

# Functional Peace Education, Emerging African Tradition and Western Peace Education in Contextual Framework: A Synthesis

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## ABSTRACT

In the context of the discussion on the concept and general purpose of peace education and its significance in peacebuilding, this article examines key issues in functional peace education and African traditional education. It depicts the current state of traditional African peace education to synthesize it critically so that it can coexist with western peace education to make it functional. In doing so, the paper attempts to highlight and identify some principles of African traditional peace educational building structure, the learning, and teaching of relevant peace education in African settings through logical processes by guiding the reader to the meaningful stages or guidelines on which the conceptualisation of the terms - manners, education, functional, synthesize, African traditional peace education, and western peace education - are discussed. Also discussed are traditional peace education goals, including physical education, character education, respect for elders, the development of intellectual skills, vocational training, a healthy attitude toward honest labour, discipline, and the creation of an egalitarian society. The sense of belonging in family and community affairs is also discussed, along with how to appreciate and promote the community's cultural heritage. Consideration is also given to the content and methods of indigenous/African traditional peace education, the acquisition of practical skills in African society, and the perception and application of traditional knowledge in relation to technology. This discussion focuses on how African traditional peace education might be incorporated into western peace education in order to make it functional. The paper also emphasizes the physical, social, and spiritual content of traditional African peace education and its pragmatic approach to teaching, learning, promoting, and constructing peace. The strengths and weaknesses of African traditional peace education are discussed. In addition, the benefits of traditional peace education and the difficulties of incorporating it into the school curriculum are examined. This topic will challenge academics and the government to rethink their peacebuilding peace education and other heritages regarding how they can inspire appropriate innovation in curriculum reforms in the peace educational system.

**Keywords:** Peace Education, African tradition, western education, synthesizes, functionality.

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## I. INTRODUCTION

In Africa today, traditional African and foreign ways of thinking and educating are available and useful, despite the fact that they sometimes lead to conflict; in this way, Africa possesses what Mazrui (1986) refers to as a "triple heritage" of cultures that coexist. It derives from three sources: Arabic-Islamic influences, western Christian legacies or westernization, and deeply rooted African educational traditions.

African Traditional peace education existed before the introduction of western civilization to Africa. With the advent of Christian missions in the sixteenth century, western culture began to permeate various regions of Africa, including formal peace education, whose main thrust was academics to prepare each child for higher education. Today, the notion of literacy and purely academic work, which have dominated school

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curricula throughout Africa, is being questioned in an effort to recover the hitherto rich, functional, and lifelong indigenous/traditional peace education (Adeyinka and Adeyemi, 2002).

In all societies, developed or developing, capital or socialist, traditional or modern, the common purpose of peace education is the transmission of accumulated wisdom, knowledge and skills on peacebuilding from one generation to another and the preparation of the youth for future membership and participation in the society - in its maintenance, growth and development. The above conception is predicated on the fact that peace education (whether traditional or not) has been very instrumental in emancipating individuals and the entire society from the shackles of ignorance, want, squalor and diseases. It is a pathway to social and economic progress and the production of a peaceful and egalitarian society. The concept of peace education is a sequential process of developing the hidden and glaring potentials of a child. Peace education in this sense beyond the teaching for the purpose of examination, which has been the main version of Nigeria's peace education system (Ayanleke, 2012).

As many developing countries seek to become more modern, they attempt to assimilate the characteristics of western educational structures' characteristics to become more democratic and competitive (Baker & LeTendre, 2005). However, often these Western cultural characteristics do not mesh well with the value systems and organisational methods of many African traditional peace education (traditional families and communities) that have cared for the educational needs of their children discipline for generations (St. Clair, 2000; Barnhardt & Kawagley, 2004).

Robert St. Clair (2000) notes that while Western educators usually view the acquisition of knowledge as a goal of education, many African people view its meaning as the most important end product. Traditional social and educational practices often include collective decision-making, extended kinship structures, the authority vested in elders, and flexible notions of time, which characterise what have been termed "informal" traditions of organisation (Barnhardt & Kawagley, 2004). Societies that are accustomed to such methods of interacting are not only challenged by Western structures and systems but at times, have been damaged and destroyed by Western educational initiatives throughout history (Barnhardt & Kawagley, 2004).

Not only is it likely that Western educational institutional processes and structures are damaging traditional African societies, but these processes and structures may not necessarily be the best or the most sustainable educational practices for any culture, including our own (Fanfuwa, Semali & Kincheloe, 1999; Reynar, 1999; Shiva, 1993). Yet it can be difficult to identify, much less analyse, the cultural characteristics of Western educational programs by those who have been raised and trained in these programmes (Slaughter, 1997; Katz, 1971; Purpel, 1989). These characteristics may be easier to identify when compared to characteristics of cultural, and educational traditions from other cultures.

McDermott and Varenne (2006) argue that culture, rather than the individual student or social group, is an important aspect of educational research because culture is not a past cause of a current self. Culture is the current challenge to possible future selves. While they present challenges to every educational system, they seem to be particularly threatening to traditional people's traditional peace education that is brought into interaction with these institutions due to the globalization of Western educational practices (Semali & Kincheloe, 1999; Reynar, 1999; Shiva, 1993).

It is imperative to examine the assumptions and outcomes of Western ways of peace education in contrast with different African cultural traditions to gain a clearer picture of educational realities that we may not otherwise be aware of close to home and around the globe. The ability to identify those cultural characteristics that are valuable and detrimental, from whichever cultural traditions they reflect, enables a closer range to make wiser decisions in educational leadership, especially in a global context.

Our concern in this paper, however, is the presentation of common core values in African traditional peace education into western educational system in order to be functional. Our argument is that peace education that involves all members of the community and prepares each individual for a specific profession or occupational activity that focuses on peace building should be the norm in many African societies today.

## **CONCEPTUAL DEFINITIONS**

### **CHARACTER FORMATION AND MANNERS AND PEACE EDUCATION**

The Oxford Advance Learner's English Dictionary (2016) defines manners as a mode of action or performing or affecting anything; method; style; form; or fashion. The characteristics mode of acting, conducting, carrying oneself, or the like; bearing; habitual style is a customary method of acting' habit. **Similarly**, education is defined as the process of cultural transmission and the process whereby the adult members of the society carefully guide the development of infants and young children, initiating them into the culture of society (Adeyemi and Adeyinka, 2002).

The word peace education is derived from Latin words "educare" and "educare". *Educare* means to bring up, to rear, to guide, to direct, to educate. This implies that peace education is the process of bringing up children by adult members of the family and the society, a process of rearing, guiding, directing and educating

children to live in peace one with another. From the explanation above, it means that the process of educating children is broad and more than what the school alone can offer because peace education takes place within and outside the school.

Peace education in a definitional context can generally be thought of as the transmission of values and accumulated knowledge to produce an egalitarian society. Thus, peace education is essentially a societal instrument for expanding human culture. In contrast, knowledge alone is a state of knowing or understanding gained or retained through experience or study. For the purpose herein, these short definitions provide a functional seed to cultivating an African educational and pedagogical discourse. (Adeyemi and Adeyinka, 2002).

Functionality as a germane aspect of peace education is pertaining to, or connected with, a function or duty, official as regards normal or appropriate activity. It is also defined as functional because peace education selects knowledge that is concrete and usable in peace building rather than abstract and theoretical; architecture.

The assumption is that the reader is much more aware of what western education is; therefore, we will in this section make a brief description of western education to lay a background for making a comparison after examining the African traditional peace education system. Adeyemi and Adeyinka (2002) state that Western educational methods emphasize on written word and schooling rather than oral traditions transmitted through intergenerational family and community interactions. The central aim of western peace education now seems to be the introduction of youth into a new world of learning, ideas, knowledge, thought and imagination, particularly the acquisition of new knowledge in science and technology. Western countries have passed through the age of discovery and inventions.

What western education aims to achieve now appears to be the preparation of youth for the utilisation and preservation of existing products of science and technology, the understanding, handling and gratification of the fruits of the labours of their predecessors. If V wants X, press Y (where X could mean a variety of human needs, ranging from information on how to operate a complex photocopying machine or boot the computer, to the use of the vending machine to obtain snacks, tea, coffee or Coca-Cola; and Y for the specific button to press in each case). This seems to be a major type of orientation that youths are now exposed to in developed countries. In other words, a primary aim of education in developed countries is to make young people computer-literate and to relate this knowledge to whatever else they do. However, the situation in many African countries is much more complex, especially the challenge of moving from past to future types of work and expectations. (Adeyemi and Adeyinka, 2002).

Informal peace education is a life-long process whereby every individual acquires attitudes, values, skills and knowledge from daily experiences and other educational influences and resources in each one's environment for their own survival. This is the type of peace education where one learns how to survive through experiences and instructions from the elders by adapting to the environment. Survivalist peace education teaches individuals to adapt to the environment by finding out means of surviving on their own, void of others.

## **AFRICAN TRADITIONAL PEACE EDUCATION**

African traditional peace education is a lifelong process of learning where a person progresses through predetermined stages of life of graduation from cradle to grave (Whitehead 1962). This implies that African traditional peace education is continuous throughout lifetime from childhood to old age.

Adeyinka, (2000) defines African traditional peace education as a process of passing among the familial members and from one generation to another the inherited knowledge, skills, cultural traditions, norms and values of peacebuilding of the ethnic group.

Africa traditional peace education is the local knowledge unique to a given culture or society. It is the basis for local-level decision-making in agriculture, health care, food preparation, education, natural resource management, and a host of other activities in rural communities that promotes an egalitarian society. Traditional Knowledge is the information base of a society, which facilitates communication and decision-making. Traditional information systems are dynamic and are continually influenced by internal creativity and experimentation as well as by contact with external systems (Taiwo, O., 1967).

Semali (1999: 103) also defines traditional peace literacy as “a competency that individuals in a community have acquired and developed over time—part experience, custom, religion, customary law, and the attitudes of people toward their own lives and the social and physical environment”. These concepts are expressed through oral testimonies by rural people “in their own terms, employing their own language, relating their history, their stories, traditions, songs, theatre, and all that goes to make up the repertoire with which individuals communicate among themselves and with others outside their communities” (Semali 1999,: 96).

### **GOALS OF TRADITIONAL PEACE EDUCATION**

Fafunwa (1974:20) claims that the aim of traditional African peace education is multilateral, and the end objective is to produce an individual who is honest, respectable, skilled, cooperative and conforms to the social order of the day. According to him, the seven main objectives of traditional African peace education can be identified as follows:

1. To develop character;
2. To develop the child's latent physical skills;
3. To inculcate respect for elders and those in position of authority;
4. To develop intellectual skills;
5. To acquire specific vocational training and to develop a healthy attitude towards honest labor;
6. To develop a sense of belonging and participate in family and community affairs; and
7. To understand, appreciate and promote the cultural heritage of the community at large.

The African child likes to explore his immediate environment, observe adults when doing their activities and imitate them. Through games, dancing and several activities, the African child develops physically. He is always eager to try new things.

#### **A. CHARACTER TRAINING**

One of the hallmarks of traditional African peace education is character training. Fafunwa (1974) opined that it is the cornerstone of African education. Also, Majasan (1967) believed that the two main objectives of Yoruba peace education are character training and religious education. He argued that all objectives are subsumed in them. All the members of the family are responsible for training the younger ones to be honest, humble, persevering and of good report at all times. The child was taught directly by telling him what to do on certain occasions and correcting him when he goes wrong. The child can also be taught indirectly by learning from the punishment given to other people that were non-conformists. There are proverbs and folktales in Nigeria on moral and ethical behaviour. Severe punishment is inflicted on young offenders to serve as a deterrent to others on acts likely to bring disrepute to the family. The young are taught about hospitality, etiquette, endurance and other good behaviours.

#### **B. RESPECT FOR ELDERS**

Respect for elders, which is closely related to character training in African society, attaches great importance to respect for those that are older than one and to those who are in authority, particularly Chiefs, Old neighbours and relatives. One aspect of respect is the complicated greeting systems and methods for categories of people. Various greeting systems exist for people and among different ethnic groups in Nigeria. There are peculiar ways of greeting the Chiefs, Obas, fathers, mothers and relatives. Drummers, dancers, singers and others signal greetings to important personalities, friends and enemies through their respective modes. According to Fafunwa (1974), Africans have the most complicated verbal and physical communication system, and the child must master the various salutations of the ethnic group he or she belongs to before reaching maturity.

#### **C. DEVELOPING SPECIFIC VOCATIONAL TRAINING AND A HEALTHY ATTITUDE TOWARDS HONEST LABOR**

African peace education aims at teaching the various professions, technologies, sciences, art, music, traditional laws and governance of Africa. It imparts the essentiality of the community for one's own survival and the formation of one's identity as a person; transforms a person from being an unincorporated entity at the periphery of communal life (during infancy and childhood), to one who is an integral part of the community body (in old age); changes one's orientation from "I" to "We" - from individualism to communalism; a lifelong journey of preparation for communing and fusing through one's life; development of virtue and character - to produce a person who is honest, just, respectful, skilled, cooperative and who lives according to the social order of the community. Learning is rigorous and grounded on the habit of physical exercise, apprenticeship in trade, religious upbringing, respectful attitude toward one's elders and active participation in community life. All these are indispensable conditions for any African wishing to be considered a person of consequence.

#### **D. DEVELOPING A SENSE OF BELONGING AND PARTICIPATING IN FAMILY AND COMMUNITY AFFAIRS**

African peace education enables a person to understand the bondedness of cosmic life; the primacy of affirming life; to understand one's place and role in the family, the community and creation; and to gain the various skills necessary to become a contributing member of the community as a transmitter of indigenous skills and knowledge.

## **E. DEVELOPING, UNDERSTANDING, APPRECIATING AND PROMOTING THE CULTURAL HERITAGE OF THE COMMUNITY AT LARGE**

Kelly (1994) states that although traditional peace education systems can vary from one place to another, the goals of these systems are often strikingly similar. He further argued that the aim of traditional peace education concerned with instilling the accepted standards and beliefs governing correct behaviour and creating unity and consensus. This looked mainly at the role of an individual in society.

Other aspects of African traditional peace education are intellectual training, vocational training and promotion of the cultural heritage. These and other training are geared towards meeting the basic needs of the child within the society. Fafunwa (1974) was of the opinion that traditional peace education is not any more conservative than any other system. He concluded that the strength and weaknesses of any system can best be judged by the relative happiness of the mass of people who go through it.

## **CONTENTS OF TRADITIONAL PEACE EDUCATION**

The content or subject matter of traditional peace educational systems emanated from the physical, social and spiritual situations of pre-colonial African societies. The physical environment influenced the content of the curriculum such that what was taught was meant to assist the child to adjust and adapt to the environment in order to exploit and derive benefit from it. As Castle (1966: 40) argues, "Whether the child's habitat was dominated by mountain, plain, river or tropical forest, he had to learn to combat its dangers and to use its fertility." To come to terms with the physical environment, the growing child learned about landscape, the weather and also about plant and animal life. As the child grew, he/she learned to understand the uses of plants and animals in his locality and the taboos associated with them.

The physical situation further influenced what practical skills the child learned in order to prepare him or her for future responsibilities. Boys and girls who lived in fishing areas, for example, learned such skills that were required to catch, preserve and market fish, and manufacture and mend fish traps, nets and canoes. In wooded areas, like the north-eastern part of Zambia, where the "cut and bum" system of agriculture was the mainstay of the economy, children from the age of six acquired much knowledge of trees and their household uses (Rodney, 1972). Either way, the educational practices of each society were influenced by the physical environment and were meant to prepare the learner to live and work in and profit from the given environment.

If the physical situation had a bearing on the subject matter, so did the social environment. The survival of most traditional communities was largely dependent upon a network of reciprocal relationships that knit the family, clan and tribe together. Traditional educational systems were meant to reinforce such relationships. It is, therefore, not surprising that parents and other adults in the community ceaselessly gave their children instruction in social etiquette that upheld reciprocal ties. Children were taught to respect elders, to appreciate their social obligations and responsibilities and above all, to subordinate their individual interests to those of the wider community (Ocitti, 1971; Snelson, 1974; Tiberondwa, 1978; Mwanakatwe, 1968).

The content of the traditional curriculum is also derived from the spiritual environment. In pre-colonial Africa, where every event (like the birth of a child, death, sickness, flood or drought) was accorded spiritual significance, peace education focused on religious teaching or instruction. Young children received instruction on the influence of both malevolent and benevolent spirits, and purification practices; they were also taught the value of propitiating the spirits to avert such disasters as sickness, death and pestilence. It may indeed be argued that a greater portion of traditional peace education in Africa is centered on religious training. Religion played a key role in the life of children and adults alike; it provided a rallying point for the community and backed up socially-accepted values and norms such as honesty, generosity, diligence and hospitality (Ocitti, 1971). The contents of traditional African peace education are intimately tied to their cardinal goals, as identified by Fafunwa (1974: 9, 20-49).

## **METHODS OF TRADITIONAL PEACE EDUCATION IN AFRICA**

As is true today, a wide range of teaching methods prevailed between and within non-literate societies in Africa. In societies like the Nupe and Ashanti of West Africa, amongst whom peace education was a highly specialised and formal means of teaching were common and professional teachers existed. Such teachers taught a pre-determined body of knowledge in an organised sequence over a period of time, sometimes lasting many years. They also received payments in kind from parents of their pupils, although these were usually called 'gifts.' Professional teachers were used in training young children in diplomacy, medicine, hunting, copper- and iron manufacturing and other specialised occupations. Both theoretical and practical approaches were employed in teaching, with pupils being encouraged to recite poems, riddles, songs, etc. "Schools" and "classes" were usually held in secluded places or at the king's or chief's palace. The graduation of pupils from such "schools" took place after they had sufficiently mastered their courses; it was often marked by feasting, ceremonial dancing and rejoicing (Tiberondwa, 1978).

In pre-colonial Africa, initiation ceremonies were common in both centralised communities and those that were cephalous - without a central chief or leader. The initiation activity enjoyed a high degree of formalism; it was characterised by teaching and learning pre-determined material in a specified physical setting with a clear-cut distinction between pupils and teachers (Rodney, 1972; Tiberondwa, 1978; Datta, 1984). As in training young people for specialised occupations, initiation ceremonies lasted for varying periods. Among the Poro society in West Africa, for example, initiation schooling went on for as long as five years, while the Tonga of Zambia initiated their female children over a period of between six weeks and four months (Datta, 1984). In either case, initiation ceremonies were meant to offer specified instruction in a wide range of areas, including farming, weaving, fishing, diplomacy, history and mothercraft. Female initiates underwent physiological, social and moral peace education to become capable mothers and wives. On the other hand, male children who were initiated were trained to become defenders of their villages and good providers for their families (Kalusa, 2000). In most societies that practised initiation ceremonies, the end of the initiation itself was marked by circumcision for boys and clitoridectomy for girls, which in turn symbolised the transition of the initiated from childhood to adulthood (Kenyatta, 1961; Rodney, 1972). Initiation practices were widespread and have been documented among such diverse ethnic groups as the Sidamo of Ethiopia, the Masai of Kenya and Tanzania, the Nandi of Kenya, the Tonga of Zambia and the Zulu of South Africa (Datta, 1984). In most non-literate African societies, however, the greater portion of peace education was informal. As Rodney (1972: 261) argues, this kind of peace education was acquired by children "from the example and behaviour of elders in the society." Under this system of education, teaching methods were less highly structured, and the line between the teacher and the pupil was thin. Learning was by initiation, observation and repetition of what parents and other adults did, thereby encouraging the young to do the same. It was also done through oral literature and play. These enabled boys and girls to learn about the history of their tribe and enhanced their mental development. They also acquired such qualities as perseverance, self-control, courage and endurance. In this informal way, children developed an aptitude to perform their masculine and feminine roles.

It is important to stress that in societies where peace education was largely informal, parents were predominantly responsible for teaching their children. They inculcated good manners, norms and values into their offspring, using their household as the "school." This household peace education covered practical skills and continued as long as the child lived with his/her parents. The efforts of the other adults in the community supplemented the educational efforts of parents. All elders in the society were expected to play parental roles in teaching, scolding, advising, rewarding and punishing children in the village or community (Blackmore and Cooksey, 1980; Tiberondwa, 1978). Among the Banyaruguru of Western Uganda, an adult who showed no interest in the peace education of the young people in the community was regarded as inimical to the community. He or she was often branded a witch (Tiberondwa, 1978). This observation, which also applies to many other societies in Africa, denotes that the task of teaching and bringing up children in pre-colonial communities was a collective responsibility.

### **PRACTICAL SKILLS APPROACHES TO AFRICAN TRADITIONAL EDUCATION**

In lieu of a discussion of the theoretical aspect of African traditional approaches, this section will focus on the skill-based approaches to African traditional peace education. These were carried out by acquiring practical skills of development through pottery making, calving, weaving, black smiting, hunting, salt processing, farming, and fishing, amongst others. Above all, once one graduate or acquires the skills, he would be gainfully employed. These approaches or practices can be traced to various civilisations in Africa. Examples of ancient centres of civilisations were;

- i. Nigeria (Nok culture, Benin Bronze, Igbo culture);
- ii. Ghana (Ashanti Arts of Ghana);
- iii. Egyptian civilisation (Art of writing, architectural design);
- iv. Kwararafa Kingdom etc.

### **THE PERCEPTION AND APPLICATION OF AFRICAN TRADITIONAL PEACE EDUCATION IN RELATION TO TECHNOLOGY**

Regarding local knowledge, there are a number of terms, including Traditional Knowledge (TK), Indigenous Knowledge (IK), Traditional Environmental Knowledge (TEK), and Local Knowledge (LK), which generally refer to the developed, long-standing traditions and practices of particular regional, indigenous, or local communities. Traditional knowledge comprises the communities' wisdom, knowledge, and teachings. It also encompasses the skills, experiences, and insights of people that are applied to maintain or improve their standard of living, which includes local technology.

Buseri (2010) stated that using the term 'local' to qualify some technology should not devalue the technology which abounds in some developing countries. Rather, it simply suggests that it is that technology whose use, application, existence and, indeed, knowledge remains restricted to a particular area, place or

locality, and probably still in its very formative stages of evolution or development. Thus, this technology may not be very popular and widespread in terms of its knowledge, use and application by consumers of the technology. Local technology is thus another term for traditional technology. This is because of its origin.

Momah (1999) describes traditional technology as that which has evolved from the traditional and cultural milieu of a people. In effect, it is akin to 'appropriate technology', which connotes a given level of contemporary technology in relation to the level of development of the environment. Every locality may have its own technology, which is peculiar to it and may develop along their-own characteristic needs – tradition and culture. Though Momah (1999) acknowledged that the efforts of the Nigerian Federal Ministry of Science and Technology are subtly manifesting themselves in the current upsurge in local products such as African Fine Arts, African Prints, African Architecture, African wood/metal works, and the recent exhibition of the first Nigeria car. Momah's concept of technology agrees with the concept of the very ancient nature of technology and what it represents even today.

### **WAYS IN WHICH AFRICAN TRADITIONAL PEACE EDUCATION COULD BE, SYNTHESIZED INTO WESTERN PEACE EDUCATION TO MAKE IT FUNCTIONAL**

African traditional peace education (Traditional education) specifically focuses on teaching traditional knowledge, models, methods, and content within formal or non-formal educational systems. The growing recognition and use of traditional peace education methods can be a response to the erosion and loss of traditional knowledge through the processes of colonialism, globalisation, and modernity (Grenier, 1998). Traditional communities are able to 'reclaim and revalue their languages and (traditions), and in so doing, improve the educational success of traditional students,' thus ensuring their survival as a culture.

Increasingly, there has been a global shift toward recognising and understanding traditional models of peace education as a viable and legitimate form of education. There are many different educational systems throughout the world; some are more predominant and widely accepted. However, members of traditional communities celebrate diversity in learning and enjoy global support for teaching traditional forms of knowledge as a success, for example, the establishment of the 'Centre for Niger Delta Studies' at the Niger Delta University, Bayelsa State, where Izon language is taught and developed to a global standard.

Traditional ways of knowing, learning, instructing, teaching, and training have been viewed by many postmodern scholars as important for ensuring that students and teachers, whether traditional or non-indigenous, are able to benefit from peace education in a culturally sensitive manner that draws upon, utilises, promotes, and enhances awareness of traditional traditions, beyond the standard Western curriculum of reading, writing, and arithmetic.

In the emerging global knowledge economy, a country's ability to build and mobilise knowledge capital is equally essential for sustainable development as the availability of physical and financial capital (World Bank, 1997). The knowledge in the local areas is considered not only as the high-quality competitive power for the developed areas but also as the social capital of the rural poor, their main asset is to invest in the struggle for survival, to produce food, to provide for shelter or to achieve control of their own lives. The rural poor's livelihood depends almost entirely on specific skills and knowledge essential for survival. However, today, many traditional knowledge systems are at risk of becoming extinct because of rapidly changing natural environments and fast pacing economic, political, and cultural changes on a global scale.

Practices vanish, as they become inappropriate for new challenges or because they adapt too slowly. However, many practices disappear only because of the intrusion of foreign technologies or development concepts that promise short-term gains or solutions to problems without being capable of sustaining them (Buseri, 2010). The tragedy of the impending disappearance of traditional knowledge is most obvious to those who have developed it and make a living through it. At the same time, traditional knowledge is not yet fully utilized in the development process.

Conventional approaches imply that development processes always require technology transfers from locations that are perceived as more advanced. This has often led to overlooking the potential of local experiences and practices.

### **BENEFITS OF TRADITIONAL PEACE EDUCATION**

For traditional learners and instructors, the inclusion of traditional peace education methods into schools often enhances educational effectiveness by providing a peace education that adheres to a traditional person's own inherent perspectives, experiences, language, and customs, thereby making it easier for children to transition into the realm of adulthood. For non-traditional students and teachers, such peace education often has the effect of raising awareness of individual and collective traditions surrounding traditional communities and peoples, thereby promoting greater respect for and appreciation of various cultural realities. Regarding educational content, including traditional knowledge within curricula, instructional materials, and textbooks has

the same effect on preparing students for the greater world as other educational systems, such as the Western model.

Ejide argued that the public school system has value in including traditional knowledge and peace education. Students of all backgrounds can benefit from being exposed to traditional education, as it can contribute to reducing racism in the classroom and increase the sense of community in a diverse group of students (Ejide, 2010).

There are a number of sensitive issues about what can be taught (and by whom) that require responsible consideration by non-traditional teachers who appreciate the importance of interjecting traditional perspectives into standard mainstream schools. Concerns about the misappropriation of traditional ways of knowing without recognising the plight of traditional peoples and "giving back" to them are legitimate. Since most educators are non-indigenous, and because traditional perspectives may offer solutions for current and future social and ecological problems, it is important to refer to traditional educators and agencies to develop curriculum and teaching strategies while at the same time encouraging activism on behalf of traditional peoples (Njoku, 1989).

One way to bring authentic traditional experiences into the classroom is to work with community elders. They can help facilitate incorporating authentic knowledge and experiences into the classroom. Teachers must not shy away from bringing controversial subjects into the classroom. The history of traditional people should be delved into and developed fully. There are many age-appropriate ways to do this, including the use of children's literature, media, and discussion.

### **CHALLENGES OF INTEGRATING TRADITIONAL/TRADITIONAL PEACE EDUCATION INTO WESTERN EDUCATION CURRICULUM**

There are numerous practical challenges to the implementation of traditional peace education. Incorporating traditional knowledge into formal Western peace education models can prove difficult. However, the discourse surrounding traditional peace education and knowledge suggests that integrating traditional methods into traditional modes of schooling is an 'ongoing process of cultural negotiation'. Traditional peace education often takes different forms than a typical Western model. Because children learn through example, traditional peace education is less formal than the standard Western model. In contrast to structured hours and a classroom setting, learning takes place throughout the day, both in the home and in adults' workplaces. Based on the traditional belief that children are 'fragile, soulless beings,' traditional peace education focuses on nurturing children rather than punishing them; children develop an understanding of cultural values, such as speech taboos and the 'reflection' of individual actions 'on the entire household'.

Forms of traditional knowledge, including weaving, hunting, carpentry, and the use of medicinal plants, are passed on from adult to child in the workplace, where children assist their relatives or serve as apprentices for several years. However, increasing modernity is a challenge to such modes of instruction. Some types of traditional knowledge are dying out because of decreased need for them and lack of interest from youth, who increasingly leave the village for jobs in the cities (Buseri, 2010).

Despite efforts to value traditional knowledge and integrate it into school curricula undertaken in educational reforms in Tanzania and other African countries from the 1970s on, little progress has been made. Though local communities have traditionally been at the center of preserving and transmitting cultural, social, and religious mores, they have steadily lost ground. Professional educators have entered traditional communities and assumed roles of authority that initially belonged to parents, grandparents, and elders in the community (Semali: 100).

Despite the rhetoric of the value of traditional knowledge on peace as part of educators, parents and elders still have little opportunity to have a voice in curriculum issues, school management, or the choice of textbooks, and their input is not usually desired. The main discussions occur in meetings that the communities do not attend, and are based on documents that the communities do not read or write, while decision-making is reserved for educational experts. The issues are complicated by efforts to maintain a balance between the various ethnic groups that compose the constituencies of the educational programs. This fear has paralysed any attempt to introduce in schools' traditional languages, themes, ideas, or traditional practices that could be identified with any one dominant ethnic group (Semali, 1999: 108 - 109).

Attempts to integrate traditional banks of knowledge into formal classroom curricula are based on the assumption that these knowledge banks can be easily identified, extracted from their context, and incorporated into Westernized programs. This is not usually the case. Much of traditional knowledge is so identified with personal contexts and local environmental factors that it cannot be generalised in some sterile format to be transported into a general curriculum program (Mwadime, 1999: 264, 265). Since widely generalizable knowledge is valued in Western scientific ways of knowing, traditional community educators whose knowledge bases are unique to local areas are discounted.



## **II. CONCLUSION AND RECOMMENDATIONS**

In conclusion, the culture and knowledge systems of traditional people and their institutions provide useful frameworks, ideas, guiding principles, procedures and practices that can serve as a foundation for effective endogenous development options for restoring social, economic, and environmental resilience in many parts of Africa and the developing world in general. Therefore, traditional knowledge systems in the continent should be incorporated into our educational system as this will foster sustainable development. Whether formal or informal, peace education is capable of catalysing far-reaching societal changes. Because society is dynamic, peace education for any given society must also change to meet the needs of the dynamic nature of the society. The inability of peace education to meet the needs and promote economic self-reliance and sufficiency has resulted in youth joblessness (unemployment) and increased the incidence of social ills among the youths.

One of the major challenges that traditional people face when confronted with Western ways of education is the long-time association of Western institutions with colonialism. The colonial process imposes not only the external structures of its society on the dominated people but also the subsidiary institutions and the assumptions accompanying them. According to Lawal (2007), the contact of Nigerian culture with that foreign culture has made it difficult for traditional peace education to achieve its primary objectives. Many children are incapable of greeting their elders, let alone dressing appropriately. Foreign culture has now supplanted Nigerian culture. He argued further that the mother tongue, once a source of pride in every traditional society, is no longer a source of pride in many traditional homes because many Nigerian parents prefer teaching their children English over their mother tongues.

Also, the games, the toys, the songs, and the nursery rhymes have no direct relationship with what the growing children are likely to encounter in their immediate environment. As a result of these alien resources, Nigeria's early childhood peace education appears to be laying the groundwork for a lifelong inferiority complex and alienation. Traditional peace education specifically focuses on teaching traditional knowledge, models, methods, and content within formal or non-formal educational systems. The growing recognition and use of traditional peace education methods can be a response to the erosion and loss of traditional knowledge through the processes of colonialism, globalisation, and modernity (Grenier, 1998). Traditional communities can 'reclaim and revalue their languages and traditions, thereby improve the educational success of traditional students,' thus ensuring their survival as a culture.

The basic component of any country's knowledge system is its traditional knowledge. It encompasses the skills, experiences and insights of people applied to maintain or improve their livelihood (Ellen and Harris, 1996). Significant contributions to global knowledge have originated from traditional people, for instance, in human and veterinary medicine, with their intimate understanding of their environments. Traditional peace education (Traditional knowledge) is developed and adapted continuously to gradually changing environments, passed down from generation to generation, and closely interwoven with people's cultural values. Traditional knowledge is also the social capital of the poor, their main asset to invest in the struggle for survival, to produce food, to provide shelter or to achieve control of their own lives.

We must develop indigenous, non-western concepts and categories for understanding African societies. This requires we pay particular attention to the production and the social organisation of knowledge in Africa, particularly to cultural dimensions of schooling, peace education and sustainable development.

## **III. RECOMMENDATIONS**

- Therefore, it is imperative to include traditional knowledge in the school curricula to ensure that local/traditional technologies are improved and infused into the modernisation of society.
- Campaigns on the value of African culture should be canvassed. Africans should not view their culture as barbaric and inferior to Western culture.
- The good and useful aspects of African traditional history, philosophy, culture, customs and traditions should be synthesized with valuable aspects of western culture and incorporated into African school curricula.
- Other African countries should emulate countries like Tanzania, Uganda and especially South Africa which have set up a committee to identify traditional technologies and therefore put in place a national policy which would seek to protect and promote traditional knowledge (African traditional education) and technology to ease the burden of exchanging traditional practices among communities.
- To some extent, Traditional religion studies should be introduced into our school system, where morals and taboos will be taught to curb social vices.
- African traditional education, for example, in Nigeria (Hausa, Igbo Yoruba etc.), languages which are the bases of learning traditional peace education should be given priority in schools. Parents, teachers and government should encourage using Nigerian languages in schools.
- Africans should urgently develop the capacity for Native languages to accommodate scientific and technological communication lest these languages continue to be marginalised from Africa's discourse of

development. However, other educators in Africa and elsewhere have noted difficulties integrating Native languages and other forms of traditional knowledge in school systems.

➤ There should be a deliberate attempt to transcribe history, stories and other artefacts of local knowledge from the elders to preserve the traditional African cultural heritage. And to implement these traditional heritages through western educational curriculum schedules right from primary to tertiary institutions. In fact, it should be implemented as a compulsory course.

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