

## The Role of Chaplaincy/Chaplains in the Effective Implementation of Societal Acceptable Values in Schools in the Anglophone Cameroon

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### ABSTRACT

*This study sought to upgrade the role of Chaplaincy/chaplains in the effective implementation of societal acceptable values and to suggest a Curriculum for Holistic Formation of the Anglophone children from the Anglo-saxon System of Education Extraction in Cameroon. Recently, lots of crimes in relation to morality, bad Governance among others have been rampant among the young as well as the elderly in Cameroon schools and its environs. Drawing inspiration from this old time famous Musician from Cameroon and Nigeria origin; Prince Nico Mbarga in one of his songs where he demonstrated his Philosophy of 'a bended tree cannot be straightened...if you want to force it will be broken', then, you will agree with me that these issues raised need urgent means to address them. One of the ways to address these issues is through chaplaincy/chaplains in schools as an arm of moral development and good governance among children and youths. School as one of the agencies of education, with morality inclusive is expected to have in her curriculum, subjects that will instill values which in the short and long term has positive effect on learners. The study was carried out in the Anglophone-Cameroon. Majority of schools practice the Anglo saxon system of education. Methodology use is qualitative where data was collected with the use of open ended questionnaire, interviews and through various relevant documents. To arrive at the curriculum for holistic chaplaincy in Anglophones schools in Cameroon, workshop and interview and some state men and women of the Anglophone extraction in Cameroon. The purpose of this study was to: -Highlight the three mean pillars of a strong society and their core values, state reasons why these pillars and their core values are needed in the Anglophone Cameroon community in particular; suggest strategies for implementation these values and their core values and suggest a curriculum for school chaplaincy in the Anglo saxon system of education in Cameroon schools that will cut across all biases of denominations and approaches chaplaincy in a more holistic manner whereby children from primary to secondary levels of education will be given that kind of education that will shape their behaviours in future when they grow up. The conclusion arrived at is that chaplaincy work as a whole is essential to be carried out in all the three levels of education and all works of life for the moral, spiritual and elements of good governance upbringing of the people.*

**KEYWORDS:** *School Chaplain, Chaplaincy, Curriculum, Anglophone children, Anglo-saxon, System, Education Extraction in Cameroon.*

### INTRODUCTION:

The environment and its inhabitants are so spiritual in nature. These attributes are directly linked to

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the Supernatural Creator. Christians call Him God and Muslims call Him Allah. This Supernatural Being is the embodiment of values which when not respected, there is bound to be moral decadence, high crime waves, bad governance among others exhibited and practiced in the society. In the recent times, there is a general cry in the fall of morality, high crime waves, bad governance and other vices practiced in Cameroon, Africa and the world at large. School as one of the agencies of education, with morality inclusive is expected to have in its curriculum, subjects that will instill moral/ spiritual values and elements of good governance which in the short and long term has positive effect on learners. Thus, the need of strong moral/spiritual education to be administered by instructors endowed with very high moral values to the children in primary schools and youths in secondary schools. A famous African Musician Prince Nico in his famous philosophy of a 'bended tree cannot be broken, if you want to force it, it will instead be broken' and the teachings of the wise man in the Bible in Proverbs 22:6 which says 'train up a child in the way he should go; even when he is old he will not depart from it' fits squally with this situation the society finds itself. If the children are not taught high moral and spiritual values from early age at homes, schools and Religious institutions, these values cannot be well assimilated in higher education in their late 20s and even when they grow old. No drought we hear parents in their 50s telling lies over Medias, bribery and corruption in public offices etc without shame or remorse. One wanders the lessons these kinds of people are teaching their children and the future generation. Moral, spiritual and elements of good governance education therefore comes in to prepare children and youths for the high moral, spiritual values/practices and elements of good governance that are acceptable in society for the welfare of all.

This educational process according to Tchombe (2004) takes into cognizance the effective domain (feelings, emotions and altitudes of the individual, the manner in which individuals deals with things emotionally such as tolerance, degree of acceptance or rejection), Psychomotor domain (physical movements, coordination and use of motor skills areas such as hands in practice, manual works, actions etc), Cognitive domain (it consist of mental processes such as knowledge, comprehension, application, analysis, synthesis and evaluation) and social domain {which focuses on social interaction with environment) . These instructional objectives are aimed as directing the learner to holistic development whereby the head, the hand and heart are impacted.

## 1. BACKGROUND OF THE STUDY

The various backgrounds of the study which are historical and contextual perspective, literal perspective, moral and spiritual perspectives and quality of the chaplain-teacher are treated.

### 1.1. Historical and contextual Perspective:

After the unitary of the former British southern Cameroon and French Cameroon, there was a need for the National Education forum. The 1995 National education forum in Cameroon has as one of its justified reasonsthat 'the Cameroon society at that time was undergoing an unprecedented deterioration of moral and civic values, as well as the marginalization of some social groups and progressive illiteracy' (Tambo 2003:32). Three social objectives were formulated to address this particular problem the Cameroon society faced at the time. They were:-

- The eradication of all kinds of discrimination on access to education
- The formulation of the policy that would awaken moral and civic consciousness in students
- The inclusion of the environmental population and health education in school curricula.

Since, then, the civic and moral education has been factored into the curriculum of schools in the Anglo-Saxon system of education extraction in Cameroon. In the year 2018, under the patronage of the Minister of Basic Education, Pr. Laurent Ferge Etoundi Ngoa, the Ministry of Basic Education did a revision of the curriculum of Primary schools in the English sub-system of education in Cameroon. As projected in the Curriculum of Primary School in Cameroon, Level 1-class I and 2,

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the content does not reflect moral and spiritual (Cameroon Primary Schools Curriculum 2018: 6). This implies that there is no subject on moral and spiritual values taught in class one and two of the English sub system of Education in Cameroon.

A vision of the Education in Cameroon as presented in the above document 'seeks to ensure inclusive and equitable quality education and promote lifelong learning for all with focus on access, equity and inclusiveness, quality and learning outcomes within lifelong learning approach' (Ibid :12). Emphasis is demonstrated in the version of the Continental Education Strategy for Africa (CESA, 2016-2025); which is directed toward re-orienting "Africa"-education and training systems to meet knowledge, competencies, skills, innovation and creativity, required to nurture African core values and promote sustainable development of the national, sub regional and continental levels.

However, elements of moral and spiritual development seem not to feature in that curriculum. This no doubt corroborate with the fact that Cameroon (if not all of African) is comfortable with a secular state which seem not to care about the morality and spirituality of the nation. From day to day interactions and speeches made in some public occasions by some church and state authorities in Cameroon, there are always the claim that the church takes care of the morality and spirituality of the citizens. This claim is corroborated with the mission of the Presbyterian Church in Cameroon as one of the guarantor of education in Cameroon. She has teaching (PCC, 2022) as one of the core practices of the mission of the church. This core practice is further implemented by the Presbyterian education Authority (PEA). It has as sub mission to:

provide devoted, sustainable high moral quality education to all, at all times within available resources. Such education shall be provided wherever possible and complementary rather than competitive manner, and in compliance with all status governing education in Cameroon. The PEA shall provide particular education, which is based on the need of the society and shall be provided to the young people of the urban and the rural areas of Cameroon. Lastly, the PEA shall fulfilled this mission with a deep commitment to human dignity and basic human right, and the moral and ethical obligation of the education profession (Dora 2020)

If the church and her schools were succeeding to actually taking care of the spiritual, moral and ethical needs of the citizens as stated in the mission of the PEA, the moral decadence, crime waves, bad governance, bribery and corruption among others could have reduced.

There is no clear cut relationship between the 1998 law of education in Cameroon article 4 which state the general aim of education which is 'to ensure the intellectual, physical, civic and moral development of the child as well as its economic, socio-cultural, political and moral integration in the society' and the practice of indebt teaching of moral and spiritual values in all schools in Cameroon.

In the new curriculum of the Primary schools in Cameroon, among the seven national core skills, core skill number 3, is 'practice of social and citizenship values {morality, good governance and budgetary transparency}' (Cameroon Primary School Curriculum 2018: page 13 and 14). The document went further to explain that this core skill involves inculcating patriotic, moral, citizenship and values of good governance in the learners of both cycles so as to prepare them for a harmonious insertion into the society. Still in the same curriculum of 2018, this core value skill is not reflected in the broad based competences framework in which we will like to present here;

Intellectual Competencies which include:

- ✓ Exploring information
- ✓ Solving problems
- ✓ Acquiring logical thinking and a sense of observation
- ✓ Exercising critical judgment

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- ✓ Practicing creative and innovative thinking

Methodological competence which include;

- ✓ Giving oneself efficient working methods
- ✓ Exploring information and communication technologies
- ✓ Organizing one's learning
- ✓ Arousing the desire to learn each object

Personal and inter personal competence- These competence enable learner to;

- ✓ Develop his/her personality
- ✓ Acquire abilities in view of his nor her socio-cultural integration and individual fulfillment
- ✓ Cooperate with others

Communication Competences- these competences enable the learner to:

- ✓ Communicate in an appropriate manner in the two official languages
- ✓ Communicate in at least one national language(Ibid:14)

NB. Moral and spiritual life is not captured.

Secondly, still in the curriculum document of 2018, the subjects that are needed to develop the core skill value for practice of social and citizenship which includes morality, good governance and budgetary transparency has been given 5% attention in the curriculum. As subjects, what is identified there is just social studies. This does not give any clear cut directives in the selection of the content considering the vastness in social issues. This item shares the same percentage with cultural identity. This curriculum takes care of the three levels in primary school. (Level 1 classes 1 and 2; level 2-classes 3 and 4 and level 3-classes 5 and 6)

As presented in the curriculum, everything concerning social studies is least in the annual learning time for a single shift system as distributed (Ibid :15)

Social studies has 34.5 hours annually in a shift and 1.5 hour in weekly time distribution (ibid:20)

### **Social Studies:**

According to the curriculum, Social studies consist of political, economic, cultural and environmental aspect of society in the past, present and future. It is intended to enable human to understand preserve and transform the environment for their well being and for the community. This involves inculcating in learners patriotic; moral and citizenship values as well as good governance qualities in order to prepare them for a harmonious insertion into the society (ibid 30). This social studies is further broken down to citizenship. It has as terminal learning outcome the following: -At the end of the levels learners are able to

- Identify the effects of human activities
- Relate human activities to development
- Display a spirit of objectivity, tolerance and patriotism
- Practice values of harmonious living
- Show love for nation and for the outside world
- Respect differences in choices and personality

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- Practice behavior which will lead to the protection and security of people and national property (ibid:32)

It should be noted that there is no learning outcome relating to the following:

- ✓ National Emblems (flag, national Anthem and Motto) which are part of the elements of patriotism.
- ✓ Personalities (school authorities, local authorities, political authorities, Religious authorities)
- ✓ Rules and regulations (home, school, community)
- ✓ Universal values (respect, obedience, love, tolerance, honesty (bid 64).

### **Critique of the Curriculum of Primary Schools of the English sub system in Cameroon**

It's worth acknowledging that Cameroon being a secular state has seen the importance of morality, and has reflected it in the curriculum of primary schools. However, the attention and value given to this particular aspect is less. Teachers in general are expected to exhibit the best practices in teaching, one of which is being morally and spiritually upright. Teacher who fit into this particular attribute are clergy-teachers. These clergy-teachers are those who are involved in chaplaincy in schools. Thus, they should be given the responsibility of teaching these moral values to the children as complements to teachers of other subjects. It is observed that there is no provision for chaplaincy ministry in the curriculum of the Primary schools in Cameroon

### **Curriculum of Secondary schools in Cameroon**

Summarily, Tambi (2016:23) clearly demonstrated in his study where the curriculum of the English speaking sub system of Cameroon schools was evaluated that the curriculum of the English speaking educational subsystem 'no longer meets the demands of the society'. One of such demands in this study is morality and good governance. In that paper, the recommendation made was that the curriculum should be revised. The development of moral and spiritual growth of the learner has been identify by Cooky Gam (1980) and re-echoed by Tambi (2016:23) as the first pre-requisites of a good utilitarian curriculum. From all the subjects taught in the sub system of the English speaking schools (Technical training in which we have Industrial and Commercial sections and Secondary general which is all about general education) in Cameroon, there is no subject on this core value. What is seen in the curriculum is civic and one wonders whether this civic can replace moral and spiritual development of the child. This clearly demonstrates the negligence of moral and spiritual development of the child in Cameroon schools. No doubt, the society, institution both government/private are corrupt. Cameroon has been having a comfortable position among the most corrupt nations in the world in the years 1998 and 1999. This gave rise to CONAC, an anti corruption organ in Cameroon. This organ has been working tremendously to fight economic corruption out of the country. The 2022 world classification of corruptions ranked Cameroon one of the least corrupt nations in the world. Cameroon was ranked 142 out 180 countries<sup>1</sup>. If this same energy employed to fight economic corruption is also applied to fight morality and bad governance in secondary and higher education, the future of a beautiful country will be envisaged. As continuation of the various backgrounds of the subject matter, the social perspective is presented to ascertain the level of the effects of lack of moral, spiritual and good governance chaplaincy role in Cameroon society.

### **1.2. Social Perspective**

Moral decadence has been identified as a serious problem among youths and some adults in society. Cameroon is not left out. Dora (2012:122) found out the following crimes are committed in colleges

<sup>1</sup> Information gotten from trading economics (tradingeconomics.com) date accessed 1<sup>st</sup> April 2023.

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in the Anglophone Cameroon. They are: Truancy, bullying, stealing, indecent dressing, smoking, sexual immorality and fighting. The level of these ills have been on the rise as reported by Nyaiwung (2021:22) in a study carried out in Molyko one of the University residential area in the English speaking part of Cameroon. The crimes are: stealing, cyber criminality, drugs abuse, cohabitation, alcoholism, clubbing, sexual immorality, prostitution, lesbianism, gay, lies telling and indecent dressing. Other norms and values that are relegated to the background as stated in Dora (2022) are disrespect of the elderly by the young, corruption exhibited in public and private institutions, bribery, sexual harassment of female and the use of sex to acquire positions and marks. There is also very high rate of rape cases, domestic violence and societal violence.

Dora (2012:139) identified the following as causes:- needs of the youths not properly satisfied by parents, societal influences (peer pressure), instability of parents at home, single parenthood, lack of self-esteem, unprepared teachers, lack of moral values and no teaching of Religious studies in schools. Nyaiwung (2021) added that lack of pastoral counseling and outreach pastoral programs are some of the causes of social ills in Molyko Cameroon. There is a university chaplain and host of other inter collage chaplains in all the state universities and colleges in Cameroon schools. However, these chaplains seem not to have enough time and even a guided curriculum to carry out effective chaplaincy work. Nyaiwung (2022:21) revealed that the university chaplain only carry out counseling and not all the time because of his charge duties as a parish pastor and nature of his work. It is sad to note that chaplains in universities can only counsel students in turns and give meditations during matriculations and graduation ceremonies using very limited time. Moral education, good governance and even social studies (as the case in primary/secondary school curriculum) are not limited to counseling and 5 minutes meditation and or 1 hour per week studies. It's entails more than the above practices. These two studies are just the representative of what is happening in Cameroon and its environs. There is no proper attention given to chaplaincy and moral education. To further situate the problem, the literal perspective is also looked at.

### 1.3. Literal Perspective

Drawing inspiration from the summary of a literal narration of the colonial administration educational sub systems whereby a product of the English sub system aspired and studied in the French sub system with different norms, values and morality, in summary as stated in the cover page of Nkengasong (2014).

after completing High school in his native Anglophone state of kama, Nqwe's only option and gateway towards the fulfillment of his childhood dreams is to study in the university of Basaadi in the Republic of Kamangola, the lone University in the Republic of Kamangola. His dreams however ends up in gnawing despair when he meets with the gruesome realities of injustice, humiliation and marginalization meted out to him by his francophone compatriots...

Instead of becoming a state man with all the values, norms and practice one could think of, to be the lawyer he desired to be... his exposure and experiences in the school environment, he was introduced into bribery just to see the dean of his faculty... page 111..he recounted ..' I was brought up in a tradition where merit and respect for public interest were supreme...', ... society and job side changed him to pockets those values and embrace bribery and corruption which mean nothing to him in his life time. Crimes and such ills become normal practice even being aware that such ills were not healthy. He kept on regrettably practicing them because he was pushed into... He learned that you can only gain promotion, scholarship etc through bribery and corruption page 108...This literal narrative is not different from the situation in Cameroon whereby bribery, nepotism and corruption have been described as being rife in almost all sectors of the government...<sup>2</sup> Societal ills seem to be

<sup>2</sup> Information gotten from ganuntegrity.com-addressing sub-Saharan Africa. It was updated on Thursday, November 5, 2020. Date accessed 16 April 2023

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normal even though they are preached against in churches etc, people seem not to care. Thus, a need for intensive holistic school chaplaincy for holistic education.

#### 1.4. Moral and Spiritual perspectives of education

The purpose of all education generally is good character. Cameroon education in particular is not exempted from this purpose. The foundation of Education in most African countries as stated in MacOjong (2003) was based on mission schools and the purpose was to know how to read the bible in other to obtain eternal life. And the bible was the principal text books. History attests to this fact that the early missionaries who introduced formal education laid emphasis on moral and spiritual values. With the advent of science, technology etc, the emphasis was tilted towards science and morality and spirituality was relegated to mission schools only. This however, has robbed the society of its morality and spiritually and the results is the lack of moral values which has lead to high crimes waves in the society. There is therefore the need to go back to the old cherished values in other to regain peace, morality and good governance. To go back to these desired values, the necessity of quality instructors is the key. Thus attributes of chaplain-teacher are equally presented.

#### 1.5. Quality of the Chaplain-Teacher

The quality of a teacher of morality and spirituality should be one who is morally and spiritually upright in his/her personal qualities. Luman (1983:31-31) enumerated such qualities such as follows:- Respectful, has a personality; self control in speech and emotions; sincere, honest realistic and impartial; a man or woman of good character and principles, a man or woman of high moral standards, behaves responsible, believes and thinks rationally; co-operate and submissive; sociable, cheerful and has dignity and integrity.

In his or her professional qualities as a chaplain-teacher, one could still pick and develop some of the professional qualities from Luma 1983. They are;- he/she should generally be happy as a chaplain teacher, has faith in his/her vocation and mission as a chaplain teacher; shows professional consciousness and loyalty; should be qualified, certified and knowledgeable; observant, well informed and never ceases to learn; Not guilty of very serious and conspicuous; mannerisms; a good group leader and organizer and a good example and objective and alert<sup>5</sup> in educational issues.

The chaplain-teacher is expected to manifest the following qualities: Love and respects children and all the learners and has an unconditional respect for them as individuals, be a disciplinarian; one who can provoke healthy curiosity and desire for learning in children; stimulate interest in children in groups and as individuals, provoke thought in his/her students; can get down to the level of the children and yet maintain his/herself respect; can act in loco-parentis; has the capacity to explain and make his/herself understood; a good model and example to the students; has the interest and excitement in working with the children and a good story teller(ibid:32-33)

The chaplain-teacher should also has good relationship in public and parents of the learners. He is expected to respect children parents and be loyal to them; should not be missing in the crowd; is likeable and a good citizen (ibid:33). Dora (2020:13) add that the chaplain-teacher should master the content taught (relevant) and be knowledgeable enough to suggest revision of the curriculum to meet the changing demands of the society.

## 2. THE PROBLEM

C.S. Lewis<sup>3</sup> had attested in one of his sayings that 'education without values, as useful as it is, seems rather to make man a clever devil'. The values here could be attributed to moral values. There is no doubt that those who lack moral values are easily taken away by the ills of the society. This saying of Lewis seems to manifest in reality in the present day society. Youths with the advent of technology,

<sup>3</sup> One of Lewis quotes with no year and dates.

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multi medias etc seem to copy what is detrimental to the society and not what will help the society positively. These values are necessary in the character development of the child (learner) as pointed out by Badeni 2021<sup>4</sup> that teacher who lack moral values have never succeeded in building up good characters in learners. The study suggested a training model for attitudes and character building. The study concluded that while providing training to teachers on altitude and character building, it is recommended to use training models that can develop teachers 'diligence suiting their needs as well as improve their cognitive abilities' (Badeni 2021). Looking at who human beings have become, most especially children and youths, the environment in which they live and study and what they are involved in, calls for the need of very high standard moral education to guide, direct, counsel and build them up with the fear of God. This moral education studies are complemented in schools under chaplaincy be it in inter-college and conventional faith based schools. In the context of the Presbyterian Church in Cameroon (PCC) inter-college chaplaincy is the initiative of the youth department of the PCC. On the other hand, Presbyterian Education Chaplaincy (PEA) chaplaincy is under Protestant Education Authority with clear job description as stated in the book of order of the PCC. From all indication, chaplaincy in colleges in Cameroon schools takes care of children of their faith denomination and mostly, promotes doctrinal and other practices in their various denominations. Morality, spirituality and good governance seem to be absent in Cameroon society. This paper therefore sought to suggest a new curriculum of chaplaincy in the Anglo-saxon (that will complement the teaching of other subjects by subject specialists) system of education that will cut across all bias of denominations and approaches chaplaincy in a holistic manner whereby children from primary to secondary level of education will be given that kind of education that will shape their behaviour in future when they grow up. These strong moral, spiritual and element of good governance values will 'never depart from them' despite pressure from the society and social environment in a secular state like Cameroon.

### 3. OBJECTIVES OF THE STUDY

The main objective of this study is to upgrade the role of Chaplaincy/chaplains in the effective implementation of societal acceptable values and to suggest a Curriculum for Holistic development of the Anglophone children from the Anglo-saxon System of Education Extraction in Cameroon

#### The specific objectives

- To determine reasons for moral, spiritual and good governance training by chaplains in the English subsystem of education in Cameroon
- To ascertain the feasible strategies of the implementation stage of the chaplaincy curriculum holistically
- To Produce the chaplaincy curriculum for the English sub-system of the Anglo-saxon system of education in Cameroon

### 4. RESEARCH QUESTIONS

The main research question is: how can the role of Chaplaincy/chaplains be upgraded for the effective implementation of societal acceptable values in Anglophone children from the Anglo-saxon System of Education Extraction in Cameroon

#### Specific Research Questions

- Why should the development of moral, spiritual and good governance values by chaplain-teacher in the English subsystem of education in Cameroon be emphasized in the curriculum of Chaplaincy?

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<sup>4</sup> Baidai, B. 2021. Towards a model of attitude and Character Learning through training needed by teachers. *Internal Journal of Education and Practice* Vol.9, No 3. Pp 487-496. Files eric.ed.gov date accessed 16<sup>th</sup> April 2023.



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- What are the feasible strategies for the implementation stage of the chaplaincy curriculum holistically?
- How can the chaplaincy curriculum for moral, spiritual and good governance development be designed for the English sub-system of the Anglo-saxon system of education in Cameroon?

Having presented the various background of this paper, the problem, objectives and research question, the detailed operational definition of terms and concepts for a better understanding of the purpose of this subject matter will be presented.

## 5. OPERATIONAL DEFINITION OF TERMS

**5.1. School:** It is seen as a formal institution for educating children, youths and adults. It is either owned by the state, lay private and or faith based denominations as the case in Cameroon. Studies carried out in school are restricted to specific periods and ages in life. Schools emphasize the acquisition of specific skills, attitudes and knowledge, usually prescribed in a document or series of recommendations called curriculum. Emphasis is laid on the certification and qualification. Christians have a biblical mandate to educate children in their homes and in their churches in order to reinforce the educational ministries of these institutions or to protect their ministries from secular interference. It is important for the institution and moral education under chaplaincy in all schools stating from primary to secondary levels.

It follows that the moral education of children with values and the role of the law is the prerogative not of the parents and church alone, but that of the state as well. There is a danger when the state become secular and does not care about the values imparted to learners. This no doubt brings about bad governance, corruption, bribery, nepotism, moral decadence; amongst others as evident in Dora, (2012). These are indicators that the various agencies of moral and spiritual development of children have failed. These agencies include the church, homes, schools and society.

The work of the Christian confessional school go beyond the teachings of religious knowledge and doctrines- it is to instill moral values to children so that when they grow up, they will never depart from it. This goes beyond what Nku's said in one of his public address that " education of children without religious studies is training clever devils"<sup>5</sup> but rather, ties with C.S.Lewis in one of his saying as quoted above 'education without values, as useful as it is seems rather to make man a more clever devil'. Values here refers to principles or standards of behavior and practice which are important, appreciated, accepted and benefits everyone in the society

**5.2. Education:** Philosophers, educators, statesmen, the clergy and individuals through the ages have proposed numerous definition of education. However, we are going to categorize these definitions under three categories:

### 5.2.1. Definitions that emphasize the origin of education

Education is seen in this category as 'the rearing or bringing up of children through character training and discipline so that they live up to some standard set by society'. This concept is similar to the idea of nursing a young plant to maturity able to bear the expected fruits. The teacher is seen here as the gardener who knows beforehand what the plant is expected to grow up to and is skillful in managing the stages necessary to bring it to that state. Another school of thought sees education as involving the provision of conditions that will help the child's nature to unfold; conditions that will help bring out the best in the child. Education therefore, 'involves a constant unveiling of reality'. In this respect, teachers do not know beforehand what the pupils will grow up to become. They simply provide conditions that will make it possible for the pupils to become all that they are capable of

<sup>5</sup> Late Moderator emeritus of the PCC in one of His Public Speeches at the Convocation at the University of Buea-Cameroon

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becoming (Tambo, 2003).

### 5.2.2. Definitions that describe the process of education

In this category, the definitions simply state what education entails and are always traditional or conservatives. Education is seen in this category as ‘the aggregate of all the processes by means of which people develop abilities, attitudes and forms of behavior that are of positive value to themselves and the society in which they live. Another definition from this category sees education as ‘the process by which persons develop their intellectual, emotional, spiritual and physical powers and so become more fully participating members of the community to which they belong. It is a process that begins from birth and goes on throughout life. In this light, there will hardly be a time in our lives when we can safely say that we are sufficiently educated, especially as life is constantly presenting us with new and challenging problems that require us to modify our behaviors in order to find solutions to them (ibid:4)

### 4.2.3. Definitions that stipulate what education should be

Definitions in this category tend to emphasize the transmission of specific knowledge, skills and attitudes that are considered essential to the survival of the society (Tambo 2003)

From the moment a child is born, certain forces are at work influencing his/her development. As he/she inherited powers and tendencies surface and interact with his/her environment and his/her will, he/she takes on the characteristics of his/her adulthood. Human growth, however, does not end with physical maturity. Some faculties of the personality are capable of expansion and refinement into old age. Education, whether of child or adult, is the directing of this total ongoing process of development toward specific objectives (ibid: 5)

**5.3. Chaplaincy:** Chaplaincy is services provided in schools by appointed clergy known as chaplains in supporting schools to provide pastoral care to members of the school community. It is a service that supports school cultures and efforts of other care professional- at low cost and achieving significant social outcomes<sup>6</sup>. In the case of England, where Anglo-saxon system of education originated, schools chaplains work in all kinds of schools. The chaplains are there for all staff, pupils, parents, governors and the community which the school serves regardless of the faith or belief of those groups and individuals. There is no single model for chaplains. Chaplains come from different backgrounds. Some are clergy and others lay persons. Some teach and others do not. Some combine chaplaincy with other functions like administering in a local church. However they have the following functions in common

- Supporting the emotional and spiritual wellbeing of students and staff
- Offering opportunities to worship and to explore the Christian faith
- Finding opportunities to encourage creativity, curiosity and poetic imagination as ways to find what’s meaningful and spiritually rewarding
- Supporting those in established faith journeys to grow and develop their spiritual life
- Offer prayers and spiritual guidance to groups and individuals
- Supporting the school as a place where staff and students feel care for and safe
- Building a bridge between the school and church and between the school and the wider community including other denominations and faith communities<sup>7</sup>

<sup>6</sup> Information gotten from [www.education.wa.edu.au](http://www.education.wa.edu.au). Department of Education. Government of Western Australia date access-27<sup>th</sup> march 2023

<sup>7</sup> Information gotten from [www.churchofengland.org](http://www.churchofengland.org)-the Methodist church date accessed 26<sup>th</sup> of March 2023

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The function of chaplaincy in this context is not so much different for that of the Cameroon context. Both fails to address the issue of morality, spirituality and other values that can make the society a better place to live in. Unlike Cameroon which is a secular state whereby the state has little or no influence to what is practice in religious institution, England also happened to be a secular state. Thus, parents as stakeholders in the moral and spiritual education of their children have an obligation in the school moral education curriculum under the umbrella of the Parents Teachers Association (PTA).

School chaplaincy in this paper is seen as services rendered to the school by a clergy, theologian, imam and or man or woman of very high moral integrity in teaching and training learners from primary to secondary school morality, spirituality and good governance for the better society void of moral decadence, corruption, violence, crimes among others.

**5.4. School Curriculum:** According to Tambo, (2003:104) the school curriculum is the foundation on which teaching and learning in a school setting is based. He continued to attest that the curriculum is designed following some factors from the external environment. The content, teaching strategies, models, implementation and evaluation are programmed based on the needs of the society. Lounge (2003:3) also see school curriculum as a set of educational activities that students are expected to pass through and be taught in the classroom environment by a teacher. Curriculum chaplaincy in this paper therefore, is that part of the school curriculum which deals with the morality, spirituality, good governance in its content, implementation and evaluation.

**5.6. Holistic Development:** Holistic development in this paper is the process of training of children with moral, spiritual and good governance values which cut across all agencies of education, all learning processes (cognitive, behavioral etc), all faith based denominations, all religious affiliations and void of doctrinal intricacies. While the general curriculum takes care of the holistic development of intellectual, mental, physical, emotional and social abilities in a child, the chaplaincy education curriculum will take care of the holistic development of a child in the domain of moral, spiritual and elements of good governance.

**5.7. Anglophone children:** These are children of the English speaking extraction of Cameroon, former British Southern Cameroon (Tambo2003:15) where the system of Anglo-saxon education is practice in contrast to the French speaking Cameroon with France as the colonial administer where the French system of education is also practiced.

#### **5.8. Duties of Chaplains in Schools**

The Book of Orders (PCC, 1995:23-24) spells it out the duties of a chaplain for colleges under the supervision of the Presbyterian Church in Cameroon. They are:

Chaplain of a college shall be:-

- The pastor of the college congregation and shall administer it like any other congregation of the PCC. He/she shall encourage the existence of Christian groups like Christian Men Fellowship (CMF) Christian Women Fellowship (CWF), Christian Youth Fellowship (CYF) Young Presbyterian (YP), Sunday School and choirs in the congregation.
- Ensure that there is a healthy spiritual atmosphere in the college community.
- Ensure morning and evening devotions are organized every day in the institution.
- Promote healthy Christian life within the staff and their families and encourage the participation of these people in the life of the college congregation
- Attend to the spiritual needs of the students and staff members with special care taken for those who manifest delinquent tendencies

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- Serve as spiritual adviser of the principal and whole staff
- work closely with the discipline masters
- Be answerable to the administrative hierarchy of the college.
- Be responsible to the principal but shall maintain a good relationship with the Presbyterian Secretary
- Take part in all staff meetings.
- Be a member of the Parents Teacher Association
- His/her daily working hours shall be the same like that of other college staff.
- Always strive to be a good shepherd

### **5.7. Critique of the duties of the duties of the Chaplain by Lemnyuy the author of this paper as presented above.**

The segregation nature of chaplaincy ministering under the PCC leadership is evident in the document quoted above. The chaplain takes care of only Presbyterians faithful and also, does not border about morality and good governance. It's preaches doctrinal matters and is bias to non-Presbyterians schooling in Presbyterian schools. This also represent chaplaincy in denominational colleges in Cameroon as the practice is not different from that of the PCC.

### **5.8. An Overview of Inter-College Chaplaincy with the Presbyterian Church in Cameroon (faith base)**

It is the effort of the youth department to reach out to school going youths. Every child after baptism should go to Sunday school and then YP to CYF. Youths in addition to classroom studies, are expected to carry out their duties at home, the pressure of growing up, peer pressure from friends. Away from home and church, chaplaincy comes to provide the solution. It began in 1982 and had as objective to provide youths in school with such education that will shape their character and behavior. Chaplaincy provides pastoral care and counseling.

#### **5.8.1. How Inter-College and PEA Chaplaincy is carried out according to Kum 2018**

In the contemporary context of the PCC, chaplaincy work is done by pastors assigned by the church irrespective of the institution. The explanation below analyse how inter-college and PEA chaplaincy is done. This according to Kum (2018:50) is combined because they are the same. This information from Kum is misleading. Inter-collage chaplaincy can never be the same with Presbyterian Education Authority Chaplaincy in practice and job description<sup>8</sup>.

##### **i. Through teaching Moral education**

According to Kum (2018:50-59), one of the ways in which inter-college chaplaincy is carried out is through teaching moral education to the students. Presbyterian students in these schools are always taken to one class and are being taught by the chaplain during the given period. Kum proceeds that these classes always start with prayers and students are made to understand that the fear of the Lord is the beginning of all knowledge. He further explains that the inter-college chaplain helps the students to remain focus and learn how to concentrate during a class session and after class. As a critique, this duty of the chaplain according to kum also demonstrates the segregate nature of faith base chaplains sent to public colleges. Secondly, students from all classes are brought together and the same topic is taught without considering the ages of these students.

<sup>8</sup> Information gotten from former Chaplain of PEA and Inter-college Chaplain coordinator.

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## ii. Through counselling

Kum (2018:48-59) poses that as a counsellor, the inter-college chaplain makes sure he or she goes closer to the students (either one on one or a group of students) to listen, investigate and know their problems and difficulties. He further explains that once these problems are identified, the chaplain does counselling and prayers and to an extent contact the parents of the concerned student(s) and a follow up on the case. This point of Kum still does not actually demonstrate the function of a Chaplain as a moral educator teacher

## iii. Visitation

This is done in boarding schools where the chaplain visits the Presbyterian Christians on Sundays who are in the dormitory to hold a service and fellowship with them. Visitation is equally done to students who are sick to pray for them (Kum 2018:62-67). This is another misconception of Kum as this does not support the expected duty of a chaplain-teacher as an agent of moral, spiritual and element of good governance. Dormitories are meant for students to rest and not to hold services. One can say that this is poor practice of chaplaincy. Dormitories are student privacy and not chapels where services can be held. The author quoted above seem to have mixed up between inter-college chaplaincy and Confessional school Chaplaincy. In confessional school chaplaincy, the chaplain is the spiritual adviser and counsellor only to the college where he or she is posted. While an in-college chaplain is a pastor of a parish either appointed by the staffing committee of the PCC (in this case) as the coordinating chaplain or the chaplain. In practice and principle, there is a general coordinating chaplain who coordinates all the activities of inter-college chaplaincy. He has no control over the chaplains of PEA colleges<sup>9</sup>.

The inter-college chaplain is also assisted in these schools by elected students' elders who act as a link between the chaplain and the students and the chaplain and the school authorities (Kum 2018:61).

## iv. Retreats

Retreats relate to the development of the spiritual lives of the students. These retreats provide the students and intents to create an enabling environment for introspection among students and college environment.

## v. Through Divine service

During divine services on Sundays, the students come together to worship. In this service, the inter-college chaplain feed the students with the word of God for their edification. They equally organise thanksgivings. Once a month, the inter-college chaplain administers sacraments of Holy Communion to them. This is to meet the spiritual needs of the students especially in mission secondary and high schools (Kum 2018:59-73). This function of chaplain as presented by Kum does not support the development of the three main goals of chaplaincy.

## vi. Christmas Carol jamboree

This is an activity of inter-college chaplaincy. The students' choir groups from different schools come together for coral presentations. This is aimed at preaching the Christmas message by the students to their peers through songs (Kum 2018:69).

## vii. End of year service

This service is organised toward the end of the academic year. In this service, experts are brought in from different disciplines to address the students especially those sitting in for national examinations

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<sup>9</sup> Information gotten from Lemnyuy Bongajum Dora, who has served as Chaplain of PEA colleges and also coordinating chaplain in one of the Presbyteries of the PCC

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for the first time. They are given some tips on how to prepare and avoid stress. Still in this service, special prayers are organised for students sitting in for examinations, those who are going for holidays, and those with special needs (Kum 2018:71-72).

As observation by these authors, Kum in his book seem not to have clearly demarcated how PCC college chaplaincy is run. There are two chaplaincies with the PCC College chaplaincy. They are the Presbyterian Education Authority (PEA) supervised by the Protestant Education Authority in Cameroon and the Inter-college chaplaincy supervised by the national chaplaincy coordinator working under the youth department of the Presbyterian Church in Cameroon. These two chaplaincies have different approaches. While the PEA Chaplain serves as counsellors and teacher of Religious studies in a PEA College, the inter-college chaplain is still a pastor of the PCC, taking care of Presbyterian students in Government, lay private and other non Presbyterian colleges within his or her parish of work. The general critique of these chaplaincies is that they are all bias. They concentrate only on Presbyterian students. While PEA Chaplain takes care of the spiritual need of all the students, it's somehow imposes its practises to non Presbyterian who are schooling in PEA schools. PCC, school chaplaincy is a reflection of all other faith based chaplaincies in Cameroon colleges. That is why, this paper is suggesting a different kind of chaplaincy void of denominational and faith based affiliations. It is advocating for a holistic chaplaincy whereby, a curriculum is suggested to be implemented by all college chaplains aiming at taking care of the core values of morality, spirituality and good governance in a child and citizens of Anglophone Cameroon

### **5.9. The Eight Domains of School Chaplaincy According to Jim, (2019)**

The following domains of school chaplaincy are proposed by Jim (2019) as appropriate in the curriculum for school chaplaincy. These domains include:- Encounter with the Person of Jesus Christ, Personal Philosophy of Life, Prayer, Worship, Social outreach, Leadership, Involvement in the Life of the Church and Pastoral Care. These domains of Jim are good for faith based doctrinal and pastoral teaching. However he has not captured moral and social development aspects. He has touched part of the spiritual development of learners through worship and outreach. There are some elements of segregation as well.

## **5. METHODOLOGY**

**6.1. Area of Study:** This study was carried out in Anglophone Cameroon. Majority of its occupants are the Anglophones or the English speaking extraction of Cameroon while less than 30% of the occupants are Francophone's or the French speaking citizens of Cameroon. Majority of schools (primary and secondary) practice the Anglo-saxon system of education. It has technical primary and secondary schools, Commercial primary and secondary schools and general primary and secondary schools. These schools has as proprietors, Faith based proprietors for faith based or confessional schools, Government for public schools and lay persons (individuals) for lay private secondary.

### **6.2. Research Design**

The study is qualitative with survey design. This design was chosen because of the nature of data collection. Respondents or participants were students of the Presbyterian Theological seminary. The nature of the Seminary, which admits and train future pastors of the Presbyterian Church in Cameroon from everywhere (villages, towns and cities) within the reach of Anglophone-Cameroon, permitted the researchers to chose this research type and design. The Geographical coverage is 100% and information gotten from these highly represented population reliable.

### **6.3. Method of data collection**

Data was collected with the use of open ended questionnaire, interviews and through various relevant documents. Arriving at the curriculum for holistic chaplaincy in Anglophones schools in Cameroon, workshop with the level final year students of the Presbyterian Theological Seminary Kumba was

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conducted. This Class was selected because they will soon graduate from the theological and pastoral formation and be posted in the field where all of them will be chaplains in schools within their parish of ministering as pastors. Secondly, they have also been trained as chaplain-teachers in one of the courses (Christian Education) offered at the Seminary. Interviews were carried out with all the Seminary students of the Presbyterian Theological Seminary (PTS) and some state men and women of the Anglophone extraction in Cameroon. These seminarians are potential future implementers of the curriculum for holistic moral and spiritual formation of citizenry as chaplains-teacher.

### 6.3. Presentation and Analysis of data:

The results from open ended questionnaire were presented in themes following the three main research questions. The themes were based on research question 1, 2 and 3. They were:- Why should the development of moral, spiritual and good governance values by chaplain-teacher in the English subsystem of education in Cameroon be emphasized in the curriculum of Chaplaincy? What are the feasible strategies for the implementation stage of the chaplaincy curriculum holistically? How can the chaplaincy curriculum for moral, spiritual and good governance development be designed for the English sub-system of the Anglo-saxon system of education in Cameroon?

The three main themes were centered on:

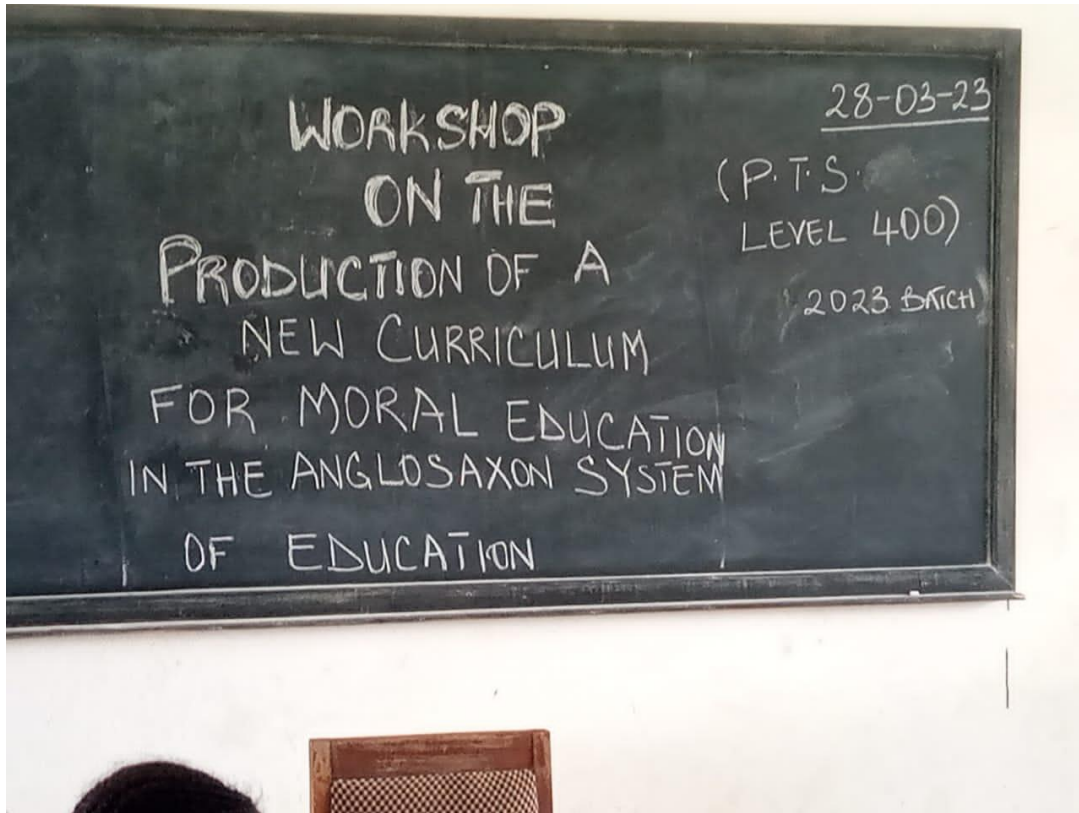
- i. Reasons for a new holistic curriculum in the English subsystem of education especially in the Anglophone Cameroon,
- ii. Feasible strategies for the implementation and
- iii. Suggested curriculum for holistic moral, spiritual and elements of good development of schools in the English sub system of education in Cameroon were the three themes.

**Figs 1, 2, 3 and 4: The final year students of PTS Kumba on a Workshop on Chaplaincy Curriculum**



**Fig 1. Chaplaincy for Holistic Education Curriculum workshop**

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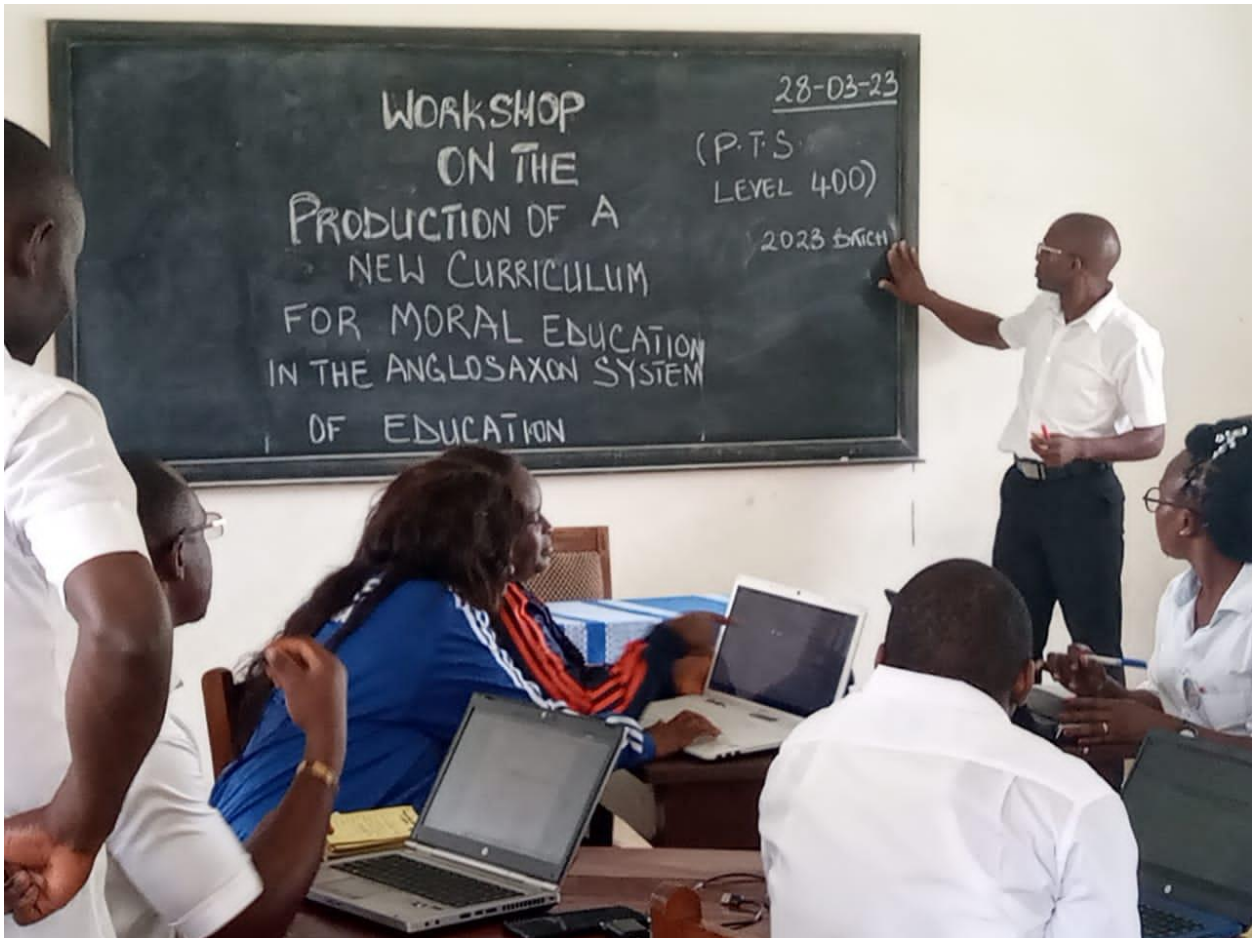


**Fig 2: The Level 400 classroom (final year) of PTS Kumba**



**Fig 3: Level 400 Class of 2022/2023 PTS (Final Year Class)**





**Fig .4 English Sub-System of Education in Cameroon**

## **7. PRESENTATION OF THE FINDINGS AND ANALYSIS OF DATA**

We are going to present the findings from the open ended questionnaire, interviews and workshops in relation to the three research questions and objectives of the study

### **Section 1. Findings on Theme number one- Reasons for the upgrade of the role of chaplaincy.**

1. Why should the development of moral, spiritual and good governance values by chaplain-teacher in the English subsystem of education in Cameroon be emphasized in the curriculum of Chaplaincy?

According to the respondents, moral, spiritual and elements of good governance be developed Chaplaincy Curriculum Change in the English Sub-System of Education in Cameroon because of the following reasons:

#### **The following reasons were gathered from all the respondents:**

- Present crisis in Anglophone Cameroon
- The level of conflicts in schools lately is a call for concern as more children are becoming very violent
- Given the fact that education encourages the search for truth, meaning and moral/ethical values
- Because these values are reducing within the educational sphere.
- Students and pupils are increasingly getting distant from an understanding of the Christian faith and the transforming gospel proclaimed

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- There is increase in truancy behavior in the society.
- Though chaplaincy should be intensified in both primary and secondary schools, it should be intensified more at the primary level.
- It is said that charity begins at home and Prov. 22:6 admonishes parents to train their children up in the way they should go so that when they grow they will not depart from it.
- Primary school is the base for moral and ethical upbringing. When primary school pupils are equipped spiritually and morally, they can possibly grow with those values right up to higher institutions
- The issue of social media too has come which requires that chaplaincy should be intensified to help students manage with some of its dangers.
- Both the primary, secondary and even tertiary need a modification of curriculum for chaplaincy.
- The curriculum should be one that will better meet the needs of the children (pupils and students) of Anglo-Saxon Education System Extraction in Cameroon.
- The current Anglophone crisis has brought about new challenges. Many children have not been able to go to school effectively within the past years and have surely gotten them involved in to deviant practices. Some students are even ex soldiers while others are still suffering from the shocks of the crisis (rape, early pregnancies etc).
- The current curriculum (syllabus) designed by the department for chaplaincy of the Presbyterian Church in Cameroon (and other faith bases institutions) has a main weakness that it focuses more on the biblical (spiritual) formation. Morality and good governance are left out.
- Students from other religions/denominations may not be able to follow up with the teachings
- There is need to design a curriculum that will be able to meet the social and psychological needs of the pupils/students despite their religious affiliations.
- As moral values are expected to be taught to children at home at tender ages and they grow to cherish them, if Chaplaincy curriculum is developed at all the levels, there will be systematic follow up of students at all levels which will enable checks on individual attitude and character at every point in time. This will build a high standard valued society.
- A lot of children in their early ages face a lot of psychological problems that are neglected by teachers and at mature age, those problems blow out of proportion. Chaplains at this level may identify and walk the concerned out of the crisis.
- As days, months and years pass by, things evolve too and so there is need of a new curriculum for chaplaincy to be able to address contemporary issues. The new curriculum will take into consideration, developing courses or topics that can address and handle issues concerning those who are going through trauma, as a result of the crisis.
- While some idled at home, some boys and girls joined the bad boys in stealing, smoking, drinking and other vices. Still some among them became prostitutes and even engaged in unofficial marriages (come we stay) and in the course of that got pregnant, while others put to birth, others aborted. These needs can only be addressed with the help of school chaplaincy.
- There are some youths who have not also been involved in church activities for some time and so their spiritual lives have become dry that something needs to be done.
- The effects of peer pressure need to be addressed in a more technical manner and only chaplains can handle that.

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- Chaplaincy needs to be intensified to rebuild the moral lives of pupils and students.
- Chaplaincy in education is transformative, it can offer spiritual and pastoral support in all levels of education, including support for staffs, additional support and resources to curriculum, critical incident support, community links that is working beyond the “gates”, additional activities.
- Chaplaincy can also go where others “fear to tread”. Furthermore,
- There is need for a new curriculum to curb the rising level of juvenile delinquency in these two regions.
- In a technological world in which we live in, there is need for a new curriculum to educate students on the responsible use of the internet, social media so as to curb the level of nudity that is currently being observed.
- What are the possible feasibility ways and means of the implementation stage of the chaplaincy curriculum holistically
- How does the chaplaincy curriculum for moral, spiritual and good governance development look like the English sub-system of the Anglo-saxon system of education in Cameroon

## Section 2-Implementation

This section answer the questions on Research question two which was:

What are the feasible strategies for the implementation stage of the chaplaincy curriculum holistically?

In other to ascertain the level of implementation and the challenges that may be encountered by the proprietors of schools, chaplains, students, parents and the state in general, there were further enquiries on the feasibility of the administering of this curriculum The following suggestions were made by the respondents as Strategies of administering Chaplaincy curriculum with supporting biblical passages in Confessional Primary Schools (faith based schools) both technical, general and commercial

- This should be done by pastors, priests, evangelists and people whose morality is upright. Col 3:16
- This curriculum should be implemented by trained theologians and clergy of the church to which the school belongs or members of the church who have at least received some recognized biblical training and should be of good moral standing recommended by their pastor. They should be personalities of high moral integrity and respect, models of good works, dignity and sound speech that cannot be condemned (Titus 2:7-8)
- Moral education should be officially included in the school weekly timetable .apart from the normal religious studies taught in faith based schools. The lessons taught could be evaluated and graded and the scores reflected on the end of term report card. This will make the students take the lessons serious Pastors, Priests, Chaplains of schools, imams, counselors, teachers and trained volunteers should take part in teaching moral education
- Through the strict implementation of the subject Moral Education and a proper follow up of the teaching of the subject in the schools. Pastors should be employed and assigned to teach in the schools as chaplains. Biblical passages such as Deut 28:1-1 4 Prov. 22:6, Eph. 6:1-4, Col. 3:20, Ex. 20:12 can be used in these Confessional schools.

### a) Public Schools (Government schools)

- Trained teachers whose morality is also upright such institutions should be accompanied with a chaplain. Teachers here should be self-confident, soft spoken and sacrificial in nature.

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- Pastors, Priests and Imams should be assigned to teach religious studies and moral education
- This curriculum should be implemented by trained theologians and clergy from a seminary and church duly authorized by the state. Public schools are usually multi denominational, so, members of the various churches whose followers attend the school can be employed based on a recognized biblical training certificate and recommendation by a spiritual leader of a state recognized church
- Chaplains could be employed from the various denominations to be paid by the government. The government could also sponsor the training of young men and women in theological colleges, who could serve as chaplains in government institutions. In this light, moral education should be officially included in the school weekly timetable. The lessons taught could be evaluated and graded and the scores reflect on the end of term report card. I also propose that moral education should be one of the official subject of the First School leaving Certificate Examination. This will make pupils take the lessons serious.
- Through the strict implementation of the subject Moral Education and a proper follow up of the teaching of the subject in the schools. Pastors of the mainline Churches should also be employed by the government or the Parent teacher Association (PTA) of the school and assigned to teach in the schools as chaplains. Biblical passages such as Deut 2:16, Prov. 14:23, Prov. 22:6, Eph. 6:1-4, Col. 3:20, Ex. 20:12 can be used in these Public schools
- Pastors, evangelists, priests, catechists, Imams should be responsible in this process. For pastors, priests, catechists and evangelists and people should be trained to assist. Col. 3:16, 1 Tim. 4:11.
- This knowledge should be imparted on pupils through morning devotion with bible meditation by the chaplain in charge and assisted by the religious prefect. Exodus 20
- The government should employ chaplains and possibly begin the training of specialized personnel in the field of chaplaincy. Moral education should be an integral aspect of school timetable. Students will be serious when they see that this aspect is evaluated.

#### **Lay private ( Individuals Proprietors of schools)**

- Religious studies should be held at high esteem.
  - Individuals of good standing, people who are not violent by nature, people with good moral standing and people who are well trained to do the job.
  - This curriculum should be implemented by trained theologians and clergy of the church to which the proprietor of the school belongs. But since the school will be multi denominational, a member of the churches to which the students belong can be based on recommendation of their spiritual leader.
  - Through the strict implementation of the subject Moral Education and a proper follow up of the teaching of the subject in the schools. Pastors of the Mainline Churches should also be employed by the Proprietor/Proprietress or the Parent teacher Association (PTA) of the school and assigned to teach in the schools as chaplains. Biblical passages such as Deut 2:16, Prov. 14:23, Prov. 22:6, Eph. 6:1-4, Col. 3:20, Ex. 20:12 can be used in these Public schools.
  - Pastors, evangelists, priests, catechists, Imams should be responsible in this process. For pastors, priests, catechists and evangelists and people should be trained to assist. Col. 3:16, 1 Tim. 4:11
- a) **Strategies of administering this Chaplaincy curriculum in all secondary schools of the Anglophone Cameroon with supporting biblical passages. Faith based secondary schools (Confessional schools) including technical, commercial and general education**

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- Teachers who are not just trained for the job but are also morally upright. It should be peoples whose moral records are not doubtful. It should be done by people who are versed with the doctrine of the said denomination (Titus 2:1), such persons should be disciplined (1 Cor. 9:25-27) and be of kind words (Prov. 15:1) Government Secondary Schools
- Those who possess genuine spirituality and deep consecration (Prov. 23:7, Rom. 8:6)
- The person or the teacher to administer this curriculum should be a trained ordained pastor. Priest and imams. Following the instruction of the great Commission in Matt. 28:18-20
- Must have good working knowledge of the Bible Koran. ‘Show yourself in all respect to be a model of good works, and in your teaching show integrity, dignity and sound speech that cannot be condemned, so that an opponent may be put to shame..’ Titus 2:7-8)
- This curriculum should be implemented by trained theologians and clergy of the church to which the school belongs or members of the church who have at least received some recognized biblical training and should of good moral standing recommended by their pastor
- Should be taught by clergy of the particular denominations who are grounded in the doctrines

#### **b) Government (Public) Secondary Schools**

- Should be done by people who are trained and are willing to do the job. People who do not teach just because of money but those who find pleasure and satisfaction in what they do. Such people should be exemplary in character (1 Peter 2:12-22), soft spoken (Prov. 15:1), those who are generous (Luke 6:38) and those who have confidence in themselves (Prov. 11:13, I Tim 5:13)
- The teacher should also be a trained ordained pastor.
- This curriculum should be implemented by trained theologians and clergy from a seminary and church duly authorized by the state. Public schools are usually multi denominational, so, members of the various churches whose followers attend the school can be employed based on a recognized biblical training certificate and recommendation by a spiritual leader of a state recognized church
- This should be done by a clergy or men/women of good standing who have been trained in the area of chaplaincy and are willing to do the task. Such persons should be self disciplined (1 Cor. 9:25-27), exemplary (1 Pet. 2:12-22), soft spoken(Prov. 15:1) , courageous (Jos. 1:9, 1 Cor. 16:13, Deut 31:6), generous (Luke 6:38, Prov. 19:17) , and have a sense of confidentiality (Prov. 11:13, Prov. 17:9, 1 Tim 5:13)

#### **C) Lay Private (Private individuals schools proprietors)**

- This should be done by people who are trained and are willing to do the job. People who do not teach just because of money but those who find pleasure and satisfaction in what they do. Such people should be exemplary in character (1 peter. 2:12-22), soft spoken (Prov. 15:1), those who are generous (Luke 6:38) and those who have confidence in themselves (Prov. 11:13, I Tim. 5:13)
- This curriculum should be implemented by trained theologians and clergy of the church to which the proprietor of the school belongs. But since the school will be multi denominational, a member of the churches to which the students belong can be based on recommendation of their spiritual leader.
- Should be taught by the clergy or men/women of good standing who are trained in the area of chaplaincy and are willing to do the task. Such persons should be self disciplined (1 Cor. 9:25-27), exemplary (1 Pet. 2:12-22), soft spoken (Prov. 15:1), courageous (Jos. 1:9, 1 Cor. 16:13,

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Deut. 31:6), generous (Luke 6:38, Prov. 19:17), humorous truthful, organized ,and have a sense of confidentiality(Prov. 11:13, Prov. 17:9, 1 Tim. 5:13)

### Section iii. Remuneration Body

Generally the state is responsible for the education of its citizens. If the citizens have not received training and education there will be the general tendency of high crime waves which will not only affect individuals but will affect the state even more. For these reasons, the state should be responsible for paying teachers. However, teachers of faith based institutions should be paid by their respective churches who have the schools. They are the ones who collect fees so should of course be paid by them

In lay private, the proprietor should allocate funds for the payment of chaplains PTA levy, an amount to pay a chaplain such that moral education is officially included in the school weekly timetable.

The church management board should pay teachers of the church. 2Thessalonian3:7-10, 1Corinthian 9:9-14, andLuke10:7, Ps 98:9

The governing body in Cameroon is the ministry of Territorial Administration. I suggest that this should be maintained and each recognized and authorized church should enjoy their total autonomy.

The church should be responsible for its staff but since it is not out for profit making but an arm to support the state to educate the young generation, I propose that direct, additional motivation should be paid to teachers by the state and the PTA

Every good government should have the mandate to provide holistic education to its citizens hence should have the responsibility of paying the inter college chaplaincy teachers.

The suggestions made by the various respondents above are worth communicating. Thus, the need for a Chaplaincy moral education curriculum for holistic formation of citizenry.

#### 7.1. Summary of a 45 minutes interview

In other to corroborate with the responses of Presbyterian Theological Seminary (PTS) students and conclusions arrived at the workshop on the production of the New curriculum for Moral Education for Holistic Moral education in the Anglo-saxon system of education, a very highly respectable citizen of Cameroon, a peace crusader, a Son from Anglophone Cameroon and a product of the English Subsystem of Education in Cameroon precisely, Cameroon Protestant College (CPC) Bali popularly known as BOBAN and a son of a Pastor, saw a need of moral education of the Cameroon child in general and not only of the English speaking extraction of Cameroon. Values of morality, spirituality and good governance are expected nature of every citizen of Cameroon. These values according to him should be taught by parents who are the first teachers to their children. Parents are like gods to their children and children respect and listen to the teachings of their parents more than teachers in school. He lamented on the fact that moral and spiritual values of Cameroonians have drastically dropped. Religious studies have not been given the attention it should in Cameroon. He attributed this dropped to the recklessness of majority of parents, statesmen and women from the public service, private and church institutions who have failed to transmit spiritual and moral values to the younger generation. He regretted and lamented on the fact that those who are expected to act as role models to the younger generation have failed to demonstrate patriotism in all aspects. Instead, bribery and corruption, stealing of state funds and other public funds, tribalism, discrimination, lies telling etc have become the order of the day. As the way forward, he emphasized that parents should change their wayward life styles so that they can be able to pass onto their children and younger generation moral and spiritual values for posterity as stated in Proverb 22:6 and many other relevant biblical quotations. He pointed out that Cameroon has a good Motor 'Peace Work Fatherland' and attributes of rigor and moralization being values worth practicing. He also added that if only some

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excerpt from Cameroon National Anthem could be digested and put into practice, the nation as a whole will be a peaceful nation with very high moral and spiritual values. In order to come out of the mess of very high moral decadence and poor spirituality, every stakeholder should aggressively talk and preach morality and spirituality in churches, offices, institutions, Medias etc (He disclosed that he had been a crusader of all these). He equally challenged the interviewer not to only write and publish in books and papers but to also make an effort to take upon herself, go to the radio, TV, meetings houses and be a crusader of morality, Spirituality and good governance. This statesman of very high reputes highly recommended the holistic nature of moral education in Cameroon. He said ‘the core moral and spiritual values that I recommended are not an end in themselves but they are barely a means to an end. Once those core moral and spiritual values are embed in our children and in fact not only our children but the whole fabric of our nation, then the nation will grow harmoniously and will develop and exploit the resources that God has provided to the entire nation; God has bless this nation with huge recourses and the resources will be manage for the good of all citizenry; for the good of all its people’. He identified these core moral and spiritual values as love, justice, peace, equity, transparency, accountability, integrity and honor, patriotism, fear of the lord, humility (meekness), goodness, kindness and self-control. The education system of the nation he emphasized ‘should be placed on this platform, and it should be holistic. Education of these core values should begin from home right up to all the levels. Having a PhD, being professor, lawyer, magistrate, architect, medical doctor without the core moral and spiritual values you have nothing to offer’ he concluded<sup>10</sup>.

### 7.3. Summary of findings

Summarily, from the above responses, there is an urgent need for the effective role of school Chaplaincy/chaplain and its Curriculum for Holistic development of the Anglophone children from the Anglo-saxon Education System Extraction in Cameroon. The current Anglophone crises which has exposed everyone to high crime waves, poor educational standards among others. Secondly, the availability of modern communication technology and social Medias which has exposed youths to ‘the good, the bad and the ugly’ need the services and guidance of the chaplain in moral, spiritual and good governance values. Thirdly, the curriculum of schools in the Anglophone subsystem of education seem not to pay more attention to these core values of moral, spiritual and good governance core values in their curriculum of both primary and secondary education. Fourthly, faith based chaplaincies seem to concentrate on other denominational practices and little effort put in the moral and good governance core values and lastly, other agencies of education, like the home, church, schools and society seem not to have done enough as observed by respondents and Ntumfor Barrister Nico Halle.

#### *Section iii: New Curriculum for school Chaplaincy*

This section answer research question 3 which is: How can the chaplaincy curriculum for moral, spiritual and good governance development be designed for the English sub-system of the Anglo-saxon system of education in Cameroon?

Bongajum Dora Lemnyuy and the PTS final year class in March 28<sup>th</sup> 2023 suggested the curriculum for chaplaincy as presented below:

#### *Holistic Curriculum for Chaplaincy In The English Subsystem of Education In Cameroon*

This section suggests a Holistic Chaplaincy curriculum for primary and secondary schools in the English subsystem of education in Cameroon.

**Goal:** The goal of this curriculum is to embed in the citizens of the English Subsystem of education

<sup>10</sup> Interview conducted by Lemnyuy Bongajum Dora with Ntumfor Barrister Noco Halle, Match 27<sup>th</sup> 2023, Douala-Camroon

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three men goals; Moral development, Spiritual development and good governance.

### Goals and their Core Values:

1. **Morality:** Respect, responsibility, fairness, honestly, credibility and Compassion
2. **Spirituality:** honesty, authenticity, openness, love, peace, truths, righteousness, integrity and honor, patriotism, fear of the lord, humility (meekness), goodness, kindness and self control and evolution
3. **Good Governance: Participation, consensus oriented,** Accountability, transparency, rule of the law, responsiveness, equity and inclusiveness, .effectiveness and efficiency and strategic vision

Table 1: Holistic Curriculum For Chaplaincy In The English Subsystem

#### A) Primary School Curriculum

Class	Objective (s) Upon completion of this curriculum, Pupils should be able to:	Content	Biblical texts to support the content
1	<ul style="list-style-type: none"> <li>Gain basic knowledge from the bible (Koran) moral stories</li> <li>Have the knowledge of God and the Bible(Koran)</li> <li>State the consequences of disobedience</li> <li>State some duties of a child</li> <li>Learners should be able to state some duties of a child</li> <li>Be versed with the national culture, moral values and live a peaceful life</li> </ul>	<ul style="list-style-type: none"> <li>Selected Related stories of good morality from Bible studies (Koran)</li> <li>Effects of man's the man's disobedience</li> <li>Biblical Picture reading and story telling</li> <li>Duties of a good child</li> <li>Introduction to Bible stories. including that of the boy, Jesus in the temple sitting among teachers</li> <li>National culture, citizenship (moral education, human right, democracy, peace education, Phonemic Awareness</li> <li>God's love for mankind</li> <li>God's protection is sure</li> </ul>	Gen 3 =2 Timothy 3:16 - Ephesians 6 :1-4 -(Lk2:46) - Col. 3:20 -2 Tim 3:14 - John 3:16 -2 Ti 1:7
2	<ul style="list-style-type: none"> <li>Know and demonstrate the importance of obedience</li> <li>Obey the instructions of their parents</li> <li>Do a Biblical Picture reading and story telling</li> <li>State the benefits of obedience</li> <li>Draw closer to God</li> <li>state some benefits of an obedient child</li> <li>Be versed with the</li> </ul>	<ul style="list-style-type: none"> <li>The story of Abraham sacrificing Isaac</li> <li>Biblical Picture reading and story telling</li> <li>The benefits of obedience</li> <li>The concept of God, the relevance of being close to God at tender age.</li> <li>National culture, citizenship (moral education, human right, democracy, peace education</li> <li>The ten commandments</li> <li>The love of God is so</li> </ul>	Gen 22 - Prov.1:8 - Deut 28:1-14 -1sam 1:11, 3:1-4:22, Dan 3:16-28; Ex 20:12 - Exodus 20 - Jn 3:16 - Ex 20:1-17



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	<p>national culture, moral values and live a peaceful life</p> <ul style="list-style-type: none"> <li>• know and practice what God expects from them</li> <li>• Identify aspects of God's Love in their life's and community them that God loves them</li> <li>• To teach on obeying God's laws</li> </ul>	wonderful	
3	<ul style="list-style-type: none"> <li>• State the benefits of fearing God</li> <li>• Grow up in good moral and ethical values</li> <li>• Name Bible characters and lesson learned</li> <li>• State what love means</li> <li>• List the function of the Church in the guide to society</li> <li>• state the meaning of love</li> <li>• Be versed with the national culture, moral values and live a peaceful life</li> <li>• List the importance of education</li> <li>• Cultivate the habit of humility</li> </ul>	<ul style="list-style-type: none"> <li>• Selected Biblical and related stories of the life's those who feared and respected God in the Bible (Other text)</li> <li>• Definition of morality, ethics and value</li> <li>• Biblical Picture reading and story telling</li> <li>• Introduction to types of love</li> <li>• Moral standards in the society, moral standard in the church</li> <li>• Cultural values and practices,</li> <li>• Importance of Education</li> <li>• Humility</li> </ul>	<p>Gen 31:42, 42:18          Heb 11:7; Prov.22:6;          1Cor13:1-13; John 3:16          , - Proverbs 22:6          - Phi 2:3</p>
4	<ul style="list-style-type: none"> <li>• Learn how to live with friends in peace</li> <li>• Children should be able to grow in faith in Christ Jesus.</li> <li>• State the benefits of obedience.</li> <li>• State Benefits of living in with one another and society</li> <li>• State Benefits of good behavior ethics and morals</li> <li>• Versed with the national culture, moral values and live a peaceful life</li> <li>• To cultivate the habit of humility</li> </ul>	<ul style="list-style-type: none"> <li>• Inter-personal relationships</li> <li>• Faith in God (Jesus Christ).</li> <li>• Selected stories from the bible</li> </ul> <p>Peace building (Various manifestations of peace)</p> <ul style="list-style-type: none"> <li>• The world we live in (different ways of life, different views of good and bad, human being and their conscience, human beings and the idea of sin).</li> <li>• National culture, home economics</li> <li>• Humility</li> </ul>	<p>Prov 31: 28          - John 15:12-13, Job 6:14, John 13:34-35;          2 Tim. 3:15; 2Cor 13:11, Matt 5:9;          1Cor15:33; Ex. 20:2-17 Duet. 5:6-21;          Matt. 5:9          - Phi 2:3</p>
5	<ul style="list-style-type: none"> <li>• define some gifts of</li> </ul>	<ul style="list-style-type: none"> <li>• Holy spirit</li> </ul>	<p>John 16:21</p>

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	<p>the holy spirit</p> <ul style="list-style-type: none"> <li>Name 10 reasons why fornication is bad</li> <li>State ways of to serving in any sphere of jurisdiction</li> <li>State the advantages of hard work</li> <li>State the meaning of hard work and its advantages</li> <li>Versed with the national culture, moral values and live a peaceful life</li> <li>Teach on other aspects of love</li> <li>State the effects of committing crimes</li> </ul>	<ul style="list-style-type: none"> <li>Sex orientation 1.</li> <li>Body hygiene</li> <li>Quality of servant leaders</li> <li>Selected stories from the bible</li> <li>The advantages of working hard</li> <li>Accountability 1</li> <li>The Law</li> <li>Crimes and its effects 1</li> <li>Hard Work</li> <li>Some advantages of hard work</li> <li>Cultural Values and practices</li> <li>Sharing and caring for others as part of love</li> </ul>	<p>-1 Corinthians 7:1-7, Hebrews 13:4, Daniel 1:3-4; Prov. 14:23, 2Thes 3:10-12; Ex.14:21, John 11:33-45; 2 Thess. 3:10; - Gal 6:2</p>
6	<ul style="list-style-type: none"> <li>Identify some symbols of the holy spirit</li> <li>Understand and state the role of the security system.</li> <li>Demonstrate by giving examples what wisdom is how to use their wisdom</li> <li>Name the dangers of war</li> <li>Demonstrate by giving examples that God is above science.</li> <li>Understand and explain the effects of war</li> <li>Versed with the national culture, moral values and live a peaceful life</li> </ul>	<ul style="list-style-type: none"> <li>Holy Spirit</li> <li>State and order. The human being and security measures</li> <li>Wisdom: definition and the use of wisdom</li> <li>Bible stories</li> <li>The negative effects of war</li> <li>Human communication,</li> <li>Science and religion</li> <li>Good cultural values and practices</li> <li>Moral values</li> <li>Spiritual value</li> </ul>	<p>Pro 23:24 - Eccl.9:18; 7:19; Prov. 4:13; Prov. 9:10.; Deut 2:16;; John6:11-14, 19; Deut. 2:16; Col 3:1</p>

### c) Secondary School Chaplaincy Curriculum of Anglophones Colleges Curriculum

Form	Objective (s) Upon Completion of this Curriculum, learners/students should be able to:	Content	Biblical texts
1	<ul style="list-style-type: none"> <li>Demonstrate hope for the better future</li> <li>Describe the origin of life and how it functions.</li> </ul>	<ul style="list-style-type: none"> <li>Hope</li> <li>The beginning of life, Different ways of life, human beings and their consciences,</li> </ul>	<p>Jer. 29:11 2Cor 4:18 -1Tim3:9-16; Prov.22:6; Josh</p>

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	<ul style="list-style-type: none"> <li>• inculcate moral standards in the society</li> <li>• Practice their responsibility over the rest of creation</li> <li>• Identify ways of overcoming fear</li> <li>• State what true love entails</li> <li>• Develop and practice spirit of Ecumenism</li> <li>• maintain personal hygiene</li> <li>• Respect one another and stay away from sexual immorality and all forms of immorality</li> <li>• Separate bad from evil practice in the world.</li> <li>• Identify different ways of life</li> </ul>	<ul style="list-style-type: none"> <li>• Aspects of moral standards in the society,</li> <li>• Self defense in case of rape and other socials ills.</li> <li>• The benefits of loving your fellow brothers and sisters</li> <li>• Relating Christianity to other religions like Islam, Judaism, Buddhism, and other.</li> <li>• personal hygiene is all about&amp; the advantages of personal hygiene</li> <li>• Moral standards in the society and the Religious institutions God loves the world</li> <li>• Obedience to God and to man</li> </ul>	<p>1:9, Deut. 31:6, Ps 23:4, 1Cor 13:1-13, John 15:12-13, 1 John 4:7;; Acts 17:16-34; Lev 13:29-59, Lev 15:1-15 - Exodus 23:7, Matt. 5:27-28, 2 Pt. 1:5; John 3:16</p>
2	<ul style="list-style-type: none"> <li>• Select activities and literature that can enable growth in faith</li> <li>• Describe self</li> <li>• control their sexuality and prepare for marriage</li> <li>• responsible citizens</li> <li>• maintaining personal hygiene</li> <li>• develop Spiritually, morally and Physically</li> <li>• State what true love entails</li> <li>• see the need for peace within and beyond</li> </ul>	<ul style="list-style-type: none"> <li>• Faith building</li> <li>• Who am I as a human being.</li> <li>• Sexuality and Marriage</li> <li>• personal hygiene/</li> <li>• Study of biblical prophets, growing up from baby to childhood and from childhood to adulthood.</li> <li>• The benefits of loving your fellow brothers and sisters</li> <li>• Understanding the meaning of love</li> <li>• Human relation, peace education</li> </ul>	<p>Mark 11:23 - Phil 2:3, 1 Peter 4:10-11; Prov. 31; Eccle 11:4-6, Matt 20:1-16</p> <p>-Isaiah1:16, Lev 11:32-40, Lev 13:29-59, Lev 15:1-15, Rom 12:1; 2Pt3; 1Cor 13:1-13, John 15:12-13;; Exodus 23:7, Matt. 5:27-28, 2 Pt. 1;; Isaiah 40:31, Romans 15:13Job 14:7-9</p>
3	<ul style="list-style-type: none"> <li>• be responsible in the society</li> <li>• Manage resources, people and money</li> <li>• Students should be able to have a knowledge of God and the Bible</li> <li>• Control their sexuality</li> <li>• Identifying some of the dangers of prostitution, and the taking of drugs</li> </ul>	<ul style="list-style-type: none"> <li>• Societal expectations (Positive Expectation)</li> <li>• Understanding justice, living with friends</li> <li>• Good Governance 1</li> <li>• crimes and its effects</li> <li>• Maintaining personal hygiene2</li> <li>• Sex and marriage</li> <li>• Types of love</li> </ul>	<p>Pro 24:14 Prov 21:20, John 13:7; 2 Timothy 3:16; Prov 23:27-28, Prov 6:26-35; Mt.5:31-31; Prov 6:26-35; Prov. 6:16-19, Exodus 23:7, Matt. 5:27-28, 2</p>

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	<ul style="list-style-type: none"> <li>Identify the dangers involved in the taking of drugs</li> <li>build the moral lives and see the need for peace within and beyond</li> <li>state and analyze the effects of juvenile delinquency</li> </ul>	<ul style="list-style-type: none"> <li>Human relation, peace education</li> <li>Juvenile delinquency and moral decadence</li> </ul>	Pt. 1; 2 Sam 12-18, 1 John 1:1-10, James 4:1-2
4	<ul style="list-style-type: none"> <li>state ways of being courageous</li> <li>See how to transform conflicts in society</li> <li>inculcate good leadership and servant roles- How to go about relationships</li> <li>build their moral lives and see the need for peace within and beyond</li> </ul>	<ul style="list-style-type: none"> <li>Courage</li> <li>Problems in society, human relations and communication</li> <li>Leadership; Definition and characteristics of a good leader</li> <li>Types of love 2</li> <li>human relation how the church</li> <li>Domestic Violence and Violence in General</li> <li>Human relation, peace education</li> </ul>	- Matthew 18:15-16, James 1:5, Eph 4:17-32; Daniel 1:3-4; Ps 34:18, Phil 4:6-7; Rom 12:17-19; James 1:19-20, Exodus 23:7, Matt. 5:27-28, 2 Pt. 1
5	<ul style="list-style-type: none"> <li>Be bold and fight for their rights in self-defense against societal ills like rape etc</li> <li>State the duties of parenthood</li> <li>interact with one another socially</li> <li>List the effects war</li> <li>State the need of a peaceful society</li> <li>Handle relationships</li> <li>watch their Sexuality and Morality</li> <li>Build their moral lives and see the necessity of peace within and beyond</li> </ul>	<ul style="list-style-type: none"> <li>Conquering Fear</li> <li>The role of parents and parenting</li> <li>Social interactions and relationships</li> <li>Advantages of conflict resolution</li> <li>Disadvantages of war</li> <li>Types of Love 3</li> <li>human relation</li> <li>Usage of contraceptives and Problems of abortion, the beauty of child bearing.</li> <li>Sex and marriage 2</li> <li>Spiritual values</li> </ul>	Ps 34:4 Prov 14:27; Eph 6:4, Psalm 127:3; Acts 13:13; 19:29; Phil 4:3; Deut 2:16, Ps 34:12-14, Rom 14:19; Rom 12:17-19; 1 Cor 5:1ff; Matt. 5:31-32, Exodus 23:7, Matt. 5:27-28, 2 Pt. 1;
L6 sixth	<ul style="list-style-type: none"> <li>Evaluate the social being in man and social relationship of man to others</li> <li>Enumerate and discuss dangers of committing crimes addiction</li> <li>Define good governance and state its advantages</li> <li>Discuss the complexity of self-development and overcoming</li> </ul>	<ul style="list-style-type: none"> <li>Who am I as a human</li> <li>Crimes and criminality.</li> <li>Governance and the role of the law</li> <li>Social relationship and interactions</li> <li>How to use one's abilities, considering making the difference between one's weaknesses and accepting the weaknesses.</li> </ul>	Deut 11:19 -- Eph 6:4, Psalm 127:3 - Romans 13:1-4, John 14:15, Prov 6:16-19; Acts 13:13; 19:29; Phil 4:3; Eph 5:18, 1 Cor. 15:33,

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	<p>complex.</p> <ul style="list-style-type: none"> <li>Identify leadership skills embedded in them</li> </ul>	<ul style="list-style-type: none"> <li>Leadership core values</li> <li>Moral Values</li> </ul>	<p>-Ps 72 :1-2 &amp; 12-14; Ex.3:11; Exodus 23:7, Matt. 5:27-28, 2 Pt. 1; 1 Timothy 4:12, 2 Chronicles 13:7</p>
U6 sixth	<ul style="list-style-type: none"> <li>Discuss the consequences of drug addiction</li> <li>Respect the laws of the states</li> <li>Discuss the negative effect of bribery and corruption</li> <li>Learn to Consider one's weaknesses and accepting and making the differences between strengths and weaknesses</li> <li>Analyze the concepts of discipline and respect.</li> <li>Discuss the benefits of being impactful to the community.</li> <li>See and practice the need for peace within and beyond</li> <li>Stay away from all violence activities</li> </ul>	<ul style="list-style-type: none"> <li>Drug Addiction</li> <li>Respect of the Laws of the state.</li> <li>SWOT analysis:</li> <li>The benefits of living a disciplined and respectful life.</li> <li>The life of a God fearing worker in the community</li> <li>Peace Building and Conflict Resolution</li> <li>Violence and its effects</li> </ul>	<p>Prov 20:1 Titus 22:3; 2 Corinthians 12:9-10; Prov 10:17, Prov 22:15, 1 Cor 9:25-27; Acts 9:36-42; Ecc. 4:9, Prov. 2 Exodus 23:7, Matt. 5:27-28, 2 Pt. 1;</p>

### Teaching Methods

The informed trained chaplain-teacher will select from the below varieties of teaching methods all the levels:

Role play, memorization, bible drill, storytelling, reading, writing, problem solving, lecture, discussion, demonstration. Dramatization, Case study, projects, field experience, film show etc

### Didactic Materials

The trained and informed chaplain- teacher will also select from the varieties of didactic material that will best correspond with the lesson taught and the objectives

Chalk board, bibles, note books, charts, films, recorders, TV set, computer, projectors etc.

### 8. ADVOCACY AND CONCLUSION:

Mindful of the fact that the 1995 National Education Forum had as one of its rational that the Cameroon Society is undergoing an unprecedented deterioration of Moral and civic values as well as the marginalization of some social groups<sup>7</sup> in which the situation has not changed. It seem as the deterioration has increased from bad to worst with the present crises in the Anglophone Cameroon that has lead to moral decadence, high crime waves, not respect of the rule of the law among others.

Mindful of the fact that still in the 1995 National Education forum, 2 out of 3 of it social objective were

- the eradication of all kinds of discrimination on access to education,

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ii. the formulation of policy that would awaken moral and civic consciousness in student,

It would appear there is still discrimination in content and attention on moral, spiritual and element of good governance in the education of a Cameroon child. There is less interest in the formulation of policy that could awaken moral and spiritual values as the curriculum of basic, secondary and higher education seem to pay little or no attention to moral values. The chaplaincy departments in all the levels of education also seem to have concentrated in faithful from their own churches and doctrinal matters are intensify and little time is given to moral, spiritual and good governance education in schools. Parents on their side are too busy in other things and teaching of moral values are being neglected as evident in the Primary school Curriculum of 2018 and the current Secondary school curriculum as evident in Tambi, 2016 and Kum, 2018.

Mindful of the fact that the Law No 98/004 of 14<sup>th</sup> April which stipulate that ‘the state shall ensure the constant adaptation of the educational system to the national and socio-cultural realities, and also to the international environment, especially through the promotion of bilingualism and the teaching of national languages’, curriculum planners have neglected to a greater degree the inclusion of moral and spiritual core values into the various curricula

The authors of this publication who doubles as clergy and educationist; verse with moral, spiritual and element of good governance as the pillars of a better and enabling community are advocating for the following in schools, community, and institutions of Cameroon especially in the Anglophone Cameroon and the English sub-system of education in Cameroon

1. Holistic education of children and adults by parents, chaplain-teacher, all members of the society with knowledge and practice of the three main pillars of a better community which are Morality, Spirituality and elements of good governance in schools, home, institutions and Religious institutions.
2. The curriculum of schools in Cameroon should consider moral and spiritual education as an integral part of the English speaking sub system of education in Cameroon whereby pastors, priest, imams, theologian are teachers of this moral, spiritual and good governance development in school chaplaincy
3. School chaplaincy should not be denomination or on faith based orientation. Every chaplain should teach all the children using one curriculum. Doctrinal and church practice matters should not be taught during moral education periods
4. Faith based or denominational and lay private should train, employed qualified teachers (Theologians, imams, priest) to teach moral education
5. Religious studies should be separated from moral education. Chaplains should not be teachers of religious studies as it is the case in schools in Cameroon. If teacher of religious must be a chaplain, then moral education should have its period separate from religious studies whereby, the chaplain teacher will teach the children accordingly.
6. Religious studies be treated as any other academic subject in the Ordinary and Advance level during public recruitment
7. Conventional or faith based schools and lay private should take care of the salaries of chaplain teacher as any other teacher,
8. Chaplain-teachers in public schools should be paid by the government. PTAs should only give incentives to chaplain-teacher same as they give to other teachers.

## CONCLUSION

In conclusion, chaplaincy work as a whole is essential to be carried out in all schools and universities

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inclusive and all works of life for the moral and spiritual upbringing of the people. School Chaplaincy in particular is necessary for a moral, spiritual and good governance society

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