira and Janks, 2007, p. 74). As a result their research population consisted of desegregated schools which were selected with the focus on “students' community based funds of knowledge in order to create spaces for differences to rub up against one another”, (Ferreira and Janks, 2007, p. 74). That is, given the uniqueness of the historical context of the South African conflict which is rooted in their history, the researchers uses reconciliation pedagogy as a process of creating awareness among students by enabling them to know their history which helps them to work towards a desired future as revealed in the works of TRC of the country. The South African method of applying reconciliation pedagogy requires curriculum change, which requires a curriculum review. This paper focus on the role of teachers' careful use of the current curriculum while applying the principles of reconciliation as seen in the framework of the study, which does not seek to identify the mistreatment of the Anglophone people but seeking ways to uphold the virtues of forgiveness, justice, compassionate care, honesty, love, and equity as Christian virtues of being and doing which are necessary for peaceful co-existence for the Cameroon context which is marked with violence, injustice, retaliation, and more.

Further, Siemens, a Canadian researcher, proposed reconciliation pedagogy as a framework for education in the discussion of the Truth and Reconciliation Committee, Canada which seeks to reconcile the indigenous and non-indigenous peoples of the country (Siemens, 2017). The study focused “on the importance of helping students to access the knowledge and experiences of their own families and communities, and of using these resources in the classroom.” (Siemens, 2017). Also, Siemens indicates how teachers can practice reconciliation pedagogy with the assertion;

As a high school social studies teacher, I bring this discourse into my classroom through critical engagement with the topic of reconciliation. Despite the imperfections of my work, I nevertheless experience the potential of this pedagogy to further the work of reconciliation within my school. These tensioned identities remind me that in order to establish the need for reconciliation and the potential of education in this task, I do not need to look any further than myself (Siemens, 2017, p. 128).

With this assertion, Siemens reveals that the role of an individual, in this case, a classroom teacher, has an implication towards the process of peacebuilding in conflict situations. This entails that teachers must be intentional as they plan and present their lessons and how they interact with students within the classroom. Such critical engagement of students begins a process that can contribute much towards peacebuilding. The role of teachers in peacebuilding using pedagogy carefully cannot be under-estimated.

Further, in view of the uniqueness of the nature of conflicts and what fuels it, Siemens reveals the need for contextual reimagining of reconciliation pedagogy with the assertion that, “central to the work of peace education is the notion that such teaching and learning must reflect the nature of the local conflict.” (Siemens, 2017, p. 129). This motivates the thought for the suggestion of a contextual reconciliation pedagogical framework for a Christian Teacher’s practice. Besides talking about the case of Canadian roots of conflict, Siemens reveals that “The idea that education could lie at the heart of reconciliation in Canada is a particularly challenging notion given how education has created and perpetuated the divide between Indigenous and non-Indigenous people in Canada” (Siemens, 2017, p. 129), a situation that is similar to the conflict situation in Cameroon due to the perceived marginalization of the English sub-system of education. Thus, as Siemens argues, “If education for reconciliation aims to respond to the legacy of colonialism in education, it must be based on new ways of teaching and learning;” (Siemens, 2017, p. 130). While Siemens’ focus is the construction of new curricula for local schools, this research focuses on a creative use of the existing curriculum while using new ways of teaching as a step in the work of reconstructing a new society.

Other researchers that discuss the concept of reconciliation pedagogy are Pratt and Danyluk. In their work, *Exploring Reconciliatory Pedagogy and Its Possibilities through Educator-led Praxis*, they emphasize the need for Indigenous education by proposing a model which identifies a set of entry points into the work of reconciliation; which are listening and learning from Indigenous peoples; and walking with and learning from Indigenous peoples (Pratt and Danyluk, 2019, p. 12). That is, they suggest the need for a new curriculum which focuses on indigenous Canadians, a pedagogy which enables deep listening and learning from indigenous people. These Canadian researchers reveal the need for a contextual reconciliation pedagogy which takes the history and identity of the indigenous people seriously, which motivated the researcher to suggest reconciliation pedagogy for the Cameroon situation from a Christian perspective. Although the literature reveals that such reimagining may demand a collective effort of a group of educational researchers who need to work towards identifying how to infuse the reconciliation process in an education system, this researcher makes a suggestion which focuses only on teachers’ practice based on the lessons gleaned in the literature from other contexts.

The literature reveals that while there is general agreement of the role of education towards reconciliation in conflict and post-conflict societies, yet, “There is a lack of agreement on the

nature of reconciliation, on its necessary components, on its required participants and on how to gauge whether and when it has been achieved.” (Paulson, 2011, p. 3). This indicates a gap in the literature that gives scholars of different orientations and contexts the courage to suggest what they think can serve as a working tool in the process of resolving a conflict situation using the classroom space.

Looking at the discussion on reconciliation pedagogy from other contexts, it reveals that reconciliation pedagogy entails the need for teachers to be reflexive practitioners by taking into consideration the reality of the existing conflict situation, being able to critically engage learners through the discourse of topics on reconciliation, being deep listeners who are able to listen to and learn from learners that have experienced the crisis in different ways, and by being compassionate care-givers as they interact with learners in the affected regions in Cameroon.

The Christian Teacher as a Reconciliation Pedagogue

The Christian Teacher is well equipped through the teachings of scriptures to be a reconciliation pedagogue (2 Cor. 5:18-20). The Christian Teacher in this context refers to one who has a personal relationship with Jesus Christ and have accepted the beliefs and practices of the Christian Faith. As a result, he or she sees the teaching profession as a call to serve humanity through intentional use of the classroom as a space for inculcating positive moral and societal norms as aided by the Holy Spirit in both Christian and non-Christian private and public schools. In order to know the role that Christian teachers can play towards resolving national crisis, it is necessary to know the goal of Christian education. Primarily, the goal of Christian education is to “bring people to a saving faith in Jesus Christ, to train them in the life of discipleship, and to equip them for Christian service in the world today.” (Gorman, 2014, p. 639) Looking at this description, Christians are equipped for service in the world in order to transform the world’s perspective with a Christian perspective to life, in view of the framework for the study, to be reconcilers. Thus, Christian teachers who are equipped for this service can use the classroom space as a medium of transforming learners’ perspectives which can lead towards peacebuilding during crisis like the ongoing Anglophone crisis in Cameroon as they critically select their topics of discussion as well as critically engage learners in the teaching-learning process.

Further, according to Ezekiel Ajani, the role of Christian education, and by extension the role of Christian teachers is to lay foundations upon which the nation can thrive, which include the provision of Christian stewardship, the provision for the basis for Christian leadership, the provision of a basis for Christ-like advocacy for equity and fairness in the rule of law, and the provision of an adequate Christian response to the menace of corruption in the nation. (Ajani, 2013). That is, Christian teachers can help towards raising responsible citizens who shall be stewards of national values, become good leaders, and advocate for the marginalized. In another work that Uche Mike Uche wrote on religious conflict and education in Nigeria, he also indicates that the role that religion or leaders of religion, in this case, Christian teachers can play towards resolving national crisis are (1) to be a pace setter by practicing what is preached and (2) shape the perspective of the citizens by inculcating the values of honesty, fair play, justice, love, unity, and contentment which are biblical values which promotes peace and security. (Uche, 2015). The classroom is a good space where Christian teachers can model as well as inculcate these values.

The roles as revealed by the scholars above are both spiritual and practical roles. For example, viewing Christian teachers as those who ought to model social values by practicing what Christian believe that are consistent with the principles of national transformation is a spiritual role. Meanwhile, viewing Christian teachers as those responsible for shaping the perspective of the citizens by inculcating the values of honesty, fair play, justice, love, unity, and contentment as reflexive practitioners through lesson planning and delivery, and critical engagement of learners is a practical role. This researcher is of the opinion that Christian teachers should focus on both through modeling and the careful use of pedagogy as a tool. This can happen when Christian teachers take their role as pace-setters seriously and demonstrate it through their commitment, thereby empowering learners who are the future leaders of the nation. That is, if Christian teachers see themselves as pace-setters by intentionally demonstrating justice, fairness, care, and others in the classroom, this will become easy for students to have models in the society. This will be possible only when Christian teachers are empowered by the Holy Spirit (in addition to their professional training), who is the teacher of teachers (John 16:12, 1 John 2:27b) and can help them to identify the needs of particular students and how to meet such needs as a step towards transforming them. Summarily, Christian teachers can serve two roles as reconciliation pedagogues: (1) Spiritual role of being counselors who identify and meet the spiritual needs of learners, and being conscious of the need to demonstrate the virtues being taught, and (2) practical role of being reflexive practitioners as they plan and present their lessons through critical engagement of students in discussing topics on reconciliation, modeling the virtues of love, compassionate care, forgiveness, and demonstrating justice and fairness as they interact with the learners. These roles can fascinate towards the process of peacebuilding in the Cameroon context which is characterized with violence, unforgiveness, and brutality in the two English speaking regions due to the ongoing crisis.

Table 1 below gives a summary of the roles that Christian teachers can play as reconciliation pedagogues towards peacebulding in the ongoing Anglophone crisis in Cameroon.

Table 1: Roles of Christian Teachers in Peacebuilding

S/N	Spiritual Roles	Practical roles
1	Maintain a consciousness as citizens who model Christian and national values	Lead learners into saving faith in Jesus Christ and disciple them
2	Acknowledge the need to be empowered daily by the Holy Spirit in order to live the values they teach	Inculcate moral values of compassionate care, fair play, honesty, justice, love, unity, and contentment which promote peace
3	Counsel students as they see the needs	Lay foundations for moral values such as stewardship, leadership, Christ-like advocacy e.g fairness and response to marginalization/corruption

The identified roles are just examples among many other roles that the Holy Spirit can lead Christian teachers to play towards peacebuilding. Hence, Christian teachers are encouraged to avail themselves to the leadership of the Holy Spirit who can enable them to play critical roles towards resolving national crisis.

A Possible Reconciliation Pedagogical Framework from Christian Perspective

In the section under literature review above, it was revealed that educators have the right to suggest contextual reconciliation pedagogies because of the uniqueness of contexts. This suggested pedagogy is based on some principles gleaned from the literature as well as the researcher's Christian identity. In regards to the current crisis in the Anglophone regions in Cameroon, it is an indisputable fact that teachers ought to be among the key stakeholders who can change the narrative through their careful use of pedagogy, what Siemens describes as new ways of teaching and learning." (Siemens, 2017, p. 130). This informs the suggested reconciliation pedagogy which is built on three pillars. These are (1) Teacher's Christian identity with a Christ-like spirit of compassionate care, honesty, love, justice and equity, and ability to listen deeply, (2) Teacher's knowledge of pedagogical principles/creative use of national curriculum, and (3) Teacher's knowledge of current issues facing the nation. Looking at the first pillar, a Christian teacher's identity informs their lesson planning and presentation. For example, as a Christian teacher who possesses the principles of love and justice, he/she will be more tolerant towards learners who display certain abnormalities as a result of the trauma experienced due to the crisis. Also, a Christian teacher who is able to demonstrate love towards students in view of their experiences is in the best position to understand learners and influence them positively in comparison to a teacher who does not. In regard to the second pillar, since the subsystem of education of the two English regions are still under the control of the state's education system, there is need for teachers to be careful on how they address students who demonstrate a dislike towards it. Christian Teachers will also need to be creative in the use of illustrations as they implement the curriculum of the state's education system. Looking at the third pillar, Christian teachers' knowledge of the contextual experiences of students enables them to be more tolerant in controlling the classroom.

These pillars serve as a set of values that guide the Christian Teacher's practice as they plan and present their lesson, as well as interact with the learners. A compassionate teacher can easily identify students' coming from a traumatized background and treat such with care under the leadership of the Holy Spirit. The ability to listen both to the leadership of the Holy Spirit and the stories of the learners—pupils/students creates an opportunity for meaningful engagement of the pupils/students as a step towards reconstructing their perspective. This is what this paper considers as reconciliation pedagogy. Hence, as a work in progress, teachers who are versed with pedagogical principles as well as the content of their subject matter has the ability to manage a classroom which comprises learners who come from a traumatized background in order to reconstruct a positive narrative for the future nation. Further, the Christian Teacher's knowledge of both the background and current issues facing the nation, which is the background of the learners guides a meaningful engagement within the classroom

Conclusion

According to the 2024 world report by Human Rights Watch on Cameroon, it is revealed that the violence across the two English-speaking, North-West and South-West regions continuous such that as of mid-2023, there were over 638,000 internally displaced people across the Anglophone regions and at least 1.7 million people in need of humanitarian aid (World Report, 2024). These displaced persons include students and teachers that have undergone some forms of trauma. Some displaced persons have returned to their former homes yet suffer the ills of the crisis, some of which have negative feelings towards the idea of a unified state, some youths

have gone into robbery in the form of separatist fighters which accelerate the nature of the crisis, aggravating insecurity in the two regions. This calls for Christian teachers among whom some are victims of the crisis to play the critical role of reconciliation, in this case, the reconstruction of a new society in which there is peace and security through the demonstration of the virtues discussed above. This is possible as there is a growing literature on the role of education towards resolving current and post national conflicts (Siemens, 2017). Given the novelty of how exactly education can be used in this process, critical pedagogy as seen in the works of Paulo Freire, in regards to the principles of conscientization and dialogue, (which gear at creating awareness among citizens about social injustice in order to empower them to transform their reality and encouraging collaborative learning, critical thinking, and mutual understanding in the classroom respectively) (Freire (Freire, 1970, p. 67-68, 99). These principles together with the biblical framework as noted earlier provide a framework which opens up creative ways of using pedagogy to conscientize the society as a step towards the process of peacebuilding through education.

Finally, in summary, this paper argues that Christian teachers have a critical role to play towards peacebuilding using reconciliation principles which are hinged on the principles of reconciliation as seen in 2 Corinthians 5:19 and some principles from Paulo Freire's Pedagogy of the Oppressed. In practicality, it was established that Christian teachers can serve two roles as reconciliation pedagogues: (1) Spiritual role of being counselors who identify and meet the spiritual needs of learners, and being conscious of the need to demonstrate the virtues being and doing, and (2) practical role of being reflexive practitioners as they plan and present their lessons through critical engagement of students in discussing topics on reconciliation, modeling the virtues of love, compassionate care, forgiveness, and demonstrating justice and fairness as they interact with the learners. Also, the paper suggests a contextual pedagogy for the Christian Teacher's practice which is a form of summary of the roles they can play as reflective pedagogues. Hence, this paper sought to suggest reconciliation pedagogy from a Christian perspective for the Cameroonian context which is characterized with human abuse and which both teachers and learners are victims. It is hoped that the suggested framework guides the Christian Teacher's practice towards the reconstruction of the society as a step in the process of reconciliation in view of the current Anglophone crisis in Cameroon.

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