African Traditional Education: A Viable Alternative for Peace Building Process in Modern Africa

Okoro Kingsley, N, Ebonyi State University (Abakaliki, Nigeria)

Abstract: *Violent conflicts and war have taken its toll in the world with Africa being the worst hit. This has created in the modern minds a mentality construct to accepting that war/conflict is an indispensable social phenomenon. Therefore, peace is considered as inseparably intertwined with war. Hence peace is delineated into two realms-negative and positive peaces. Interestingly, positive peace which emphasizes 'peace building' has attracted the attention of modern scholarship as being a viable option for peace initiative in modern Africa. However, this paper underscores the fact that human greed and structural ineptitude in addressing human needs have contributed immensely in the exacerbation of conflict in modern Africa. The argument is that conflict is built into a particular society through the way it is organized. Thus this paper notes that social conflict is tied to the socio-political and economic arrangements within a particular society. Hence traditional African society was susceptible to violent conflict. However it has an inbuilt mechanism to controlling it. This instrument was education. Notably, African education aimed at developing the total man and making him or her responsible member of the community. The curricular includes physical, mental, spiritual and moral development of the citizens. The thrust of the moral education was solidarity. This concept is defined in many African societies by different terms. Some of these terms are **Ibuanyi danda**,' **Ubuntu'' Ujamaa,** our survey of most African society reveals the fact that socio-political philosophy of traditional African society hinge on the concept of 'social solidarity and belongingness', and such was ingrained in every citizen from cradle. Regrettably, this social philosophy has been neglected in the modern Africa. Therefore this paper submits that if peace must return to Africa, she must re-introduce or incorporate her moral values into her educational system, with certain modifications to meet the contemporary demands.*

Okoro Kingsley, *Ebonyi State University (Abakaliki, Nigeria)*

1. Introduction

Conflicts of all sorts have ravaged the modern African society and consequently created in the modern minds a mentality construct that war/conflict is an indispensable social phenomenon. Thus, conflict is considered as universal, timeless and eternal. This assumption gave birth to Heraclites submission thus, 'our very experiences presupposes conflict in its generation, our knowledge, apart from its apriori categories is based on such conflict, our learning about ourselves, others and reality, our growth and our development and our increasing ability to create our heaven or hell, comes through conflict (Wallerstein 1974:28). Collorray to the foregoing, peace is considered in most modern literatures as an utopia or at best as an inseparable social variable with war or conflict (Okoro, 2009:75). Peace therefore is regarded as converse of war; hence we read in modern literatures that war and peace are two sides of the same coin (Ibeanu, 2007:3). Against this backdrop, peace is generally defined as the absence of war and as such world peace is conceived in relation to war (Okoro, 2008:8). Notably, ones epistemic background affects ones definition, dispositions and considerations in any social discourse. Thus our background understanding of peace as a converse of war has affected adversely our approach, interest and method of peace making and peace building in the modern society.

However, our attitude, definition and approach in the achievement of peace notwithstanding, peace remain one of the deepest, most sublime and most universal aspirations of man in whatever era of human history (Mary and Christopher, 2006:35). This human aspiration to live in a world devoid of conflicts and war has continued to whet, define and redefine the concept of peace to bringing it to terms with this sublime aspiration. Thus, in technical peace studies, peace has been delineated in to two as '***negative'*** and '***positive***' peace

Positive peace is seen in the light of efforts towards building of peace and non-exploitative social structure, with a substantial component of justice and human right (Mary and Christopher, 2006:35). In this notion, peace stands in

opposition to the old definition of peace as the absence of war. Positive peace according to Gultang Johan, a professor of peace studies, 'is a social condition in which exploitation has been eliminated and overt violence has ceased, including structural violence (Mary and Christopher, 2006:36). This definition substantiates the understanding of peace in the ancient cultures of Hebrew and Greek. In the Hebrew culture peace is considered as holistic as it embraces all facets of human existences (Gerhard 1958:10). Peace in this culture connotes security and as such the word   shalom becomes a demeanor of impregnable fortress (Okoro, 2008:295).

In the Greek culture, Irene, which connotes human linkage assumes a defining paradigm of peace. Hence, peace was understood in this culture as a state of order and coherence and not merely the absence of war (Bainton 1982:17). In this culture peace symbolizes but not limited to prosperity. Bainton (1982) represents the relationship between peace and prosperity aptly thus, '…if peace were not identical with prosperity, at any rate peace begat prosperity and was commonly accompanied in artistic representation in vivid terms as the cornucopia (17). Mary and Christopher (2006), sustain this Greek definition of positive peace as they write, ' The Greek Irenic or Irene, which connotes harmony and justice, the Arabic salam and the Hebrew, shalom have more complex meaning, connoting well-being, wholeness and harmony. The Sanskrit equivalence suggests spiritual tranquility (36-37). These cultures present the idea of positive peace, which does not contain itself with the absence of war ideology but includes social security, well-being of individuals and community, solidarity, order and cohesion in any given society.

Despite the human definitions and aspirations for peace and peaceful environment, it still beats human imaginations that wars and conflicts still dot the contemporary socio-political history, especially Africa. This work therefore made a striking discovery that our modern understanding of peace as the absence of war, human greed and structural ineptitude are all contributory factors in the contemporary upsurge of violent conflicts in Africa. Thus the argument is that conflict is built into a particular society through the way it is structured or organized (Ademola

2007:36). Against the backdrop of this assumption, this paper notes that social conflict is tied to the socio-political and economic arrangements within a particular society. Thus injustice, poverty, disease, exploitations inequality etc, breed social conflicts. Therefore, Ross (1993) submits that in a situation of economic and political discriminations and weak kinship, social conflict are likely to be higher than in a situation where social conditions are the exact opposite (72). This assumption is based on the fact that whenever social , political, economic and cultural processes are monopolized by a group, it creates the conditions that make people to adopt adversarial approach to conflict (Ross, 1993:73). The same assumption is advanced by Khotari (1979), when he says that resources is the major cause of conflict between individual and group within a socio-political system and between nations. He states further, '...control and use of (natural) resources lies at the heart of deepening crisis in the world today (Khotari, 1979:6, Ademola, 2007:43). Khotari enunciates that the contemporary crisis is all about separating the world axes of material comfort and of deficiency with a concentration of poverty, scarcity, unemployment and deprivation in one large sector of mankind and over abundance and over production in another such smaller section (7). Therefore, the interpretation of the various conflicts in the world in general and in Africa in particular is that the nations have compromised economic stability, halt human progress and retard infrastructural improvement. They have also trivialized human life and render persons expendable. The situation never gives opportunity to addressing the human dislocation caused by crimes, unemployment and fatal communicable diseases. The system cripples human spirit, consumes irreplaceable natural and environmental resources. Therefore, the future seems to be disappearing as cultures and social organizations are destroyed, these consequently stifle civilization (Mary and Sall, 2007:9-10).

However, peace having been perceived as a precondition for human development and the fear of humanity heading heedlessly into destruction has led to the introduction of several methods of handling peace in the modern world, especially Africa. Some of these methods include but not limited to the following:

- Conflict Resolution
- Conflict Management
- Conflict Transformation
- Peace Enforcement
- Peace Making
- Peace Keeping
- Peace Building

This paper is dedicated to peace building. The peace building process is quite complex and diverse. However, it can be broadly divided into two major realms of discussion, namely, formal and informal methods. These two domains of peace building process are found in African traditional model, however, in keeping with the set goal, this paper shall concentrate on the informal method through traditional education in African. This survey is with a view to seeing how such model can be a viable option to realizing the pristine and sublime aspiration of humanity to achieving peace, especially in Africa that has turned a conflict zone in contemporary history.

2. General Concept of Peace Building

The philosopher, Johan Gultang (1976) was the first to distinguish between 'peace building' from 'peace keeping' and 'peace making'. Consequently, peace building was put into operation by the united nations in Namibia in 1978 (Erim, 2007:58). Though the concept has been belaboured with conceptual controversies and ambiguity, however, majority of scholars within the field peace studies, acknowledge that peace building is akin to the realization of positive peace. According, peace building leads to the institutionalization of positive justice and freedom. Peace building addresses the root cause of conflict to stave of a notion to war (Erim, 2007:60). In another circle of scholarship, peace building is described as a means of preventing the out break, reoccurrence or continuation of armed conflict as well as emergencies in the wide range of political, developmental, humanitarian and human right

mechanism (Karame 2004:12). Thus, the process of peace building encompasses all stages of conflict, from the pre-conflict stage to the post-conflict phases, with the aim of laying the basis for sustainable peace in conflict torn societies (Okoro 2009: 78). Peace building project take into consideration the social, economic and psychological universe of the ordinary people at the grass root as they are variously affected by conflict (karame 2004:12). Notably, actors in the formal peace building process are recruited form all levels of the society. Thus a viable peace mission is aimed at being a meeting place where people- men, and women- from various works of life and socio-cultural and economic background come together and function as a team to fulfilling the mandate of maintaining sustainable peace agenda of the community (Report 2002:53). It is in this respect that a distinction was made between formal and informal methods of peace building in the modern society (Report 2002 '58). The report sustains the fact that the following strategy of peace building is all part of the formal peace building methodology. These included but not limited to following:

- Preventative Diplomacy
- Conflict Prevention
- Peace Making and Global disarmament
- Conflict Resolution
- Peace Negotiation
- Reconciliation
- Reconstruction of Infrastructure
- Provision of Humanitarian Aids

The formal peace building process seems to be the reserve of professional peace experts, political leaders, military and International organizations, as well as governmental and non-governmental and humanitarian organizations (karame 2004:12-15)

On the other hand, the informal peace building process included also the following activities:

- Peace march and protest
- Internal group dialogue
- Promotion of inter-cultural tolerance and understanding

- The empowerment of ordinary citizens in economic cultural and political spheres to broker peace
- Peace education (Olivia, Bexley and Warknock 1995: 65-70)

At the level of informal peace building, actors may come from various organizations-International, regional national, cultural and grass-root organizations. The contributions of peace actors at the informal realms provide an avenue for non experts in peace studies to broker peace at various levels of the society (Okoro 2009:78). The informal peace building process provide the leeway for men and women, religious group, cultural groups and other concerned individuals to participate in the peace building process of the community.

Generally, a notable interest among scholars and policy makers, which have affected the practice and properly articulated programmes in the area of peace building and development, have arisen in response to the compelling recognition that conflict and development are at the opposite poles and diametrically affect each other. Erim (2007), therefore underscores the fact that within the 1990's that the hallmark of conflict and peace scholarship was centered on ethnicity and identity conflict (62). However, he remarks further that there are shift in both epistemology and the paradigm in the contemporary peace scholarship and this shift is directed towards the role of economy in social conflict. The new approach advocated in the peace building studies-whether in the formal or in the informal methods, seeks to address the root cause of conflict. (63). Consequently, attention is directed towards the attitudes and socio-economic circumstances of the people, who are affected by war and who will build the peace. The approach is appraised for its strength to addressing the contemporary conflict and its likelihood to assist in sustaining peace even in a war torn Africa (McCandles and Schwobel 2002:23; Blomfield and Limcoln 1997:35-37). It is against this background that this paper seeks to explore the informal method of peace building in traditional Africa, as couched in her traditional system as a viable alternative to the peace building initiatives in modern Africa.

Okoro Kingsley, *Ebonyi State University (Abakaliki, Nigeria)*

3. African Traditional Education in Perspective

Education is a means of transmitting ones culture from one generation to another. It is a process of bringing about a relatively permanent change in human behaviours (Adeyemi and Adeyinka 2002:1-2). As one of the oldest industries in human history, education is therefore the main instrument employed by the society to preserve, maintain and grapple with its social equilibrium; hence a society's future depends largely on the quality of its citizens education.

It could be therefore asserted that educational system existed in African society prior to the European invasion of the continent. Therefore, Mara (2006), opines that African traditional education aimed at inducting the members of the society into activities and mode of thought that conduced to norms and values of the society. Mara, further maintains that African societies were noted for her cultural heritage which was preserved and transmitted from generation to generation through a system of traditional education (1-2). Accordingly, the process of education in African traditional society was intimately ingrained in the social, cultural, artistic, religious and recreational life of the community.

Notably, the ideas of schooling and education were integrated in the traditional system. The traditional system of education incorporated the ideas of learning skill, social and cultural values and norms into its purpose and method. Hence in African traditional society, the education of her progenies started at birth and continued to adulthood (Murray 1967:14). Watkin (1943:666-675) and Ociti (1973:72-75) have described the African tradition system of education as education that prepared one for ones responsibilities as an adult in his home, village or tribe.

African traditional education has been variously described as indigenous, pre-colonial and informal or community based education. The descriptions were predicated on the fact that there were no schools of the modern type and no professional teachers as found in the modern system. However, there were certain centers of initiation and the adult members of the community served as

teachers. Though, the traditional system lacked the modern classroom setting under the guidance of a teacher, though it is characterized by the absence of student/pupils with uniform, regimentation and permanent teachers, however it served its purpose at the time. This is because it was essentially practical training designed to enable the individual to play useful roles in the community (Scalon 1964:72).

Notably, African philosophy of traditional education was quite pragmatic and aimed at providing a gate way to the life of the community. It was base on the philosophy of productivity and functionalism. Therefore Mara (1998), further avers that though there were few theoretical abstractions, but the main objective of traditional education was to inculcate a sense of social responsibility of the community to the individual members, who were becoming contributing members of the society. Hence one of the major features of traditional education was apprenticeship model of learning, whereby people learned under masters (72).The traditional education is therefore a process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitude in its cultural setting and heritage to foster continually the well being of mankind. The content of the curriculum was quite comprehensive and based on the philosophy underlying the various job responsibilities in the society. However, the curriculum could be broadly classified into two realms, namely, physical and moral educations. Nevertheless, both realms of education are inseparably intertwined.

The African traditional education curriculum, though not documented, was quite elaborate, embracing all aspects of human development. The content of curriculum include: mental broadening, physical fitness, moral uprightness, religious deference, good social adjustment and interaction. Basil (1969) and Mara (2006), maintain that both children and adolescents took part in such activities as wrestling, dancing, drumming and acrobatic display (15-17). In traditional African societies, the main emphasis of education was on 'mastery-learning' (Ociti, 1973:16). In this direction, individual training incorporated of various social values as honesty, respect for other people property and right and the dignity of labour. Hard work and productivity, self reliance

and collective orientation towards the maintenance of social values and social order, were however at the epi-centre of African traditional education.

In respect to vocation, children were taught farming, fishing, weaving, cooking, hunting, knitting, building of houses, mat making and forging of local farm implements. The main focus of African vocational education was the preparation of African child for his/her responsibilities in the community (Scanlon 1964:3). In his own contribution, Warkins (1945), describes the African educational institute as 'the bush school' (666-675). The reason for the description was that before initiation into the adult life, most African communities take the neophytes outside their community of social comfort to a seclusion, often in the bush areas of the community. Commenting on this special institution, Block (1973), writes:

> The training given to the youths prepared them for military, family, agricultural and cultural progress…the length of training of the boys differ from those of the girls, but usually takes several years before a boy is passed from adolescence into adulthood…and failure was virtually nonexistent, every effort was made, encouragement given, incentive provided to make sure that even the most coward goes through, say the circumcision process (30-36)

Basil (1969), provides another dimension to understanding the African traditional educational institution, as he writes, 'one of the major avenues through which African youth received his or her education was and still today is in some quarters, during several grades or initiation ceremonies (81-85). He gives an apt description of the rite among the Tiriki community in Kenya, East Africa thus:

> Until you are ten or so, you are counted as a small boy with minimal social duties, such as herding cattle. Then you will expect with some trepidation to undergo initiation to manhood by a process of schooling, which lasts about

six months and punctuated by ritual examinations. Selected group of boys are entered for this schooling once every four or five years…All the initiates of a hut eat, sleep, sing dance bathe, do some handicraft etc…but only when commanded to do so by their counselor, who will be a man under twenty five…circumcision gives it s ritual embodiment within the first month or so, after which social training continues as before until schooling period was completed, then comes ceremonies at which elders teach and exhort, the accent now being on obedience to rules which have been learned. The Tiriki social charter is thus explained and then enshrined at the centre of man's life (81-85).

Among the Igbo people of Eastern Nigeria, (Okoro Culture…2009), reports of the same process of initiation for youths, who have attained the stipulated age, as he noted that the attainment of adulthood is prepared for and celebrated in Igbo culture (22-34). In this culture, their induction into the adult world, the young adult was expected to embark on a life of personal industry, achievement and responsibility. It is this spirit of self reliance, self achievement and personal industry that frequently drive the Igbo person to embark on legitimate sojourn and adventure in the quest for community recognition. This spirit of adventure is inculcated in the Igbo person during the long period of training and education.

4. Hermeneutical Discussion on the Content of Some Moral Values in African Traditional Education in Selected African communities

Education in African traditional society was of prime importance; hence children's education took place within family through various 'schools' and by means of stories and proverbs as occasion presented itself. In this arrangement,

children were taught the virtues of living together peaceful under one roof. These principle of community living were centered around the themes of moderation, solidarity, respect for truth and willingness to work and strive for self and community advancement, respect for authority, sense of honesty, modesty, tolerance, sense of goodness and kindness, love of ones neighbour, respect for life and so on (Ntahobari and Ndayiziga 2005:15). In his on contribution, Mara (2006) notes that 'through out Africa, initiation rites and the various rituals in the passage from childhood to adulthood were cultural devices to inculcate a spirit of community in the youth, sense of respect for the elders, of brotherhood among members of the age set in question and a sense of commitment to the moral values of the community (15-24). Major contents of African moral/community education are couched in some of these concepts, namely,

- Ibuanyi Danda/ Umunna bu ike
- Ubuntu
- Ujamma

- ***Ibuanyi Danda/Umunna bu ike*** (Social Solidarity). Among the Igbo people of Eastern Nigeria, the sense of Ibuanyi Danda also calls the sense of 'Umunna bu ike 'solidarity' is highly prized in the traditional society. Iwe (1991) highlighted on this virtue in the Igbo traditional society as he writes,' the kinship system is based on respect for elders; reverence for ancestors and on the extended family cultures. The sense of 'Umunna bu ike' solidarity is experienced at the major levels of social intercourse-domestic, village, clan and age-group (144). Notably, each level of solidarity is a veritable instrument of social harmony, social security and the protection of individual right through the duty of mutual co-operation and mobilization of resources and loyalty it enjoins. Against this backdrop, Ifemesia (1979) citing Equinos notes thus,'...everyone contributes to the common stock...and we are unacquainted with idleness, we have no beggars' (3).

Iwe (1991) enunciates further that the practical spirit of solidarity is evident in the custom of common sharing of meals, collective maintenance of public roads and market, collective assistance to members, who are in difficult or who

embark on construction of houses, collective discharge of burial rites of members, celebration of social occasions of happiness and local festivals (144). The basic philosophy upon which the 'Ibuanyi Danda' social ideology was founded was underscore by Pantalon Iroegbu in his concept of 'uwa'. Iroegbu defines the concept as the enfolding ideology which defines thought and ontology of the Igbo people of Nigeria as comprehensive, totality and wholeness of reality itself. This understanding of reality according to him is in consonance with the central moral education of the Igbo people of Nigeria, which emphases complementality as the philosophy of social living (Azouzu 2007:204). Azouzu (2007) further opines that 'uwa' ontology evokes the feelings of complementary character of all reality and mutual inter-relatedness of all existent realities within the frame work of the whole (2007). He thus equated 'uwa' ontology with the concept of 'umunna' (kinsmen), which he maintains is an inroad to understanding the worldview of the Igbo people expounded around the idea of communalism.

The central idea of both 'uwa; ontology and 'umunna' is the sense of belongingness. Ireogbu and Azouzu hold that 'belongingness' is the defining paradigm of Igbo social philosophy, because this concept makes vivid that a thing exists because it belongs to a community in relation to other things. (Azouzu 2007:374). Therefore to belong means to belong to a community after the Igbo traditional model of 'umunna'. Thus it is in this solidarity of relationship that the Igbo traditional society is sustained. In Iroegbu's own words, 'In Igbo we live the basic community called 'umunna' interpreted, 'kindred' (Iroegbu 1995:349).

It is this sense, Ibuanyi Danda 'social solidarity' that gave birth to the Igbo sense of democracy. The democratic principle of the Igbo people is predicated on the belief that what concerns all; all should be duly consulted and participated. This traditional value affords every Igbo person in the traditional society an intrinsic worth, which should not be taken for granted. Consequently, the Igbo traditional society could be described as highly egalitarian, relatively classless, democratic and based on decision making through the openly arrived consensus of group of persons (Ifemesia 1979:55). The Igbo traditional leadership is organized around the eldership forum, which pre-occupied itself with the

maintenance and protection of civic virtues or public virtues, by which the citizen were animated common concern for public good (Uwalaka, 2003:32).

The willingness of the citizens to participate directly in the civic affairs, identify their good with the common good and to crave for and sacrifice for public weal was at the epicentre of the Igbo republican spirit. The republican virtues in the traditional society were the moral sense in the citizens that enables them to pursue the common good. The republican spirit generates a sense of public affection and mobilizes solidarity and community consideration in feeling and behaviours (Okoro culture 2009:29). This republican spirit defines the Igbo traditional society as a 'humanistic society' and helps to organize itself in such a way that it ensures that values are harmonized and at the same time ensures the autonomy of individual members of the republic. Notably, the traditional Igbo republicanism combines personal enterprise, strive and independent mindedness with the moral commitment to solidarity (Umunna bu ike) and devotion to common good of all This ideology forms the core of Igbo traditional/moral educational curriculum.

- **Ubuntu** 'Ibuanyi Danda'/ 'umunna bu ike' social philosophy of the Igbo tradition society also finds its equivalence in the Ubuntu concept. The Bantu people of lower Congo conceived the basis of their socio-political and moral philosophy in 'Ubuntu', presents to us the idea of a 'vital force'. Idea of 'vital force' as the core of social harmony and solidarity is described by Osuagwu (1999) thus, 'Bantu philosophy is an ontology organized around the basic concept which temple designates 'vital force' (139).

Accordingly, this basic ontology expresses the highest form of being, of aspiration and of action of the Bantu people about life in all its ramification, covering the divine, spiritual, human and other cosmic realities (Nkemakolam 1999:139). Overtly, life is the supreme focus, motive and aspiration of the Bantu being, thought and action. Hence Bantu greatest pre-occupation concerns essentially the preservation and conservations of life. Against this backdrop, Man 'Umuntu' is an important member of the universal set created by God. Bantu ontology centers around man and his wellbeing in the community. The Bantu worldview is thus described as purely anthropological. Maduakolan (1999), in

this direction states, 'In fact Bantu ontological worldview is remarkably and dominantly anthropological (141).

However, it was Kagame, who first described the philosophy of the Rwandan people of Congo as Ubuntu. According to him, Ubuntu in relation to African sociology means one-ness and wholeness of ontology and epistemology (Ramosel 2007:47). Ubu- is the generalized understanding of be-ing, may be said to be distinctively ontological, whereas – Ntu- as the modal point at which be-ing assumes concrete form or modal living is the process of continual enfoldment may be said to the distinctively epistemological (Ramosel 2007:47). Against this background, Azouzu defines 'Ubuntu' as being human (humanness) humane, respectful and polite attitude towards others (208). Ubuntu denotes a sense of collective responsibility among human beings to distribute the life force for common benefit (Mary and Muller 2006:34). Ubuntu is equivalent to personhood and as such symbolizes human existence, community living and solidarity. This Nguini proverb brings out clearly the meaning of ubuntu in its traditional setting, 'Umuntu ngu-umuntu ngobanta' meaning 'I am because we are'. This therefore expresses the true meaning of African social existence.

Ubuntu as a major concept of African social existence maintains that the true nature of man can only be realized through social relationship with others (Okoro, Peace...2009:72) Yonah explicating more on this socio-political concept maintains that the spirit of ubuntu is based implicitly on the union of the opposites, hence while maintaining their inherent contradictions are not exclusive. It crates a unified and interconnected conception of human existence. The sense of collective solidarity characterized ubuntu through love, caring, tolerance respect empathy accountability and responsibility (37). Ubuntu is the celebration of being in it trinity of its manifestation- the human, natural and spiritual. Ubuntu is a life force that helps to maintain equilibrium of forces, natural, spiritual and human in community of other persons in ones existence and as such discrimination on the basis of race, gender ability or handicapped were diminished in the traditional African societies. Ubuntu accepts all persons as belonging to the community of the living (Yonah, 2006:37).

Okoro Kingsley, *Ebonyi State University (Abakaliki, Nigeria)*

- ***Ujamaa.*** In Tanganyikan (Tanzania) traditional society, the concept of 'Ujamaa, though made public by Julius Nyerere, was the defining paradigm of the social existence. Ujamaa was rooted in traditional African values and it core emphases on the African familyhood system and communalism of traditional African societies (Ibhawoh and Dubia 2003:59-72). In fact Ujamaa is a socializing philosophy based on three major social existentialities namely, freedom, equality and unity. Thus there must be equality if people must work together cooperatively, there must be freedom because individuals are not served by the society, unless it is theirs and there must be unity, because only when society is united can its members live and work in peace, security and well being (Ibhawoh and Dubia 2003:59-72). Accordingly Osabu (2000) observes that Ujamaa is a socio-political philosophy that underlies the Tanzanian's communal living. It is the fabrics of its moral values, which advocates mutual respect, common property, and common labour (171). Notably, the foundation and the objectives of African socialism is the extended family relationship, which Ujamaa projects (Ibhawoh and Dubia 2003:59-72). The internalization of these moral values among members of African traditional communities resulted into African people in the traditional setting to consider every body as one and each others brother and no body as his natural enemy within the community.

Consequently, true Africans in the traditional setting do not form an alliance with 'brethren' for the extermination of the 'non-brethren'. The African regards all men as his brethren –as members of his ever extending family Thus the unwritten African creed is ' I believe in human brotherhood and unity of all men' Ujamaa -familyhood – then describes the African socialism as opposed to capitalism, which seeks to build a happy society on the basis of exploitation of man by man. Ujamaa is equally opposed to doctrinaire of socialism, which seeks to build a happy society on a philosophy of inevitable conflict between the man and man. Thus, ujamaa, is the socio-political philosophy that emphases the recognition and respect of the society as an extension of the basic family unit.

5. The Implications of Neglecting African Traditional Education to the Modern African Society

The traditional African system of education –with its curricular content –were and still very effective, that a total rejection of African heritage will leave African societies in a vacuum that can only be filled with confusion, lose of identity and a total break in integrational communication (Mara 2006;15-24)   The assumption of Mara (2006), is underscored by the fact that human beings are by nature social creatures, whose basic drive and instinct lead them to create moral values that bind themselves together into communities. They are also rational and their rationality allows them to create ways of cooperating with one another spontaneously. Religion has often helped in this process(Fukuyama, 1999:6) therefore the natural state of man is not the war of everyone against everyone but rather a civic society made orderly by the presence of host of moral rules.

It was Fukuyaa (1999) that describes these moral rules/values as social capital (27). He consequently, maintains the inseparable relationship between social capital and crime in the modern world. According to him, social capital is a cooperative norns that has become embedded in relationship among a group of people, while crime represents the violation of community norms. Thus, social capital warrants the members of a group to expect others in a group within the social order to behave reliably and honestly and this in turn brings trust within the social existence (Okoro, women…2009:74-87).

However, Okoro (Women…2009) laments the untold consequences of neglecting or rather abandoning of the traditional socializing philosophy of Africa on the modern African societies as he observes the followings"

- ***Unemployment***: African(Igbo People) noted for enterprising sprit and personal industry have been reduced to mere job seekers, instead of job creators, which they were before the imperial period. This situation has created with the Igbo state social disequilibrium, which has resulted to restiveness and crisis at every sector of the socio-political and economic life of African societies.

- ***The neglect of moral values***: Due to the fact that the contemporary market economy does not support morality or value personal industry, Africans have joined the rest of the world, especially the west to adopt wholesomely the unethical means to 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 Africa. (Okoro Culture…2009:22-33)

It could therefore be noted that with the neglect of African traditional education in modern Africa, the values of social solidarity has become ousted. Hence Uwalaka (2003) avers in relation to Igbo community thus:

> The celebrated Igbo solidarity has drastically waned and continued to vanish…today this excessive individualism is now on the Igbo throne, geocentricism and selfishness have become driving force, personal interest and subdued common interest, personal agenda over group, nothing is sacrificed in the higher interest of the group. Internal destruction, competition has taken over cooperation and collaboration (30).

Overly, some of the situations enumerated have great implications for peace initiatives in modern Africa. Thus the modern African society has become utilitarian in outlook and organization. It has also adopted individualism as her epistemological vision for organizing the society. The spirit of individualism has been given an apt description by Uwalaka (2003), 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

(33). Unfortunately, this type of individualism have made African people (The Igbo example) become a people, who listen to no one, agrees on nothing and can not pursue any common good (Okoro, Culture...2009:22-33). This situation can account for most violent conflicts and wars in Africa

On the whole, the advent of the colonial model of education in modern Africa withdraws the children from the society and inculcates them with values and knowledge that make it difficult for them to return to their society. Thus, African have become rootless and a people without a historical past in the modern world. Therefore, the result is confusion, oppression, marginalization, militarization, violent conflicts and ultimately war in most African societies.

6. Conclusion

This paper has taken a critical survey of the socio-political history of African society. It discovers that peace was the core value that held the traditional society together. Therefore the main instrument of building peace in the society was their educational system, which was designed to ingrain peace tradition in the hearts and minds of their progenies. The paper notes that peace education started from birth to adulthood, through various institutions and methods. Peace tradition is acquired through various and diverse socializing processes in place in the traditional society. The curricular content of traditional education is anchored on social norms and moral values that held the community together.

This paper also notes that the modern African experience of wars and violent conflicts is predicated on the total neglect and rejection of the traditional education and the wholesome acceptance of the colonial education and culture, which does not emphases character but intellect and excessive individualism rather than community and solidarity living. The colonial education is also known for its promotion of social competition, personal interest, secularism and private ownership of means of production, which generate class system, greed, corruption and oppression, war and violent conflicts within the social system. However, if Africa must know peace, she must

Okoro Kingsley, *Ebonyi State University (Abakaliki, Nigeria)*

incorporate her traditional moral values with certain modifications into the contemporary educational system.

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