PHILOSOPHY OF *NYAYOISM* AS AN EDUCATIONAL TEMPLATE FOR AFRICAN SUSTAINABLE DEVELOPMENT

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Abstract

The antediluvian perception that "primitive Africans had never invented a single thought" no longer has force in contemporary scholarship. It is also true that there persist many positive and improved insights from the African progenitors that can assist in contemporary social cohesion. This is the main thrust of this study. It portends to show that the age long supercilious position that "what is Western is thoroughly perfect and immaculate" is a fallacious folly and is one of the banes for the de-development that has become the lot of the African space. It is in line with these truths that this study imposes the need to revisit the philosophy of Nyayoism as postulated by Moi in order to justify the existence of African Philosophy and also deduce some of its positive and useful aspects for utility. This research argues that Nyayoism can serve as a development ground for pedagogy as well as for improved and holistic knowledge that takes cognizance of what is truly African. For its aim, this research explores the analytic method. It concludes that Nyayoism is a philosophy of life which when holistically embraced, projects the ground-changing culture for the reformation of minds and societal re-engineering in achieving integral and sustainable development, especially in African societies.

Keywords: Education, Nyayoism, African Philosophy, Development, Moi, African Societies

Introduction

The answer to the question of development on the African continent continues to be elusive. Different proposals have manifested with the intent of serving as the philosopher's stone capable of transforming all the ills of the continent into a place of bliss. Unfortunately, there is almost nothing to show. Several reasons have also been adduced for the spate of the plummet in Africa's agenda towards development. Whereas, it has become commonplace to endorse the paradigm that colonialism and imperialism are prime causes among other factors, but this study takes another approach. For when most African countries have attained independence over half a century ago, the standards left by the so called 'colonial interlopers' have waned drastically. One of the sectors that has not only suffered but appeared to have metamorphosed into the breeding ground for underdevelopment in many African states is the educational sector. It is from this background that this study proposes the philosophy of *Nyayoism*.

Nyayoism is a philosophy as it pervades the reflections of Daniel Toroitich arap Moi, former President of Kenya. The primary concern of this inquiry is not only to re-emphasize the existence of African Philosophy through *Nyayoism,* but also to provide a feasible panacea to the down surge of development in many African states. This study attempts to show that African indigenous knowledge is powerful to aid development in Africa. Thus, this study engages the idea of Moi's *Nyayoism* as a plausible framework upon which the African future may thrive, especially the educational development of the African minds and personalities on love, peace and unity.

To achieve the aim of this inquiry, this work is divided into five parts. The first part focuses on the origin and meaning of *Nyayoism.* In the second part, we justify the claim of the existence of African Philosophy through *Nyayoism*. The third part considers the notion of African quest for development. In the fourth part, we deal with the three pillars of *Nyayoism* and its application to education, the fifth part is the evaluative conclusion on the contemporary educational relevance of *Nyayoism* as a philosophy of life, projecting the ground-changing culture for the reformation of minds and societal re-engineering in achieving integral and sustainable development, especially in African societies.

Nyayoism: Origin and Meaning

Nyayoism is an African Socialism geared towards national development of Kenya. *Nyayoism* as a traditional thought or philosophy is coined from the word '*Nyayo*'. *Nyayo* is a Swahili word meaning 'footsteps or footprints'. *Nyayoism* is associated with the former President of Kenya, Daniel Arap Moi (see, Simiyu 2016). Moi was born on the 2nd September, 1924 and died on the 4th February, 2020. According to K'Olale, since 1978 when Moi took over the political leadership from the late Kenyatta, the nation has been experiencing the novelty of a "new" national philosophy called *Nyayoism* whose guiding principles include: Peace, Love and Unity (K'Olale 1992, pp. 100-109). Moi who is the brainchild of this philosophy has said of *Nyayoism*:

> Our national philosophy is *Nyayoism*, whose upholding principles
> are peace, love and unity. This national philosophy finds practical
> expression in our style of national leadership and in our efforts in
> nation building. At the core of that philosophy is our African
> Socialism (Moi, 1986, p.83).

As stated above, *Nyayoism* means footsteps or footprints. But then, the question is whose footstep or footprint? When Moi became the president of Kenya, there was an already existing ideology in Kenya called "*Harambee*" (From Swahili's origin, it means "pulling together" and *Harambeeism* as a philosophy adopted from the works of Jomo Kenyatta). It aimed at pulling the nation together after independence as a concept of building a new nation. The system encouraged communities to work together to raise funds for all sorts of local projects, pledging that the government would provide their start-up costs. *Harambee* therefore, is a philosophy that calls upon Kenyans to work together as a team in building their nation. Though among scholars, there is the debate whether *Harambee* is

an ideology or a philosophy. This is not the primary concern of this enquiry. However, *Nyayoism* was intended to follow *Harambee*. In other words, *Nyayoism* originally meant footsteps, that is, following the footsteps of Mzee Jomo Kenyatta. Moi formed *Nyayoism* as a philosophy of life in reference to his endeavour to follow the footsteps of his predecessor. However, when Moi took over power as president of Kenya, he modified *Nyayoism* to mean *peace, love* and *unity* as the pillars of the nation. Realizing that nation building requires love, President Moi emphasized the *Nyayoism* philosophy.

Why the choice of *Nyayoism*? How does it promote or serve as a template for national development in Kenya and in African States? By adopting *Nyayoism*, Moi's intention was to have a country where people are mindful of each other's welfare.Through newspapers, local magazines, official speeches and over the national radio services, Moi fully substantiated that *Nyayoism* is the new official national philosophy of Kenyans, and in no distant time, the philosophy of *Nyayoism* was incorporated into Kenyan school curriculum and is now being taught and popularised as an authentic: national philosophy of the Kenyans. According to Were and Amutabi (2000, pp.7-8), "*Nyayoism* as a spirit of nationalism identifies the different diversities but champions for the integration of the interdependent parts to stimulate development and cohesion within the state. From the sociological perspective, thus *Nyayoism* was working from such an approach of consensus and societal cohesion for development." Accordingly, the cardinal author of *Nyayo* and *Nyayoism*, Moi states that the meanings of *Nyayo* and *Nyayoism* can be seen in this way:

> …all intelligent human actions are normally motivated by a purposeful spirit directed and energised by fundamental motivating spirit which comprises peace, love and unity. This spirit is fundamental and of critical importance to African societies. Therefore our *Harambee* has found a driving spirit somewhere. It derived its supporting philosophy from a source. And that somewhere, that source is the fundamental African spirit which I call *Nyayo*. *Nyayo* is the spirit and *Nyayoism* is the philosophy (p. 25).

Writing about *Nyayoism* in 1981 Krishna Gautama, a lawyer and a then Member of Parliament for Parklands in Nairobi, had this to say in defence of *Nyayoism*: "*Nyayo* is a unique principled way of life that recognises the past limitations, present hurdles and future challenges as the criteria for its people to seek their own identity without interference"(See National Daily's report of 2nd January, 1981 as cited in K'Olale, Godia, said of Nyayo:

> …over the years, the word "Nyayo" has acquired a deeper meaning which reflects Kenya's political direction. It has enabled Kenya to consolidate her national identity. It is based on the principles of African Socialism, which are rooted in our history and culture. It is not a borrowed ideology. It is also in conformity with Kenya's alated ideals of co-operation, self-help and non-alignment (1984, p.8).

The philosophy of *Nyayoism* as discussed thus far is based on three pillars; peace, love and unity (Mburu, 2003, pp. 16-18).Ordinarily, *Nyayoism* means "Peace, Love and Unity". Those three pillars no doubt are essentially philosophic; they are some of the most important precepts that every humane philosophy would embrace as its essentials. In terms of development, they are most necessary for a healthy development of both the individual and the society. In this disquisition, we shall consider how these triplet values can foster the needed development for African States.

Nyayoism: Justification of African Philosophy
Once upon a time, there used to be a vivacious debate as to the possibility and reality of African Philosophy. Africans were regarded by Westerners to be savagely primitive, reflectively uncivilized and anthropologically un-evolved (Iroegbu, 1995, p.283). In the words of Tempels, anyone who claims that primitive people possess no system of thought excludes them thereby from the category of men (Tempels, 1959, p.21). Philosophers like Thomas Hobbes, Baron De Montesquieu, Jean Jacque Rousseau, Immanuel Kant, and Thomas Jefferson, to name a few have opined that Africans cannot think; they have no philosophy (Oluwole, 2006, pp.10-11). This notion is vividly expressed in the words of Allier R., as cited by Tempels Placide, that Africans do not indulge in reflective thought. They have no theories and doctrines. The only things that matter for them are the carrying out of certain traditional acts, preserving contact with the past and with the dead (Tempels, 1959, p.21). Yet, these are some of the supposed western intellectual giants in question. The comments of each of these minds may be subsumed under the wings of Eurocentrism; that is, the notion that the European outlook is superior to any other. However, it is important to assert that "torrent of scholars, both of African and non-African roots have…successfully argued that Eurocentrism is an error in reasoning" (Ofuasia, 2016, p.190).

The denial of the existence of African Philosophy comes from both the Western and African thinkers. For such thinkers, if there is African Philosophy, who are the philosophers? And if there are, what ideas from within their community of thought constitute African Philosophy? (Kanu, 2015, p.46) However, by the early periods of the 21st century, Hallen (2002, p.48) stated that "African philosophy, as an autochthonous and important area of research in its own right, definitely has arrived, and it deserves far more attention from the international academy than it is presently receiving." Therefore, the existence of African Philosophy is no longer under contention. In other words, the debate as to whether Africans have philosophy has ended (Iroegbu, 1995, p.283). The existence of African philosophy is a fact ontologically, as far as there exists Africans and Africa as a continent.

Many African thinkers see African Philosophy as the reflective inquiry into the marvels and problematic that confronts one in the African World, in view of producing systematic explanation and sustained responses to them. It is an inquiry with two aspects: philosophical and African (Iroegbu, 1994, p. 116). African Philosophy consists not in the manner of the expression of rational African thought, nor in the personality involved, but in the content of the thought itself and in its method of inquiry. Mbiti (1969, p. 2) defines

117

African Philosophy as the understanding, attitude of mind, logic, perception behind the manner in which African people think, act or speak in different situations. It is along this line that Sogolo (1993) argues that an authentic African philosophical tradition needs to be rooted in, and also to be nourished with the context of the African culture, history and experience of the people…a critical examination of raw materials of the African experience and their systematic formulation constitutes the foundation of African Philosophy.

However, what is contested is if what we are presented with in African Philosophy in terms of contents and methodology merits the extolled name philosophy. The raging argument is dipolaric. In one camp are those who think that the method of philosophizing in African context up till now makes the discipline philosophic. By method here, I imply the ways and contents of African philosophy in the likes of traditional worldviews, customs, mores, myths and folktales of the African people. In the opposite camp are those who tagged African philosophy with the name folk philosophy and considered it as pseudo philosophy mainly because it is reconstructive and apologetic to the traditional worldview rather than antagonistic and destructive of it (Bello, 2004, p. 7).

The pedagogical implication of *Nyayoism* as a philosophy of social reformation and societal re-engineering is to draw an educational template on the values of love, peace and unity for Africa's quest for integral and sustainable development. Although, it is important to state here that *Nyayoism* is not the only African philosophy, there have been several ideologies and philosophies as developed by prominent African independent fathers like Kwame Nkrumah, Julius Nyerere, Nnamdi Azikiwe, Obafemi Awolowo and Leopold Sedar Senghor *et cetera*. In other words, the concepts of *Ubuntu, Omoluabi* and *Eniyan*, *Umunna, Ujamaa,* etc. *are closely related to Nyayoism.* This work however revisits *Nyayoism* philosophy because of its utilitarian value in transforming African States for better. Before we proceed to the meaning of the *Nyayoism,* it is instructive to commence with the nation of Africa's quest for development.

Africa's Quest for Integral and Sustainable Development
The title of this section has two fundamental presumptions. Firstly, it assumes that there is under-development in Africa, hence the quest for development. Secondly, it makes the case that the quest for development is unending. These two presumptions inform the bulk of scholarship that will be pursued within the corpus of this section. We should also state from the outset that each of these assumptions in our understanding is entrenched in the assertion of Walter Rodney when opines thus:

> The question as to who and what is responsible for African underdevelopment can be answered at two levels. Firstly, the answer is that the operation of the imperialist system bears major responsibility for African economic retardation by draining African wealth…. Secondly, one has to deal with those who manipulate the system and those who are either agents or unwitting accomplices of the said system (1971, p. xiv).

It has been shown that African indigenous knowledge is powerful to aid development in Africa. This assertion has been affirmed by some African scholars. On the relevance of pedagogy of cultural ideologies, a renowned scholar Paulin Hountondji perceives knowledge as a development issue. Therein, the scholar identified and emphasized how development and knowledge are so intertwined; that it is impossible to admit one without the other. It is however disturbing, intellectually speaking to talk of what kind of knowledge will translate into meaningful development that is people-inclusive, especially as it pertains to Africa south of the Sahara. There have been various but intangible approaches for development emanating especially from the Western intellectual domain. However, Africa remains underdeveloped and is persistently in search of a development template. In concordance with Hountondji, we hold that the development template parallels the means through which knowledge is acquired and re-acquired. In other words, the postcolonial knowledge production and reproduction in Africa, south of the Sahara, must however, be tuned from the form of educational system that is in place to regurgitate the much sought but elusive characterization of African development.

The question of development is multidimensional and it cuts-across all spectrum of life in Africa, which include the political, economic, social and intellectual life of Africans. This explains why the development discourse of African States spans between Africans and non-Africans. Indeed, countless scholars and ideologies have served sharply to disinter and blaze the trail towards attaining the much desired and needed platform for African development (Keita 2005: 120). It is also the case that there has been an almost insignificant consequence and this is owing to several other factors from lack of the proper zeal from technocrats and public officials to end the development mirage to corruption on the part of public office holders in Africa.

What then is Development? Generally, development is the progressive unfolding of the inner potentialities of a given reality. It is to de-envelop, that is, to bring out to light: existential, functional end epistemic, what was enveloped, folded or hidden. As it applies to a people, development is the integration of the various givens: natural, physical, acquired and human, of a people towards the full working out, permanently and cumulatively, of their being as persons, of their community, and of their real productivity (Iroegbu, 1994, p.81). For this, Iroegbu maintains that, the fundamental contrasting term for development is envelopment. Envelopment is the putting of something, for example, a letter in an envelope. It is cover, fold or veil in. Etymologists trace the origin of development to the French word *developer*. The latter means to bring out from the envelop something that was enveloped. It is to *de, un*; and *velopper*, wrap. Hence, to develop literarily means to un-wrap. It is the un-wrapping, un-folding, un-*velopping*, un-veiling, out-growth, or growing out of what was enveloped, hidden or latent. Development is unwrapping of potentials. Development is "both a physical reality and a state of mind in which society has secured the means for obtaining a better life" (Iroegbu, 2005, p.290). Consequently, development can be defined as a process of unfolding, evolving, or maturing that entails a movement from a lesser stage to a greater one. Therefore, to develop is, in some cases to increase in dimension, to mature, and in some

others, to come out full and perhaps complete (Unegbe, 2002, p.101). Implicit in development is the Aristotelian principle of Potency and Act, whereby what develops moves from a state of actualization, which manifests or unfolds what hitherto un-manifested in its former state of actuality. In other words, what develops moves from present stage to actuality to a new stage of actuality in progression. In development therefore, there is what it develops into, and every object of development realizes its potentiality as it develops (Unegbe, 2002, pp.101-103).

Nyayoism and Education

The proposition that education is one of the indispensable tools for national development is undeniable. It is also not a misplaced position that education that shies away from being tailored to the present demands for development is a recipe for disaster. Education as a vital instrument for national development involves acquisition of fundamental knowledge and essential developmental skills needed for technological breakthrough and socio-political development which accelerates economic growth (Irabor, 2018, pp. 23-50). A nation's strength largely lies in the quantity and quality of her human resources; education is the pivot on which development rotates and the fundamental capacity building for sustainable development. It is one of the indispensable backbones of any civilization. This is a reason one of the ancient scholars of education sees education as: *"That training which is given by suitable habits to the first instinct of virtue in children when pleasure and pain are rightly imparted in rational souls" (Amaele, 2003, p.16).*

Speaking of *Nyayoism* in relation to Kenya's education and development, Simiyu began by noting that Moi being a teacher, opted to treat Kenya as a classroom, ordering by punishment and bringing together by enticing with rewards. He greatly embraced *Harambee*, collective contribution of funds to build schools, colleges and universities. Many schools got buses and even changed name to Moi Girls *etc*. The contributions made in building school infrastructure improved the education sector across the country (Simiyu, 2016, p.5). In this wise, *Nyayo* as the name implies follows the footstep of *Harambeeism*. In all, the introduction of *Maziwaya Nyayo* in Kenya, an incentive for primary school going children increased enrolment in primary schools. The school feeding policies that have been drafted since 1989 have always embraced good diet for the learner to keep him or her in school. For instance the nutrition policy of 2003, insists on a balanced diet for all boarding schools to ensure that preventable diseases do not appear (Simiyu, 2016, p.5).

Through this spirit, clubs like 4K Club, and Young Farmers emerged and they were supported by the president. Students were encouraged, *kuungana, kufanya, kusaidia, Kenya*. These were all loaded within the curriculum and each learner was to have a project to facilitate the development. Out of this, the first goal of education, national unity, patriotism was enhanced right away from the beginning in primary schools up to the university. Also worth commending is that all graduates who had qualified to join colleges were to serve the country as NYS volunteers. They were trained to handle, manipulate and serve in different fields before joining the colleges. The paramilitary training also offered students a spirit of comradeship and solidarity at any strike or attack

from any group, army or terror groups (Simiyu, 2016, p.5).Through *Nyayoism*, there was the promotion of value system of *Nyayoism* (peace love and unity) in schools. Religious influence gained dominance and their involvement in schools as sponsors took roots. Moi worked together with churches in *Harambees* and even called them at state house to advice on school management and how to enrich education. Goal 4 of Kenya's education system insists that education should promote sound and moral religious value. This was out of influence of *Nyayoism*. The schools through this ideology adopted sponsors to champion religious education and upbringing of the young in values.

Thus, through education, Moi promoted moral education in school. Moral education among other things involves "educating for character" and for good "moral values. It is the teaching of respect and responsibility among other values to the citizens for good character development and for the development of the nation at large. Thomas observes that, educating for "Character", "respect" and "responsibility" are the three foundational moral values that a society should teach her citizens (Thomas, 2002, p.27). Moral education will bring sanity and discipline back to Nigerian educational system; because these values are the guiding principles for genuine character formation and good moral development which must remain indispensable to any value system (Moses, 2005, p.30). This explains why Godwin Azenabor opines that education without morality is like tea without sugar (Azenabor, 2005, p.33). He further defines education as a moral, physical, mental, societal, cultural, intellectual and spiritual adjustment of an individual. So a true education should be relevant to the society (Azenabor, 2005, p. 5). To this end, John Dewey sees education as an activity, a shaping, forming and moulding activity. Education for him, is "a shaping into the standard form of social activity" (Dewey 1916: 10).

The foregoing definitions indicate that education has three basic foci: information, formation and reformation. It is *informative* because it has to do with the communication of ideas and facts that are meant for some definitive goals and objectives. It is *formative* since the facts given in information are fashioned to constitute the mental and personality structure of the recipient. They prompt one to behave in a more controlled and reasonably regulated manner that affects a person's way of life. It is *reformative* because it may help to adjust an already structured pattern or behaviour. Education thus, possesses the capability to reconstructs a personality (Iroegbu, 2005, p.220).

Moi sees education as a way of developing the country through the embrace of social reconstructionism as a school of thought. Reconstructionism contains two major premises: first; that society is in need of constant reconstruction or change, and the second; such social change involves both a reconstruction of education and the use of education in reconstructing society (Ozomon, 1990, p.162). Since majority of the state jobs were to be handed over to Kenyans, education was to offer individual a white collar job. The education goals therefore were towards development and employability in the government. It is from this climate that the commissions of education took shape: the first one being the Ominde Report (1964) which drafted 6 goals of education which later was translated to 8 goals in 2002 as edited by KIE (Simiyu 2016, p.9): 1. To promote nationalism, patriotism and national unity; 2.To promote the social, economic,

technological and industrial needs for national development; 3.To promote individual development and self fulfilment; 4.To promote sound moral and religious values; 5.To promote social equality and responsibility; 6.To promote international consciousness and foster positive attitudes towards other nations; and 7.To promote positive attitudes towards good health and environmental protection.

The Three Pillars of *Nyayoism* and their implication to Education and Development
The primary concern in this section is to discuss the relationship between *Nyayoism* and education with each of the pillars (Peace, Love and Unity) of *Nyayoism.*

Peace as *Nyayoism* for Development through Education
The first pillar of *Nyayoism* is peace. The concept of peace is very familiar to almost everyone. We speak of peace in all parlance of the human society. But then what is peace? Is Peace achievable? Conventionally, peace is described as the reverse of war. Peace in a country implies that a country is free from war and disorder. Peace promotes development by discouraging political instability. Although scholars have attempted more explanatory definitions of peace using several criteria, the term 'peace' remains a relative term which has been defined from different perspectives. Two great philosophers who hold divergent views on the idea of peace are Thomas Hobbes and Immanuel Kant. For Hobbes, peace is unnatural and could only exist temporarily (Hobbes, 1962, p.85). This is because man by nature belongs to a state of war wherein survival could only be made possible by struggle. He writes: "hereby, it is manifests that during the time men live without a common power to keep them all in awe; they are in that condition which is called war; and such a war, as is of every man, against every man (Hobbes, 1962, p.85)."

On the one hand, going by Hobbes's idea of the state of nature as a state of war, peace will be impossible and global peace thereby becomes utopian. As observed in contemporary societies, states are dominated by fear and insecurity. Stumpf (1993, p.183) avers that: "given this (Hobbes') egoistic view of human nature, it would appear also that men do not possess the capacity to create an ordered and peaceful society." Hobbes embraces peace with one hand, when he states that; "It is a general rule of reason that every man, ought to endeavour peace, as far as he has hope of obtaining it…" He however discards it with the other hand by stating that; "…when he cannot obtain it, that he may seek, and use all helps and advantages of war" (Miller, 1998, p.281). Hobbes presents two sides of a coin; first, he posits that peace is unnatural to man therefore, man can only enjoy relative peace by following the rule of reason; which is, seek and follow peace. Second, the same rule of reason tells humans to fall back to war if their peace is threatened. It then follows that by Hobbes' theory, neither international peace nor global peace can be achieved (Dasaolu and Omotoso, 2012, p.121).

On the part of Immanuel Kant, true peace is possible. Kant clamours for freedom for citizens to exercise their rights. Kant proffers three interconnected factors that can promote peace as: first; a theory of the state, second; a theory of international right and third; a theory of cosmopolitan right. From his theory of the state, Kant posits that peace is guaranteed when states are organised internally according to republican principles

because republics are naturally more peaceful than despotic states. 'Republic' in Kant's conception is a political system that is based on the principles of the freedom and equality of citizens and their dependence on a common legislation (Kant, 1759, p.349). The second factor; a theory of international right emphasises the need for states to be organised externally into a voluntary league that promotes peace. Kant believes that the ideal of individual freedom being compatible with the freedom of everyone goes beyond what individual states can handle. The third factor is theory of cosmopolitan right which guarantee the respect for human rights of both citizens and foreigners. Kant understood the importance of peaceful co-existence between citizens and foreigners in a state, and by this human rights like the refugee rights are sustained. Kant's cosmopolitan right also frowns at colonialism and imperialism by arguing that colonialist are in a way infringing on the peaceful existence and co-existence of states, and this will in no way help in the promotion of international peace (Dasaolu and Omotoso, 2012, p. 121).

Be that as it may, Dzurgba says peace means freedom from quarrel, strife, conflict, rioting, disorder, hostility, violence or war. It is also freedom from fear, anxiety, uncertainty, disturbance or tension. It is an atmosphere of calmness, security and safety (Dzurgba, 2007, p.36). In a same fashion, Ekanola (2005, p.107) opines that peace at the social level involves the physical security of members of society, relative absence of violence and the will to employ violence to achieve objectives as well as the emotional well-being of members of society. Ekanola further writes: It also includes a harmonious relationship between members of society, a prevailing sense of contentment and efficient system of government (p. 107).

Proposing peace as one of the pillars of *Nyayoism*, Moi aimed at restoring peace in areas where conflicts on resources were. He championed for accommodation and tolerance when individuals are facing competition and scarcity of resources. Moi's leadership skills can also be a cause of disunity in Kenya, for instance, suppression of multi-party system till 1992, the NCCK Mfungamano house, church leaders pushing for constitutional reforms and the beatings of Rev Njoya, the killing of Tom Mboya and Bishop Muge. These examples boil down to the inconsistencies in his leadership (Timiyu 2016). Owing to that, the primary aim of education is individual development which is translated into national development. It is this guise that Dasaolu and Omotoso (2012, p. 128) assert that education plays an important role in the development of any nation as well as the establishment of peaceful society. Peace is sine-qua-non to society development. There cannot be development where there is no peace.

Therefore, peace education should be taught and included in the school curriculum. But then what is peace education? Peace education aims at cultivating peace values and creating peace conscious order to make for peaceful environment. It targets at mending a divided/conflicted state into one where brothers and sisters could still live as brothers and sisters. Indeed, education is the process of acquiring the values, knowledge and developing the attitude and behaviours as to live in harmony with oneself, with others, and with the natural environment. Peace Education ensures that learners formed and have willingness to peace. It deals with teachings that are geared toward equipping learners

from elementary tertiary level on conflict resolution.

Peace education aims at providing learners with the knowledge, skills, attitudes and values necessary to end violence and injustice and promote a culture of peace. It also aims at creating a safe world based on justice and human rights." It is an education that is making people to imbibe tenets of culture of peace. In a world where violence, fighting and killing are towering higher and higher, education that could make people end violence and injustice is and would continue to be highly esteemed (Orlukwu, 2019, p.255).In essence, education no matter how it is defined should ensure social harmony, social Justice, interdependence and mutual assistance. It on the basis of this that Akinpelu asserts that education is a powerful instrument for the reconstruction of the state and political and economic development (Akinpelu, 1969, p.29). The material questions therefore are: is peace education ever taught at any level in societies? Who are the supposed custodians of peace education and what should be the content of peace education? On the question of educating for peace, it is noteworthy that peace studies have emerged within societies across the globe, however, this has remained prominent at tertiary levels while little attention is paid to the elementary and intermediate levels. By implication, peace education have not assumed as much prominence as it should have. On the question of who should be the custodians of peace education, it must be noted that peace education must be taught on a global scale, beginning from the family level, to schools, the media as well as religious bodies and civil societies (Dasaolu and Omotoso, 2012, p.126).

On the issue of pedagogy and curriculum, James Page suggests five possible ethical or philosophical foundations for peace education: first, virtue ethics, whereby peace may be interpreted as a virtue, and/or virtue is interpreted as peacefulness, and peace education as education in that virtue; second, consequentialist ethics, whereby peace education may be interpreted as education regarding the consequences of our action and inaction, both as individuals and collectivities; third, conservative political ethics, whereby peace education may be interpreted as emphasizing the importance of the evolution of social institutions and the importance of ordered and lawful social change; fourth, aesthetic ethics, whereby peace may be interpreted as something beautiful and valuable in itself, and peace education as emphasizing the importance of that beauty and value; and fifth, the ethics of care, whereby care may be interpreted as a core element in peace, and peace education as encouraging trust and engagement with the other (Cf, Page 2020).

In all, peace education as *Nyayoism* Philosophy should help a country to achieve the desired goal of propagating the culture of non-violence. In this wise, it is vital that proposed peace education should include instructing people on the type of social institutions and services that would enhance peaceful co-existence and also encourage them to work for their establishment in society. For example, people must be taught to appreciate the value of justice, its essential character as far as the pursuit of social peace is concerned and how the value can be realized in practical terms. The proposed peace education should seek to identify, elucidate and propagate basic principles and values that people must understand, internalize and put to practice if society is to enjoy any

meaningful peace. That is to say that a proposed peace education should focus on educating people about the nature and undesirable consequences of violence and war (Ekanola, 2005, p.108).In this regard, it would be helpful to teach people about the illusory foundations of violence and the evils, both inherent and consequent, of it. For instance, people should be educated on the illusory nature of the dichotomy usually drawn between parties in conflict, often epitomized as the "them" and "us" dichotomy (Ekanola, 2003, p.2). Sincere efforts must be made to undermine the belief that individuals and groups are distinct and separate from one another in such a way that it is possible for an individual or group to look after its own interest to the total exclusion of others or even at the expense of others (Amber, 1990, p.200), and this belief generates and sustains hostilities.

To replace this belief, Ekanola avers that we need to enlighten people that we are more interconnected and interdependent than we have hitherto assumed (Ekanola, 2003, p.3). Generally speaking, people must be brought to the realization that the differences between us are never absolute, but always relative and in degrees: people who distinguish themselves on the basis of ethnicity, for example, may be united on the basis of religion. Hence, while the Yoruba and Hausa peoples of Nigeria distinguish themselves using tribal considerations, many of them are united in a fundamental sense, on the basis of a common religion. A good number of the members of both tribal groups are Muslims. The proposed peace education should include teaching members of society on the values and techniques of non-violent communication and the need to respect the dignity inherent in humanity. It must also include training on the essentials of good governance, conflict transformation skills and the role of leadership in conflict resolution and transformation (Ekanola, 2005, p.108).The process of education should also aim at enlightening and convincing people that violence and war are evil and counter-productive, educating them on the social conditions that predispose people to violence, those that facilitate peaceful coexistence, how to avoid the former and cultivate the latter in society (Ekanola, 2005, pp.108-109).

Love as *Nyayoism* for Development through Education

The second pillar of *Nyayoism* is love. One of the most popularly used concepts in our contemporary era is love. Musicians, artists, painters, clergy etc. all speak of love. Love promotes togetherness and desire to work together for national development. Without love, peace is disturbed which creates disorder and destroys progress. Different definitions have been offered on the meaning of love. Philosophically, the discussion on love falls within the Divine Command Ethics. Divine Command Ethics is an ethical theory according to which part or all of morality depends upon the will of God as promulgated by divine commands. This theory has an important place in the history of Christian ethics. Divine command theories are prominent in the Franciscan ethics developed by John Duns Scouts and William Ockham. Divine command theories are typically offered as accounts of the deontological part of morality, which consists of moral requirements (obligation), permissions (rightness), and prohibitions (wrongness). On a divine command conception, actions forbidden by God are morally wrong because they are thus forbidden, actions not forbidden by God are morally right because they are

not thus forbidden, and actions commanded by God are morally obligatory because they are thus commanded (Audi, 1995, pp. 240-241).

For Moi, love is defined as a concern for others. On August 22, 1979, Moi while speaking at the inter-denominational service to mark the first anniversary of the death of President Kenyatta, defined Love by quoting: Philippians 2:3 *"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."* The love that comes in here is being "patriotic." At its simplest meaning being patriotic simply means "loving one's country." Another definition of "patriotic" implies that the individual should place the interests of the nation above his or her personal and group interests. In this wise, there is the concern for the development of the nation and concern for other. The reason why there is corruption and greed and underdevelopment in many African States is that there is no true patriotism. There is no true love of the nation and concern for all. Everyone wants to acquire as much as he wants without looking at the interest of the country. Love as a pillar of *Nyayoism* in the mind of Moi is love of the nations and others for meaningful development. The true inculcation of patriotism should be emphasised in the formal education.

Unity as *Nyayoism* for Development through Education
The word "unity" means an arrangement of different parts or elements to form a complete whole. It is an arrangement based on mutual agreement in aims and interests. Unity does not mean a uniformity in which all the parts have the same structure, content, quality and appearance without exceptions. Thus the unity of a country does not imply that such a country has citizens of the same racial, ethnic, cultural, religious, social and economic characteristics (Dzurgba, 2007, p.39). This implies that even in diversity, there is can still be unity. This point is reiterated by Adetoro and Omiyefa (2013, pp. 482-484) when they aver that the concept of unity implies 'oneness' 'alike', 'trust', 'mutual understanding' while diversity means 'great variety'. Unity in diversity means being one or united in spite of the various differences in the social, political, economic, geographical, educational, religious and cultural spheres in a complex country united by a common colonial experience.

Unity therefore, is the social value that embraces national consciousness and emphasizes tribal associations and despite our diversities champions unity. Unity takes all the tribes in a country as one people and one nation. In other words, unity implies harmony and agreement in objectives and feelings which is required in the diverse population in order to pursue nation-building. *Nyayoism* as a philosophy of social reformation of the minds and re-engineering of the human society poses that there is no possibility of meaningful and integral development at a local, national or global, where peace, love and unity are elusive and invaluable. According to Paul VI in his *1970's Message for the World Day of Peace*; in his encouraging appeal for the realization of global harmony and justice in our conflicting world of perverse ideologies, states that; "peace is development, and development is peace." He owes that there can be no peace where there is no justice, and there can be no justice where there is no love, and love presupposes unity. The culture and sense of unity presupposes the *otherness* of living where every action of the individual or group of persons is geared towards the promotion and sustainability of common good and

solidarity. To project development is to discuss and establish peace, love for one another, unity of purpose and sincerity of consciences.

Evaluative Conclusion

Although it can be said that Philosophy of *Nyayoism* is not entirely different from some traditional African communitarian philosophies like: Leopold Senghor's *Negritude*, Kwame Nkramah's *Consciencism*, Obafemi Awolowo's *Welfarism*, Kenneth Kaunda's *African Humanism,* Steve Biko's *Philosophy of Blackness* and others, but it has conscientious uniqueness in exacting factors such as love, peace and unity as foundational values that should be embraced in attaining authentic African development. The pragmatic relevance of *Nyayoism* is hinged on the philosophy of "working or walking together", a stepping out (foot-stepping in truth) in achieving common development that should be enlivened by our sense of peace, love and unity. *Nyayoism* recognises that there is no heroism in human society when there are no people who appreciate the courage and dexterity of the fighter, owing to the common *Ubuntu's* philosophy: "I am because you are." When we live to succeed together, that is when and where there will be true development. To "work or walk together" means the harmonisation of individual interests to common interests in order to achieve common development which will engender peace, love and unity. Working together is possible when we love. Unity and peace are foundational factors of journey (development), such footings of togetherness must be free of rancour, greed, insincerity and mistrust; for love, unity and peace enliven the minds of humanities on the path to greatness. This is the consciousness for social change, cohesion and control which will be the basic educational interest for the reformation of minds and re-engineering of the human society for the realization of sustainable local, national and global development.

Therefore, *Nyayoism* in education, especially for African development is to teach African children the values of communitarian living that are built on love for one another, peace in overcoming any factors of conflicts and violence as a result of greed, pride and selfishness, and unity of purpose in overcoming the culture of individualism, escapism, isolationism, separatism, and to promote vibrant nationalism and healthy patriotism. The realization of integral human development is always within the societal valuation of love, peace and unity which are ethical tripod of *Nyayoism*. With humanistic, peace and civil education, the learners are schooled to value that which keeps us together and eschew the factors which separate us. *Nyayoism* remains a philosophy of reformation of the minds through the adoption of the social effectiveness of trust, truth, sincerity, courage, openness, directedness, solidarity and dialogue of interests. It remains a philosophy that we should currently and generally teach as a new format of the traditional African philosophies we are already accustomed with, by projecting the values of love, peace and unity, especially to curtail the cultures of conflicts and violence that have been bedevilling some of our African societies as a result of adopted culture of selfishness, greed, pride, misguided individualism, escapism, isolationism and separatism.

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