

Research Article

Cameroon and Afro-African Cooperation in Peace Education

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Abstract

Cameroon, situated in the central region of Africa, has emerged as a crucial player in fostering Afro-African cooperation, particularly in the realm of peace education. This paper discusses the multifaceted role that Cameroon plays in regional peace-building initiatives, focusing on its educational policies aimed at promoting a culture of peace. Exploring key programs and frameworks adopted by the Cameroonian government and various organizations, the analysis highlights the impact of these efforts on conflict resolution and social cohesion within Cameroon and across the African continent. By integrating peace education theory and African indigenous knowledge systems, this research aims to illuminate the intricate dynamics of peace education in fostering collaboration and resolving conflicts across the continent. Employing a qualitative research design enriched by diverse data collection methods will enable a comprehensive analysis of peace education initiatives and their impact on communal ties and regional solidarity. By fostering collaborative learning and sharing best practices, Cameroon contributes to a broader regional strategy to mitigate conflicts and enhance sustainable development through education. This comprehensive exploration underscores the significance of Cameroon's leadership in peace education as a vital element of Afro-African cooperation and regional stability.

Keywords

Cameroon, Afro-African, Cooperation, Peace Education

1. Introduction

For immediate action, it is time for states, non-state actors, and policymakers to recognize the strength of their economic and political partnerships, established through long-standing power relations. This study sheds light on the nature of the South-South cooperation between Cameroon and other African countries. It describes the process that led to its implementation and assessments of the outcomes. It seeks a balance between internal capacity and bottom-up policy changes. It outlines the stakes of Afro-African cooperation, focusing on learning from each other, discussion, and exchanges

in favor of inclusive and transformative education [1]. To do this, we criticize the secondary educational practices and the currently insufficient adjustment of educational norms and figures. This is to prepare citizens who take a leading role in future mediation, thinking, and work for shared development [2]. Indeed, in the world, peace education is considered a necessity, a framework, and a togetherness. Its characteristics emphasize notions of plural accomplishment, citizenship, ethics, and an organization that lacks resources.

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1.1. Background and Rationale

The fact that political authorities can use education as a major vector for ending ethnic, tribal, or other forms of conflict or preventive warfare illustrates the magnitude of the paradigm shift initiated at both the national and international levels against state security operations [3]. In the case of Cameroon, the current upheavals stemming from its manipulation of peace show that the strategies and techniques used to dismantle rivalries are neither efficient nor viable. After detecting the signs of the sickness of Cameroon's social peace, it should now efface the disease through a change of attitude in particular and public action in general, and propose the introduction of a culture of peace in schools to allow 'student citizens' to refocus on social cohesion and national harmony [4]. This is the reason for the choice of the title of this study, which attempts to analyze the relationship that exists between peace and education to understand what happens in Cameroon and thus establish the strategies to implement more concretely in this country. What peace education should look like in effect as practiced and why in operational terms it has failed to contain and resolve the inter-communal agitations in Cameroon is, on the other hand, the paradigm of this scientific work which ultimately throws the rehabilitation of peace into the circles of reflection and action that Cameroon has opted for regarding the appeasement of its internal tensions [5]. Much more than that, it is a fact that at the same time as the organizations of civil society, it is the protagonists of the educational world who have always seen the synergy between 'being and living together' and teaching. Hence, the widespread concern to convene peace within their suite of immutable values promoted in their vocational practices.

1.2. Scope and Significance of the Study

The action of the National Office of Cameroon of the African Union for Peace is justified by the vision of its promoter, Emmanuel Sone Nguemeni, in terms of the promotion of the culture of peace and the intensification of the tripartite relationship between the African Union, the African states, and the populations, by promoting decentralization, the development of local expertise, and South-South expertise, to build a society of prosperity and peace for a people of prosperity and peace [6]. Cameroon, which places a high priority on South-South cooperation, has worked to support and share initiatives for African peace, as evidenced by the action of the National Office of Cameroon of the African Union for Peace, which can be seen as an exemplary actor of South-South cooperation aimed at creating a fair and peaceful world that is adaptable to knowledge economy and digital system requirements. Its promotion of peace as a culture for co-construction, therefore, positions it as a school advocating entrepreneurship through synergy [7]. This study is thus based on a general and specialized literature review and sets itself the objective of studying the African contribution of

Cameroon's actions in peace education at the intra and extra-African levels within the framework of the thirteenth partnership of the African Union, notably: within the framework of the "Globalization of the African Territory of Peace" through the culture of peace and the 2063 Vision of the African Union [8]. It investigates the concept and the culture of peace; especially, it designs a theoretical framework that probes the contributions of the country. The objective is, therefore, to lead a reflection on the attitudes to be adopted or practiced within individual relations, professional relationships, in the life of a community, of a city, of a nation, or even between nations.

2. Historical Context of Peace Education in Africa

Peace is an important element of development and political activity in reality. Without peace, no development is possible, and no democracy can work. Peace education has become more relevant than ever in a world where young people are trained for all kinds of wars and conflicts by circumstances beyond their control. It is a cornerstone of every plan of action presented to decision-making bodies. Since the 1990s, a new awareness has developed around the concepts of peace, security, and development. The overriding issues of peace, democracy, development, and all the underlying values have been formulated with new rhetoric often summarized as "positive" or "human security" [9].

2.1. Overview of Peace Education in Africa

The peace education approach is an essential component in implementing peace initiatives by using educational practices, policy control tools, and institutional resources. By raising awareness of complex issues in society and engaging individuals' intellectual, emotional, and moral growth in development, peace education helps to support efforts to prevent and resolve conflicts within countries [10]. At the national, societal, and global levels, it contributes to the development of a culture of peace and sustainability. In the context of social conflicts, peace education plays a particularly inspiring role. This aims to develop in students the personality, competence, and collective responsibility to overcome the social conflicts encountered [11]. In Africa, the challenge of peace education is significant, given that the continent contributes notably to the increasingly global landscape of armed conflicts. The armed conflicts arise primarily from governance crises and social cohesion challenges. The lack of shared values for the peaceful resolution of disagreements, the weak infrastructure of the rule of law that guarantees citizens' rights, as well as political corruption and division, all contribute to weakening governance [12]. Peace education in Africa fits into an umbrella of approaches to address these crises by implementing peace curricula, teaching skills development for conflict resolution, engaging students in non-formal learning opportunities, and

ensuring that the school environment reflects modern social cohesion principles.

2.2. Key Actors and Initiatives

Renowned for its extraordinary ethnic, cultural, and linguistic diversity, Cameroon is now present with several other African countries at the table of countries that are actively seeking solutions to peace. In this regard, it can count on the solidarity of its neighbors, in particular Nigeria and Chad. Cameroon, as an emerging country, is an actor of South-South Cooperation but is also, above all, an actor of Afro-African Cooperation for Peace [13]. Cameroon's potential for peace is not only in the country but also in its borders, as evidenced by the existence of special training programs aimed at educating the idea of peace and conflict resolution in Cameroon and Africa. Currently, these projects concern four African countries, three of which are Francophone. The last country, Ghana, is an English-speaking country that shares part of its border in the south with the first. Popularizing its potential, its educational, political, and mediatory tools, and its consensual ideologies in Cameroon and on the border with other African countries could serve several strategic interests, directly in the short term, that African countries share in the long run, and concomitantly, with those of other countries. It is therefore of interest to specify that the international community, when it helps peace efforts, financially or through assistance, supports the peace dynamics that will bear fruit, encourages the countries concerned to identify themselves with these ideas, and gives them the means to act positively, not in the Middle East or hypothetical sub-Saharan African or Occidentalized territories, but in African or Afro-African spaces where specific and integrative cultural and religious references overlap. Peace education is at the heart of social transformation and aims to prepare populations to work together to create and promote a positive notion of peace by using appropriate pedagogical strategies [14].

3. Conceptual Framework

Education for peace, through peace and non-violence, is considered fundamental in the reduction of conflict and armed conflict. In the African context, peace-building pathways reveal specific cultural, political, and socio-religious dynamics, as do the challenges of sustainable development and the appreciation of diversity in different African countries, which may not have the same structures as the more developed nations [15]. Peace and non-violence require more than the development of strategies and mechanisms such as intercultural dialogue, training, and conflict and arts mediation.

3.1. Definitions and Principles of Peace Education

Peace is the privilege and guarantee of humanity, but only

after humanity has assimilated the rules of law that come from peace and learned to apply those rules indiscriminately [16]. Therefore, the peace of nations can be firmly established only when the law has penetrated the life of states and is respected continuously. This is why the essential purpose of the United Nations is not only to realize the objective necessity of peace but also to accelerate access to the correlative virtues of peace and especially to foster among human beings a sense of justice and, hence respect for others. The United Nations can help to achieve this thanks to all the means at its disposal [17]. The teaching of, and a wider and deeper education for, peace is, among these means, a just one, a necessary one, and a truly irreplaceable one. It provides the foundation of a national community framework in which international relationships will develop when respected; it adapts the rules of law to daily practice; it integrates peace into our lives [18]. Peace - that fruit of love, of justice, of liberty, of the dignity of every human person - has no higher guarantee than that which is founded on the real integration of peoples and social communities, and which is expressed and asserted in an inter-state order and an international community that is institutional, juridical, and at the service of real peace [19].

3.2. Afro-African Cooperation in Peace Education

Founded in the 1958 Constitution of the 5th French Republic, Afro-African Cooperation is a partnership that must bring together free, equal, and sovereign African and Maroon states to work together in full respect of their sovereignty and territorial integrity, working towards creating an African Union [20]. It is initially not only regional but also encompasses all aspects and matters. Later on, the idea of an African Economic Community emerged from these principles of cooperation. Linked to the idea of cooperation are peace, security, and stability, which temper tensions [21]. The importance of security and the development of trade leads to collaboration instead of conflict. Peace education is an effective tool for establishing peaceful relationships in society during conflicts before, during, and after a conflict. Peace and tolerance education is also crucial for the establishment of minority groups to foster the growth of citizenship. Peace cannot be fully enjoyed without a long-term inclusive, peaceful, and democratic society [22]. Peace education must be comprehensive and conducive, establishing the capacity for reconciliation, mediation, and international justice for the consideration and resolution of large structural problems [23].

3.3. Theoretical Perspective

Understanding Cameroon's role as an actor in Afro-African cooperation in peace education requires a relevant theoretical and methodological framework. By integrating peace education theory, African indigenous knowledge sys-

tems, and socio-political theory, this research aims to illuminate the intricate dynamics of peace education in fostering collaboration and resolving conflicts across the continent. Employing a qualitative research design enriched by diverse data collection methods will enable a comprehensive analysis of peace education initiatives and their impact on communal ties and regional solidarity. This investigation will not only contribute to academic discourse but also offer actionable insights for policymakers and educators aiming to strengthen peace education efforts in Cameroon and beyond.

4. Cameroon's Role in Peace Education

Cameroon's successive diplomatic actions in the area of peace education on the African continent act within the framework of Afro-African cooperation. Cameroon's actions in favor of Africanness through facilitating interactions between Africans, notably the observatory of African languages in Cameroon, also validate its development actions [24]. The dynamism of the regional and interregional cooperation of Cameroon in favor of peace and development within the African framework finds its expression in the creation of statutory institutions that structure this subregional space to come to terms with the multiple security challenges faced by the region. Thus, let us mention that Cameroon has ratified the convention of the African Union and the African Commission, respectively. Over the years, Cameroon has been engaged in various crisis resolution missions on the African continent, particularly in Central and West Africa [25].

4.1. Historical Overview of Peace Education in Cameroon

Peace education in Cameroon was, before the 1990s, mainly taught in Catholic and Protestant religious schools [26]. In recent years, it has gradually evolved as a secular subject incorporated into formal education in the world of school, society, and the Cameroonian administration, as evidenced by the establishment of public universities that have integrated peace education into the programs of the various branches of legal science, political science, and humanities. Chapter 2 of the Constitution of January 18, 1996, which guarantees the fundamental rights of the person, also ensures the promotion of a harmonious society and the preservation of a peaceful social environment [27]. We can see that this awareness comes from civil society and starts from the period around 1990, a time when the different regions of the country were impoverished and undermined by a crisis caused by political, economic, and administrative malfunctions, including the collapse of a one-party system that has never fostered a philosophy or a system of state governance based on unity, solidarity, social justice, respect for human rights and civil liberties, democratic principles, the welfare of the individual, and the values and institutions of civil so-

ciety [28].

4.2. Key Institutions and Programs

(1) Pan African Institute for Development

The Pan African Institute for Development-West Africa, with its headquarters located in Buea in the southwestern region of Cameroon, is a technical, international, and continental training institution. With the existence of various peace-based and peace-focused institutions already established in other parts of Africa and around the world, it became imperative for decision-makers of PAID-WA to be creative alarm bells over the word "Institute," which could easily be interpreted to mean that PAID-WA was inducing itself to tread or trade on its fellow institutions' familiar turf [29]. The choice of the name "Institute" ought to be made clear for the avoidance of doubt; it is used in the sense and within the tradition of some of the oldest and first-ever technical and management training centers in Europe and America, in witness of the lofty aims and objectives of the institution. The aim was to lend it a formidable look to suggest an institution offering quality training designed to meet Africa's development needs and aspirations.

(2) The Higher Institute for International Relations

With its headquarters located in Yaoundé the International Relations institution was brought into existence and action to assume the following responsibilities: the planning and execution of the programs and activities of training, information, and documentation in the fields of international relations and diplomacy; the issuance of international relations specialists and diplomats; the development and animation of relations of international scientific and technical cooperation in the field of training between, on the one hand, countries that are members of the Economic Community of Central African States or the Conference of Heads of State and Government of the Great Lakes, and on the other hand, the ELESPs or IRES that are interested in training in the fields of international relations, diplomacy, and the negotiation of international and community agreements [30].

5. Cameroon's Engagement in Afro-African Cooperation

Cameroon is engaged in regional and international mechanisms. It became a member of the Union of African Parliaments and the Conference of Parliaments of the Great Lakes Region, and its mission is to ensure the education of the peoples of Africa, particularly concerning the cultivation of an environment of peace. The creation of the political and study service of the National Parliament in 1992 represents a commitment by the institution to popular education and training for the substantive role of the members of the institution and staff of the institution, and to take ownership of principles of ethical behavior [31]. There is also the localization and implementation of activities at the level of the Cath-

olic University of Central Africa and the University of Yaoundé I in partnership with the National Secretariat for the participation of Cameroon, organizing a series of international symposia on “Peace and Development” of Afro-Muslims and traditional actors [32].

5.1. Bilateral and Multilateral Partnerships

In the eyes of its international partners, Cameroon reflects many African countries. This is how these partners, most of whom are developed countries, have signed several multilateral and bilateral treaties with the country to improve the living conditions of the Cameroonian people through the two types of cooperation set up. It is therefore interesting to examine the essence of the multilateral and bilateral cooperation that the country has developed with some of these partners. To do this, it seemed necessary to interview the former Delegate of the Ministry of External Relations of Cameroon to better understand the trends regarding multilateral and bilateral cooperation in which Cameroon is engaged [33]. Multilateral cooperation in the Cameroonian matrix was set up within the framework of several international and regional organizations. At the level of multilateral cooperation, it is noted that Cameroon is a member of international organizations such as the United Nations, the African Union, the Commonwealth of Nations, and the Economic Community of Central African States. Remaining within the multilateral cooperation matrix, Cameroon also participates in international conferences held particularly by the United Nations, the Francophonie, the Commonwealth of Nations, and the African Union. As a member of these major international organizations, Cameroon and other African countries are eligible for aid provided through the UN, for example, or under the Lomé Convention which governed cooperation relations between the European Union and African, Caribbean, and Pacific countries [34].

5.2. Contributions to Regional and Continental Initiatives

To follow, monitor, and evaluate Cameroon’s education development and strengthen its relation with the continental and regional strategies, the central Ministry of Higher Education, through the National Commission for UNESCO, and the Ministry of Secondary Education, through national NGOs, will carry out the following actions. Three workshops to reflect, facilitate, and contribute to the construction of goals, strategies, and approaches of CEA will be organized at the local, national, and regional levels, involving UNESCO Clubs located in remote sub-sectors of far regions in negotiations with the education sector. The working groups in charge of achieving the workshop will be composed of national Chargés of Mission for UNESCO, teacher trainers, and Committees for the development and promotion of bilingualism, represented by locals after their progress report meet-

ings [35]. A forum to meet, evaluate, and share experiences will also be organized with heads of institutions, teachers, students from different linguistic backgrounds, and private education partners to help make their concerns better known and to motivate and involve them in national initiatives. A national cooperation and capacity-building workshop for the promotion of the Cameroon education system will also be held to allow decision-makers to better align national strategies with the action plan of the initiative. Likewise, this expression can also happen at regional, continental, and international levels, which should be in permanent dialogue with national and regional NGOs. The targeting capacity building through the CEA concerning the promotion of regional and sub-regional integration will be the last meeting to initiate the CEA treatment in the orientations and questions of new skills and school textbooks focused on African peace education and their respective concerns. The workshops, meetings, forums, and conferences provide opportunities to share the concerns of Cameroon with other countries, and organizations, and to learn from their experiences in all aspects of education in Cameroon. The representation of Cameroon in world forums is also important and appreciated in the eyes of international actors as a successful educational institutional policy, effective regional policy, and a powerful partnership [36].

6. Challenges and Opportunities

The first challenge arises about the bicephalous organization of the Board of Trustees. Its existence day after day emphasizes the necessity of revitalizing the legal structure. We notice as well the precarious situation in terms of financial resources that reduce the scope of the establishment's action to the possibilities of fundraising. The second challenge concerns the lack of visibility; an institutionalized partnership always exists between the parties on the issues of peace, which are none other than the declarations of the intention of the states' officials.

6.1. Barriers to Effective Peace Education in Cameroon

Language barriers, unavailability of students' books, and ignorance of the issues involved in promoting a culture of peace represented a vital component of the obstacles confronting peace education in school education. These are particularly important but not limited to the educational scenario in Cameroon. Junior and senior secondary schools are initiated to instill moral values in individuals [37]. However, this is not the case. Schools in Cameroon have no formal peace education. This is a prohibited subject. Only through extra-curricular activities, such as debates, cultural performances, narrations, educational talks, and workshops, are students exposed to virtues and moral principles [38]. Given that peace education is an informal institution, the initiatives tak-

en by individual teachers become inconsistent. This inconsistency contributes to bubble knowledge, which contributes to learning achievements being minimal. Also, peace education is not innate because people only exhale peace education as much as they breathe. Peace education in schools is avoided because it can be perceived as promoting rebellious behavior. Consequently, peace education would only encourage future delinquency, challenge, and disobedience, and weaken the government. Authorities are compelled to act arbitrarily at the expense of the rule of law and justice, involving limitations of nature because this may challenge children to pose questions to the government, citizens, and institutions. Furthermore, due to cultural barriers, peace education has not yet grown. Not only is peace education not effect-driven, but no study on the perception of learners on peace education is being carried out. It is unknown how societal and cultural conditions influence this manner of thought. We can thus make it clear to decision-makers that students' affairs in Cameroon's educational institutions are formal to facilitate peace education [39].

6.2. Potential for Growth and Improvement

With the significant social and policy crisis documented earlier in this work, the role of education as a tool for mass behavior change to peace and security becomes all the more important. This involves allowing players from civil society to question the vision that governments might have about education and to open new sites of thinking and practice about peace education. The deployment of work in the Cameroonian educational system already suggests a certain number of general directions [40].

The study reported in the first part of our work has made it possible to highlight realistic and practical strategies that must be taken into account by social actors in their imploring work of steering human resources towards facilitating peaceful cities or even society. Action research or participatory research would then make it possible to put on the market at a low cost several appropriate tools: identifying, documenting, and spreading good practices, while giving voice to actors who, from day to day, spontaneously question or recoil at violence and who could be drivers of alternative cultures of peace. Faithful to the realities of the field and the wishes of our initial partners, the action research could concern at the same time [41].

The advocacy for humanist and ethical values must be one of the main missions of peace education and must pass through children and young people. In the first place, reference is made to the promotion of peace and democracy. Thus, the prevention of social, economic, and other crises that can lead to intergroup conflicts will often be resolved by education in and for democracy, respect for human rights, tolerance, and mutual understanding. Subsequently, it is by practicing limited authority that the actors of the school will carry the same values in places where the school at its beginning

and in its future has never exceeded the rhythm of the beating of this small heart that is the school at its beginning as if following a slow drum which has died down and as acute as bulbils stimulated by a mild and persistent heat, leading to a uniform development of the entire teacher-student body and sometimes isolated from the vibrations of pushes that seemed to characterize the absurd time [42].

7. Successful Peace Education Projects in Cameroon

The Bafoussam Peace March and Youth Responsibility for Peace Building are initiatives from 2016 and 2019. Both projects are groundbreaking and have expanded our knowledge, passion, and happiness in the efforts for peace. The Bafoussam Peace March was organized by Abdoul Kader Mbo II of the Sultanate of Bamoum, with over a dozen young people who were ready for peace [43]. They are fed up with the confusion in Cameroon. Religion, language, ethnic group, etc. (everything should bring them together). Abdoul Kader II is not a stranger to the place. He has already organized more than ten peaceful gatherings in celebration of historical and other events. In October 2016, he was able to paint the last of his fourteen palaces in Bamoum and at the same time organize a peace march to Bafoussam, the capital of the West Region.

This first peaceful project was made possible thanks to funding from the National Commission for the Promotion of Bilingualism and its recommendations. As a stop-gap measure, the young peace ambassadors were honored for their message of cooperation. We quickly began discussing and inviting exhibitors interested in contributing to the Bilingual Exhibition on July 15, 2018. I presented various books on the cultural life of Cameroon's civil society. After gathering together at Bafoussam University stadium, we watched a penalty shootout and then shared a meal of rice, peanuts, and some sachet water. The young peace ambassadors visited the exhibition until about half past six. The march ended on the train at a place that marked their irreversible entry into the holy city of Bafoussam [44].

The Diocese of Mambfe's Peace Education Program One of the remarkable initiatives in peace education is the introduction of a year-long program by the Diocese of Mambfe, specifically targeting the Anglophone regions of Cameroon. This initiative has aimed to equip youth with the skills needed to promote peace within their communities during a period marked by conflict and tension. The program encompasses various activities, including workshops that instill values of tolerance, dialogue, and conflict resolution. By engaging local youth and addressing their grievances, the program has successfully created a platform for dialogue, significantly reducing tensions and fostering social cohesion in the region. *Imams as Peacebuilding Agents* Another significant effort has been the engagement of Imams in peace-

building activities in the North West and South West regions of Cameroon. Through training sessions, Imams are equipped with peacebuilding strategies that they integrate into their sermons and community outreach programs. This initiative highlights the critical role of religious leaders in promoting peace, as they can reach large audiences and influence public opinion. The outcome has been notable, with communities rallying together to address issues related to violence and extremism, utilizing the peace messages disseminated by their leaders. *Cameroon Peace Promotion Project* The Cameroon Peace Promotion Project is a strategic initiative aimed at enhancing community cohesion in conflict-affected areas of the country, particularly in the North and Far North regions. This project leverages radio programming and community engagement to disseminate factual information, reinforce community values of peace, and promote dialogues around conflict-related themes. One of the notable successes of this initiative is the establishment of community listening groups that not only engage in constructive discussions but also play an active role in reporting local grievances to authorities. As a result, the initiative has fostered a sense of collective responsibility, encouraging community members to work towards sustainable peace collectively. *Educational Policies Integrating Peace Education* The Cameroonian government has also made strides in formalizing peace education within its educational framework. Policies introduced to integrate peace education into the national curriculum have transformed educational institutions into arenas for promoting peace and social justice. Schools have adopted programs that focus on character education, empathy, and conflict resolution, resulting in students who are not only more aware of the importance of peace but also empowered to be active participants in creating peaceful societies. The implementation of these policies has demonstrated measurable impacts, with reports of reduced instances of violence and conflict among students. The examples of successful peace education initiatives in Cameroon underscore the effectiveness of targeted programs in fostering social cohesion and addressing conflicts. From the Diocese of Mambfe's youth outreach program to the involvement of religious leaders and formal educational initiatives, these efforts highlight a multi-faceted approach to peacebuilding. By investing in peace education, Cameroon is not only addressing immediate conflicts but also laying the groundwork for sustainable development and future harmony. The success stories emanating from these initiatives serve as valuable examples for other nations striving to achieve peace amid conflict, demonstrating that education is a powerful catalyst for change.

8. Recommendations for Future Strategies and Collaborations

As a result, the Cameroon civil society should act as one

great party of the Cameroonian Republic to work closely, in perfect harmony with the Ministry of the following Ministries: the Ministry of External Relations, which should incorporate "peace and mediation" in its foreign policy; the Ministry of Basic Education to involve it in the implementation of the recommendations emerging from conferences, seminars, workshops, meetings, and training sessions on the culture of peace, thereby influencing the probable target group effectively; the Ministry of Women's Empowerment and the Family, for it is a must in the living room, in the enclosure, and, why not, in the modern formal institution. Also, the Ministry of Higher Education should now think of integrating a "culture of peace" in each program of the universities and higher institutions.

Finally, the Crystal NGOs should now work with joy and dynamism as the Ministry of Small and Medium Enterprises. This work should provoke an increasing association of their partners from a government authority or an administration so that they also share the government's vision of its concrete performance on the ground. Regarding the international aspect of positive cooperation, it appears essential through the active participation of the Crystal Cameroonian civil society in the platform of contemporary bilateral and multilateral institutions. The best course of action for the latter would perhaps be to put beside and propose the insertion of the proposed actions under the Partnership for African Digital Governance. All these actions should be supported by national cooperates specialized in the process, along with the corresponding communication and information instruments [45].

9. Conclusion

The purpose of this research was to understand the role of Cameroon as an actor of Afro-African cooperation in peace education by analyzing in detail its efforts and contribution to carrying out six regional and global peace education programs. This objective was not limited only to talking about the different peace education programs realized, but also to examining to what extent the Cameroon missions accomplished what was expected of them according to the different signatures. The research has referred to multiple methods to analyze a large field, for the richness, variety, and complexity of the reality considered. All the debates and negotiations that led to the signing of the education cooperation and partnership agreements between the Cameroonian Ministries and the partner organizations in the field of peace education were recorded. The tests and observations on the six peace education programs were an important stage in the collection of the data and finally, the interviews have also been a tool for data collection and also to analyze the socio-organizational aspects of the phenomenon. Cameroonian actor activities including systematic investigative work of past events to contest past narratives were equally recorded, complementarily interpreting the available informants' data and enriching probes.

The analysis of peace education shows what is essential in the cooperation between the different actor levels within Africa. Similarly, it also allowed us to put into perspective the different levels of relations between the South and the North, the North and the South, South-South, North-Government, North-Intergovernmental system, Government-Diplomacy, Government-NGO, Government-Government and thus to understand how actors adapt, invalidate or facilitate legal norms and the context necessary for their application. The cooperation of Cameroonian actors reflects the knowledge of the various types of negotiations and the role of all the actors involved. The understanding of role of the Cameroonian actors is understood in close association with the ecology of peace as well as attention to the potential methods that these actors can apply at the levels examined. The terms of the reciprocal relationship between the levels of the actors are inherent in the agreements of the peace cooperation. These levels that constitute the actors are actors who maintain a critical link with the international space and who have bargaining power in them. Collaboration among the levels of the actors would therefore go hand in hand with the legal and material agreement.

9.1. Summary of Key Findings

The study has shown that peace education is a common concern for diverse non-governmental organizations and is seen in different ways by a variety of stakeholders. It is sometimes labeled under other names, such as "awareness-raising." The study also found that, based on their practical experiences, organizations engaged in peace education practice a type of peacebuilding, which seems to be different from the peace support operations practiced by the military or police. We found that, within the framework of peacebuilding, not everything can be done by everyone. Stakeholders with resources and access are observed not to have learning relationships with one another. The highlighted dichotomies of power between local and international peacebuilding may encourage polarization of actors and disharmony.

Although working in parallel, many contradictions have been observed between the activities and priorities of many international and local stakeholders. The external actors apply common conflict resolution theories in various contexts without adapting them to the needs and capacities of the local society in question, while the local ones tend not to learn from experiences in other similar countries. It has been observed that the officialization of what could be referred to as "a market of negative peace" possibly delivers pragmatic solutions at the local level but may concentrate on satisfying the immediate needs of stakeholders. Since the official translation of peacebuilding processes into national frameworks is carried out by local stakeholders, the efficiency of international support from NGOs to the armed forces is rarely evaluated at the local level.

9.2. Implications for Policy and Practice

Foremost, the government of Cameroon's initiative to use the media, and community radios in rural settings to promote peace education should be intensified. This initiative should be reinforced to include the film industry, a channel through which both print and audio messages on peace can be easily disseminated, especially to areas that are media-dark. This plan should be absorbed in the implementation strategy of the national policy on culture currently being drafted. Another imperative to pursue is the integration of peace programs and modules into the curricula of public schools and other formal systems of education. This would be a ground-based form of reaching all children between the ages of 3 and 18, such that they acquire peace-initiating values from the cradle.

Another crucial aspect to consider is the training and hiring of peace education instructors in schools. These, for a start, can be the lay counselors who roam schools with general counseling attributes. More professional bodies can be carefully thought of. Furthermore, non-formal educational settings constitute a broad platform to draw youths for peace education. The government of Cameroon should, in this light, support the youth services of faith-based organizations and youth organizations to run youth clubs for peace education. The realization of peace clubs in schools and the National Youth Councils proposed by primordial civilians for peace and development come in as recommended forms that youth come into contact with other peace activities such as dances, sports for peace, and visual arts like drama, sketches, poetry, and songs.

Abbreviations

PAID-WA	Pan African Institute for Development-West Africa
NOCAUP	National Office of Cameroon of the African Union for Peace

Author Contributions

Abdel Salam Pekekue Aretouyap is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The author declares no conflicts of interest.

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