AFRICAN PHILOSOPHY OF PEACE EDUCATION FOR DEVELOPEMENT IN AFRICA

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Abstract

Globalization has made it possible that the world is much closer than ever in spite of colour, race and language disparities. Because of the complexity in ethnic, religious and political construction of the African society, clashes, incongruities and feud have remained inexorable. Hence, the necessity for the introduction of Peace Education expected to inculcate and imbibe in Africans a sense of tolerance and accommodation of individuals irrespective of their socio-cultural, religious and psychological stance is pertinent. Peace Education is a type of education that advocates unity in diversity, diversity in unity, spirit of communalism, belongingness, Ubuntu and EBUB; all African concepts that preach tolerance, peace and brotherliness. With the method of critical analysis and historical evaluation, this paper reviews African concept of peace before and after independence, the neglect of the core African values, beliefs and the Africannity of the Africans before colonialism and European subjugations and recommends that to achieve stability and national growth and development in the African society, there is need for the reconstructing of the African philosophy of education to accommodate such concepts like peace education, history education and even moral education and that this subject should be made compulsory in the primary and secondary school levels where children are exposed at a very tender age to the benefits of maintaining peace and harmony with all.

Keywords: Africa, Philosophy, Philosophy of Education, Nigeria, Education, Peace Education

Introduction

Education is the foundation with which every solid society that must stand economic, social and political gales should be ousted. It is the bedrock of any successful society. But one could recall with nostalgia what the African and most specifically, Nigerian educational system used to be hitherto. The earliest stage which could be traced to the pre-colonial period could be regarded as the traditional system of education; a period in the history of Africa when her citizens were taught functional educational system aimed at building and producing honest, respectable, skilled and social responsive/responsible citizens who could conform to social, political and cultural diktat. Education during this period was not formal but inculcated basic norms and values guiding the communities and villages where a child finds himself. This type of education included craft and skill acquisitions of varying types in consonant with what the environment required. For instance, in riverside communities where their major means of survival was fishing, skills which were taught ranged from canoe construction, knitting of nets, swimming and diving skills, navigation capabilities and folklores which kept them entertained after the day's hurdle. During this period in

Nigeria history for instance, there was relative peace, political stability and economic growth. But with the introduction of western-oriented education by the missionaries and slave traders, functionalism as an element of teaching and learning in African countries started fading out and the formal or western education was set in motion thereby relegating basic socio-cultural and political amity prevalent in most traditional African society to the background and extolling western culture saddled with incongruity.

According to Ibekwe (2008), the western missionaries had their motives for presenting formal education to Nigerians and this was not to civilize the Nigerian society but for their personal expansion:

> The impetus behind the introduction of formal education in Nigeria was not to meet the particular needs of the Nigerian society nor was is to civilize the native people. Rather, it was because, the missionaries realized that they could not do the work of evangelism adequately without giving their adherents and especially, the clergy, as much of the formal learning as was required for the effective performance of their official duties, (p. 105).

In spite of this however, the missionaries must be commended for historic legacies and sound religious doctrines bequeathed on Africans and their education system. The earliest introduction of western education was characterized by a drive for educational expansion and increased access as many students were enrolled and taught the act of reading and writing alongside the knowledge of God.

Peace education is a type of education confronted with the responsibility of instilling and indoctrinating in students the acts of upholding peace and lucidity and training them into become responsive and responsible fellows of the society where they find themselves, playing active role in ensuring that there exist political, religious stability and bridging ethnic and communal gaps for a desired growth and development. Nigeria for instance, since independence has suffered from ethnic, religious, political, and economic crises irrespective of being the giant of Africa and the level of advancement she has recorded in the past 58years of being an independent nation. In our present generation, skills, industriousness, productivity, and competitiveness are the determinant factors of national greatness but all these cannot be realized when the human mind, body and resources are crowded with uncertainties of war and threats of disarray. Nigeria of today has been divided into groups, each advocating one thing or the other and with the incessant call for restructuring in all sectors, not much has been done despite her enormous human and natural resources.

There is therefore, an urgent call for Africans to adopt and embrace the philosophy of peace education in her educational system, a philosophy rooted in African traditional belief system of egalitarianism, justice and fairness irrespective or one's socio-cultural and religious cum political acclamation. Such philosophies as EBUB (Egbe Beru, Ugo

Beru), Ubuntu (I am because you are), belongingness, communalism, Onye aghala nwanne ya (no one should forsake his brother) mist not only be advocated but assimilated into the Nigerian curriculum which is a guideline paramount in an attempt to raise a nonviolent African child.

Philosophy of Education

Philosophy of education as a concept has no specific definition. It is defined according to the environment and/or policy guiding such education. Every educational system is based on some philosophy that shapes the people in that sphere. Some define it in a classical or traditional term while others look at it from the point of view of historical development of educational ideas. Still some focus on the general methods of approach in describing philosophy of education as a process of conceptual analysis. Some others emphasize the functions or those characteristics which designate philosophy of education as a field of study. Anadi (1996) attempts a definition of philosophy of education as a bunch of knowledge, accumulated wisdom expressed by educational philosophers who have undergone professional training in philosophy and who have offered for education abundant philosophical literature relevant to content, design and activity of education. It has to do with philosophical principles that guides practical conduct of education. The philosophy of education has to do with the study of the purposes, processes, nature and ideals of education.

According to Philip (1964), philosophy of education set basis for educational theories:

> One of the functions that philosophy of education may perform is the analysis of education into its most significant aspects as a basis for the development of educational theory… Philosophy of education may delineate the proper subdivision and areas of specialization within the larger emerging discipline of philosophy of education. This is to say that it is philosophy of education that analyzes the total discipline into such divisions as philosophy and education, philosophy in education, philosophy for education, and philosophy of education, (p. 70).

Philosophy of education deals with the guidelines, policies and ideas that are used to monitor the ways schools should be followed. It is therefore, pertinent to construct an effective philosophy of education to enhance a sustainable national growth and development. It can equally be seen as an applied philosophy primarily concerned with the application of philosophical principles to the practical conduct of education. Philosophy of education takes the theoretical findings of philosophy and translates them into some kind of intelligent and workable schemes for the ongoing practical process of education. Bamisaiye (1989) defined philosophy of education as "that discipline which is concerned with critically examining problems and issues, as well as setting goals for education, as these relate ultimately to promoting our understanding of the nature of man, society and knowledge" (p.15).

The philosophy of education is important because it explains how educational theories arise. By examining the philosophy of education, we are able to see why and how theories complement or oppose each other. An understanding of philosophy of education is useful in guiding and critiquing the development of educational theory. Philosophical knowledge goes a long way in providing a justification for teaching methodologies; reveal and challenge assumptions about the nature of teaching; and provide a language for educational debate. It is a vital tool for the promotion of teaching as a scholarly and professional activity. Education has only recently been recognized as a subject in its own right. Many educational theories are drawn from other disciplines, and a philosophy of education can provide a pedagogical history of ideas, theories and vocabulary. It helps to place the educational discipline on a similar philosophical footing to other disciplines through the establishment of a distinct discourse and rationale. Philosophy of education does not only bond the nation's ideology with the objectives and visions adoptable in education, it goes further to sporadically evaluate ideologies to ensure that such ideologies are valuable and apt for the nation's development. Also, philosophy of education synchronizes the various inputs from other discipline of education into the policy as a harmonizing whole. Without philosophy, the whole of education and policy process will linger as "a jig-saw puzzle whose bits and pieces hang together in a crazy quilt" (Akinpelu, 2005, p. 167).

Educational philosophy must ensure a harmony between objectives and their implementation. Only then can a nation attain a certain degree of development particularly economic development. Thus, it is the duty of philosophy of education to ensure flexibility and adaptation of educational policies in the face of unceasing changes that affects nations and her ideology. This is to state that, for any nation's education practice to achieve sustainable development, it has to be driven by sound philosophies

Traditional African Education before Colonization
Traditional African education is an integral part of the culture and history of a local community, which is stored in various forms and transmitted through various modes. Such modes include language, music, dance, oral tradition, proverbs, myths, stories, culture and religion. Traditional African education, which is passed from one generation to another, is usually by word of mouth and cultural rituals, and has to some extent been the basis for sustainable development in agriculture, food preparation, health care, conservation and other sectors for many centuries. This approach of education has been used as a way of acquiring lifelong learning.

Contrary to the widespread belief held by early foreign observers in Africa that Africa was a dark continent before their arrival; that the African civilization before the introduction of western education was at the state of Tabula rasa, the continent had already reached a high level of educational development, which had evolved over time. The coming of European (Western) education from the late 15th century onwards disrupted the traditional system and brought the formal school system at the primary, secondary and tertiary levels, the learning of European languages, literature, history,

philosophy, as well as the science subjects, including mathematics, biology, physics and chemistry.

Abanuka, (2011) reterites that what the Europeans believed to have met when they had contact with Africans were crude and uncivilized set of human beings incapacitated by many things; a belief that prompted the introduction of negritude by Leon Damas, Aime Cesaire and Leopold Sedar Senghor between 1931-1935 as students in Paris and the advocate for 'the totality of the cultural values of the black Africa:'

> Comparing European civilization and African civilization, which, at that time was believed by Europeans to be at the state of tabula rasa, they seemed to have argued as follows: if the black race is noted to have invented nothing, created nothing, written nothing and carved nothing, but only for knowing how to make love and dance, still their affirmation of their black-raceness can be the beginning of a more hopeful future, (p. 82).

The Christian missionaries were later supported by the colonial administration in using the new educational system as a means of cultivating the mind of the Africans to accept European values and practices. The Africans were regarded as worshippers of a lesser god and holding a more inferior perception about life.

The African response to this development was influenced by the reward system and the incentives provided by the acquisition of the new educational provision. However, even during the initial period of Western education, Africans continued to appreciate the basic values of traditional education, which emphasized the inclusion of all, the pursuit of excellence and most especially the pursuit of peace and unity among her citizen.

The traditional African education as observed by Nikie`ma (2009); Omolewa (2007) was highly problem solving and can go for what we can regarded as education for specific purpose. The major goal of traditional education in Africa is to produce a complete individual, a lifelong learner who is cultured, respectful, integrated, sensitive and responsive to the needs of the family and neighbours (as cited by Omolewa, 20107, p. 595). Traditional African education is always used as the information base for the community, which facilitates communication and decision-making. An important aspect of traditional African education is the acquisition of knowledge where everyone is taught different things like the identification of various gods, the planting seasons, good soil and harvest methods, herbs and fishing methods. This was a period when education was output oriented; when people were taught things that not only benefited them but also their immediate environment.

Omolewa (2007) gave an insight into apprenticeship as a clear indication of an educational system that not only moulded people with different skills and crafts, but also extolled the philosophy of peace education.

In traditional African education, efforts are made to ensure that every person develops a set of skills. In the process, provision is made for learning and training centres for the apprenticeship system during which the apprentice is introduced into the craft and skill of the chosen profession. There is provision for graduation and certification of competence on the completion of the apprenticeship. However, the end of apprenticeship does not signify the end of learning. Indeed continuing education through observation, self-improvement and search for wisdom is a life-long process. The apprentice does not, however, just learn the skill of the master, he or she also learns obedience, patience and industry. He or she learns how to respect the master and the senior apprentices and pays dearly for failure to conform. Through a system of taboos and sanctions, every member of the society appreciates the danger of failing to conform, (p. 596).

The age grade system was another aspect of the life of Africans which helped to inculcate the philosophy of peace, tolerance and humility in African people. Before anyone is initiated into a particular age grade, such a person has obligations he must have fulfilled and rules he is not meant to break, one of which is in the fact that he must learn to accommodate and associate with others while contributing immensely to community growth and development. A member of an age grade is expected to be a lifelong learner who is cultured, respectful, integrated, sensitive and responsive to the needs of the family and neighbours. Africans got tutored through their language, music, dance, oral tradition, proverbs, myths, stories, culture, religion and elders. They needed not the classroom but acquired those skills, attributes and attitudes as they grew. In line with Omolewa (2007), language especially mother tongue is an important element in the training of the child, and no one is considered adequately trained without considerable mastery of the use of language for effective communication. Furthermore, Oral tradition continues to be a reservoir of inexhaustible wisdom where Africans learn about their origin, history, culture and religion, about the meaning and reality of life, about morals, norms and survival techniques. Africans use proverbs extensively. These are usually expressed not only in words but also in the language of the drums and the sound of the horns blown by the attendants of chiefs (Fasokun, 2005). Proverbs are effective tools which convey how to treat people with respect, dignity, empathy and kindness. Equally culture in traditional Africa was a spring of motivation, standard of judgement, basis of stratification, means of communication, patterns of production and consumption (Nduka, 1964). The use of these cultural items in schools as resources or tools for environmental education was very effective in bringing the environment alive for the learner. In the traditional African society, elders which are perceived as people embodied with wisdom were veritable tools used in inculcating sound moral doctrines in the younger ones.

More so, African traditional education was holistic in approach. The holistic approach to traditional African education preaches the doctrine of multiple learning" (Omolewa, 1981, p. 21). Odora (1994) illustrates this vividly with what happens amongst the Acholi of Uganda, where "in teaching a child how to build a house, the child would simultaneously learn about the selection, strategic location, soil types, grass types, wood types including their resistance to ants, etc. The girl learning to cook would learn simultaneously serving, vegetable types, preparatory procedures, the general welfare system, fuel wood types, etc, (p. 84)"

Concept of Peace Education in Africa
According to Wikipedia (2013), the word "Peace" has Latin origin, being "Pax" which means "Freedom from civil disorder". The English word came in use in various personnel greeting from 1300AD as a translation of the Hebrew "Shalom" such a translation is however, imprecise, as shalom, which is also cognate with the Arabic "Salaam", has multiple other meanings in addition to peace, including justice, good health, safety, well-being, prosperity, equality, security, good fortune and friendliness (Fatile & Ejalonibu, 2014, p. 127). 'Peace' is synonymous with harmony, love, justice and freedom. Consequently, researchers in social science have proposed the important distinction between 'positive' and 'negative' peace. 'Positive' peace denotes the simultaneous presence of many desirable states of mind and society, such as harmony, justice, equity, etc. 'Negative' peace has historically denoted the 'absence of war' and other forms of wide scale violent human conflict (Galtung, 1996).

The concept of peace has been conceived differently by different scholars. Some people understand peace to mean simply an absence of violence. This means, an absence of overt physical harm to persons and property which emanates from wars, riots, crime and vandalism, is seen as a state of peace (UNESCO, 1999). An elaborate definition of peace that incorporates peace and justice; peace and nation building; peace and human rights; and peace and the environment as interrelated concepts was given by Martin Luther King. A former leader of the civil rights movement in the United States, Martin Luther King once said that peace is not the absence of tension, but the presence of justice. In this understanding peace and justice go hand in hand; there can be no peace without justice and no justice without peace (UNESCO, 1999:3).

According to Senghor (1967), the African world values and cherishes the absence of war. Traditional African world cherishes harmony, and harmony means living in accord with various spheres or levels of reality. Thus for genuine peace, one must live in accordance with right principles in relation with the supernatural, the deities and spirits, ancestors and one's fellow human beings (as cited in Shonhiwa, 2012, p. 45). Similarly, Danesh (2006) posits that peace is all round:

> peace is a psychological and political as well as moral and spiritual condition; peace is the main expression of a unity-based worldview; a unity-based worldview is the prerequisite for creating both a culture of peace and culture of healing;

and a comprehensive, integrated, and lifelong education is the most effective approach for development of a unity-based worldview. In addition, ITP posits that peace has its roots in the satisfaction of human needs for survival, safety and security; human quest for freedom, justice, and interconnectedness; and human search for meaning, purpose, and righteousness myths and proverbs that Africans rebuked and corrected each other in an attempt to live in harmony with each other and with the environment.

It is through dialogue that people should strive to resolve the problems that befall them. Dialogue and negotiation are thus very essential. The traditional African is adept at negotiation. No dispute is so ingrained that talking and arriving at a compromise cannot settle it. The Oromo of Ethiopia say that the one who does not fight is an ass; the one who fought and would not reconcile is a devilish person (Shonhiwa, 2012, p. 49). African naturally had the culture of peace imbibed in their children as they grew into adulthood. They knew how to give respect to whom it is due and exulted peaceful co-existence especially through their shared believe in the following concepts:

Belongingness
Belongingness is a principle of existence in the sense of being and sharing membership in reality or with a being. In African worldview, belongingness touch virtually every aspect of human life especially as a being in a community setting characterized by a communal living, having and sharing. Belongingness is a principle of membership applied to a political community. It is what moulds a community's cultural, historical and traditional values. It is a principle of membership.

According to Ejenam (2007), belongingness is a fundamental concept in every African nation:

> It is both a terminus a quo and a terminus ad quem, that means, that they are very fundamental such that we cannot speak of social justice in Africa without it. Belongingness makes all members real and participating members in the community. It is a sense of belonging, (p. 391).

The traditional African society was an accommodating one guided by the fact that all human were equal and had opportunity to become an effective member of the community where he finds himself. As a member of a community, the citizens owe it as a duty to respect the laws of the land and tolerate one another. This concept advocated peace education where people learnt to relate with one another. Some of the ingredients of belongingness as extolled by Africans are knowledge, faith, humility, care, patience among others and these virtue help ensured that peace was also restored.

Communalism

This is an important concept in Africa which emphasizes an incredible concern for communal values and good. It is an offshoot of the extended family method which is a feature of the living pattern of the African people; a belief in the brotherhood of man. Communalism maintains that by one form of consanguinity or the other, everybody is related to everyone. As a community, peaceful co-existence and tolerance is dignified and encouraged as no one can hurt his brother. In the words of Abanuka (2011), "the solidarity underlying these members which is the effect of the principle of oneness or belongingness to the same roof is what is described as African communalism, (p.112)." African communalism encompasses such concepts as belongingness, liberty and integrity, Ubuntu, EBUB, Africanism and even consciencism.

In the African setting and understanding, individuals though independent is interdependent and can only be real in a community hence, is only sustained in a community. It is in this community that he only does not exist but also lives in order to actualize his personhood. The traditional African society not only birthed the individual but equally sustained him to grow to maturity in the quest for self-actualization. The community was organized in a way that there would be morality and decency to ensure that human beings found in that community lived in peace not only with themselves but with other communities.

Traditional African communities stand on the spirit of oneness, cooperation, hospitality, common life and togetherness in the sharing of duties and dividends of life's endeavours. This is one of many expressions of belongingness in African thoughts. Mbiti (1969) made an important cultural statement in his book, "African Religion and Philosophy" about the general worldview of the Africans, "I am because we are and since we are therefore I am, (p. 108)".

Ubuntu

Ubuntu has its origin in Bantu language of Southern Africa. It means, "I am what I am because of who we are." This concept of Ubuntu is an impression of relationship, governed by the idea of 'we' which further makes one to be open and available to others. The person with Ubuntu belief does not feel threatened that others are able and equally good or successful, believes that he is diminished when others are humiliated or diminished and tortured or oppressed when others are oppressed. He is not happy alone but derives his true happiness and fulfilment in the fulfilment of others. With the philosophy of Ubuntu, no one can live in isolation of others and you cannot be human all by yourself. This philosophy has sustained African communities since her inception like in Malawi, where this philosophy is called "uMunthu" meaning "I am because we are" and commenting on this, Thomas Msusa says that, "...the African worldview is about living as one family belonging to God."

Consciencism

This theory was propounded By Kwame Nkrumah and was a weapon against European colonization. Nkrumah's consciencism tries to build on the contemporary African

conscience, awareness and consciousness of both the present, that is, foreign elements, and traditional communal altruistic participation and performance for the good of Africa as a whole. This philosophical ideology of consciencism brought to limelight the fact that Africans are people of one destiny, a common ideology.

Consciencism provides a theoretical basis for a socialist ideology, which aims to use the synthesis of the African colonial experience, Islamic and Euro-Christian influence, and their traditional world views to create a society that will lead to the harmonious growth and development of the African people. The idea of consciencism is particularly significant because African societies are changing as a result of colonialism. The traditional communities are becoming complex states with complex and technical political arrangements. The issue of how to sustain the traditional cultural views of communalistic humanism has become pertinent. This is a fight against European imperialism and domination Africans in all ramifications.

Africanism

Africanism as a theory and a school of thought is all about Africans and African continent. Africanism defines and interprets *Africanity* in relation to African *Weltanschauung*. The system of Africanity is basically the process of *becoming* African. Hence, the spirit and full understanding as well as the appreciation of Africanism is equally expressed in belongingness. Belongingness as one of the principles of communalism defines an African and African ideologies. An online dictionary defines Africanism as "a feature of language or culture regarded as characteristically African". Continuing, it defines also as "the belief that black Africans and their culture should predominate in Africa". Africanism portrays the content of Africa as an exclusive whole continent with peculiar history and particular characteristic. This is why it is "allegiance to the traditions, interests, or ideals of Africa". History is replete with common trends of socio-cultural and traditional outlook. The truism of this fact is seen within the dispersed descendants of African people who have displayed many forms of cultural retention of their African ancestry amidst different interpretations and misunderstanding. This is why Africanism is a kind of " devotion to African customs, traditions… advocacy of independence for African states or of Pan-Africanism". Africanism nevertheless spells identity, autonomy and recognition of all that makes an African to be known as an African as such.

European Origin of African Crisis

Africans have been systematically structured into crises after crises through the European introduction of slavery, colonization and neo-colonization the body, resources and the mind, an unfamiliar religious belief system, an abstract philosophy of education, economic and cultural bastardization as well as political domination.

The partition of Africa into arbitrary boundaries by colonial powers resulted to series of catastrophes. Tribal wars were instigated by often prior coexisting peoples as some of them felt marginalized. This fanned the flames of sectarian conflicts that would culminate as in the Sudan and Rwanda. Partitions also caused countless forced

migrations and refugee crises as peoples were displaced and genocides and pogroms were carried out. At the end the multiple partitions of Africa were the result of colonial administration & colonization, military occupations and interference into the affairs of indigent natives. European partitioning of African brought about a destruction of African properties, intensive colonial exploitation and enslavement of the African mind, destruction of African local industries, and introduction of western culture, traditions and religion. The partitioning of Africa distorted the peaceful co-existence of African who have initially seen themselves as brothers emanating from the same ancestry tree.

Also, slave trade in Africa devastated the peaceful ordering of the African society. Many people were taken to countries where they were forced to serve white masters. Slave trade led to the disintegration of African as many African brothers masterminded the selling of their brothers and siblings for money, a culture that was never found among the Africans. It equally increases the amount of war that occurred in African countries. The reason for this is that European (and American) slave traders did not simply go out into the African countryside but dived into all sectors of their economy.

According to Adhama (2012), Colonialism is a phenomenon that continents such as Africa and Asia in particular experienced from hands of Europeans major powers. It is defined as exploitation by a stronger country of weaker one or the use of the weaker country's resources to strengthen and enrich the stronger country. African colonialism came into existence as a result of many reasons: abolition of slave trade which was intensified during 17th and 18th century necessitated searching for legitimate trade, emergence of industrial revolution brought in higher demand of raw materials for the industries which the local agriculture was incapable to meet, necessity of finding markets for the European countries" factory productions and urbanization; the increase in urban population and decrease in rural and agricultural production ushered in high demand for food production to satisfy the swelling growth of the urban cities of European countries. It is noted that:

> In Berlin conference of 1884-1885, European powers gathered together and determined African fate. Great Britain, France, Germany and Portugal were the major players in this three months conference that ended in dividing African continent among the European colonial masters and superimposed artificial boundary on its subjects.(De Blij & Peter, 1997, P. 340).

European colonization of Africa led to the bastardization and neglect of African culture of peace, respect for constituted authorities and African philosophy of a holistic and pragmatic outcome-based philosophy of education. It equally destroyed African religion which advocated peace and oneness among her citizen and in contrast, introduced a foreign religion which they African people embrace totally.

The Challenge of History
The teaching and learning of history in Nigerian schools have been observed to be going into extinction as if there is no need for the younger generation to be aware of their cultural backgrounds. Daniels as cited in Ikime (2006) had submitted that:

> History is the memory of human group experience. If forgotten or ignored, we cease in that measure to be human. Without history, we have no knowledge of who we are or how we came to be, like victims of collective amnesia groping in the dark for our identity. It is the events recorded in history that have generated all the emotions, the values, the ideals, that make life meaningful, that have given men something to live for, struggle over, die for.

The historical legacies of colonial rule created some challenges for nation-building in most African countries especially Nigeria. Colonial rule divided Nigeria into North and South with different land tenure systems, local government administration, educational systems, and judicial systems. While large British colonies like India and the Sudan had a single administrative system, Nigeria had two, one for the North and one for the South. It was almost as if these were two separate countries, held together only by a shared currency and transportation system. Many members of the Nigerian elite class in the 1950s and 1960s had their education and world outlook moulded by the regional institutions. Some had little or no understanding of their neighbouring regions. Under these conditions, it was easy for prejudice and fear to thrive. During the period of the decolonization struggle, Nigerian nationalists from different regions fought each other as much as they fought the British colonialists. Nigeria never had a central rallying figure like Kwame Nkrumah in Ghana or Nelson Mandela in South Africa. Instead, each region threw up its own champions.

From this historical legacy, therefore, regionalism has been a major challenge to nation-building in Nigeria. To their credit, however, the founding fathers of our nation tried to deal with this challenge by adopting federalism and advocating a policy of unity-in-diversity. Unfortunately, the lack of consolidation of Nigerian federalism around commonly shared values and positions means that this challenge of divisive historical legacy continues to undermine our efforts at nation-building. One current manifestation of this historical legacy is the division between 'indigenes' and 'settlers'. This division has been a source of domestic tension and undermined our efforts at creating a common nationhood. While we should learn from history so as not to repeat its mistakes, we must never see ourselves simply as victims of our history; it is our responsibility to overcome the challenges posed by our history.

African history is a fall back in discussing the period when peace, unity, brotherliness and tolerance existed in Africa. The culture, traditions and belief system of the African people are equally enshrined in their history and a neglect of this important aspect of the African people will spell doom on the nation's peace and general growth and development. A neglect of African history has most notably led to the egocentric and susceptible attitude her citizens display.

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Using African Traditional Modes of Education to Concretize Teaching and Learning

There is the need for contextualization of teaching and learning to strengthen and develop the links between the learning environments of school, home and community. This can be achieved by building on the learner's experience from outside the school and providing additional experience within the school programme. This process is enhanced using the different African traditional modes of education, which allow learners to integrate their own learning experiences with the school programme. Agriculture, health and indigenous science and technology may act as a unifying theme in order to achieve this.

Curriculum planners therefore need to understand and appreciate variations in "local knowledge" by identifying unifying themes, which can provide a direct link to the experience of most, if not all of the learners in a particular area, and can be readily adapted through participative processes to fit each local situation. Examples of countries where an integrated approach to curriculum development has been carried out in Africa and which in some cases have involved the contextualization of teaching and learning, include Cameroon, Ethiopia and Zambia.

In Cameroon, Bude (1985) observes that primary schools in the Anglophone region have, since the 1960s, attempted to use the local environment for the development of cognitive abilities, and also as the animation centre for community development. In addition to using locally relevant experience, schools have also forged and developed strong links with their local communities by supplying various services, for example agricultural advice to farmers.

In Ethiopia, the Ethiopian Institute of Curriculum Development and Research (ICDR) described the development and trial of the "general polytechnic curriculum" in 70 pilot primary schools (ICDR 1993), as illustrated in the use of local, agricultural examples to facilitate learning in mathematics. This innovation, however, is no longer in operation under present government policy. In another development in Ethiopia there is the Poverty Eradication Action Plan (PEAP) where learners are made to see the world holistically, thus making meaning of their surroundings through appropriate connections (PEAP 1996). Learning takes place through the introduction of new information that meets the prior knowledge and experiences of the learners. Learners come to school with knowledge from their homes, friends, environments, radio, etc.

Chelu and Mbulwe (1994) describe the Self-Help Action Plan for Education (SHAPE) in Zambia whose main aim is to improve the quality and relevance of education. The programme has tried to improve and strengthen certain types of learning relating science, mathematics and languages more to the local environment; developing a wider variety of skills, e.g. literacy, numeracy as well as practical problem-solving skills, etc. Learners are made to develop individual potentialities, e.g. initiative, responsibility, creativity; developing positive attitudes, e.g. towards work, local cultural traditions, preservation of natural resources; developing a healthy balance of learning and working

to suit individual interests and future needs in order to achieve quality and relevance. The examples of contextualization for teaching and learning described above have implications for the school curriculum. The school will need to contribute towards deepening or fostering the apprehension of the cultural environment by endorsing its values for the socialization process and thus by integrating cultural manifestations into the learning contents (Bude, 1985).Eisemon (1989) is of the view that the content of agricultural instruction and its articulation with instruction in modern science is particularly important. Also important is connecting instruction in modern science and modern agriculture to indigenous knowledge systems, building upon the knowledge and skills learners possess from social experience. Duit (1991) opines that, since learning is an active construction process and can only take place based on previously acquired knowledge, learning has to do with constructing similarities between the new and the already known.

Riedmiller and Mades (1991) are of the opinion that the handling of regular school subjects should be localized, by relating the topics of the separate subject syllabi to the local environment. In this way, the subject is the point of origin; the environment then functions as a teaching aid to illustrate academic themes and to serve as a practical ground for applying the acquired knowledge and skills. In order to accomplish the art of utilizing experience as a means of contextualizing in teaching and learning, there is the need to find ways of supporting teachers, both materially and psychologically, to enable and encourage them to develop new strategies and approaches that will facilitate the use of contextualization in the classroom

Introducing a Philosophy of Peace Education in Africa for National Growth and Development

African people are generally noted for possessing enterprising spirit and personal industry but because the philosophy of education introduced to Africans and Nigerians did train them to be self-empowered, independent and practical ways of executing tasks and creating opportunities not just for the individual but the entire society, youths and graduates have been reduced to mere job seekers, instead of job creators. This situation has created for instance in the Nigerian states social disequilibrium, which has resulted to restiveness and crisis at every sector of the socio-political and economic life of Nigerian societies. As has been posited above, Nigerian traditional education taught Nigerians how to be self-sufficient, providing employment and not seeking one. Skills, craft and arts were introduced to young Nigerian children so that they do not have to go about begging food. Herbs were there to cure illnesses but today, Nigerians are more dependent on English medications and anything outside this foreign drugs and medications is considered fake and ineffective. Those who do not fall into this category were potential farmers who planted king crops such as yam, cassava among others. We equally have notable fishermen and hunters and warriors. In all, Nigerian philosophy of education before the advent of British educational philosophy in Nigerian was one that empowered all. Also, due to the fact that the contemporary market economy does not support morality or value personal industry, Nigerians have joined the rest of the world

to adopt wholesomely the unethical means of sustaining their existence, since it is against logic to obey any law in a lawless society. This ethical position has resulted in a large scale crimes in the form of prostitution, embezzlement, armed robbery, fraud-including cyber fraud, kidnapping, youth restiveness, violent destruction of life and property of individual and the public at large. These constitute a major breach of peace in modern Nigerian society.

Overly, some of the situations enumerated have great implications for peace initiatives in modern Nigeria. It has also adopted individualism as her epistemological vision. The spirit of individualism has been given an apt description by as he writes, 'this individualism is calm and considered feeling, which disposes each citizen to locate himself from the mass of his fellows and withdraws into the circle of families and friends, with this little society formed to his taste, he gradually leaves the society to look after itself.'

African traditional education as a whole taught African culture, tradition, values, norms, skills and how to be lively and practicable. Sadly, we are losing the warmness of Africa and the African society is disintegrating on daily basis. The curriculum has not helped in restoring this warmness and peace that Africans are known for. This is because, the Western philosophy of Education introduced to African were never for the purpose of maintaining these cultures and harnessing the best in the African child but was an attempt to build an African man with a European ideology. The white men educated Africans with view to colonizing them, ensuring that they are viable sources of European economic, financial and technological growth and development. To this end, Africans are in a crossroad where though they want to be Africans but they possess European mentality and ideology, forgetting the fact that European ideology cannot fit into moulding and building a true African. Through the curriculum that was introduced, what Africans have is a loss of African heritage in the global trend and a subsequent breakdown of law and order.

Conclusion

A major setback in the socio-economic, political and religio-cultural growth and technological advancement of African nations is the breakdown of law and order masterminded by a deviation of African traditional appreciation of concepts such as belongingness, *EBUB*, *Ubuntu*, consciencism, communalism, *Ibu anyi danda*, *Igwebuike* and most importantly, an influx of western colonization of both the body and mind of Africans. This European domination of the African educational system, political worldview and socio-cultural interest have led to continuous quest by African to belong, think and act like the Europeans not minding the disparities that exist in traditional culture, peace keeping, religious, economic and system of teaching and learning. The world is changing drastically in the line of politics, economics, technology and many others but the system of education in Nigeria has made is difficult for Nigerians to grow and advance along this axis. We have educational philosophies at the nursery, primary, secondary and tertiary levels. We even have other educational provisions such as adult education, open and advanced education, schools for the physically impaired

but with all these already in place in Nigeria, not much can be said to have been achieved in relation to the numerous provision. This is because, major issues such as security, peaceful coexistence irrespective of cultural, religious and ethnic attachments, unemployment and cultural bastardization has been relegated to the background and European philosophy of life in general is perceived to be more superior and rewarding than the African philosophies. Our education system is not one that can solve African issues while striving to meet up with the Western world. What most African students learn in schools are abstractions; things that cannot be applied to their immediate environment. In Nigeria today, we have cases of political instabilities, economic meltdown, insurgencies, Boko Haram attacks, Fulani herdsmen attack and a lot of insecurities, but not a single philosophy of education has been able to address these security challenges. Education is meant to serve a purpose and a major problem in virtually all African countries is insecurity ranging from war to natural disasters. Hence, an urgent need to introduce a philosophy of education that can annihilate or at least lessen the outbreak of these problems. African philosophy of education should be outcome based, proffering reasonable and lasting solutions to Africa's socio-cultural, economic, religious and political upheavals. Africans must be ready to draw philosophies of education which can address her problems, adjust to the changing world while maintaining her cultural heritage and ideology. This can be achieved by drawing a functional and outcome based curricula which will capture African issues, present ways of solving these issues and be open to amendment from time to time to optimal national growth and development

Recommendations
To draw a philosophy of education that will aptly capture African experience and improve it in all ramifications, the following is recommended:
   i.   There should be functional curriculum prepared by experts to reflect African issues and solve African problems.
   ii. Education should continue to be highly rated in the national development plans because education is the most important instrument of control; any fundamental change in the intellectual and social outlook of any society has to be preceded by education.
   iii. Life-long education should be the basis of the nation's educational policy; education and training facilities should continue to be expanded in response to social needs and made progressively accessible to afford individuals a far more diversified and flexible choice.
   iv. Educational activities should be centred on the learner for maximum self-development and self-fulfilment.
   v.   Universal Basic Education in a variety of forms; depending on needs and possibilities, should be provided for all citizens.
   vi. Efforts should be made to relate education to overall community needs.
   vii. Educational assessment and evaluation should be liberalized by their being based in part on continuous assessment of the progress of the individual.
   viii. Concepts, ideas and instruments that the child is familiar with should be used during teaching and learning to enhance productivity.

ix. The curriculum should be restructured from time to time to meet the evolving world and imminent problems

x. There should be introduction of such philosophies of education that will aptly capture the African culture of peace and inter-ethnic tolerance.

xi. Peace education should be introduced in primary and secondary schools and should be rooted in African ideology of peace.

xii. That history education should be made compulsory and one of the core subjects in all secondary schools and tertiary institutions.

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